

Marcion of Sinope



P⁶⁹ (P.Oxy. XXIV 2383)
Luke 22:41, 45–48

Christian Apology in the Second Century

AD 100

AD 125

Quadratus, *Apology*

Aristides, *Apology*

AD 150

Justin, *1 Apology*

Justin, *2 Apology*

Dialogue of Trypho

Tatian, *Exhortation to the Greeks*

AD 175

Melito of Sardis, *Apology*

Apolinarius of Hierapolis, *Apology*

Athenagoras, *Plea for Christians, On the Resurrection of the Dead*

Theophilus (of Antioch), *To Autolycus*

Minucius Felix, *Octavius*

Early Christian Heresiologists

AD 100

Justin, *Syntagma*

AD 200

AD 300

AD 400

Justin on Marcion

And there is a certain Marcion of Pontus, who is even now teaching his disciples to believe in some other god greater than the Demiurge; who by the aid of the demons, has caused many of every race of men and women to speak blasphemies and to deny that God is the Maker of this Universe, and to profess that another, who is greater than He, has done greater works. All who take their opinions from these people, as we said before, are called Christians, just as also those philosophers who do not share the same views are yet all called by one common name of philosophy. . . . But I have a treatise against all heresies which have arisen already composed, which I will give you if you wish to read it.

Justin, *Apol.* 26

And, as we said before, the wicked demons have put forward Marcion of Pontus, who is even now teaching people to deny that God is the Maker of all things in heaven and earth and that the Christ predicted through the prophets is His Son, and proclaims another god besides the Demiurge of all and likewise another son. Many are persuaded by him as if he alone knew the truth, and laugh at us, though they have no proof of the things they say, but are snatched away irrationally as lambs by a wolf, and become the prey of godless teaching and of demons.

Justin, *Apol.* 58

In his book against Marcion, Justin does well say: "I would not have believed the Lord Himself, if He had announced any other than He who is our framer, maker, and nourisher. But because the only-begotten Son came to us from the one God, who both made this world and formed us, and contains and administers all things, summing up His own handiwork in Himself, my faith towards Him is steadfast, and my love to the Father immovable, God bestowing both upon us."

Irenaeus, *Haer.* 4.6.2

Early Christian Heresiologists

AD 100

Justin, *Syntagma*

Irenaeus, *Against Heresies*

AD 200

Hippolytus, *Refutation of All Heresies, Against Noetus*

Tertullian, *Against Marcion, Against Hermogenes, Against the Jews, Against Praxeas, Against the Valentinians, Prescription against Heretics*

AD 300

Epiphanius, *Refutation of All Haeresies*

AD 400

Augustine, *Heresies*

Marcion



He was a native of Pontus—I mean Helenopontus and the city of Sinope, as is commonly said of him. In early life he supposedly practised celibacy, for he was a hermit and the son of a bishop of our holy catholic church. But in time he unfortunately became acquainted with a virgin, cheated the virgin of her hope and degraded both her and himself, and for seducing her was excommunicated by his own father. For because of his extreme piety his father was one of those illustrious men who take great care of the church, and was exemplary in the exercise of his episcopal office.

Epiphanius, *Pan.* 42.1.3–5

Marcion

- Marcion was a ναύκληρος “skipper”/“ship-owner” by trade (Tertullian, *Praescr.* 30; *Adv. Marc.* 5.1)
 - Many ship-owners are wealthy
- When he joined the Roman church he donated to it 200,000 sesterces (Tertullian, *Praescr.* 30)
- In July 144 he had a falling out with the church and his money was returned (Tertullian, *Adv. Marc.* 1.19)

Tertullian, *Praescr.* 30

Marcion, indeed, [went] with the two hundred thousand sesterces which he had brought into the church, and, when banished at last to a permanent excommunication, they scattered abroad the poisons of their doctrines. Afterwards, it is true, Marcion professed repentance, and agreed to the conditions granted to him—that he should receive reconciliation if he restored to the church all the others whom he had been training for perdition: he was prevented, however, by death.

