

3,4 And I could say a great deal about proof-texts, just as Cerdo did to gather his own school when he sprouted up in the world at an evil juncture and led his dupes astray. (5) But I shall pass it by as well since I have destroyed it like a bembix or wasp—flying insects with stings, that suddenly take wing and dart at us—with God's self-evident faith, (6) with the saving teaching of our Lord Jesus Christ, who said, "See ye be not deceived, for many false prophets shall come in my name"; and with the teaching of the apostle, who spoke of these false Christs, false teachers and false brethren, and warned us against them. <And> proceeding to the rest in our series, I shall give the description of the others.

## 42.

*Against Marcionites.<sup>1</sup> Number twenty-two, but forty-two of the series*

1,1 Marcion, the founder of the Marcionites, taking his cue from Cerdo, appeared in the world as a great serpent himself and became the head of a school by deceiving a throng of people in many ways, even to this day. (2) 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.

1,3 He was a native of Pontus<sup>2</sup>—I mean of Helenopontus and the city of Sinope, as is commonly said of him. (4) In early life he supposedly practiced celibacy, for he was a hermit and the son of a bishop of our holy catholic church.<sup>3</sup> But in time he unfortunately became acquainted with a virgin, cheated the virgin of her hope and degraded both her and himself,<sup>4</sup> and for seducing her was excommunicated by his own father. (5) For because of his extreme piety his father was one of those illustrious

<sup>1</sup> This Sect follows the outline of Hipp. Synt., which is represented by PsT 6.2-3 and Fil. 45; it inserts data from Irenaeus. (Fil. may have used Epiph as well.) Epiph has also read Eusebius (H. E. 4.11.1; 5.13.1-4) and his data about Marcion's "gods" may be based on a faulty memory of this author. Reproduced is Epiph's own treatise on Marcion's canon, from which he gives a number of quotations. Epiph takes reports of Marcion's and Cerdo's teachings as interchangeable, since he regards the latter as Marcion's master.

The earliest mention of Marcion is found at Justin Apol. 1.26.5. Tertullian's long treatise *Adversus Marcionem* utilizes, among its other sources, some of Marcion's own writings. The source of Hipp. Refut. 7.27.1;30 is not obvious.

<sup>2</sup> Cf. Justin. Apol. 26.5; Iren. 1.27.2; Hipp. Refut. 7.29.1; 10.19.1 PsT 6.2; Fil. 45.1; Eus. H. E. 5.13.4 (where Marcion is called ὁ λύκος Πόντικος); Tert. Adv. Marc. 1.1.4; 3.6.3.

<sup>3</sup> PsT 6.2

<sup>4</sup> PsT 6.2. The same sort of thing is said of Apelles at Tert. Praescr. 30.

men who take great care of the church, and was exemplary in the exercise of his episcopal office. (6) Though Marcion begged and pleaded many times, if you please, for penance, he could not obtain it from his own father. For the distinguished old bishop was distressed not only because Marcion had fallen, but because he was bringing the disgrace on him as well.

1,7 As Marcion could not get what he wanted from him by fawning, unable to bear the scorn of the populace he fled his city and arrived at Rome itself after the death of Hyginus, the bishop of Rome. (Hyginus was ninth in succession from the apostles Peter and Paul). Meeting the elders<sup>5</sup> who were still alive and had been taught by the disciples of the apostles, he asked for admission to communion, and no one would grant it to him. (8) Finally, seized with jealousy since he could not obtain high rank besides entry into the church, he reflected and took refuge in the sect of that fraud, Cerdo.

2,1 And he began—at the very beginning, as it were, and as though at the starting-point of the questions at issue—to put this question to the elders of that time: "Tell me, what is the meaning of, 'Men do not put new wine into old bottles, or a patch of new cloth unto an old garment; else it both taketh away the fullness, and agreeth not with the old. For a greater rent will be made'?"<sup>6</sup>

2,2 On hearing this the good and most sacred elders and teachers of God's holy church gave him the appropriate and fitting answer, and equably explained, (3) "Child, 'old bottles' means the hearts of the Pharisees and scribes, which had grown old in sins and not received the proclamation of the gospel. (4) And 'the old garment' received a 'worse rent' just as Judas received a further rent through his own fault and no one else's because, al though he had been associated with the eleven apostles and called by the Lord himself, he had grown old in greed and had not received the new, holy, heavenly mystery's message of hope. (5) For his mind was not in tune with the high hope and heavenly call of the good things to come, in place of worldly wealth and vanity, and the love of passing hope and pleasure."

2,6 "No," Marcion retorted, "there are other explanations besides these."

<And> since they were unwilling to receive him, he asked them plainly, "Why will you not receive me?"

<sup>5</sup> Fil. 45.1: Urbem Roman devenit, ibique degens sceleratam heresin seminabat, atque interrogans presbyteros sanctae catholicae ecclesiae...

<sup>6</sup> Matt. 9:16-17; Luke 5:36. PsT 6.2 makes Marcion cite Matt. 7:17. Fil. 45.2 gives both citations, opening the possibility that this author knew Epiph as well as Hipp. Synt. Matt. 7:17 is referred to at Hipp. Refut. 10.19.3 and at Tert. Adv. Marc. 3.15.5; 4.11.10.

2,7 "We cannot without your worthy father's permission," was their answer. There is one faith and one concord, and we cannot oppose our excellent colleague, your father.

2,8 Becoming jealous then and roused to great anger and arrogance Marcion made the rent, founding his own sect and saying, "I am going to tear your church, and make a rent in it forever." He did indeed make a rent of no small proportions, not by rending the church but by rending himself and his converts.

3,1 But he took his cue from that charlatan and swindler, Cerdo.<sup>7</sup> For he too preaches two first principles. But adding something to him, I mean to Cerdo, he exhibits something different in his turn by saying that there are three principles.<sup>8</sup> One is the unnameable, invisible one on high which he likes to call a "good God,"<sup>9</sup> but which has made none of the things in the world.<sup>10</sup> (2) Another is a visible God, a creator and demiurge.<sup>11</sup> But the devil is as it were a third god and in between these two, the visible and the invisible.<sup>12</sup> The creator, demiurge and visible God is the God of the Jews, and he is a judge.<sup>13</sup>

3,3 Celibacy<sup>14</sup> too is preached by Marcion himself, and he preaches fasting on the Sabbath. Marcionite supposed mysteries are celebrated in front of the catechumens.<sup>15</sup> He uses water in the mysteries.

3,4 He claims that we should fast on the Sabbath for the following reason: "Since it is the rest of the God of the Jews who made the world

<sup>7</sup> Fil. 45.3: Deque hoc accipiens interpretationem a sanctis presbyteris non acquiescebat veritati sed magis Cerdonis sui doctoris firmabat mendacium. Cf. Eus. H. E. 4.11.2.

<sup>8</sup> From Eus. H. E. 5.13.4: ἄλλοι... οὐ μόνον δύο ἀλλὰ καὶ τρεῖς ἐπὶ τίθενται φύσει, ὧν ἓστιν ἀρχηγὸς καὶ προστάτης Σύνερος. Epiph. has forgotten the attribution to Syneros. PsT 6.1-2 and Iren. 1.27.2 attribute the doctrine of two Gods to Cerdo as does Tert. Adv. Marc. *passim*. Hipp. Refut. 7.31.1-2 ascribes the doctrine of two Gods to Marcion, and of three to the Marcionite teacher Prepon. See also Adam 1.2.

<sup>9</sup> At Hipp. Refut. 10.19.1-2 the "principles" are ἀγαθόν, δίκαιον, ὕλην or ἀγαθόν, δίκαιον, πονηρόν, ὕλην. PsT 6.1, as of Cerdo, says unum bonum, alterum saevum. Fil. 46, also as of Cerdo, gives: unum bonum et unum malum annuntians.

<sup>10</sup> Cf. Iren. 1.27.2; PsT 6.1; Hipp. Refut. 10.19.1.

<sup>11</sup> Iren. 1.27.2: quem et Cosmocratorem dicit; Hipp. Refut. 30.3.4: δημιουργόν.

<sup>12</sup> None of Epiph.'s sources speak of the devil as god. Epiph. may be extrapolating from the πονηρός/saevus of Hipp. Refut. 10.19.1/PsT 6.1. For a god intermediate (μέσον) between the two others see Hipp. Refut. 7.31.2, where the idea is ascribed to one Prepon, and Ptolemy's Epistle to Flora at Pan. 42,7,4.

<sup>13</sup> That is, "just." Iren. 1.27.1; Eus. H. E. 4.17.2; Hipp. Refut. 7.31.2, and see Pan. 42,7,4.

<sup>14</sup> Hipp. Refut. 7.30.3-4; 10.19.4; Clem. Strom. 3.3.12.1-2; 4.25.1-2; Tert. Adv. Marc. 1.29.1. Epiph., however, contradicts this at 43,1,5.

<sup>15</sup> Tert. Praescr. 41.1-2, although Tertullian does not specify Marcionites.

and rested the seventh day, let us fast on this day, so as to do nothing congenial to the God of the Jews,"<sup>16</sup> (5) He denies the resurrection of the flesh like many of the sects; he says that resurrection, life and salvation are of the soul only.<sup>17</sup>

3,6 Marcionite baptism is not administered just once; in Marcionite congregations it is allowable to give up to three baptisms and more to anyone who wishes, as I have heard from many. (7) But he got into this way of allowing the giving of three baptisms and even more because of the scorn he suffered from his disciples who had known him, for his transgression and the seduction of the virgin. (8) Since he was in a state of grievous sin after seducing the virgin in his own city and fleeing, the tramp invented a second baptism for himself. He said that it is permissible for as many as three baths, that is baptisms, to be given for the remission of sins, so that if one were to fall away the first time he might repent and, on repentance, receive a second baptism—and a third likewise, if he transgresses after the second.

3,9 But to make his ridicule certain he mendaciously cites a text as supposedly persuasive, to show that he was cleansed again after his transgression and thereafter counts as innocent—a text that can be deceptive, but does not mean what he says it does: (10) after the Lord had been baptized by John he told his disciples, "I have a baptism to be baptized with, and why do I wish it if I have already accomplished it?"<sup>18</sup> And again, "I have a cup to drink, and why do I wish to if I am going to fill it?"<sup>19</sup> And so he held that several baptisms may be administered.

4,1 But this is not all. He rejects both the Law and all the prophets,<sup>20</sup> and says that the prophets have prophesied by the inspiration of the archon who made the world. (2) And he says that Christ has descended from on high, from the invisible Father who cannot be named, for the salvation of souls and the confusion of the God of the Jews, the Law, the prophets, and anything of the kind. (3) The Lord has gone down even to Hades to save Cain, Korah, Dathan, Abiram, Esau, and all the gentiles who had not known the God of the Jews. (4) But he has left Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, and Solomon there because, as he

<sup>16</sup> Cf. Tertullian's discussion at Adv. Marc. 4.12.

