THE QUESTION

How did the early church recognize the one true Church?

Asked by a THF member on April 10, 2026 · published November 9, 2026 · 13 numbered quotations · the 35 early Christian passages and 218 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/how-did-the-early-church-recognize-the-one-true-church

The short answer *Interpretation: our reading of the passages, not their words*

The early writers taught that there is only one Church, because there is one God and one faith. They recognized it by the same apostolic teaching held everywhere, by unity with its bishops, and by faithful discipline. These passages do not name any church of today, but they give the marks the early writers looked for.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
SHARING WITH AN AI?	Every quotation here comes from The Historic Faith's library. If you paste this study into an AI, anything it adds beyond these pages comes from that AI, not from us.

IN THIS STUDY

1	There is only one true Church	**2**
2	The same apostolic faith is held everywhere	**2**
3	The Church stands with its bishops	**3**
4	Many groups claimed the name falsely	**3**
5	The true Church calls sinners to repentance	**4**
6	Leaving the Church was a grave danger	**4**
7	The Church kept Christ's strict marriage teaching	**5**
8	One Church also needs living love	**5**
	What these passages don't tell us	**6**
	The Sources: 35 early Christian passages and 218 Bible verses, with links	**6**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don't republish.

POINT 1 OF 8

There is only one true Church

Our note · compiled by machine learning · From the text: says what the passages say

Clement links the oneness of the Church to the oneness of God, even while others try to split it into sects. Ignatius reasons the same way: one God, one Lord, one Spirit and one baptism mean one Church and one faith.

1

"From what has been said, then, it is my opinion that the true Church, the one that is truly ancient, is one."

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 7.17 (c. 190–215 AD) **Source 13, page 7** Read it in the library ›

THF's updated English

2

"For if there is one God of the universe, the Father of Christ, "of whom are all things;" and one Lord Jesus Christ, our Lord, "by whom are all things;" and also one Holy Spirit, who worked in Moses, and in the prophets and apostles; and also one baptism, which is administered so that we should share in the death of the Lord; and also one chosen Church; there should likewise be but one faith in respect to Christ."

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistles of Ignatius* (c. 98–117 AD) **Source 2, page 6** Read it in the library ›

THF's updated English

POINT 2 OF 8

The same apostolic faith is held everywhere

Our note · compiled by machine learning · From the text: says what the passages say

Irenaeus says the Church across the whole world keeps one tradition from the apostles. Origen gives a plain test: true teaching is what agrees with what the Church has handed down from the apostles in orderly succession.

3

"In contrast, the path of those in the Church spans the whole world, as it holds the sure tradition from the apostles, showing us that the faith of all is one and the same."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD) **Source 7, page 7** Read it in the library ›

THF's updated English

© 2026 The Historic Faith · Library only, never the web · For personal study; please don't republish.

4 “Therefore, that alone is to be accepted as truth which differs in no way from ecclesiastical and apostolic tradition.”

EARLY CHRISTIAN WRITER **Origen,** *De Principiis (On First Principles)* (c. 215–254 AD) **Source 21, page 8** **Read it in the library ›**
THF's updated English

POINT 3 OF 8

The Church stands with its bishops

Our note · compiled by machine learning · From the text: says what the passages say

Cyprian traces the order of bishops through the generations back to Christ's words to Peter. For him the Church is a visible people joined to its bishop, not just a loose group of believers.

5 “So the Church is founded upon the bishops, and every act of the Church is directed by these same rulers.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 25, page 8** **Read it in the library ›**
THF's updated English

6 “And they are the Church who are a people united to the priest, and the flock that holds fast to its pastor.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 24, page 8** **Read it in the library ›**
THF's updated English

POINT 4 OF 8

Many groups claimed the name falsely

Our note · compiled by machine learning · From the text: says what the passages say

Lactantius admits that separated groups also call themselves the Catholic Church. Cyprian says the same of Novatian, who copied the Church's claims while standing outside it. A name alone did not settle the question for them.

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

7 “However, because all the separate assemblies of heretics prefer to call themselves Christians, and think that theirs is the Catholic Church, it must be understood that the true Catholic Church is the one in which there is confession and repentance, and which deals in a healing way with the sins and wounds to which the weakness of the flesh is subject.”