Marcion

- Marcion, although a contemporary of Basilides and Valentinus, was an “old man” compared to them (cf. Clement, *Strom.* 7.17.10)
- Seems to have died c. 160–65
- Tertullian, *Adv. Marc.* 5.19: “Marcion’s tradition had filled the whole world” (*Marcionis traditio haeretica totum implevit mundum*)
- Marcion’s movement was the most successful of the “heresies”

Martyrdom of Polycarp 23 [Alternative Ending]

Now Irenaeus, at the time of Bishop Polycarp's martyrdom, was in Rome where he had many disciples; and there are many of his beautiful and orthodox works extant in which he mentions Polycarp as having taught him; and Irenaeus ably refuted every heretical doctrine, and handed on the norm of the Catholic Church as he had received it from the holy Polycarp.

Irenaeus also has this story. Once Marcion, from whom the so-called Marcionites derive, encountered the holy Polycarp and said to him: 'Recognize me, Polycarp!' And he said to Marcion: 'I do recognize you: I recognize the Devil's firstborn.'

Martyrdom of Pionius 21.5

And so they raised him [Pionius] up on the gibbet, and then afterwards a man named Metrodorus from the Marcionite sect.

The Anti-Christian Celsus is Aware of Marcion

He [Celsus] next pours down upon us a heap of names, . . . He makes mention also of the Marcionites, whose leader was Marcion.

Origen, *Cels.* 5.62

In the next place, mixing up together various heresies, and not observing that some statements are the utterances of one heretical sect, and others of a different one, he brings forward the objections which we raised against Marcion. And, probably, having heard them from some paltry and ignorant individuals, he assails the very arguments which combat them, but not in a way that shows much intelligence. Quoting then our arguments against Marcion, and not observing that it is against Marcion that he is speaking, he asks: . . .

Origen, *Cels.* 6.53

συναγωγὴ μαρκιωνιστῶν κώμ(ης)
Λεβάβων τοῦ κ(υρίου)υ κ[α]ἰ
σ(ωτῆ)ρ(ος) Ἰη(σοῦ) χρηστοῦ
προνοία Παύλου πρεσβ(υτέρου)
τοῦ λχ' ἔτους.

(This is) the synagogue of the Marcionites of the village
of Lebaba, of the Lord and
Savior Jesus Christ
(built) under the direction of the presbyter Paul
in the year 630 (=A.D. 318/19)

P. Le Bas and H. J. Waddington, *Inscriptions Grecques et Latines de Syrie* (Paris, 1898) III 2558

The sect is still to be found even now, in Rome and Italy, Egypt and Palestine, Arabia and Syria, Cyprus and the Thebaid—in Persia too moreover, and in other places. For the evil one in him has lent a great deal of strength to the deceit.”

Epiphanius, *Pan.* 42.1

Marcion

- None of Marcion's writings survive
- His main work was *Antitheses* (between OT and NT)
- Know about Marcion primarily from: Irenaeus, Tertullian, Hippolytus, Clement of Alexandria, Epiphanius

Marcionism

Some Central Tenants

- Believed in two Gods:
 - 1. The just/violent God of the OT
 - 2. The loving/forgiving God of the NT
 - How could the good God whom Jesus Christ proclaimed be identified as the God who is violent and who punishes in the OT
 - As a result, the world and humans were created by the OT God—the Demiurge
 - Shares a parallel with Gnosticism
 - This God and the material world are to be rejected
 - Practiced a rigorous asceticism

Marcionism

Some Central Tenants

- Rejected the Jewish Law (Law of Moses)
- Rejected the OT and any OT references in the NT
- Had a greatly diminished view of scripture and omitted scripture as he saw fit
- Held to a docetic view of Jesus
 - He was divine but only seemed to have a body
 - He was not the messiah but a spirit sent by the loving/forgiving God
 - Was not born of a virgin as this would associate him with the world
 - Jesus' importance was a message of salvation
 - Shares a parallel with Gnosticism

Marcion as Textual Critic

Marcion enim exerte et palam machaera, non stilo usus est, quoniam ad materiam suam caedem scripturarum confecit. ("Marcion expressly and openly used the knife, not the pen, since he made such an excision of the Scriptures as suited his own subject-matter.")

