THE QUESTION

How many groups split from the Church in its first 300 years, and who were they?

Asked by a THF member on November 21, 2026 · published November 21, 2026 · 13 numbered quotations · the 44 early Christian passages and 65 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/how-many-groups-split-from-the-church-in-its-first-300-years-and-who-were

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

The early writers never give a total number. They speak of many splits and say new offshoots kept forming. They name groups such as Marcionites, Valentinians, Basilidians, Encratites, the followers of Montanus, Novatians and Arians. Many began inside the Church and then left, but the writers did not count them as part of the one Catholic Church.

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.

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POINT 1 OF 8

No total is given, only many

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

None of these writers gives a count. Irenaeus says the groups kept splitting into offshoots, because many wanted to be teachers and broke away from their own group. Justin says there are and have been many who came in Jesus' name, named after their founders: Marcians, Valentinians, Basilidians, Saturnilians and others. So the number kept growing and was never fixed.

1

"Many offshoots of numerous heresies have already formed from the heretics we have described. This happens because many of them—even all of them—want to be teachers and break away from the specific heresy they were part of."

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book I* (c. 175–202 AD) **Source 3, page 7** Read it in the library ›

THF's updated English

2

"Therefore, there are and have been many, my friends, who, coming in the name of Jesus, taught people to speak and act in impious and blasphemous ways; and we name these after the originators of their teachings and opinions."

later in the same passage

"Some are called Marcians, some Valentinians, some Basilidians, some Saturnilians, and others by different names; each named after the founder of their belief, just as each philosopher, as I mentioned before, takes the name of the philosophy they follow, from the name of the founder of that particular doctrine."

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD) **Source 2, page 7** Read it in the library ›

THF's updated English

POINT 2 OF 8

The Church is one; the sects came later

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

Clement is plain on this. He does not treat the split-off groups as other true churches. He says the one Church is joined together, while the sects try to cut it apart. He adds that their gatherings came later than the Catholic (universal) Church.

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3 “So, in the nature of the One, the one Church is joined together in a shared inheritance, though they try to cut it apart into many sects.”

EARLY CHRISTIAN WRITER **Source 11, page 8** Read it in the library ›
Clement of Alexandria, *Stromata* 7.17 (c. 190–215 AD)
THF's updated English

4 “It does not take many words to show that the human gatherings they held came later than the Catholic Church.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 7.17 (c. 190–215 AD) **Source 10, page 8** Read it in the library ›
THF's updated English

POINT 3 OF 8

Many who split had first belonged

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

Cyprian says the first schisms were made up of people who had been baptized in the Church and then left it. He insists the Church did not leave them; they left the Church and set up their own places of worship.

5 “Although among the ancients these were still the first beginnings of heresy and schisms, so that those involved in them were people who had departed from the Church after first being baptized in it.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 27, page 9** Read it in the library ›
THF's updated English

6 “For we have not withdrawn from them, but they from us. And since heresies and schisms arose afterward, by setting up different places of worship for themselves, they have abandoned the Head and Source of the truth.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 28, page 9** Read it in the library ›
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POINT 4 OF 8

Writers named the groups after their founders

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

Lactantius gives one list: Phrygians, Novatians, Valentinians, Marcionites, Anthropians and Arians, plus others. He says taking a man's name in place of Christ's shows they had stopped being Christians. Origen adds the Ophites and Cainites, whom he says left Jesus' teaching in every point.

7 “For when they are called Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name, they have ceased to be Christians, because they have lost the name of Christ and taken on human and outward names.”

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 30 (c. 290–320 AD) **Source 37, page 9** **Read it in the library ›**
THF's updated English

8 “Perhaps he had heard of the sects called Ophites and Cainites, or some others of a similar kind, which had departed in every point from the teaching of Jesus.”

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 13 (c. 215–254 AD) **Source 19, page 8** **Read it in the library ›**
THF's updated English

POINT 5 OF 8

Tatian left the Church for his own doctrine

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

Irenaeus describes the Encratites, who came out of the teaching of Saturninus and Marcion and preached against marriage. He says Tatian first brought in one of their ideas. Tatian had followed Justin and taught nothing strange while Justin lived, but after Justin's martyrdom he left the Church and made his own doctrine.