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 30 (c. 290–320 AD) **Source 32, page 8** Read it in the library ›
THF's updated English

8 “For Novatian, like apes, which are not men and yet imitate human actions, wants to claim for himself the authority and truth of the Catholic Church, though he himself is not in the Church.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 28, page 8** Read it in the library ›
THF's updated English

POINT 5 OF 8

The true Church calls sinners to repentance

Our note · compiled by machine learning · From the text: says what the passages say

Lactantius gives one mark of the true Church: it is where sins are confessed and repented of, and where the wounds of sin are treated with healing care.

9 “However, because all the separate assemblies of heretics prefer to call themselves Christians, and think that theirs is the Catholic Church, it must be understood that the true Catholic Church is the one in which there is confession and repentance, and which deals in a healing way with the sins and wounds to which the weakness of the flesh is subject.”

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 30 (c. 290–320 AD) **Source 32, page 8** Read it in the library ›
THF's updated English

POINT 6 OF 8

Leaving the Church was a grave danger

Our note · compiled by machine learning · From the text: says what the passages say

Cyprian warns that anyone who breaks away from the Church loses its promises. He pictures the Church as a mother, and he compares her to Noah's ark, outside of which no one was saved.

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

10 “Whoever is separated from the Church and joined to an adulteress is separated from the promises of the Church.”

later in the same passage

“He can no longer have God as his Father who does not have the Church as his mother.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD)
THF's updated English

Source 27, page 8 Read it in the library ›

POINT 7 OF 8

The Church kept Christ's strict marriage teaching

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

These writers held to Christ's words that divorce and remarriage while a spouse lives is adultery. Hermas allows a husband to send away an unfaithful wife, but not to marry another. This shows the moral standard they expected the Church to keep.

11 “Divorce had been allowed before, but now He forbids it.”

EARLY CHRISTIAN WRITER **Tertullian,** *On Monogamy* 9 (c. 196–220 AD)
THF's updated English

Source 19, page 7 Read it in the library ›

12 “The husband should put her away, and remain by himself. But if he puts his wife away and marries another, he also commits adultery."”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* (c. 90–150 AD)
THF's updated English

Source 1, page 6 Read it in the library ›

POINT 8 OF 8

One Church also needs living love

Our note · compiled by machine learning · From the text: says what the passages say

Chrysostom warns that holding one Church and one doctrine is not enough by itself. He grieves that love has become only a name while believers are divided from one another.

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

13 “For let it be so, that we have one Church, or one doctrine. Yet this is not the main consideration.”

later in the same passage

“But now charity is in danger, for only its name is left behind, while the reality is nowhere seen.”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Acts* (c. 386–407 AD) **Source 35, page 8** **Read it in the library ›**

THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not name any church or group of today as the one Church.
- They do not say whether a group with strict moral teaching but no line of bishops counts as the one Church.
- These passages do not address whether Christians may fight in war.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 35 early Christian passages and 218 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–35, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 36–62, in Bible order), then 191 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF’s updated English unless marked “1885 English” (the Roberts–Donaldson translation, public domain). “… [continues online]” marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *35 passages from 12 writers*

Hermas, *c. 90–150 AD · source 1*

1 *Shepherd* **Quote 12, page 5** husband should put her away, and remain by himself. But if he… [continues online] **read ›**

Ignatius of Antioch, *c. 98–117 AD · sources 2–3*

2 *Epistles of Ignatius* (1885 English) **Quote 2, page 2** “also one elect Church; there ought likewise to be but one faith in respect to Christ… [continues online] **read ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

3 *Epistle of Ignatius to the Ephesians* (1885 English; on point 3) by a unanimous obedience “ye may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same thing concerning the same thing… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 4–5*

4 *Dialogue with Trypho* (1885 English; on point 4) I replied, “The fact that there are such men confessing themselves to be Christians, and admitting the crucified Jesus to be both Lord and Christ, yet not teaching His doctrines… [continues online] **read ›**

5 *First Apology* (1885 English; on point 7) Whosoever shall marry her that is divorced from another husband, committeth adultery… [continues online] **read ›**

Athenagoras, *c. 170–190 AD · source 6*

6 *A Plea for the Christians* 33 (1885 English; on point 7) whosoever puts away his wife, says He, and marries another, commits adultery… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 7–8*

7 *Against Heresies: Book V* (1885 English) **Quote 3, page 2** “undoubtedly the preaching of the Church is true and stedfast, in which one and the same way of salvation is shown throughout the whole world… [continues online] **read ›**