Tertullian, *Praescr.* 38.9 (CCSL 1.219)

For a successor he [Cerdo] had Marcion, a man from Pontus who developed his teaching by impudently blaspheming the God announced by the law and the prophets, calling him the creator of evils, desirous of wars, inconstant in his thoughts and contradicting himself. As for Jesus, sent by the Father above the god who created the world, he came into Judaea in the times of the governor Pontius Pilate, procurator for Tiberius Caesar, manifest in human form to those who were in Judaea, abolishing the prophets, the law, and all the works of the god who made the world, whom Marcion called the Cosmocrator. Beyond that, he circumcised the Gospel according to Luke, taking out everything written about the birth of the Lord and removing many passages from his teaching, those in which he plainly acknowledged the Creator of this world as his Father. Thus Marcion persuaded his disciples that he was more truthful than the apostles who transmitted the gospel, and handed over to them not the gospel but a modest portion of the gospel. He also cut away the letters of the apostle Paul, suppressing all the texts in which the apostle plainly spoke of the God who made the world as the Father of our Lord Jesus Christ, as well as all those in which the apostle mentions the prophecies predicting the coming of the Lord.

Irenaeus, *Haer.* 1.27.2

The Emergence of the New Testament

Shifting Canonical Lists from the Second to the Fourth Centuries

(The order of the books in each list has been rearranged to simplify comparison)

Marcion c. 140

Colossians 4:16

And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea.

Luke

Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colosians
1 Thessalonians
2 Thessalonians

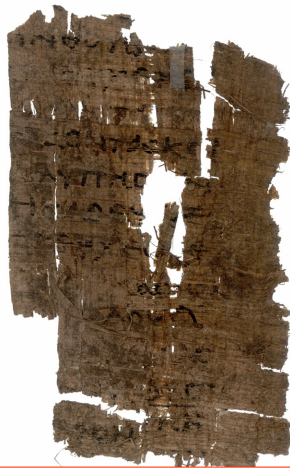
Philemon

Laodiceans

Marcion's "Gospel of Luke"

- Began with Luke 3:1: "Now in the fifteenth year of the reign of Tiberius Caesar, . . ."
- Omits a number of passages, alter and changes others

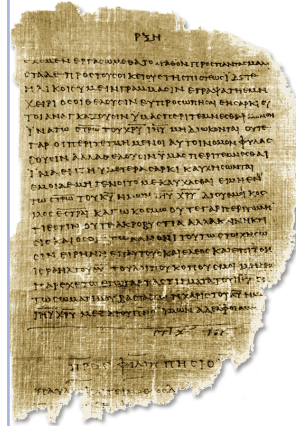
Marcionite Recension of Luke?



P⁶⁹ (P.Oxy. XXIV 2383)
Luke 22:41, 45–48

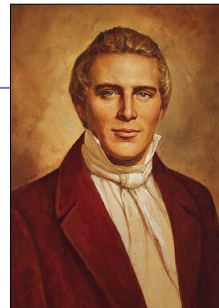
Evidence of Scriptural Corruption in Antiquity

- “*They have not feared to corrupt divine Scriptures*, they have nullified the rule of ancient faith, they have not known Christ, they do not inquire what the divine Scriptures say, . . . For this cause *they did not fear to lay hands on the divine scriptures, saying they had corrected them.*
Victor (thirteenth bp. of Rome [c. A.D. 190]) *apud* Eusebius
- And now it is plainly manifest that many differences of the copies have occurred either from the laziness of certain scribes or from the wicked recklessness of some or from those neglecting improvement of the *writings or also from those who either add or omit supposing in themselves to improve it* [i.e. the scriptures].
Origen, *Commentary on Matthew 15.14*
- “Some believers [Christians], as though from a drinking bout, go so far as to oppose themselves and *alter the original text of the gospel three or four or several times over*, and they change its character to enable them to deny difficulties in the face of criticism.”
Origen, *Contra Celsum* II.27



Joseph Smith on the Bible

- “From sundry revelations which have been received, it was apparent that many important points touching the salvation of men had been taken from the Bible or lost before it was compiled.” **TPJS 10**
- “I believe the Bible as it read when it came to from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.” **TPJS 327**
- We believe the Bible to be the word of God as far as it is translated correctly. **A of F 8**



Joseph Smith
Prophet: 1830-1844

Allegations of Deliberate Scriptural Corruption

1. Irenaeus, *Haer.* 1.8.1
2. Dionysius [bp. of Corinth late II C.E.] *apud* Eusebius, *Hist. eccl.* 4.23.12
3. Victor [bp. of Rome ca. 190 C.E.] *apud* Eusebius, *Hist. eccl.* 5.28.13–17
4. Caius, *Disputation against Proclus*, 3.1
5. Tertullian, *Praescr.* 38; *Marc.* 4.2
6. Origen, *Comm. Matt.* 15:14
7. Celsus *apud* Origen, *Cels.* 2.27
8. Lactantius, *Inst.* 4.30
9. Julian, *Adv. Gal.* 327A
10. Cyril of Jerusalem, *Catech.* 1.7
11. Ambrose, *Fid.* 5.16
12. John Chrysostom, *Hom. Phil.* 11
13. Jerome, *Praef. in libro Iob* 41–48
14. Augustine, *Conf.* 5.11, 21
15. Socrates, *Hist. eccl.* 7.32