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9

“For example: Emerging from Saturninus and Marcion, those known as Encratites (self-controlled) preached against marriage, thereby dismissing the original creation of God, and indirectly blaming Him who made male and female for human reproduction.”

later in the same passage

“This idea was recently invented among them. A man named Tatian first introduced this blasphemy.”

later in the same passage

“He was a follower of Justin, and as long as he was with him, he expressed no such views; but after Justin's martyrdom, he left the Church, and, filled with pride at the thought of being a teacher, as if he were better than others, he created his own unique doctrine.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book I* (c. 175–202 AD)
THF's updated English

Source 3, page 7 Read it in the library ›

POINT 6 OF 8

Montanus's followers were put out of the Church

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

Asterius Urbanus calls the movement started by Montanus, a recent convert who wanted to lead, a new heresy that put its followers in a state of separation from the Church. He says believers across Asia met many times, examined the new teaching, judged it false, and put its followers out of the Church and out of communion.

10

“Now the attitude of opposition that they took up, and this new heresy of theirs that put them in a state of separation from the Church, began in the following way.”

later in the same passage

“There, they say, one who had only recently been converted to the faith, a man named Montanus, gave the adversary an entrance against himself because of the excessive desire of his soul to take the lead, when Gratus was proconsul of Asia.”

later in the same passage

“For when the faithful throughout Asia met often and in many places in Asia to deliberate on this matter, and examined those novel teachings, and declared them false and rejected them as heretical, they were therefore expelled from the Church and barred from communion.”

EARLY CHRISTIAN WRITER **Asterius Urbanus,** *Extant Writings of Asterius Urbanus* 1 (c. 232–250 AD)
THF's updated English

Source 22, page 8 Read it in the library ›

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POINT 7 OF 8

Novatian's split was called a schism

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

Two writers use the word schism for Novatian's group. An anonymous treatise calls Novatian guilty of dissension and schism and separated from the Church, yet still accusing the Church. A letter of Dionysius of Alexandria speaks of people trying to establish the schism of Novatus.

11 "Although he stands in such great guilt for dissension and schism, and is separated from the Church, with sacrilegious boldness he still does not hesitate to throw his accusations back on us."

EARLY CHRISTIAN WRITER **Anonymous,** *Treatise Against the Heretic Novatian* 1 **Source 40, page 10** **Read it in the library ›**
THF's updated English

12 "There, certain people were trying to establish the schism of Novatus."

EARLY CHRISTIAN WRITER **Dionysius of Alexandria,** *Epistles and Epistolary Fragments* (c. 232–265 AD) **Source 25, page 9** **Read it in the library ›**
THF's updated English

POINT 8 OF 8

Some still claimed the name Catholic

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

Hippolytus shows that a separated group did not always drop the Church's name. He accuses the followers of Callistus of shameless deeds, yet says they tried to call themselves a Catholic Church. He says they were named Callistians after him. This is one writer's charge against a rival party, so it shows how he saw them.

13 "And yet, after such shameless deeds, they, having lost all shame, try to call themselves a Catholic Church!"

later in the same passage

"And from him they have received the name of their title, so that, because Callistus was a leading champion of such practices, they should be called Callistians."

EARLY CHRISTIAN WRITER **Hippolytus,** *Refutation of All Heresies* 5 (c. 200–236 AD) **Source 15, page 8** **Read it in the library ›**
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THE LIMITS

What these passages don’t tell us

- No passage here gives a full list or a total count of splits in the first 300 years.
- Some writers here, such as Lactantius and Alexander on Arius, write near or just after the 300-year mark.
- Most of these accounts come from the groups' opponents; the passages do not let the groups speak for themselves.
- 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 44 early Christian passages and 65 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–44, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 45–98, in Bible order), then 11 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 *44 passages from 19 writers*