8 *Against Heresies: Book I* (1885 English; on point 2) “the Catholic Church possesses one and the same faith throughout the whole world, as we have already said… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 9–13*

9 *Stromata* 3 (on point 7) to another God. Rather, the same Master and Lord, while renewing the old things, no longer allows polygamy. For God did seek that, when men had to increase and multiply… [continues online] **read ›**

10 *Stromata* 3 (1885 English; on point 7) “Corinthians 7:14 Quid est autem, quod Dominus quoque dixit iis, qui interrogabant de divortio: An liceat uxorem dimittere, cum Moyses id permiserit… [continues online] **read ›**

11 *Stromata* 2.23 (on point 7) Now, Scripture advises marriage and does not allow a person to end that union. This is plainly stated in the law: "You shall not put away your wife, except for… [continues online] **read ›**

12 *Stromata* 3 (1885 English; on point 7) dicit Dominus: Qui uxorem duxit, ne expellat; et qui non duxit, ne ducat… [continues online] **read ›**

13 *Stromata* 7.17 **Quote 1, page 2** “what has been said, then, it is my opinion that the true… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 14–19*

14 *Against Marcion* 34 (on point 7) “way you try to escape. He prohibits divorce when He wants marriage to remain inviolable. He permits divorce when the marriage is stained with unfaithfulness. You should blush when you… [continues online] **read ›**

15 *On Monogamy* 11 (on point 7) of, “To every one who asks you, you shall give!” And they will join you together in a virgin church, the one betrothed of the one Christ! And you will… [continues online] **read ›**

16 *On Monogamy* 9 (on point 7) “from the beginning is restored. But another reason, too, combines with this; no, not another, but one that imposed the law from the beginning and moved the will of God… [continues online] **read ›**

17 *On Monogamy* 10 (on point 7) is dead, she is more bound not to take another husband in marriage. For let us consider that divorce either is caused by discord, or else causes discord. Death, however… [continues online] **read ›**

18 *Against Marcion* 40 (on point 7) “Corinthians 7:27. Christ plainly forbids divorce. Moses unquestionably permits it… [continues online] **read ›**

19 *On Monogamy* 9 **Quote 11, page 5** God has joined together, man must not separate"—so that a man may not oppose the Lord. For He alone will separate those whom He has joined together, and that… [continues online] **read ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

Origen, *c. 215–254 AD · sources 20–23*

20 *Commentary on Matthew* 14 (1885 English; on point 7) “5:25 The Saviour then commanded, What God has joined together, let not man put asunder, Matthew 19:6 but man wishes to put asunder what God has joined together… [continues online] **read ›**

21 *De Principiis (On First Principles)* (1885 English) **Quote 4, page 3** “seeing there are many who think they hold the opinions of Christ, and yet some of these think differently from their predecessors, yet as the teaching of the Church, transmitted… [continues online] **read ›**

22 *Commentary on Matthew* 11 (1885 English) “the teaching which is thought to be the teaching of the Church, if it becomes servile through the word of flattery, either when it is made the excuse for covetousness… [continues online] **read ›**

23 *Commentary on Matthew* 14 (on point 7) been disciplined in chastity and self-control? But from what is said in the law about the bill of divorce, I wonder whether, since the bishop and the presbyter and… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 24–30*

24 *Epistles* **Quote 6, page 3** You also wrote that, because of me, the Church now has one part of herself scattered abroad, even though the whole people of the Church are gathered, united, and joined… [continues online] **read ›**

25 *Epistles* **Quote 5, page 3** commands and warnings we ought to keep, describes the honor of a bishop and the order of His Church in the Gospel. He says to Peter: “I say to you… [continues online] **read ›**

26 *Seventh Council of Carthage* 1 (1885 English; on point 6) “this thing, brethren, we ought to flee from and avoid, and to separate ourselves from so great a wickedness, and to hold one baptism, which is granted by the Lord… [continues online] **read ›**

27 *Treatises* (1885 English) **Quote 10, page 5** “is separated from the Church and is joined to an adulteress, is separated from the promises of the Church… [continues online] **read ›**

28 *Epistles* **Quote 8, page 4** he has come forward as a rebel and enemy against the Church. For although he knows that there is one baptism, he claims this one for himself, so that he… [continues online] **read ›**