Revised Standard Version (RSV)

Luke 22:40-46

⁴⁰ And when he came to the place he said to them, "Pray that you may not enter into temptation."

⁴¹ And he withdrew from them about a stone's throw, and knelt down and prayed,

⁴² "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done."

⁴³

⁴⁴

⁴⁵ And when he rose from prayer, he came to the disciples and found them sleeping for sorrow,

⁴⁶ and he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

Nestle-Aland Novum Testamentum Graece (NA²⁸)

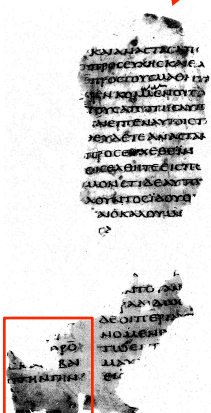
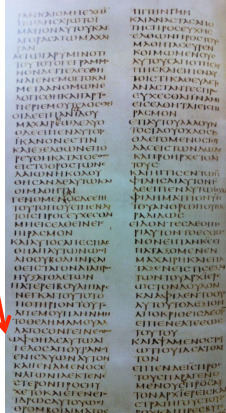
Luke 22:40-46

⁴⁰ γινόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.
⁴¹ καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὥσεί λίθου βολὴν καὶ θεὸς τὰ γόνατα προσήυχετο
⁴² λέγων· πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.
⁴³ ¶ ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.
⁴⁴ καὶ γινόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσήυχετο· καὶ ἐγένετο ὁ ἰδρὼς αὐτοῦ ὥσεί θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. ¶
⁴⁵ καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἔλθων πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,
⁴⁶ καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

Christ's Suffering in Gethsemane

- “And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; *for behold, blood cometh from every pore*, so great shall be his anguish for the wickedness and the abominations of his people.” (Mosiah 3:7)
- Which suffering caused myself, even God, the greatest of all, to tremble because of pain, *and to bleed at every pore*, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink— (D&C 19:18)
- ⁴³ And there appeared an angel unto him from heaven, strengthening him. ⁴⁴ And being in an agony he prayed more earnestly: *and his sweat was as it were great drops of blood falling down to the ground.* (Luke 22:43–44)

Manuscript Evidence on Luke 22:43–44		
	Include	Omit
Ancient Manuscript Witnesses	0171, ℵ[*] 2 , D, L, Θ, Ψ, 0233	℣^{69vid} , ℣⁷⁵ , ℵ¹ , B, N, T, W, it ^f , syr ^s , cop ^{sa}

Early Christian Writers on this Passage	
■	Justin Martyr (c. A.D. 100-165) <i>Dialogue with Trypho</i> (c. A.D. 150)
■	“ <i>For in the memoirs which I say were drawn up by his apostles and those who followed them</i> , it is written that ‘His sweat fell down like drops of blood’ while he was praying, and saying, ‘Father if it be possible, let this cup pass.’” (ἐν γὰρ τοῖς ἀπομνημονεύμασιν, ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτοῦ καὶ τῶν ἐκείνοις παρακολουθησάντων συντετάχθαι, <γέγραπται> ὅτι ἰδρῶς ὥσει θρόμβοι κατεχεῖτο, αὐτοῦ εὐχομένου καὶ λέγοντος: Πάτερ,) παρελθέτω, εἰ δυνατόν, τὸ ποτήριον τοῦτο)
■	Irenaeus of Lyons (c. A.D. 130 – c. 200) <i>Against Heresies</i> (c. A.D. 180)
■	“sweated great drops of blood” (<i>sudasset globos sanguinis</i>).
■	Hippolytus of Rome (c. A.D. 170–c. 236) <i>Exegetical Fragments</i>
■	In a commentary on Psalm 2:7 states that Jesus “sweated under the agonies and was strengthened by the angel” (καὶ ἀγωνιῶν ἰδροῖ καὶ ὑπ’ ἀγγέλου ἐδυναμοῦται)
■	<i>Ad Noetum</i> 18.2: “an in his agony he sweats, and is strengthened by an angel” (καὶ ἀγωνιῶν ἰδροῖ καὶ ὑπ’ ἀγγέλου ἐδυναμοῦται)
■	Tatian (A.D. II) <i>Diatessaron</i> 48.16–18 (c. A.D. 150–60)
■	48.16–18 seemingly contains this verse