Ignatius of Antioch, *c. 98–117 AD · source 1*

1 *Epistle of Ignatius to the Ephesians* (1885 English; on point 3) “therefore, that separates himself from such, and does not meet in the society where sacrifices are offered, and with “the Church of the first-born whose names are written in… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · source 2*

2 *Dialogue with Trypho* **Quote 2, page 2** outwardly like sheep, but inwardly they are ravenous wolves.’ And, ‘There will be divisions and heresies.’ And, ‘Beware of false prophets, who will come to you dressed outwardly like sheep… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 3–7*

3 *Against Heresies: Book I* (1885 English) **Quotes 1, 9, pages 2, 5** “Many offshoots of numerous heresies have already been formed from those heretics we have described… [continues online] **read ›**

4 *Against Heresies: Book I* (1885 English; on point 3) “as many as separate from the Church, and give heed to such old wives’ fables as these, are truly self-condemned… [continues online] **read ›**

5 *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 ›**

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6 *Against Heresies: Book I* (on point 4) of their opinions, that these men have deviated from the truth; for almost all the different sects of heretics admit that there is one God, but then, by their harmful… [continues online] **read ›**

7 *Against Heresies: Book V* The heretics, who are all unlearned and ignorant of God's plans, and not familiar with the way He took on human nature, blind themselves to the truth and actually speak… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 8–12*

8 *Exhortation to the Heathen* 9 (on point 2) "this is the first-born Church, composed of many good children… [continues online] **read ›**

9 *Stromata* 1.19 (1885 English; on point 2) "are the sects which deserted the primitive Church… [continues online] **read ›**

10 *Stromata* 7.17 (1885 English) **Quote 4, page 3** "that the human assemblies which they held were posterior to the Catholic Church requires not many words to show… [continues online] **read ›**

11 *Stromata* 7.17 (1885 English) **Quote 3, page 3** "the nature of the One, then, is associated in a joint heritage the one Church, which they strive to cut asunder into many sects… [continues online] **read ›**

12 *Stromata* 7.17 (1885 English; on point 2) "being the case, it is evident, from the high antiquity and perfect truth of the Church, that these later heresies, and those yet subsequent to them in time, were new… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 13–14*

13 *On Prescription Against Heretics* 42 (1885 English; on point 1) "it is [supposed] that schisms seldom happen among heretics, because, even when they exist, they are not obvious… [continues online] **read ›**

14 *On Prescription Against Heretics* 2 that it kills a person, because that is the purpose for which it exists. In the same way, heresies are produced to weaken and destroy faith. Since we fear them… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · sources 15–16*

15 *Refutation of All Heresies* 5 (1885 English) **Quote 13, page 6** "withal, after such audacious acts, they, lost to all shame, attempt to call themselves a Catholic Church… [continues online] **read ›**

16 *Refutation of All Heresies* 29 (1885 English) "hence the doctrine of these has become divided: and one doctrine, according to them, is termed Oriental, and the other Italian… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 17–21*

17 *Against Celsus* 61 (1885 English; on point 1) "if he imagine that the existence of numerous heresies among the Christians is a ground of accusation against Christianity, why, in a similar way, should it not be a ground… [continues online] **read ›**

18 *Against Celsus* 12 (on point 1) "he reproaches us for the existence of heresies in Christianity, as if this were a reason to accuse it. He says that when Christians greatly increased in number, they were… [continues online] **read ›**

19 *Against Celsus* 13 **Quote 8, page 4** if these arguments are sound, why should we not defend, in the same way, the existence of heresies in Christianity? And about these, Paul seems to me to speak in… [continues online] **read ›**

20 *Against Celsus* 10 (1885 English; on point 1) "when they grew to be a great multitude, they were divided and separated, each wishing to have his own individual party: for this was their object from the beginning… [continues online] **read ›**

21 *Against Celsus* 65 (on point 4) and I to the world," we will show that this statement is false. For there are certain heretical sects that do not accept the Epistles of the Apostle Paul, such… [continues online] **read ›**

Asterius Urbanus, *c. 232–250 AD · source 22*

22 *Extant Writings of Asterius Urbanus* 1 (1885 English) **Quote 10, page 5** "the attitude of opposition which they have assumed, and this new heresy of theirs which puts them in a position of separation from the Church, had their origin in the… [continues online] **read ›**