<sup>17</sup> Iren. 1.27.3; PsT 6.1; Tert. Adv. Marc. 5.10.15; Res. Mort. 2; Adam. 7; Gos. Phil. 56,26-57,22; Treat. Res. 47,30-48.2 and see p. 00 n. 00.

<sup>18</sup> Luke 12:50

<sup>19</sup> Iren. 1.27.1; Eus. H. E. 4.11.2; PsT 6.1; Tert. Adv. Marc. 1.19.4; 4.34.15

<sup>20</sup> Tert. Adv. Marc. 1.19; 4.34

says, they recognized the God of the Jews, the maker and creator, and have done what is congenial to him, and did not devote themselves to the invisible God.<sup>21</sup>

4,5 They even permit women to administer baptism! For, given that they even venture to celebrate the mysteries in front of catechumens, everything they do is simply ridiculous.<sup>22</sup> (6) As I indicated, Marcion says resurrection is not of bodies but of souls, and he assigns salvation to these and not to bodies. And he similarly claims that there are reincarnations of souls, and transmigrations from body to body.

5,1 But his futile nonsense fails in every respect, as I have already argued in other Sects. How can the soul, which has not fallen, rise? How can we speak of its resurrection, the resurrection of the soul which has not fallen? Whatever falls needs an arising (2) but a soul does not fall, a body does. Hence common usage is correct in calling the body a "carcass" and so is the Lord himself, who said, "Wheresoever the carcass is, there will the eagles be gathered together."<sup>23</sup>

5,3 For we do not shut souls up in tombs. We deposit bodies in the ground and cover them up, and as a hope their resurrection is preached, like the resurrection of a grain of wheat. (4) The holy apostle has borne his witness as to the grain of wheat and other seeds and so has the Lord himself in the Gospel, "Except a corn of wheat fall and die, it abideth alone."<sup>24</sup> (5) But the holy apostle says, "Thou fool!" (For he is calling "fool" the unbeliever who is completely in doubt and asks, "How can the resurrection be, with what body do they come?" And to such he says immediately, "Thou fool, that which thou sowest is not quickened except it die.")<sup>25</sup> (6) And the scripture has shown at every point that there is a resurrection of the grain which has fallen, that is of the body which is buried, and not of the soul. (7) And how can the soul come by itself? How can it reign by itself, when it did good or evil together with a body? The judgment will not be just, but the reverse!

6,1<sup>26</sup> And how can Marcion's own tally of three principles be substantiated? How can <the one which> does work—either the work of salvation, or the other kinds—in the bad god's territory be considered "good"? (2) For

suppose the world does not belong to him, and yet he sent his Only-begotten into the world to take things from someone else's world, which he neither begot nor made—it will be found, either that he is invading someone else's domain or that, being poor and having nothing of his own, he is advancing against another person's territory to procure things which he does not already have.

6,3 And how can the demiurge act as judge between both parties? Whom can he judge, then? If he presides as judge over the articles which have been taken from the God on high, he is more powerful than the God on high—seeing that he hales the possessions of the God on high into his court, or so Marcion thought.

6,4 And if he is a judge at all, he is just. But from the word, "just," I shall show that goodness and justice are the same thing. Anything that is just is also good. (5) It is because of his being good that, with impartial justice, God grants what is good to one who has done good. And he cannot be opposed to the good God in point of goodness, since he provides the good with good on the principle of justice, and the bad with the penalty of retribution.

6,6 Nor, again, can he be good if he gives the good reward to the unrepentantly evil at the end, even though for now he makes his sun rise on good and evil men and provides them with his rain, because of their freedom of choice at this present. (7) The nature of a God who provides the evil with the reward of salvation in the world to come, and does not rather hate what is wicked and evil, cannot be good and just.

6,8 But as to Marcion's third, evil god. If he has the power to do evil things and master either the denizens of the world who belong to the God on high or the ones who belong to the intermediate, just God—then this god must be stronger than the two whom Marcion calls Gods, since he has the power to seize what is not his. (9) And then the two will be adjudged weaker than the one evil god, since they are powerless to resist and rescue their possessions from the one who is seizing them and turning them into evil.

7,1 And to realize what a joke the tramp's nonsense is, let us observe it again in another light. If the evil god is at all evil, and yet he seizes the good men from the good God and the just ones from the just God and does not seize only his own, then the evil god will turn out not to be evil—desiring the good and claiming them at law, because they are better. (2) And if, besides, he judges his own and exacts a penalty from wrongdoers, this judge of evil men cannot be evil after all. And Marcion's thesis will turn out to be self-refuting in every way.

<sup>21</sup> Iren. 1.27.3

<sup>22</sup> Tert. Praescr. 41.5

<sup>23</sup> Matt. 24:28

<sup>24</sup> John 12:24

<sup>25</sup> 1 Cor 15:35-36

<sup>26</sup> The argument developed from here through 7,9 is based in part on Iren. 2.1.2-5.

7,3 But again, tell me, how did the three principles come to be? And who was it that set a boundary for them? If each is enclosed in its own space, then these three, which are enclosed in certain places that contain them, cannot be considered perfect. The thing that contains each one must be greater than the *thing* that is contained. And the thing that is contained can no longer be called "God" but rather, the boundary which contains it must (be so called).<sup>27</sup>

7,4 But even if, when they met, each one was allotted its own place by concession and, being in its own place, no principle crowds or encroaches on another, the principles cannot be opposed to each other, and none of them can be considered evil. They mind their own business in a just, calm and tranquil fashion, and do not try to overstep.<sup>28</sup>

7,5 But if the evil god is overpowered, coerced and oppressed by the God on high although he has received his allotment and is in his own place, and no part of this place belongs to the God on high nor has anything here, I mean in the evil god's territory, been created by him—the God on high will turn out to be the more tyrannical, certainly not "good," since he sent his own Son, or Christ, to take what belonged to someone else.

7,6 And where is the boundary which, according to the tramp's statement of his thesis, separates the three first principles? We shall need a fourth of some kind, abler and wiser than the three and an expert surveyor, who assigned its limits to each and made peace between the three, so that they would not quarrel or send anyone into each other's realms.<sup>29</sup> (7) And this person who convinced the three principles will be found to be a fourth—both wiser and abler than the others. And he too, once more, must be sought in his own place, from which he came to intervene between the three and wisely assign its portion to each, so that they would not wrong each other.

7,8 But if the two principles are resident in the realm of the one, that is, the realm of the demiurge, with the evil one <always active> in his territories and the good God's Christ a visitor there, then the judge will turn out not be only a demiurge and a judge, but good as well, since he permits the two to do what they please in his domain. Or else we shall find that he is feeble and unable to stop the alien robbers of his possessions.

7,9 But if he is even inferior in power, then his creation cannot exist, but would have given out long ago—carried off every day to his own realm

<sup>27</sup> See Iren. 2.1.2-3.

<sup>28</sup> See Iren. 2.1.5.

<sup>29</sup> Irenaeus says this of a "third" at 2.1.3.

by the evil god, and to the realms on high by the good one. And how can the creation still stand? (10) But if you say that it will come to an end eventually, and that it is possible for it to come to a complete end through the attentions of the good God, then will not the good God be responsible for the damage? Yet he never created that which he later saw fit to perfect, and he was certainly not its original maker, before most men were wronged, found themselves detained by the judge, and (so) have remained below.

8,1 But again, he cites sacred scripture without understanding it properly, and deceives the innocent by perverting the letter of the apostle's, "Christ hath redeemed us from the curse of the Law, being made a curse for us."<sup>30</sup> He says, "If we were his, he would not 'buy' what was his own. (2) He entered someone else's world as a 'buyer' to redeem us, since we were not his. For we were someone else's creation, and he therefore 'bought' us at the price of his own life."

8,3 The fool has no notion that Christ has not become a curse either—perish the thought!—but has lifted the curse our sin had brought upon us by crucifying himself and becoming himself the death of death and a curse on the curse. Thus Christ is not a curse but a lifting of the curse, and a blessing to all who truly believe in him.

8,4 And "redeemed" <must> also <be understood> in this sense. Paul did not say "bought", and Christ did not enter foreign territory to plunder or buy. If he had bought he would have bought because he did not own and, like a beggar, would have acquired what he did not have. (5) And if our owner had sold us, he would have sold in desperation, and thus been under pressure from some moneylender. But this is not the case; for Paul did not say "bought," but "redeemed."

8,6 This same holy apostle says something similar to this, "redeeming the time, because the days are evil."<sup>31</sup> And we do not buy days, or pay for days; he said this meaning the <constancy which is attained through patient endurance>, and the patience of longsuffering. (7) Thus the word "redeemed" suggested the reason for his acceptance of an incarnation in the world, an incarnation where<by>, though the impassible God, he undertook to suffer for us, remaining in the impassibility which is proper to his Godhead and yet <reckoning as his own> the very thing that he had undertaken to suffer for us—not buying us from foreigners but accepting the affair of the cross for our sakes, by choice and not of necessity. (8) Hence

<sup>30</sup> Gal 3:13

<sup>31</sup> Eph. 5:16

Marcion's assertions stand refuted at every point. And there are many arguments in rebuttal of his stage-machinery and melodrama, which, contrary to him, are drawn from pious reason and creditable exposition.

9,1 But I shall come to his writings, or rather, to his tamperings. This man has only Luke as a Gospel, mutilated at the beginning because of the Savior's conception and his incarnation.<sup>32</sup> (2) But this person who harmed himself <rather> than the Gospel did not cut just the beginning off. He also cut off many words of the truth both at the end and in the middle, and he has added other things besides, beyond what had been written. And he uses only this (Gospel) canon, the Gospel according to Luke.

9,3 He also possesses ten Epistles of the holy apostle, the only ones he uses, but not all that is written in them. He deletes some parts of them, and has altered certain sections. He uses these two volumes (of the Bible) but has composed other treatises himself for the persons he has deceived.

9,4 Here are what he calls Epistles: 1. Galatians. 2. Corinthians. 3. Second Corinthians. 4. Romans. 5. Thessalonians. 6. Second Thessalonians. 7. Ephesians. 8. Colossians. 9. Philemon. 10. Philippians. He also has parts of the so-called Epistle to the Laodiceans.