Hilary of Poitiers on Luke 22:43–44

We must not ignore the fact that in several manuscripts, both Latin and Greek, nothing is written of the angel coming or of the bloody sweat. It is therefore ambiguous, *whether this is an omission, where it is wanting, or an interpolation, where it is found (for the disparity of the copies leaves the question uncertain to us)*, let not the heretics flatter themselves that herein lies a confirmation of his weakness, that he needed the help of an angel.

Nec sane ignorandum a nobis est, et in grecis et in latinis codicibus complurimis, vel de adveniente angelo, del de sudore sanguinis nil scriptum reperiri. Ambigentibus igitur, utrum hoc in libris variis aut desit, aut superfluum sit (incertum enim hoc nobis relinquitur de diversitate librorum), certe si quid sibi ex hoc haeresis blanditur, ut infirmum affirmet, cui opus fuerit angeli.

On the Trinity 10.41.1

Jerome on Luke 22:43–44

In some copies, Greek as well as Latin, the following words are found written by Luke: ‘There appeared to him an angel from heaven strengthening him’ (referring, undoubtedly, to the Lord, Savior). ‘And falling into an agony, he prayed more earnestly. And his sweat became as drops of blood running down to the ground.’

In quibusdam exemplaribus tam Graecis quam Latinis invenitur scribente Luca: Apparuit illi angelus de coelo confortans cum (haud dubium quin Dominum Salvatorem). Et factus in agonia prolixius orabat, factusque est sudor eius sicut guttae sanguinis decurrentis in terram.

Against the Pelagians 2.16

οὐ μόνον γὰρ τὰ ἡμῶν βάρη ἀνεδέξατο ὑπὲρ ἡμῶν ἐλθὼν ὁ ἅγιος Λόγος, ἀλλὰ καὶ ὑπὸ ἀφὴν ἐγένετο καὶ σάρκα ἔλαβε καὶ ἄνθρωπος εὗρέθη καὶ ὑπὸ τῶν γραμματέων συνελήφθη καὶ <ὥς φησι> «τὸν νῶτον εἰς μάστιγας ἔδωκα, καὶ τὸ πρόσωπόν μου οὐκ ἀπέστρεψα (4.) ἀπὸ αἰσχύνῃς ἐμπτυσμάτων». ἀλλὰ καὶ «ἔκλαυσε», <ὥς> κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, —καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατὰ αἰρέσεων πρὸς τοὺς δοκῇσι τὸν Χριστὸν πεφηνέναι λέγοντας, ὁρθόδοξοι δὲ ἀφείλαντο τὸ ῥητόν, φοβηθέντες καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος καὶ τὸ (5.) ἰσχυρότατον—καὶ «γενόμενος ἐν ἀγωνίᾳ ἰδρώσε, καὶ ἐγένετο ὁ ἰδρῶς (6.) αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ὤφθη ἄγγελος ἐνισχύων αὐτόν»

For not only did he accept our burdens the holy Logos came on our behalf, but also he became subject to plague and took flesh and was found a man and was arrested by the scribes and as he says, “I gave the back to the scourges, and my face I did not turn aside from the shame of spittings,” and also “he wept.” As appears in the Gospel of Luke in the uncorrected (unrevised) copies – and Saint Irenaeus has furnished a testimony in the writing *Against Heresies* against the heretics who say that Christ appeared as a Phantom. **But orthodox persons have omitted the passage out of fear, not understanding its purpose and great force.** And so “being in agony he sweated, and his sweat became as drops of blood, and an angel appeared strengthening him.”