29 *Epistles* (1885 English; on point 1) “do we receive as allowed an adulterous and alien church, a foe to the divine unity, when we know only one Christ and His one Church… [continues online] **read ›**

30 *Epistles* (on point 4) many, as soon as their error is known, come over to you from them so that they may receive the true light of the Church, you help along the errors… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · source 31*

31 *Apostolic Constitutions* (1885 English; on point 1) one consent teach those that are under you to be of the same sentiments and to be of the same opinions about the same matters, that there may be no… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 32–34*

32 *Divine Institutes* 30 (1885 English) **Quotes 7, 9, page 4** “however, because all the separate assemblies of heretics call themselves Christians in preference to others, and think that theirs is the Catholic Church, it must be known that the true… [continues online] **read ›**

33 *Divine Institutes* 30 (1885 English; on point 4) “it is the Catholic Church alone which retains true worship… [continues online] **read ›**

34 *Epitome of the Divine Institutes* 66 (1885 English; on point 7) “this account He has commanded that the wife shall not be put away unless convicted of adultery, and that the bond of the conjugal compact shall never be dissolved, unless… [continues online] **read ›**

John Chrysostom, *c. 386–407 AD · source 35*

35 *Homilies on Acts* (1885 English) **Quote 13, page 6** “be it so, that we have one Church, or one doctrine — yet this is not the (main) consideration: no, the evil is, that in these we have not fellowship — living… [continues online] **read ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

THE BIBLE *27 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

36 **Matthew 5:31** “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ **read ›**

37 **Matthew 5:32** But I tell you that whoever divorces his wife, except on account of sexual immorality, causes her to commit adultery; and whoever marries a divorced woman commits adultery. **read ›**

38 **Matthew 12:30** He who is not with me is against me, and he who does not gather with me, scatters. **read ›**

39 **Matthew 19:3** Pharisees came to him, testing him and saying, “Is it lawful for a man to divorce his wife for any reason?” **read ›**

40 **Matthew 19:9** I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery.” **read ›**

41 **Mark 10:11** He said to them, “Whoever divorces his wife and marries another commits adultery against her. **read ›**

42 **Mark 10:12** If a woman herself divorces her husband and marries another, she commits adultery.” **read ›**

43 **Luke 16:18** Everyone who divorces his wife and marries another commits adultery. He who marries one who is divorced from a husband commits adultery. **read ›**

44 **John 2:16** To those who sold the doves, he said, “Take these things out of here! Do not make my Father’s house a marketplace!” **read ›**

45 **Acts 4:1** As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them, **read ›**

46 **Acts 26:3** especially because you are expert in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently. **read ›**

47 **Romans 3:1** Then what advantage does the Jew have? Or what is the profit of circumcision? **read ›**

48 **Romans 3:8** Why not (as we are slanderously reported, and as some affirm that we say), “Let us do evil, that good may come?” Those who say so are justly condemned. **read ›**

49 **Romans 7:3** So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. **read ›**

50 **1 Corinthians 1:10** Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be joined together in the same mind and the same judgment. **read ›**

51 **1 Corinthians 1:12** Now I mean this: each of you says, “I am Paul’s,” or “I am Apollos’s,” or “I am Cephas’s,” or “I am Christ’s.” **read ›**

52 **1 Corinthians 1:22** For Jews ask for a sign, and Greeks seek wisdom, **read ›**

53 **1 Corinthians 7:10** But to the married I command, not I but the Lord, that a wife not separate from her husband— **read ›**

54 **1 Corinthians 7:11** but if she does separate, let her remain unmarried or be reconciled to her husband—and that a husband not send away his wife. **read ›**

55 **1 Corinthians 7:12** But to the rest I say, not the Lord: if any brother has an unbelieving wife, and she agrees to live with him, let him not send her away. **read ›**

56 **1 Corinthians 7:15** But if the unbeliever separates, let him separate. The brother or sister is not enslaved in such cases; but God has called us in peace. **read ›**

57 **1 Corinthians 11:16** But if anyone wishes to be contentious, we have no such custom, nor do the churches of God. **read ›**

58 **1 Corinthians 11:18** For first of all, when you come together as a church, I hear that there are divisions among you, and I partly believe it. **read ›**

59 **1 Corinthians 11:19** For there also must be factions among you, that those who are approved may be revealed among you. **read ›**