9,5 From the very canon that he retains, of the Gospel and the Pauline Epistles, I can show with God's help that Marcion is a fraud and in error, and can refute him very effectively. (6) For he will be refuted from the very works which he acknowledges without dispute.<sup>33</sup> From the very remnants of the Gospel and Epistles which he still has, it will be demonstrated to the wise that Christ is not foreign to the Old Testament, and hence that the prophets are not foreign to the Lord's advent—(7) <and> that the apostle preaches the resurrection of the flesh and terms the prophets righteous, and Abraham, Isaac and Jacob among the recipients of salvation—and that all the teachings of God's holy church are saving, holy, and firmly founded by God on faith, knowledge, hope and doctrine.

10,1 I am also going to append the treatise which I had written against him before, a your instance, brothers, hastening to compose this one. (2) Some years ago, to find what falsehood this Marcion had invented and what his silly teaching was, I took up his very books which he had <mutilated>, his so-called Gospel and Apostolic Canon. From these two books I made a series of <extracts> and selections of the material which would serve to refute him, and I wrote a sort of outline for a treatise, arranging the

<sup>32</sup> Iren. 1.27.2; PsT 6.2; Fil. 45.5; Adam. 2.3; 19

<sup>33</sup> Iren. promises to do the same at 1.27.4 though his treatise, if he wrote it, does not survive. See also Book 4 of Tert. Adv. Marc.

points in order, and numbering each saying one, two, three (and so on). (3) And in this way I went through all of the passages in which it is apparent that, foolishly, he still retains against himself these leftover sayings of the Savior and the apostle.

10,4 For some of them had been falsely entered by himself, in an altered form and unlike the authentic copy of the Gospel and the meaning of the apostolic canon. (5) But others were exactly like both the Gospel and Apostle, unchanged by Marcion but capable of completely demolishing him. By these it is shown that <the> Old Testament is in agreement with the New, and the New with the Old. (6) In turn, other sayings from the same books give intimation that Christ has come in the flesh and been made perfect man among us. (7) Others in turn, moreover, confess the resurrection of the dead, and that God is one almighty Lord of all, himself the maker of heaven and earth, and of everything on earth. They do not counterfeit the call of the Gospel nor, certainly, do they deny the maker and artificer of all, but make manifest the One who is plainly confessed by the Apostolic Canon and the Proclamation of the Gospel. (8) And here, below, is my treatise, as follows:

*Preface to the Publication concerning Marcion's Bible and the Refutation of It*

11,1 Whoever cares to understand the phony inventions of the deceiver Marcion thoroughly and perceive the false contrivances of this victim (of the devil), should not hesitate to read this compilation. (2) I hasten to present the material from his own Gospel which is contradictory to his villainous tampering, so that those who are willing to read the work may have this as a training-ground in acuity, for the refutation of the strange doctrines of his invention.

11,3 For the (Marcionite) canon of Luke is revelatory of <their form of the Gospel>: mutilated as it is, without beginning, middle or end, it looks like a cloak full of moth holes.

11,4 At the very beginning he excised everything Luke had originally composed—his “inasmuch as many have taken in hand,” and so forth, and the material about Elizabeth and the angel's announcement to Mary the Virgin; about John and Zacharias and the birth at Bethlehem; the genealogy and the story of the baptism. (5). All this he cut out and turned his back on, and made this the beginning of the Gospel, “In the fifteenth year of Tiberius Caesar,” and so on.

11,6 He starts from there then and yet, again, does not go on in order. He falsifies some things, as I said, he adds others helter-skelter, not going straight on but disingenuously wandering all over the material. Thus:

1. "Go shew thyself unto the priest, and offer for thy cleansing, according as Moses commanded—that this may be a testimony unto you,"<sup>34</sup> instead of the Savior's "for a testimony unto them."
2. "But that ye may know that the Son of Man hath power to forgive sins upon earth."<sup>35</sup>
3. "The Son of Man is lord also of the Sabbath."<sup>36</sup>
4. "Judas Iscariot, which was a betrayer." Instead of, "He came down with them," he has, "He came down among them."<sup>37</sup>
5. "And the whole multitude sought to touch him. And he lifted up his eyes,"<sup>38</sup> and so forth.
6. "In the like manner did your fathers unto the prophets."<sup>39</sup>
7. "I say unto you, I have not found so great faith, no, not in Israel."<sup>40</sup>
8. "Blessed is he who shall not be offended in me,"<sup>41</sup> is altered. For he had it as though it refers to John.
9. "He it is of whom it is written, Behold, I send my messenger before thy face."<sup>42</sup>
10. "And entering into the Pharisee's house he reclined at table. And the woman which was a sinner, standing at his feet behind him, washed his feet with her tears, and wiped and kissed them."<sup>43</sup>
11. And again, "She hath washed my feet with her tears, and wiped and kissed them."<sup>44</sup>
12. He did not have, "His mother and his brethren," but only, "Thy mother and thy brethren."<sup>45</sup>
13. "As they sailed he fell asleep. Then he arose and rebuked the wind and the sea."<sup>46</sup>
14. "And it came to pass as they went the people thronged him, and a woman touched him, and was healed of her blood. And the Lord said,

<sup>34</sup> Luke 5:14. Cf. Tert. Adv. Marc. 4.9.9-10.

<sup>35</sup> Luke 5:24

<sup>36</sup> Luke 6:5

<sup>37</sup> Luke 6:16-17

<sup>38</sup> Luke 6:19-20

<sup>39</sup> Luke 6:23

<sup>40</sup> Luke 7:9. Cf. Tert. Adv. Marc. 4.18.1.

<sup>41</sup> Luke 7:23

<sup>42</sup> Luke 7:27. Cf. Adam. 2.18; Tert. Adv. Marc. 4.18.7

<sup>43</sup> Luke 7:36-38

<sup>44</sup> Luke 7:44-45

<sup>45</sup> Luke 8:19-20

<sup>46</sup> Luke 8:23-24

Who touched me?" And again, "Someone hath touched me; for I perceive that virtue hath gone out of me."<sup>47</sup>

15. "Looking up to heaven he pronounced a blessing upon them."<sup>48</sup>

16. "Saying, The Son of Man must suffer many things, and be slain, and be raised after three days."<sup>49</sup>

17. "And, behold, there were talking with him two men, Elijah and Moses in glory."<sup>50</sup>

18. "Out of the cloud, a voice, This is my beloved Son."<sup>51</sup>

19. "I besought thy disciples." But in addition to, "And they could not cast it out," he had, "And he said to them, O faithless generation, how long shall I suffer you?"<sup>52</sup>

20. "For the Son of Man shall be delivered into the hands of men."<sup>53</sup>

21. "Have ye not read so much as this, what David did: he went into the house of God."<sup>54</sup>

22. "I thank thee, Lord of heaven."<sup>55</sup> But he did not have, "and earth," nor did he have, "Father." He is shown up, however; for further down he had, "Even so, Father."

23. He said to the lawyer, "What is written in the Law?" And after the lawyer's answer he replied, "Thou hast answered right; this do, and thou shalt live."<sup>56</sup>

24. And he said, "Which of you shall have a friend, and shall go unto him at midnight, asking three loaves?" And then, "Ask, and it shall be given. If a son shall ask a fish any of you that is a father, will he for a fish give him a serpent, or a scorpion for an egg? If, then, ye evil men know of good gifts, how much more the Father?"<sup>57</sup>

25. The saying about Jonah the prophet has been gutted; Marcion had, "This generation, no sign shall be given it." But he did not have anything about Nineveh, the queen of the south, and Solomon.<sup>58</sup>

<sup>47</sup> Luke 8:42-46. Cf. Tert. Adv. Marc. 4.20.7-8.

<sup>48</sup> Luke 9:16

<sup>49</sup> Luke 9:22. Cf. Tert. Adv. Marc. 4.21.7.

<sup>50</sup> Luke 9:30-31. Cf. Tert. Adv. Marc. 4.22.1; 16.

<sup>51</sup> Luke 9:35. Cf. Tert. Adv. Marc. 4.22.1.

<sup>52</sup> Luke 9:40-41. Cf. Tert. Adv. Marc. 4.23.1.

<sup>53</sup> Luke 9:44

<sup>54</sup> Luke 6:3-4. Cf. Tert. Adv. Marc. 4.12.5.

<sup>55</sup> Luke 10:21. Cf. Tert. Adv. Marc. 4.25.1.

<sup>56</sup> Luke 10:26-28.

<sup>57</sup> Luke 11:5; 9-13. Cf. Tert. Adv. Marc. 4.26.28.

<sup>58</sup> Luke 11:29-32

26. Instead of, "Ye pass over the judgment of God,"<sup>59</sup> he had, "Ye pass over the calling of God."

27. "Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them."<sup>60</sup>

28. He did not have, "Therefore said the wisdom of God, I send unto them prophets," and the statement that the blood of Zacharias, Abel and the prophets will be required of this generation.<sup>61</sup>

29. "I say unto my friends, Be not afraid of them that kill the body. Fear him which, after he hath killed, hath authority to cast into hell." But he did not have, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

30. Instead of, "He shall confess before the angels of God,"<sup>62</sup> Marcion says, "before God."

31. He does not have, "God doth clothe the grass."<sup>63</sup>

32. "And your Father knoweth ye have need of these things,"<sup>64</sup> physical things, of course.

33. "But seek ye the kingdom of God, and all these things shall be added unto you."<sup>65</sup>

34. Instead of, "Your Father," Marcion had, "Father."<sup>66</sup>

35. Instead of, "In the second or third watch," he had, "in the evening watch."<sup>67</sup>

36. "The Lord of that servant will come and will cut him in sunder, and will appoint his portion with the unbelievers."<sup>68</sup>

37. "Lest he hale thee to the judge and the judge deliver thee to the officer."<sup>69</sup>

38. There is a falsification from "There came some that told him of the Galilaeans whose blood Pilate had mingled with their sacrifices" down to the place where he speaks of the eighteen who died in the tower at Siloam; and of "Except ye repent" <and the rest> until the parable of the fig tree

<sup>59</sup> Luke 11:42. Cf. Tert. Adv. Marc. 4.27.4.

<sup>60</sup> Luke 11:47. Cf. Tert. Adv. Marc. 4.27.8.

<sup>61</sup> Luke 11:49-51

<sup>62</sup> Luke 12:8. Cf. Tert. Adv. Marc. 4.28.4.

<sup>63</sup> Luke 12:28.

<sup>64</sup> Luke 12:30. Cf. Tert. Adv. Marc. 4.29.3.

<sup>65</sup> Luke 12:31. Cf. Tert. Adv. Marc. 4.29.5

<sup>66</sup> Luke 12:32

<sup>67</sup> Luke 12:38

<sup>68</sup> Luke 12:46. Cf. Tert. Adv. Marc. 4.29.9.