Dionysius of Alexandria, *c. 232–265 AD · sources 23–25*

23 *Miscellaneous Fragments* 1 where, as you know, this doctrine had been current long ago and had caused such division that schisms and apostasies took place in whole churches, I called together the presbyters… [continues online] **read ›**

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24 *Epistles and Epistolary Fragments* (1885 English) “he also became an enemy to His Catholic Church… [continues online] **read ›**

25 *Epistles and Epistolary Fragments* (1885 English) **Quote 12, page 6** “addition to this, he writes that it was reported to him that Fabius was dead, and that Demetrianus was appointed his successor in the bishopric of the church at Antioch… [continues online] **read ›**

Novatian, *c. 240–258 AD · source 26*

26 *Treatise Concerning the Trinity* 29 avarice, drives away luxurious revellings, joins love, binds together affections, keeps down sects, orders the rule of truth, overcomes heretics, turns out the wicked, and guards the Gospel. Of this… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 27–32*

27 *Epistles* **Quote 5, page 3** “ancient custom. Although among the ancients these were still the first beginnings of heresy and schisms, so that those involved in them were people who had departed from the Church… [continues online] **read ›**

28 *Treatises* **Quote 6, page 3** “from His Gospel? For we have not withdrawn from them, but they from us. And since heresies and schisms arose afterward, by setting up different places of worship for themselves… [continues online] **read ›**

29 *Epistles* (1885 English; on point 3) “For from this have arisen, and still arise, schisms and heresies, in that the bishop who is one and rules over the Church is contemned by the haughty presumption of… [continues online] **read ›**

30 *Epistles* (on point 3) either by the warning threat of the Lord or by the vengeance of the judgment to come. For heresies have not arisen, and schisms have not begun, from any other… [continues online] **read ›**

31 *Epistles* (on point 3) “glory to God who does not hold to the unity and truth that come from the divine law, but upholds heresies against the Church? Does he give glory to God… [continues online] **read ›**

32 *Treatises* (on point 2) flock and one shepherd." John 10:16 And does anyone believe that in one place there can be either many shepherds or many flocks? Moreover, the Apostle Paul, urging this… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · source 33*

33 *Apostolic Constitutions* “Church of God. He has turned against you and has stirred up adversities, seditions, reproaches, schisms, and heresies against you. For he had previously brought that people under his power… [continues online] **read ›**

Victorinus, *c. 270–303 AD · source 34*

34 *Commentary on the Apocalypse* (on point 2) taught that all the churches are ordered by sevens, that they are called seven, and that the Catholic Church is one. First, so that he himself might also preserve the… [continues online] **read ›**

Alexander of Lycopolis, *c. 280–320 AD · source 35*

35 *Of the Manicheans* 1 (on point 4) with fine and subtle questions. So now they come forward as the fathers and originators of sects and heresies. And by them the shaping of morals is hindered and made… [continues online] **read ›**

Arnobius, *c. 290–330 AD · source 36*

36 *Against the Heathen* 1 (1885 English) “is almost three hundred years — something less or more — since we Christians began to exist, and to be taken account of in the world… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 37–38*

37 *Divine Institutes* 30 (1885 English) **Quote 7, page 4** “it is the Catholic Church alone which retains true worship… [continues online] **read ›**

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38 *Divine Institutes* 30 (1885 English; on point 3) “when overcome by others more powerful, preferred to secede with their supporters, than to endure those set over them, over whom they themselves before desired to be set… [continues online] **read ›**

Alexander of Alexandria, *c. 313–328 AD · source 39*

39 *Epistles on the Arian Heresy* 1 (1885 English; on point 4) “18:3 Before them, indeed, many heresies existed, which, having dared more than was right, have fallen into madness… [continues online] **read ›**

Anonymous · *sources 40–42*

40 *Treatise Against the Heretic Novatian* 1 **Quote 11, page 6** “sees the speck in another's eye than the beam in his own. Nevertheless, beloved brothers, let the sudden madness of that faithless heretic neither move nor trouble us. Although… [continues online] **read ›**