Epiphanius, *Ancoratus* 31.3–5

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Epiphanius (c. A.D. 315–403, *Ancoratus* 31.3–5

Nicene Creed		Nicene Creed (Greek)	
1	We believe in one God, Father almighty, maker of all things visible and invisible;	πιστεύομεν εἰς ἓνα θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν,	
2	And [we believe] in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one substance with the Father, through whom all things came into being, things in heaven and things on earth, who for us humans and for our salvation came down and became incarnate, becoming human, suffered and rose again on the third day, and ascended into the heavens, is coming to judge the living and the dead;	καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τοιούστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο τὰ τε ἐν οὐρανῷ καὶ τὰ ἐν τῇ γῇ, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς οὐρανούς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς,	
3	And [we believe] in the Holy Spirit.	καὶ εἰς τὸ ἅγιον πνεῦμα.	
4	But those who say “there was when he was not,” and “before he was born he was not,” and that “he was made of things that were not,” or assert that the Son of God is of a different essence or substance [from the Father] or that he is a creature, or subject to change or alteration—these the Catholic and Apostolic Church anathematizes.	τοὺς δὲ λέγοντας “ἦν ποτε ὅτε οὐκ ἦν” καὶ “πρὶν γεννηθῆναι οὐκ ἦν” καὶ ὅτι “ἐξ οὐκ ὄντων ἐγένετο” ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ κτιστὸν ἢ τρεπτὸν ἢ ἄλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τοὺς ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.	

“Plain and Precious” Truths Corrupted in the Bible

26 And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of that great and abominable church, which is most abominable above all other churches; *for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious*; and also many covenants of the Lord have they taken away.

27 And *all this have they done that they might pervert the right ways of the Lord*, that they might blind the eyes and harden the hearts of the children of men.

28 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that *there are many plain and precious things taken away from the book*, which is the book of the Lamb of God.

29 *And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles*; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou *seest—because of the many plain and precious things which have been taken out of the book*, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them.

1 Nephi 13:26–29

The Emergence of the New Testament Shifting Canonical Lists from the Second to the Fourth Centuries (The order of the books in each list has been rearranged to simplify comparison)				
Marcion c. 140	Irenaeus c. 180	Muratorian Canon c. 200	Eusebius c. 325	Athanasius 367
Luke	Matthew Mark Luke John Acts	[Matthew Mark]*** Luke John Acts	Matthew Mark Luke John Acts	Matthew Mark Luke John Acts
Romans	Romans	Romans	Romans	Romans
1 Corinthians	1 Corinthians	1 Corinthians	1 Corinthians	1 Corinthians
2 Corinthians	2 Corinthians	2 Corinthians	2 Corinthians	2 Corinthians
Galatians	Galatians	Galatians	Galatians	Galatians
Ephesians	Ephesians	Ephesians	Ephesians	Ephesians
Philippians	Philippians	Philippians	Philippians	Philippians
Colosians	Colosians	Colosians	Colosians	Colosians
1 Thessalonians	1 Thessalonians	1 Thessalonians	1 Thessalonians	1 Thessalonians
2 Thessalonians	2 Thessalonians	2 Thessalonians	2 Thessalonians	2 Thessalonians
	1 Timothy	1 Timothy	1 Timothy	1 Timothy
	2 Timothy	2 Timothy	2 Timothy	2 Timothy
	Titus	Titus	Titus	Titus
Philemon				Philemon
Laodiceans	James (?) 1 Peter			Hebrews James
	1 John	1 John 2 John	1 Peter 1 John	1 Peter 2 Peter 1 John 2 John 3 John
	Revelation of John Shepherd of Hermas	Jude Revelation of John Wisdom of Solomon Revelation of Peter	Revelation of John(?)	Jude Revelation of John

Disciples of Marcion

- Apelles: Taught in Rome after a lengthy stay in Alexandria
 - In an imperfect world human souls are of heavenly origin (Tertullian, *De anim.* 23)
 - Spoke philosophically about “one uncreated god” (Eusebius, *Hist. eccl.* 5.13.7)
 - Portrays the God of the OT as a fiery demigod (Tertullian, *Praescr.* 34; *De carne* 8; Hippolytus, *Ref.* 7.38, 10.20)
- Syneros, Potitus, and Basilikus: Taught in Rome
 - Taught in Rome (Eusebius, *Hist. eccl.* 5.13)
- Lucanus (Hippolytus, *Ref.* 7.1; Origen, *Cels.* 2.27; Epiphanius, *Pan.* 43)
 - Produced a text critical work on the Gospels and at least three theological works: concerning the soul; concerning marriage and asceticism; concerning the Old Testament God