<sup>69</sup> Luke 12:58. Cf. Tert. Adv. Marc. 4.29.16.

of which the cultivator said, "I am digging about it and dunging it, and if it bear no fruit, cut it down."<sup>70</sup>

39. "This daughter of Abraham, whom Satan hath bound."<sup>71</sup>

40. Again, he falsified, "Then ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." In place of this he put, "When ye see all the righteous in the kingdom of God and yourselves thrust"—but he put, "kept"—"out." "There shall be weeping and gnashing of teeth."<sup>72</sup>

41. Again, he falsified, "They shall come from the east and from the west, and shall sit down in the kingdom," "The last shall be first," and "The Pharisees came saying, Get thee out and depart, for Herod will kill thee"; also, "He said, Go ye, and tell that fox," until the words, "It cannot be that a prophet perish out of Jerusalem," and, "Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent, Often would I have gathered, as a hen, thy children," "Your house is left unto you desolate," and, "Ye shall not see me until ye shall say, Blessed."<sup>73</sup>

42. Again, he falsified the entire parable of the two sons, the one who took his share of the property and spent it in dissipation, and the other.<sup>74</sup>

43. "The Law and the prophets were until John, and every man presseth into it."<sup>75</sup>

44. The story of the rich man, and that Lazarus the beggar was carried by the angels into Abraham's bosom.<sup>76</sup>

45. "But now he is comforted,"<sup>77</sup> again meaning this same Lazarus.

46. Abraham said, "They have Moses and the prophets; let them hear them, since neither will they hear him that is risen from the dead."<sup>78</sup>

47. He falsified, "Say, We are unprofitable servants: we have done that which was our duty to do."<sup>79</sup>

48. When the ten lepers met him. Marcion excised a great deal and wrote, "He sent them away, saying, Show yourselves unto the priests"; and he substituted different words for others and said, "Many lepers were in

<sup>70</sup> Luke 13:1-9

<sup>71</sup> Luke 13:16

<sup>72</sup> Luke 13:28. Cf. Tert. Adv. Marc. 4.30.5.

<sup>73</sup> Luke 13:29-35

<sup>74</sup> Luke 15:11-32

<sup>75</sup> Luke 16:16. Cf. Tert. Adv. Marc. 4.33.7.

<sup>76</sup> Luke 16:22. Tert. Adv. Marc. 4.34.10; cf. Adam. 2.10.

<sup>77</sup> Luke 16:25. Cf. Adam. 2.10.

<sup>78</sup> Luke 16:29; 31. Tert. Adv. Marc. 4.34.10; cf. Adam. 2.10.

<sup>79</sup> Luke 17:10

the day of Elisha the prophet, and none was cleansed, saving Naaman the Syrian."<sup>80</sup>

49. "The days will come when ye shall desire to see one of the days of the Son of Man."<sup>81</sup>

50. "One said unto him, Good master, what shall I do to inherit eternal life? He replied, Call not thou me good. One is good, God." Marcion added, "the Father," and instead of, "Thou knowest the commandments," says, "I know the commandments."<sup>82</sup>

51. "And it came to pass that as he was come nigh unto Jericho, a blind man cried, Jesus, thou Son of David, have mercy on me. And when he was healed, he said, Thy faith hath saved thee."<sup>83</sup>

52. Marcion falsified, "He took unto him the twelve, and said, Behold, we go up to Jerusalem, and all things that are written in the prophets concerning the Son of Man shall be accomplished. For he shall be delivered and killed, and the third day he shall rise again"<sup>84</sup> He falsified the whole of this.

53. He falsified the passage about the ass and Bethphage, and the one about the city and the temple, because of the scripture, "My house shall be called an house of prayer; but ye make it a den of thieves."<sup>85</sup>

54. "And they sought to lay hands on him and they were afraid."<sup>86</sup>

55. Again, he excised the material about the vineyard which was let out to husbandmen, and the verse, "What is this, then, The stone which the builders rejected?"<sup>87</sup>

56. He excised, "Now that the dead are raised, even Moses showed at the bush, in calling the Lord the God of Abraham and Isaac and Jacob. But he is a God of the living, not of the dead."<sup>88</sup>

57. He did not have the following: "Now that the dead are raised, even Moses showed, saying that the God of Abraham, the God of Isaac, and the God of Jacob is God of the living."<sup>89</sup>

<sup>80</sup> Luke 17:12; 14; 4:27. Cf. Tert. Adv. Marc. 4.35.4; 6.

<sup>81</sup> Luke 17:22

<sup>82</sup> Luke 18:18-20. Cf. Hipp. Refut. 7.31.6; Adam. 2.17; Orig. De Princ. 2.5.1; 5.4; Tert. Adv. Marc. 4.36.4.

<sup>83</sup> Luke 18:35; 38; 42. Cf. Adam. 4.14; Tert. Adv. Marc. 4.36.9-10.

<sup>84</sup> Luke 18:31-33

<sup>85</sup> Luke 19:29-46

<sup>86</sup> Luke 20:19

<sup>87</sup> Luke 20:9-17

<sup>88</sup> Luke 20:37-38

<sup>89</sup> Luke 20:37-38

58. Again he falsified, "There shall not an hair of your head perish."<sup>90</sup>

59. Again, he falsified the following: "Then let them which are in Judaea flee to the mountains," and so on, because of the words subjoined in the text, "until all things that are written be fulfilled."<sup>91</sup>

60. "He communed with the captains how he might deliver him unto them."<sup>92</sup>

61. "And he said unto Peter and the rest, Go and prepare that we may eat the passover."<sup>93</sup>

62. "And he sat down, and the twelve apostles with him, and he said, With desire I have desired to eat this passover with you before I suffer."<sup>94</sup>

63. He falsified, "I will not any more eat thereof until it be fulfilled in the kingdom of God."<sup>95</sup>

64. He falsified "When I sent you, lacked ye anything," and so on, because of the words, "This also that is written must be accomplished, And he was numbered among the transgressors."<sup>96</sup>

65. "He was withdrawn from them about a stone's cast, and kneeled down, and prayed."<sup>97</sup>

66. "And Judas drew near to kiss him, and said..."<sup>98</sup>

67. He falsified what Peter did when he struck the servant of the high priest and cut off his ear.<sup>99</sup>

68. "They that held him mocked him, smiting and striking him and saying, Prophecy, who is it that smote thee?"<sup>100</sup>

69. After, "We found this fellow perverting the nation," Marcion added, "and destroying the Law and the prophets."<sup>101</sup>

70. The addition after "forbidding to give tribute" is "and turning away the wives and children."<sup>102</sup>

71. "And when they were come unto a place called Place of a Skull they crucified him and parted his garments, and the sun was darkened."<sup>103</sup>

<sup>90</sup> Luke 21:18

<sup>91</sup> Luke 21:21-22

<sup>92</sup> Luke 22:4

<sup>93</sup> Luke 22:8

<sup>94</sup> Luke 22:14-15. Cf. Tert. Adv. Marc. 4.40.1.

<sup>95</sup> Luke 22:16

<sup>96</sup> Luke 22:35; 37

<sup>97</sup> Luke 22:41

<sup>98</sup> Luke 22:47-48

<sup>99</sup> Luke 22:50

<sup>100</sup> Luke 22:63-64

<sup>101</sup> Luke 23:2

<sup>102</sup> Luke 22:47-48

<sup>103</sup> Luke 23:33; 34; 44. Cf. Matt 24:29; Mark 13:24; Tert. Adv. Marc. 4.42.4-5.

72. Marcion falsified the words, "Today thou shalt be with me in paradise."<sup>104</sup>

73. "And when he had cried with a loud voice he gave up the ghost."<sup>105</sup>

74. "And, lo, a man named Joseph took the body down, wrapped it in linen and laid it in a sepulchre that was hewn out of the rock."<sup>106</sup>

75. "And the women returned and rested the sabbath day according to the Law."<sup>107</sup>

76. "The men in shining garments said, Why seek ye the living among the dead? He is risen; remember all that he spake when he was yet with you, that the Son of Man must suffer and be delivered."<sup>108</sup>

77. He falsified what Christ said to Cleopas and the other when he met them, "O fools, and slow to believe all that the prophets have spoken: Ought not he to have suffered these things?" And instead of, "what the prophets have spoken," he put, "what I said unto you." But he is shown up since, "When he broke the bread their eyes were opened and they knew him."<sup>109</sup>

78. "Why are ye troubled? Behold my hands and my feet, for a spirit hath not bones, as ye see me have."<sup>110</sup>

11,7 And in further opposition to this heresiarch I also attach, to this arrangement (of texts) which has been laboriously accumulated against him by myself, such other texts as I find in his works, as in an arbitrary version of the apostle Paul's epistles; not all of them but some of them—I have listed their names in the order of his Apostolic Canon at the end of the complete work—and these mutilated as usual by his rascality. (8) <(They are) remains of the truth which he preserves> as, to be honest, <there are> remains of the true Gospel in his Gospel in name which I have given above. All the same, he has adulterated everything with fearful ingenuity.

From the Epistle to the Romans, number four in Marcion's canon but number one in the Apostolic Canon.

1(28). "As many as have sinned without law shall also perish without law, and as many as have sinned in the Law shall be judged by the Law.

<sup>104</sup> Luke 23:43

<sup>105</sup> Luke 23:46. Cf. Tert. Adv. Marc. 4.42.6.

<sup>106</sup> Luke 23:50; 53. Cf. Tert. Adv. Marc. 4.42.7.

<sup>107</sup> Luke 23:56

<sup>108</sup> Luke 24:5-7. Cf. Tert. Adv. Marc. 4.43.5.

<sup>109</sup> Luke 24:25-26; 30-31. Cf. Adam. 4.12; Tert. Adv. Marc. 4.43.4.

<sup>110</sup> Luke 24:38-39. Cf. Adam. 5.12; Tert. Adv. Marc. 4.43.6.

For not the hearers of the Law are just before God, but the doers of the Law shall be justified."<sup>111</sup>

2(29). "Circumcision verily profiteth if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is made uncircumcision."<sup>112</sup>

3(30). "Which hast the form of knowledge and of the truth in the Law."<sup>113</sup>

4(31). "For when we were yet without strength, in due time Christ died for the ungodly."<sup>114</sup>

5(32). "Wherefore the Law is holy, and the commandment holy and just and good."<sup>115</sup>

6(33). "That the requirement of the Law might be fulfilled in us."<sup>116</sup>

7(34). "For Christ is the fulfillment of the Law for righteousness to everyone that believeth."<sup>117</sup>

8(35). "He that loveth his neighbor hath fulfilled the Law."<sup>118</sup>

The First Epistle to the Thessalonians, <number five in Marcion's canon>, but number eight in ours.