60 **Ephesians 4:5** one Lord, one faith, one baptism, **read ›**

61 **Titus 1:6** provided a man is blameless, the husband of one wife, with faithful children who are not accused of reckless living and are not insubordinate. **read ›**

62 **1 John 2:19** They went out from us, but they were not of us; for if they had been of us, they would have remained with us. But they went out so that it might be made manifest that none of them belong to us. **read ›**

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

ALSO LINKED BY THF TO THESE PASSAGES *191 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Genesis 2:24 · 3:7 · 3:15 · 4:25 · 6:1

Leviticus 15:18

Deuteronomy 8:18 · 20:5 · 20:19

1 Samuel 12:3

Psalms 50:3

Proverbs 4:23 · 9:17

Isaiah 33:14 · 42:5 · 43:21 · 50:9 · 51:6 · 53:2

Jeremiah 2:12 · 2:19 · 4:22 · 6:30 · 17:9 · 23:24 · 31:31

Ezekiel 1:5

Daniel 12:4

Hosea 7:2 · 12:10

Jonah 2:5 · 2:10

Malachi 2:15 · 3:1

Matthew 5:17 · 5:28 · 5:42 · 5:46 · 6:1 · 6:19 · 6:24 · 7:15 · 7:21 · 9:13 · 10:29 · 15:18 · 15:20 · 18:3 · 18:20 · 19:4 · 19:5 · 19:6 · 19:8 · 19:12 · 20:1 · 22:30 · 23:9 · 24:11

Mark 1:2 · 7:8 · 10:2 · 10:5 · 10:9 · 12:23 · 12:25 · 14:71

Luke 1:52 · 6:28 · 6:30 · 6:36 · 6:46 · 9:20 · 9:35 · 11:21 · 11:50 · 12:48 · 14:26 · 16:19 · 16:22 · 16:23 · 16:29 · 20:25 · 20:27 · 20:34 · 20:35 · 22:32

John 1:6 · 2:18 · 3:6 · 3:36 · 5:7 · 5:28 · 6:27 · 7:38 · 8:29 · 8:56 · 9:6 · 9:7 · 11:44 · 12:13 · 12:24 · 13:33 · 14:2 · 14:6 · 14:24 · 15:16 · 16:13 · 20:20

Romans 1:17 · 2:15 · 4:11 · 6:7 · 7:1 · 7:4 · 7:12 · 7:24 · 14:19 · 14:21

1 Corinthians 3:2 · 3:8 · 4:5 · 4:9 · 4:15 · 5:1 · 5:5 · 5:7 · 5:11 · 5:13 · 6:12 · 6:13 · 6:14 · 6:15 · 6:18 · 6:20 · 7:1 · 7:3 · 7:5 · 7:7 · 7:8 · 7:9 · 7:14 · 7:27 · 7:32 · 7:39 · 12:28 · 13:5 · 15:11 · 15:20 · 15:22 · 15:42 · 15:46 · 15:47 · 15:52 · 16:18

2 Corinthians 4:4 · 11:3

Galatians 4:19 · 5:13 · 5:17

Ephesians 2:7 · 2:15 · 4:4 · 4:25 · 5:4

Philippians 4:3

Colossians 2:20 · 3:5

1 Thessalonians 4:3

2 Thessalonians 2:15 · 3:14

1 Timothy 3:1 · 3:2 · 3:12 · 3:15 · 4:1 · 4:3 · 5:9 · 5:14

2 Timothy 1:16

Hebrews 1:3 · 2:2 · 3:5 · 5:11 · 13:5

1 John 2:18

Revelation 1:20 · 4:6 · 5:7 · 13:1 · 13:18 · 16:1

© 2026 The Historic Faith · Library only, never the web · For personal study; please don’t republish.

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “How did the early church recognize the one true Church?” on April 10, 2026. The Historic Faith answered it as a public study on November 9, 2026.

Library only. This study was written only from The Historic Faith’s library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed above, with a link to read it.

How it was made. Compiled by machine learning from The Historic Faith’s library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.

How to cite this study. The Historic Faith, “How did the early church recognize the one true Church?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/how-did-the-early-church-recognize-the-one-true-church. To cite one quotation, add its number and source, for example “quote 1, source 13.”

© 2026 The Historic Faith. Selection, arrangement and editing by THF; machine-compiled text and public-domain quotations are not claimed. For personal study; please don’t republish.

THEHISTORICFAITH.COM

THE END OF THIS STUDY