41 *Treatise on Re-Baptism* 1 (on point 3) “against the quiet and peace of the Church will result in nothing but discords, strifes, and schisms. And in this no other fruit can be found except this alone: that… [continues online] **read ›**

42 *Treatise Against the Heretic Novatian* 1 (on point 7) of Christ and, with darkened reason, does not hesitate to turn to those reckless leaders of schisms and authors of division. John calls them antichrists. The Evangelist compares them to… [continues online] **read ›**

Clement of Rome · *sources 43–44*

43 *First Epistle to the Corinthians* (on point 3) “are there strifes, and tumults, and divisions, and schisms, and wars among you… [continues online] **read ›**

44 *First Epistle to the Corinthians* (on point 3) “kind of faction and schism was abominable in your sight… [continues online] **read ›**

THE BIBLE *54 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

45 **Leviticus 10:10** to distinguish between the holy and the common, and between the unclean and the clean, **read ›**

46 **Numbers 16:26** And he spoke to the congregation, saying, “Separate yourselves from the tents of these hardened men, and touch nothing of all that is theirs, lest you perish together with them in all their sin.” **read ›**

47 **Deuteronomy 23:2** One born of a prostitute shall not enter the assembly of the Lord. (Septuagint Deuteronomy 23:3 (Deuteronomy 23:2 in most Bibles)) **read ›**

48 **2 Chronicles 25:10** So Amaziah separated the army that had come to him from Ephraim, to go away to their own place; and they were very angry with Judah, and they returned to their place in the anger of their wrath. **read ›**

49 **Ezra 2:27** The men of Michmash, one hundred and twenty-two. **read ›**

50 **Ezra 9:9** For we are slaves; yet in our slavery the Lord our God has not forsaken us, but has extended mercy to us before the kings of the Persians, to give us reviving, so that they might raise up the house of our God and restore its desolate places, and to give us a wall in Judah and Jerusalem. **read ›**

51 **Proverbs 3:25** And you will not be afraid of terror when it comes, nor of the assaults of the ungodly when they come upon you. **read ›**

52 **Proverbs 5:22** Lawless deeds ensnare a man, and each one is bound with the cords of his own sins. **read ›**

53 **Proverbs 6:24** to guard you from a woman under a husband, and from the slander of another’s tongue. **read ›**

54 **Proverbs 7:1** Son, keep my words, and hide my commandments with you. Son, honor the Lord, and you will be strong, and besides him fear no other. **read ›**

55 **Proverbs 7:13** Then she caught him and kissed him, and with a shameless face she said to him, **read ›**

56 **Proverbs 9:18** But he does not know that the earthborn perish beside her, and that he meets a trap of Hades. But spring away, do not linger in the place, nor fix your eye upon her; for so you will cross over another’s water. But keep away from another’s water, and do not drink from another’s spring, that you may live a long time, and years of life may be added to you. **read ›**

57 **Proverbs 10:13** He who brings forth wisdom from his lips strikes the senseless man with a rod. **read ›**

58 **Proverbs 14:19** The evil will fall before the good, and the ungodly will wait at the doors of the righteous. **read ›**

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59 **Ecclesiastes 1:7** All the brooks go into the sea, yet the sea is not filled; to the place where the brooks go, there they return, to go again. **read ›**

60 **Ecclesiastes 1:12** I, the Preacher, was king over Israel in Jerusalem. **read ›**

61 **Ecclesiastes 2:20** So I turned to make my heart renounce all my labor at which I had labored under the sun. **read ›**

62 **Ecclesiastes 4:3** And better than both of these is he who has not yet come to be, who has not seen all the evil work that is done under the sun. **read ›**

63 **Ecclesiastes 4:9** Two are better than one, for they have a good reward in their labor. **read ›**

64 **Ecclesiastes 4:14** For he will come out of the house of the prisoners to reign, for even in his kingdom he became poor. **read ›**