The Second Epistle to the Thessalonians, <number six in Marcion's canon>, but number nine in ours.

From the Epistle to Ephesians, number seven <in Marcion's canon>, but number five in ours.

1(36) "Remember that ye, being in time past gentiles, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by his blood. For he is our peace, who hath made both one,"<sup>119</sup> and so on.

2(37). "Wherefore he saith, Awake thou that sleepest, and arise from the dead, <and> Christ shall give thee light."<sup>120</sup>

<sup>111</sup> Rom 2:13

<sup>112</sup> Rom 2:25

<sup>113</sup> Rom 2:20

<sup>114</sup> Rom 5:6

<sup>115</sup> Rom 7:12. Cf. Adam. 2.20; Tert. Adv. Marc. 5.13.14.

<sup>116</sup> Rom 8:4

<sup>117</sup> Rom 10:4. Cf. Tert. Adv. Marc. 5.14.6.

<sup>118</sup> Rom 13:8.

<sup>119</sup> Eph 2:11-14. Cf. Adam. 2.18; Tert. Adv. Marc. 5.17.12; 14.

<sup>120</sup> Eph 5:14

3(38). "For this cause shall a man leave his father and mother, <and> shall be joined unto his wife, and they two shall be one flesh,"<sup>121</sup> minus the phrase, "unto his wife."

<From the Epistle> to the Colossians, number eight <in Marcion's canon>, but number seven in ours.

1(39). "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon and sabbath days, which are a shadow of things to come."<sup>122</sup>

The Epistle to Philemon, number nine <in Marcion's canon>, but number thirteen, or even fourteen, in ours.

The Epistle to the Philippians, number ten <in Marcion's canon>, but number six in ours.

<From the Epistle> to the Laodiceans, number eleven <in Marcion's canon>.

1(<40>). "(There is) one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."<sup>123</sup>

From the Epistle to the Galatians, number one <in Marcion's canon>, but number four in ours.

1. "Learn that the just shall live by faith. For as many as are under the Law are under a curse; but, The man that doeth them shall live by them."<sup>124</sup>

2. "Cursed is everyone that hangeth upon a tree; but he that is of promise is by the freewoman."<sup>125</sup>

3. "I testify again that a man that is circumcised is a debtor to do the whole Law."<sup>126</sup>

<4.> In place of, "A little leaven leaveneth the whole lump," he put, "corrupteth the whole lump."<sup>127</sup>

<5.> "For all the Law is fulfilled by you; thou shalt love thy neighbor as thyself."<sup>128</sup>

6. "Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, factions, envyings, drunkenness, revelings—of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."<sup>129</sup>

<sup>121</sup> Eph 5:31. Cf. Tert. Adv. Marc. 5.18.9.

<sup>122</sup> Col. 2:16-17. Cf. Tert. Adv. Marc. 5.19.9.

<sup>123</sup> Cf. Eph. 4:5-6; Adam. 2.19.

<sup>124</sup> Gal 3:11b; 10a; 12b

<sup>125</sup> Gal. 3:13; 4:23; Cf. Tert. Adv. Marc. 5.3.10; 4.8.

<sup>126</sup> Gal 5:3

<sup>127</sup> Gal 5:9

<sup>128</sup> Gal 5:14. Cf. Tert. Adv. Marc. 5.4.12.

<sup>129</sup> Gal 5:19-21

7. "They that are Christ's have crucified the flesh with the affections and lusts."<sup>130</sup>

8. "For neither do they themselves who are circumcised (now) keep the Law."<sup>131</sup>

<From the> First <Epistle> to the Corinthians, number two in Marcion's own canon and in ours.

1(9). "For it is written, I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent."<sup>132</sup>

2(10). "That, according as it is written, He that glorieth, let him glory in the Lord."<sup>133</sup>

3(11). "Of the first beings of this world that come to naught."<sup>134</sup>

4(12). "For it is written, He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of men, that they are vain."<sup>135</sup>

5(13). "For even Christ our passover is sacrificed."<sup>136</sup>

6(14). "Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh."<sup>137</sup>

7(15). Given in an altered form. In place of, "in the Law," he says "in the Law of Moses." But before this he says, "Or saith not the Law the same also?"<sup>138</sup>

8(16). "Doth God take care for oxen?"<sup>139</sup>

9(17). "Moreover, brethren, I would not that ye should be ignorant how that our fathers were under the cloud, and all passed through the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink. For they drank of a spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us tempt Christ," until the words, "These things happened unto them for examples, and they were written for us,"<sup>140</sup> and so on.

<sup>130</sup> Gal 5:24

<sup>131</sup> Gal 6:13

<sup>132</sup> 1 Cor 1:19. Cf. Tert. Adv. Marc. 5.5.5.

<sup>133</sup> 1 Cor 1:31. Cf. Tert. Adv. Marc. 5.5.10.

<sup>134</sup> 1 Cor 2:6

<sup>135</sup> 1 Cor 3:19-20. Cf. Tert. Adv. Marc. 5.6.12.

<sup>136</sup> 1 Cor 5:7. Cf. Adam. 2.18; Tert. Adv. Marc. 5.7.3.

<sup>137</sup> 1 Cor 6:16

<sup>138</sup> 1 Cor 9:9; 8. "Of Moses" is also in the "ecclesiastical text." Adam. 1.22 witnesses to its presence in Marcion's canon.

<sup>139</sup> 1 Cor 9:9. Cf. Tert. Adv. Marc. 5.7.10.

<sup>140</sup> 1 Cor 10:1-9; 11. Cf. Adam. 2.18; Tert. Adv. Marc. 5.7.12-14.

10(18). "What say I then? That sacrificial meat is anything, or that that which is offered in sacrifice to idols is anything? But the things which they sacrifice, they sacrifice to devils and not to God."<sup>141</sup> But Marcion added, "Sacrificial meat."

11(19). "A man ought not to have long hair, forasmuch as he is the image and glory of God."<sup>142</sup>

12(20). "But God hath composed the body."<sup>143</sup>

13(21). Marcion has erroneously added the words, "on the Law's account," <after>, "Yet in the church I had rather speak five words with my understanding."<sup>144</sup>

14(22). "In the Law it is written, With men of other tongues and other lips will I speak unto this people."<sup>145</sup>

15(23). "Let your women keep silence in the church; For it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law."<sup>146</sup>

16(24). On resurrection of the dead: "Brethren, I make known unto you the gospel which I preached unto you."<sup>147</sup> Also, "If Christ be not raised, it is in vain,"<sup>148</sup> and so on. "So we preach, and so ye believed...<sup>149</sup> that Christ died, and was buried, and rose again the third day...When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."<sup>150</sup>

From the Second Epistle to the Corinthians, number three in Marcion's canon and ours

1(25). "For all the promises of God have their Yea in him; therefore through him we utter Amen to God."<sup>151</sup>

2(26). "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants through Jesus. For God who commanded the light to shine out of darkness..."<sup>152</sup>

<sup>141</sup> 1 Cor 10:19

<sup>142</sup> 1 Cor 11:7. Cf. Adam. 5.23; Tert. Adv. Marc. 5.8.1.

<sup>143</sup> 1 Cor 12:24

<sup>144</sup> 1 Cor 14:19

<sup>145</sup> 1 Cor 14:21. Cf. Tert. Adv. Marc. 5.18.10.

<sup>146</sup> 1 Cor 14:34. Cf. Adam. 2.18; Tert. Adv. Marc. 5.8.11.

<sup>147</sup> 1 Cor 15:1

<sup>148</sup> 1 Cor 15:17

<sup>149</sup> 1 Cor 15:11

<sup>150</sup> 1 Cor 15:3-4

<sup>151</sup> 2 Cor 1:20. Cf. Adam. 2.18.

<sup>152</sup> 2 Cor 4:5-6. Cf. Adam 2.19; Tert. Adv. Marc. 5.11.11.

3(27). "We having the same Spirit of faith also believe and therefore speak." But he excised, "according as it is written."<sup>153</sup>

11,9 This is Marcion's corrupt compilation, containing a version and form of the Gospel according to Luke, and an incomplete one of the apostle Paul—not of all his epistles (10) but simply of Romans, Ephesians, Colossians, Laodiceans, Galatians, First and Second Corinthians, First and Second Thessalonians, Philemon and Philippians. (11) (There is no version) of First and Second Timothy, Titus, and Hebrews <in his scripture at all, and> even the epistles that are there <have been mutilated>, since they are not all there but are counterfeits. (12) And <I found> that this compilation had been tampered with throughout, and had supplemental material added in certain passages—not for any use, but for inferior, harmful strange sayings against the sound faith, <fictitious> creatures of Marcion's cracked brain.

11,13 I have made this laborious, searching compilation from the scripture he has chosen, Paul and the Gospel according to Luke, <so that> all who are attempting to contradict his imposture may understand that the altered sayings have been fraudulently inserted, (14) and that any not in their proper places have been stolen from them by his audacity. For the oaf thought that only these run counter to his false notion.

11,15 But there is a third <work> of my scholarship: the compilation of whatever material he and we have in common, and whose meaning is the Savior's incarnation and his testimony to the agreement of the New Testament with the Old—and the acknowledgment in the Gospel, by the Son of God, that God is the maker of heaven and earth and the same God who spoke in the Law and the prophets, and that this God is his own Father. (16) And here is the brief arrangement of that work of mine, transcribed word for word by myself from copies of Marcion in the form of scholia with exegetical comments, to serve as an outline. (17) But so that the difficult things in it will not be obscure to some and fail to be understood, I shall in turn explain of the several entries in order—I mean the first entry, the second, the third (and so on)—the reason why each saying was selected and transferred here.<sup>154</sup> I begin as follows.

<sup>153</sup> 2 Cor 4:13

<sup>154</sup> I.e., in what follows the quotations from Marcion with Epiph's occasional comments on the text, were the "scholia and notes." These were collected for the benefit of anyone who wanted to write a full dress refutation of Marcion. The elenchi which accompany them are being written by Epiph now, as part of his *Panarion*.

Scholion <One>, from Marcion's Own Version of the Gospel "Go, show thyself unto the priest, and offer for thy cleansing, according as Moses commanded—that this may be a testimony unto you" instead of the Savior's "for a testimony unto them."

(a) Elenchus 1. How could the Lord whose teachings—as you say—were always against the Law, say to the persons he had healed, I mean to the leper, "Go, show thyself unto the priest?" Since he says, "to the priest," he does not reject the priesthood of the Law.

(b) "And offer for thy cleansing." Even if you excise "the gift," it will be evident, from the word, "offer," that he is speaking of a gift.

(c) "For thy cleansing, according as Moses commanded." If he advises obedience to Moses' commandment, he is not rejecting or insulting the God of the Law, but acknowledging that both he and God, his Father, have given the Law to Moses.

(d) You have twisted the wording, Marcion, by saying "testimony unto you" instead of "testimony unto them." In this too you have plainly lied against your own head. If he were saying, "testimony unto you," he would be calling himself to witness that "I came not to destroy the Law or the prophets, but to fulfil."<sup>155</sup>

Scholion 2. "But that ye may know that the Son of Man hath power to forgive sins upon earth."

Elenchus 2. If he calls himself "Son of Man," the Only-begotten does not deny his humanity, and there is no use in your yapping about his being manifest in appearance. And if he has authority on earth, the earth is not foreign to his creations and his Father's.

Scholion 3. "The Son of Man is lord also of the Sabbath."

Elenchus 3. The Savior is acknowledging two things at once in teaching that he is both Son of Man and Lord of the Sabbath, so that the Sabbath will not be thought foreign to this creation, <and he himself will not be thought foreign to the Father's Godhead>—even if, in the last analysis, he is called Son of Man because of the incarnation.

Scholion 4. "Judas Iscariot, which was a betrayer." Instead of, "He came down with them," he has, "He came down among them."

(a) Elenchus 4. Judas Iscariot, "which was a betrayer." Betrayer of whom, pray? Surely of the One who was arrested—yes indeed, and who has been crucified and has suffered many things. (b) But how can he be

arrested and crucified if, as you claim, Marcion, he is not tangible? You say he is an apparition! (c) But your opinion will be refuted because the text calls Judas a "betrayer," for he betrayed his own master and delivered him into the hands of men. (d) And it does you no good to say, "He came down among them," instead of, "with them." You cannot declare someone a phantom when you later show, even though unintentionally, that he is tangible.

Scholion 5. "And the whole multitude sought to touch him. And he lifted up his eyes," and so forth.

Elenchus 5. Again, how could the multitude have touched him if he was intangible? And what sort of eyes did he raise to heaven, if he was not composed of flesh? But he did this to show that the mediator between God and man is a man, Christ Jesus, and that he has both—his flesh from men, but his invisible essence from God the Father.

Scholion 6. "In the like manner did your fathers unto the prophets."

Elenchus 6. If he has mentioned prophets he does not deny prophets. If he avenges the murder of the prophets and blames their murderers and persecutors, he is not foreign to prophets. Rather, he is their god, who establishes their authenticity.

Scholion 7. "I say unto you, I have not found so great faith, no, not in Israel."

Elenchus 7. If "*even* in Israel" he did not find "such faith" as he did in the gentile centurion, then he is not finding fault with Israel's faith. For if it were faith in a strange God and not faith in his Father himself, he would not speak in praise of it.

Scholion 8. "Blessed is he who shall not be offended in me," is altered. For he had it as though with reference to John.

(a) Whether this refers to John or to the Savior himself, he still says "blessed" of those who do not stumble, whether at him or at John, so that they will not make things up which they do not learn from him.

(b) But there is a more important consideration here, the real reason why the Savior spoke. Lest it be thought that John, whom he had ranked as the greatest of those born of woman, was greater even than the Savior himself—since he too was born of woman—he says as a safeguard, "And blessed is whoso shall not be offended in me."

(c) Hence he says, "He that is less in the kingdom is greater than he." Chronologically, counting from his birth in the flesh, he was six months "less" than John; but as John's God he was plainly "greater" in the kingdom.

(d) For the Only-begotten did not come to say anything in secret, or to tell

<sup>155</sup> Matt 5:17

any lie about his own message. He says, "I have not spoken in secret, but openly."<sup>156</sup> For he is truth, as he says, "I am the way and the truth."<sup>157</sup> The way, then, contains no error; nor does the truth lie by concealing itself.

Scholion 9. "He it is of whom it is written, Behold, I send my messenger before thy face."

(a) Elenchus 9. If God's only-begotten Son recognizes John and foreknows him, and because he foreknows him tells those who are willing to know the truth that this is the one of whom it is written, "I send my messenger before thy face"—(b) then the one who said in writing, "I send my messenger before thy face," God the eternal who has spoken in the prophets and Law, was not foreign to his own Son, Jesus Christ. (c) For he sends his messenger before his face—before the face of a Son honored by a Father. He was not sending his messenger to serve a foreigner of whom, as you say, Marcion, he was even the opposite.

Scholion 10. "And entering into the Pharisee's house he reclined at table. And the woman which was a sinner, standing at his feet behind him, washed his feet with her tears, and wiped and kissed them."

Elenchus 10. "Entering" is indicative of a body, for it indicates a house and the dimensions of a body. And "reclining" can be said only of a person <with> a solid body, which is lying down. And as to the woman's washing his feet with her tears, she did not wash the feet of an apparition or phantom; she wiped, washed and kissed them because she felt the touch of the body.

Scholion 11. And again, "She hath washed my feet with her tears, and wiped and kissed them."

Elenchus 11. Lest you think, Marcion, that the sinful woman's washing, anointing and kissing of the Savior's feet was merely people's supposition, the Savior himself confirms it and teaches that it did not take place in appearance but in reality—confidently affirming, for the Pharisee's refutation and your own, Marcion, and the refutation of people like yourself, "She hath washed my feet and kissed them." But which feet, other than feet made of flesh, bones and the rest?

Scholion 12. He did not have, "His mother and his brethren," but simply "Thy mother and thy brethren."

(a) Elenchus 12. Even though you falsify the Gospel's wording earlier, Marcion, to keep the evangelist from agreeing with the words which some

<sup>156</sup> Cf. John 18:20.

<sup>157</sup> John 14:6

had said, "thy mother and thy brethren," you cannot get round the truth.

(b) Why did he not call many women mothers? Why did he not speak of many countries? How many persons say any number of things of Homer? Some claim he was Egyptian—others, that he was from Chios; others, from Colophon; others, a Phrygian. Others, Meletus and Critheidus, say that he came from Smyrna. Aristarchus declared him an Athenian, others a Lydian from Maeon, others, a Cypriote from the district of Propodias in the environs of Salamis—though Homer was a man, surely! But because of his having been in many countries, he has caused many to (give) a different description (of him).

(c) But here, when they were speaking of God and Christ, they did not suppose that he had many mothers—just the one who had actually borne him. Or many brothers—only Joseph's sons by his actual other wife. And you cannot take up arms against the truth.

(d) And do not let the thing the Lord said, "Who are my mother and brethren?" mislead you. He did not say this to deny his mother, but to reproach the untimely speech of the person who spoke when there was such a large crowd surrounding him, when his saving teaching was pouring forth and he himself was busy with healings and preaching. For the speaker to cut him off by saying, "Behold thy mother and thy brethren," was an obvious interruption. (e) And if it was not because he received the message with joy—not that he did not know they had come before he heard it, but because he foreknew that they were standing outside—then he would have said this to counter the speaker's untimely utterance with a rebuke, as he once told Peter, "Away from me, Satan, for thou intendest not the things that be of God, but the things that be of man."<sup>158</sup>

Scholion 13. "As they sailed he fell asleep. Then he arose and rebuked the wind and the sea."

(a) Elenchus 13. Who fell asleep, pray? You won't dare to say this of the Godhead—or even if you should you will be blaspheming against your own head, you madman. But anyone can see that the truly incarnate Christ, needing sleep, fell asleep because of his bodily nature. (b) For those who woke him did not see an apparition, but One truly incarnate. Of course they are bearing witness that they roused him by shaking and calling him! (c) For when it says he "arose"—the God in flesh who had fallen asleep, the One who had come from heaven and donned flesh for us "arose" as man, but as God "rebuked" the sea and caused <a calm>.

<sup>158</sup> Mark 8:33

Scholion 14. "And it came to pass as they went the people thronged him, and a woman touched him, and was healed of her blood. And the Lord said, Who touched me?" And again, "Somebody hath touched me; for I perceive that virtue hath gone out of me."

(a) Elenchus 14. "As they went." It did not say, "as he went," so as not to represent him as "going" other than as wayfarers usually do. But as to, "The people thronged him," the crowds could not throng a spirit. And a woman who touched him and was healed touched, not air but human tangibility. (b) For to show that the woman's touch of his body was not merely apparent, he teaches (the contrary) by saying, "Who touched me? For I perceive that virtue hath gone out of me."

Scholion 15. "Looking up to heaven he pronounced a blessing upon them."

Elenchus 15. If he looked up to heaven and pronounced a blessing upon them, he did not have the forms of eyes and the other members in (mere) appearance.

Scholion 16. "Saying, The Son of Man must suffer many things, and be slain, and be raised after three days."

(a) Elenchus 16. If the only-begotten Son of God acknowledged that he was the Son of Man, and <would> suffer and be put to death, this is an axe pointed at you, Marcion, grubbing up your whole root—you scion of thorns, you waterless cloud, you barren tree with dead leaves! (b) For he says in turn, "and be raised again after three days." But what was it that was raised, except the very thing that had suffered and been buried in the sepulchre? There could be no funeral and interment of a phantom, a wind, a spirit, or an illusion, and no resurrection of them.

Scholion 17. "And behold, there talked with him two men, Elijah and Moses in glory."

(a) Elenchus 17. Marcion, I can well believe that the holy Zechariah's pruninghook (raised) against you is typified by these words—cutting away all the falsehood against the Law and the prophets that you have invented. (b) For because you would deny the Law and the prophets and call them foreign to the Savior and his glory and inspired teaching, he brought both men with him in his own glory, and showed them to his disciples. And the disciples showed them to us and the world—that is to everyone who desires life—to chop your roots with the first as with an axe, and with the second, trim your branches off as with the pruninghook of the utterance of the truth—the branches which secrete the hemlock and deadly poison for men, the oily sap of blasphemy! (c) For if Moses, to whom Christ entrusted the Law long ago, were a stranger to him, and if the prophets were strangers, he would not reveal them with him in his own glory.

(d) For see the wonder! He did not show them to us in the tomb, or beside the cross. But when he revealed the portion of his glory to us as though for a pledge, then he brought the saints, I mean Moses and Elijah, with him, to show that these were fellow-heirs of his kingdom.

Scholion 18. "Out of the cloud a voice, This is my beloved Son."

(a) Elenchus 18. Anyone can see that the cloud is not in the remote heights or above the heavens, but is in the creation around us from which the voice came to the Savior. (b) Hence, even though the Father spoke from a cloud to indicate the Son to the disciples, the demiurge is not a different person but the same One who bore witness to his own Son out of a cloud, and is not, as Marcion claims, master only of the realms above heaven.

Scholion 19. "I besought thy disciples." But in addition to, "And they could not cast it out," he had, "And he said to them, O faithless generation, how long shall I suffer you?"