65 **Ecclesiastes 6:4** For the untimely birth came in vanity and goes in darkness, and its name will be covered in darkness. **read ›**

66 **Ecclesiastes 8:13** But it will not be good for the ungodly man, and he will not prolong his days in a shadow, he who does not fear before God. **read ›**

67 **Ecclesiastes 12:10** The Preacher sought much to find words of pleasure, and what is written in uprightness, words of truth. **read ›**

68 **Song of Solomon 3:4** Scarcely had I passed from them when I found him whom my soul has loved. I held him and did not let him go, until I brought him into my mother's house, and into the chamber of her who conceived me. **read ›**

69 **Song of Solomon 3:7** Behold, Solomon's couch; sixty mighty men are all around it, of the mighty men of Israel. **read ›**

70 **Isaiah 3:21** and the earrings, and the garments bordered with purple, and the garments with purple in the middle, **read ›**

71 **Isaiah 15:3** Wrap yourselves in sackcloth in her squares, and lament on her rooftops and in her lanes; all of you, wail with weeping. **read ›**

72 **Isaiah 18:6** and he will leave them together for the birds of heaven and for the wild beasts of the earth; and the birds of heaven will gather upon them, and all the wild beasts of the earth will come upon it. **read ›**

73 **Acts 6:9** But some from the synagogue called the Freedmen's, with Cyrenians, Alexandrians, and those from Cilicia and Asia, rose up and disputed with Stephen. **read ›**

74 **Acts 8:1** Saul consented to his killing. That day a great persecution arose against the church in Jerusalem, and all except the apostles were scattered throughout the regions of Judea and Samaria. **read ›**

75 **Acts 11:26** When he found him, he brought him to Antioch. For a whole year they gathered with the church and taught a considerable multitude. The disciples were first called Christians in Antioch. **read ›**

76 **Acts 15:39** Then the contention grew so sharp that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, **read ›**

77 **Acts 19:9** But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them and separated the disciples, reasoning daily in the school of Tyrannus. **read ›**

78 **Acts 20:30** Men will arise from among your own selves, speaking perverse things, to draw away the disciples after them. **read ›**

79 **Acts 23:7** When he said this, dissension arose among the Pharisees, and the crowd was divided. **read ›**

80 **Romans 16:17** Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. **read ›**

81 **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 ›**

82 **1 Corinthians 1:13** Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul? **read ›**

83 **1 Corinthians 7:10** But to the married I command, not I but the Lord, that a wife not separate from her husband— **read ›**

84 **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 ›**

85 **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 ›**

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86 **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 ›**

87 **1 Corinthians 11:19** For there also must be factions among you, that those who are approved may be revealed among you. **read ›**

88 **2 Corinthians 4:15** For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God. **read ›**

89 **2 Corinthians 6:17** Therefore, “Go out from the midst of them and be separate,” says the Lord, “and touch nothing unclean; and I will receive you, **read ›**

90 **Galatians 2:12** For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision. **read ›**

91 **Galatians 5:4** You are alienated from Christ, you who desire to be justified by the law. You have fallen away from grace. **read ›**

92 **Galatians 5:20** idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, **read ›**

93 **Ephesians 2:12** were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world. **read ›**

94 **1 Timothy 5:12** having condemnation, because they have abandoned their former faithfulness. **read ›**

95 **Titus 3:10** Reject a divisive man after a first and second warning, **read ›**

96 **2 Peter 2:1** But false prophets also arose among the people, as false teachers will also be among you, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction. **read ›**

97 **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 ›**

98 **Jude 1:19** These are the ones who cause divisions, natural people, not having the Spirit. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *11 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.

Proverbs 18:3

Matthew 7:15 · 24:11

Luke 21:8

Romans 5:20 · 8:11

1 Corinthians 15:45

Philippians 3:2

1 Timothy 4:1

2 Timothy 2:17

Revelation 5:6

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

ABOUT THIS STUDY

A THF member asked “How many groups split from the Church in its first 300 years, and who were they?” on November 21, 2026. The Historic Faith answered it as a public study on November 21, 2026.

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THE END OF THIS STUDY