Elenchus 19. "How long" is an indication of a time span in Christ's incarnate life; "O faithless generation," indicates that the prophets worked miracles in his name and believed as we find Elijah doing, and Elisha and the others.

Scholion 20. "For the Son of Man shall be delivered into the hands of men."

Elenchus 20. The appearance of a "Son of Man," and of one who will be "delivered into the hands of men," is not the appearance of an apparition or phantom, but the sight of a body and limbs.

Scholion 21. "Have ye not read so much as this, what David did: he went into the house of God."

Elenchus 21. If he calls the house of the tabernacle which Moses erected a "house of God," he does not deny the Law, or the God who spoke in the Law. For he says that the person who is his father is "God," <and the Father spoke in the Law through the Son and the Holy Spirit>, or the Only-begotten spoke in it himself. For a Trinity, Father, Son and Holy Spirit, is regularly at work in the Law, the prophets, the Gospels and the Apostles.

Scholion 22. "I thank thee, Lord of heaven." But he did not have "and earth" or "Father." He is shown up, however; for further on he had, "Even so, Father."

(a) Elenchus 22. He gives thanks to the "Lord of heaven," Marcion, even if you take away "<and> earth"—<and> even if you remove "Father" so as not to show that Christ is calling the demiurge his father. For the limbs of the truth remain alive. (b) Just as you forgetfully retained "Even so, Father," Marcion, as a leftover, <so the heaven whose Lord you admit the Father is, is the heaven of the created world around us>. Hence it is

proven by every means that Christ is giving thanks to his own Father and calling him "Lord of heaven." And your madness is severe, since it does not see where the truth is going.

Scholion 23. "He said to the lawyer, What is written in the Law?" And after the lawyer's answer he replied, "Thou hast answered right. This do, and thou shalt live."

(a) Elenchus 23. Since he is truth, the Son of God deceived no one who inquired about life, for he had come for man's life. Since life is his concern and since he indicates to the man who is keeping the Law that the Law is life—and since he told the person who answered in terms of the Law that he had spoken rightly and "This do and thou shalt live"—(b) who could be cracked enough to believe Marcion when he blasphemes against the God who has granted men both the Law and the grace of the Gospel and be carried away with one who has received none of his teaching either from the Law or from the Holy Spirit?

Scholion 24. And he said, "Which of you shall have a friend, and shall go unto him at midnight, asking three loaves?" And then, "Ask, and it shall be given. If a son shall ask a fish of any of you that is a father, will he for a fish give him a serpent, or a scorpion for an egg? If ye then, being evil, know of good gifts, how much more the Father?"

(a) Elenchus 24. The wilfulness of the swindler's way of life is exposed by this text. The way of life he practices is not for continence' sake, or for the good reward and hope of the contest, but for impiety and the badness of a wrong opinion. (b) For he teaches that one must not eat meat, and claims that those who eat flesh are liable to the judgment, as they would be for eating souls.

(c) But this is altogether foolish. The flesh is not the soul; the soul is in the flesh. And we do not say that the soul in animals is as valuable as men's, but is simply a soul to make the animal alive. But this pitiable wretch, together with those who share this opinion, supposes that the same soul is in men and in animals.

(d) This is the futile supposition of many misguided sects. For Valentinus and Colorbasus, and all Gnostics and Manichaeans, claim that there is a reincarnation of souls as well as transmigrations of the souls of ignorant persons—as they say themselves on the basis of some myth. They say that the soul returns and is reembodyed in each of the animals until it comes to awareness, and so, cleansed and set free, departs to the heavens.

(e) And in the first place, the whole worthless contrivance of the myth itself stands exposed. No one else can know the exact truth of these things better than our Lord Jesus Christ, who came for "the sheep that was

lost"—that is, for the souls of men. (f) Because he was in charge of them he healed them in body and soul, <as> the Lord of body and soul and giver of the life here and the life to come. And he did not raise those who had died—I mean Lazarus, the ruler's son, and the daughter of the ruler of the synagogue—in order to do them harm, as in the sects' doctrine that the body is a prison. He raised them to do them good, and in the knowledge that both our sojourn here in the flesh, and the coming resurrection of flesh and soul, are by his decree.

(g) And if, again, he knew that the soul in animals and human beings is one soul and he came to secure its salvation, then, after he had cleansed one demoniac—I mean the one who came out of the tombs—he should not have told the demons to go and kill two thousand swine. Not if the souls of the men and the swine were just alike! Why would he cause the destruction of two thousand in order to care for one?

(h) But if, again, Marcion twists round like a serpent by craftily replying that Christ freed the swine's souls from their bodies in order to allow their ascent—then he should not have returned Lazarus to his body, since he had been set free from it! Instead, he should have freed the demoniac himself from the chain of the body as well! But he did not; rather, he provided for the body as he did, knowing what was to its advantage.

(i) Your argument about the soul has crumpled, Marcion, and your followers' argument, and the other sectarians'. And yet I am going to speak once more of your bogus way of life, since you say that eating meat is wicked and unlawful. (j) But the Savior refutes you, knowing more than you and giving the better teaching with such a saying as this: he says, "Which of you, whose son shall ask for a fish, will give him a serpent, or, for an egg, a scorpion?" And further on, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father?"<sup>159</sup> (k) Thus, if he called a fish and an egg "good gifts," nothing God has granted is evil if it is eaten with thanksgiving; and your malice stands refuted in every respect.

Scholion 25. The saying about Jonah the prophet has been falsified; Marcion had, "This generation, no sign shall be given it." But he did not have the passages about Nineveh, the queen of the south, and Solomon.

(a) Elenchus 25. Even in the very places you see fit to falsify, Marcion, you cannot avoid the truth. Even if you remove the <part> about the prophet Jonah—which signifies the Savior's dispensation<sup>160</sup>—and take out

<sup>159</sup> Luke 11:11-13

<sup>160</sup> οἰκονομία, in this case, his death and resurrection.

the part about the queen of the south and Solomon, and the story of Nineveh's salvation and the preaching of Jonah, the very saying of the Savior that precedes these will expose <you>. (b) For he says, "*This generation asketh a sign, and there shall no sign be given it,*"<sup>161</sup> implying that those who preceded this generation were vouchsafed signs from heaven by God. (c) Thus Elijah worked a miracle with the fire which came down from heaven and took his sacrifice. Moses divided the sea, pierced the rock and water flowed forth, brought manna from heaven. Joshua the son of Nun stopped the sun and moon. And in any case, even if the swindler conceals what is written in scripture, he will do the truth no harm but will estrange himself from the truth.

Scholion 26. Instead of, "Ye pass over the judgment of God" he had, "Ye pass over the calling of God."

(a) Elenchus 26. Where is there not refutation for you? Where can one <not> get evidence against you? The earlier sources agree with the later ones when your tampering is being exposed. (b) For if he says, "Ye hold the traditions of your elders and pass over the mercy and judgment of God," find out for how long he accuses them of doing this, and when the tradition of the elders arose! (c) You will find that the tradition of Adda arose after the return from Babylon, but that the tradition of Aqiba had come into being even before the Babylonian captivities, and that of the sons of Hasmonaeus at the time of Alexander and Antiochus, 190 years before Christ's incarnation. (d) As early as that, then, judgment was by the Law and mercy was by the prophets, and your trashy argument is a failure from every standpoint.

Scholion 27. "Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them."

(a) Elenchus 27. If he expresses his concern for the prophets by reproaching the people who killed them, the prophets were not strange to him. They were his servants, and sent before him by himself, the Father and the Holy Spirit, as messengers to prepare for his coming in the flesh.

They witnessed to the New Testament as well. (b) Moses, by saying, "The Lord God will raise up unto you a prophet of your brethren, like unto me."<sup>162</sup> Jacob before him, by saying, "Thou hast come up, my son Judah, from a young plant; falling down thou didst sleep. There shall not fail a ruler from Judah"<sup>163</sup>—and shortly after that, "till he come for whom

<sup>161</sup> Luke 11:29

<sup>162</sup> Deut 18:15

<sup>163</sup> Gen 49:9-10

are the things prepared, and he is the expectation of the gentiles, and in him shall the gentiles hope."<sup>164</sup>

(c) Isaiah: "Behold, the Virgin shall conceive";<sup>165</sup> Jeremiah: "And he is a man, and who shall know him?"<sup>166</sup> Micah: "And thou, Bethlehem," some other material, and, "out of thee shall come for me a governor,"<sup>167</sup> and so on. Malachi: "The Lord shall suddenly come to the temple";<sup>168</sup> David: "The Lord said unto my Lord, sit thou on my right hand,"<sup>169</sup> and so on. And there is a great deal to say, with the Savior himself, also, saying, "Had ye believed Moses ye would have believed me also, for he wrote of me."<sup>170</sup>

Scholion 28. He did not have, "Therefore said the wisdom of God, I send unto them prophets," and the statement that the blood of Zacharias, Abel and the prophets will be required of this generation.

Elenchus 28. Here too there is a great embarrassment for you, Marcion, since the standard of the truth is preserved, and your removal of the texts you have stolen can be discovered from the authentic copy of Luke's Gospel with the passages which are still there, and your excisions exposed.

Scholion 29. "I say unto my friends, Be not afraid of them that kill the body. Fear him which, after he hath killed, hath authority to cast into hell." But he did not have, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God."

(a) Elenchus 29. Marcion, the lines, "I say unto my friends, be not afraid of them that kill the body; fear him which, after he hath killed the body, hath authority to cast the soul into hell," compel you to acknowledge the sequel of the parable as well. For no event occurs without God, even if you take out the part about the sparrows.

(b) Defend yourself then, Marcion, about the words you have left in the text, and tell us your opinion of the person who has "authority." For if you should say that he is Christ's Father, your so-called "good God"—then, even though you make a wrong distinction, still, since he has "authority," you have granted that he is a judge and awards everyone what they deserve.

(c) If, however, you say that not he, but the demiurge you keep yapping about is really a judge, tell me who has given him the authority! If he has it of himself, he is supreme and is possessed of authority—but if he has

<sup>164</sup> Gen 49:10

<sup>165</sup> Isa 7:14

<sup>166</sup> Jerem 17:9

<sup>167</sup> Micah 5:2

<sup>168</sup> Mal 3:1

<sup>169</sup> Ps 109:1

<sup>170</sup> John 5:45

the authority to judge, he also has the authority to save! For he who is able to judge, is also able to pardon.

(d) And from another standpoint: If, when the judge casts the souls into hell, the good God does not rescue them even though he is in full charge of these very souls, how can he be "good"? It must be that the judge is stronger than he, and he cannot deliver them from his power—or that he can and does not want to and then, where is his goodness?

(e) But if, since the judge created the souls himself he also has the right to judge them, why does your mythical God on high do things part way and save (only) certain ones? For if he saves them by taking them from someone else's domain, he is covetous, since he has a desire for someone else's souls. But if you deny that this is covetousness, since what he does is good and for salvation, you are making him a respecter of persons who does not do good equally to all, but (only) in part.

Scholion 30. Instead of, "He shall confess before the angels of God," Marcion says, "before God."

Elenchus 30. If he alters the truth even in its least important expression it he is convicted of deviating from God's way in every respect. For a person who dares to alter any part of the scriptures is not in the way of the truth to begin with.

Scholion 31. He does not have, "God doth clothe the grass."

Elenchus 31. Even though you do not leave the written phrases as they were when they were spoken by the Savior, still the passages are preserved in the Gospel of the holy church—even if you deny the God who has created all and cares for all things, even the grass, by his word, and who is confessed by the Savior.

Scholion 32. "And your Father knoweth that ye have need of these things," meaning material things.

Elenchus 32. The Father knows that the disciples need material things, and provides for such. But he provides, not in another world but here, making the provision for his own servants, not in someone else's territory but in the one he has created.

Scholion 33. "But seek ye the kingdom of God, and all these things shall be added unto you."

(a) Elenchus 33. If we draw our sustenance from the creatures of one God, while another one is the God of the kingdom of heaven, how can the saying be self-consistent? Either what is here is his and the kingdom is his, and he accordingly "adds" everything here—which is his—because of the burden of our longing for his kingdom. (b) Or the kingdom and the world there are his, while what is here belongs to the demiurge, and the

demiurge consents to the kingdom of the God on high by rendering aid to those who seek the righteousness and kingdom of the God on high.

(c) But since consent is one and is not at variance, there cannot be two first principles, or three. For God, in fact, is one, the one who made all things, but made them well, not the opposite. Sin and error, however, belong to us, by virtue of our willing them and not willing them.

Scholion 34. Instead of, "Your Father," Marcion had, "Father."

Elenchus 34. Even here you will do us no harm, but lend further confirmation to us. For you have admitted that the Savior said his Father provides for the things that are here.

Scholion 35. Instead, "in the second or third watch," he had, "in the evening watch."

Elenchus 35. The oaf stands convicted of stupidly distorting the sacred words in accordance with his own opinion. Watches are not kept in the daytime but at night, and extend successively from evening until the first hour—not from dawn till evening, as he is caught tampering with them.

Scholion 36. "The Lord of that servant will come and will cut him in sunder, and will appoint him his portion with the unbelievers."

(a) Elenchus 36. Who is it that cuts the servant in two, pray? If it is the demiurge and judge whom you call God who will do this, then the believers belong to him. For to punish the servant who is not doing well, he assigns his portion with the unbelievers.

(b) But if it is Christ's Father, or Christ himself, who will do this, then you are plainly preserving the testimony against yourself in your own teaching. For in admitting that either Christ or his Father will do this, you have unambiguously acknowledged that the judge and the good God are the same, and that <he> who provides for those who are here, and for those who are there, is one.

Scholion 37. "Lest he hale thee to the judge, and the judge deliver thee to the officer."

(a) Elenchus 37. You say that the demiurge is a judge and that each of his angels is an officer, and that they will call the sinners to account for their deeds. But which deeds other than the errors and sins which Jesus also detests, and you say that you too forbid? (b) Now if the demiurge and judge detests the same deeds that the good God detests, by the fact and by the common consent he is shown to be one and the same (as he).

Scholion 38. There was falsification of "There came some that told him of the Galilaeans whose blood Pilate had mingled with their sacrifices" until the mention of the eighteen who died in the tower at Siloam, and of "Except ye repent" <and so forth>, until the parable of the fig tree of

which the cultivator said, "I am digging about it and dunging it, and if it bear no fruit, cut it down."

(a) Elenchus 38. The bandit caused the removal of all this to conceal the truth from himself, because of the Lord's agreement with Pilate who had rightly condemned such persons, and because the men at Siloam died rightly, since they were sinners and God punished them in this way. (b) But when people tamper with imperial decrees, the copies with certified texts are produced from the archives to rebut the fools. Thus too, when the Gospel is brought forth from the king's palace, that is, God's holy church, it exposes the flies that spot the king's fine robes.

Scholion 39. "This woman, being a daughter of Abraham, whom Satan hath bound."

Elenchus 39. If, when he has come, the Lord takes care of Abraham's daughter, Abraham is no stranger to him. For he acknowledges his approval of him by showing pity for his daughter.

Scholion 40. Again, he falsified, "Then shall ye see Abraham, and Isaac, and Jacob and all the prophets in the kingdom of God." In place of this he put, "When ye see all the righteous in the kingdom of God, and yourselves thrust"—but he put "kept"—"out." There shall be weeping and gnashing of teeth."

(a) Elenchus 40. How plain the traces of the truth are! No one can hide a road. He can lead men off it, and hide it from those who do not know it, but from those who are familiar with it it is impossible to hide it. (b) For he cannot make the ground invisible where the road used to be. And even if he makes it hard to see, since the road's location surely remains the person who tampered with the road is exposed by those who know it.

(c) Now then, observe the traces of the route. To whom did he say this but to the Jews? And if he said it to the Jews, he proved by the same token that they were within the kingdom, and were being cast out by the righteous. (d) Now who could <these> be but the forefathers of the Jews, Abraham, Isaac, Jacob, and the prophets? For he did not say, "Ye shall see the righteous entering and yourselves not entering," but, "Ye shall see the righteous *in* the kingdom and yourselves cast out." (e) And he gave an anticipatory ruling regarding "the ones cast out"; but he showed that those who were already righteous were not unrelated to them by birth or calling, but had been called with them, and justified already before his incarnation. (f) And though <he meant that the Jews> remain outside, <he surely did not mean all of them>, since the patriarchs are within.

And how can there be gnashing of teeth at the judgment, you fool, if there is no resurrection of bodies?

Scholion 41. Again, he falsified, "They shall come from the east and from the west, and shall sit down in the kingdom," "The last shall be first," "The Pharisees came saying, Get thee out and depart, for Herod will kill thee." Also, "He said, Go ye and tell that fox," till the words, "It cannot be that a prophet perish out of Jerusalem" and, "Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent," "Often would I have gathered, as a hen, thy children," "Your house is left unto you desolate," and, "Ye shall not see me until ye shall say, Blessed."

Elenchus 41. See the extent of his presumption! How much of the Gospel will he amputate? It is as though someone were to take an animal, chop half of its body off, and try to convince the ignorant with the (remaining) half, by saying that the animal looked like that, and nothing had been removed from it.

Scholion 42. Again, he falsified the entire parable of the two sons, the one who took his share of the property and spent it on dissipation, and the other.

Elenchus 42. The results of his tampering (here) will be no different from his previous presumptions. He is inflicting the loss on himself, while the truth remains as God has taught it.

Scholion 43. "The Law and the prophets were until John, and every man presseth into it."

Elenchus 43. If he prescribes a Law and names prophets, and does not declare the Law lawlessness or accuse the prophets of being false prophets, it is plainly acknowledged that the Savior has testified to the prophets; and it is proved that they prophesied of him.

Scholion 44. The material about the rich man, and Lazarus the beggar's being carried by the angels into Abraham's bosom.

(a) Elenchus 44. Observe! Abraham was included by the Lord among those who live and are blessed, and are in the inheritance of repose, and Lazarus was vouchsafed a place in his bosom! (b) Do not insult Abraham any more, Marcion, who recognized his own Master and said "Lord, the judge of all the earth"<sup>170</sup> to him. For see, it was testified by the Lord himself that Abraham is righteous, and no stranger to the life which is praised by the Savior.

Scholion 45. "But now he is comforted," again meaning Lazarus.

Elenchus 45. If Lazarus is comforted in the bosom of Abraham, Abraham is not excluded from the comfort of life.

Scholion 46. Abraham said, "They have Moses and the prophets, let them hear them, for neither will they hear him who is risen from the dead."

(a) Elenchus 46. It is not as though Abraham were still in the world and were testifying to the Law of Moses and the prophets under some misapprehension, or that he does not know what comes of these; it is after he has experienced the repose there. (b) For it is testified by the Savior in the parable that Abraham obtained salvation after death by the teachings of Law and prophets—and by practicing them before there was a Law! (c) And likewise, that those too who kept the Law after that, and obeyed the prophets, are in his bosom and depart to life with him. Of these Lazarus was one, who was vouchsafed the blessedness of Abraham's life-giving bosom through the Law and the prophets.

Scholion 47. He falsified, "Say, we are unprofitable servants; we have done that which was our duty to do."

Elenchus 47. He does not accept even the safeguard of the Lord's teaching! As a safeguard for his own disciples, lest they lose the reward of their labor through arrogance, he would counsel humility. But Marcion does not accept this; in everything he was inspired by pride, not truth.

Scholion 48. When the ten lepers met him. Marcion cut a great deal out and wrote, "He sent them away, saying, Show yourselves unto the priests," and yet he made a substitution and said, "Many lepers were in the days of Elisha the prophet, and none was cleansed, saving Naaman the Syrian."

Elenchus 48. Here too the Lord calls Elisha a prophet, and says that he himself is accomplishing the things which, equally, had been done before him by Elisha—in refutation of Marcion and all who make light of God's prophets.

Scholion 49. "The days will come when ye shall desire to see one of the days of the Son of Man."

Elenchus 49. If he counts days, designates a time, and calls himself Son of Man, he indicated both a limit to his life, and a term of the days of his preaching. Thus the Word is not without flesh, but a body is his choice.

Scholion 50. "One said unto him, Good master, what shall I do to inherit eternal life? He replied, 'Call not thou me good. One is good, God.'" Marcion added, "the Father," and instead of, "Thou knowest the commandments" says, "I know the commandments."

Elenchus 50. To keep from showing that the commandments have already been written, he says, "I know the commandments." But the whole point is plain from what follows. And if he says that a "Father" is "good" and terms him God, he is rightly teaching the man who wants to inherit eternal life out of his Father's Law, and is not belittling or rejecting him. Instead he is bearing witness that those who lived under the Law, both Moses and the other prophets, have inherited eternal life.

Scholion 51. "And it came to pass that as he was come nigh unto Jericho, a blind man cried, Jesus, thou Son of David, have mercy on me. And when he was healed, he said, Thy faith hath saved thee."

Elenchus 51. There can be no lie in faith; if there is a lie, it is not faith. Now he says, "Son of David," and the man who confessed the name is commended and granted his request. He has not been reproved as a liar, but congratulated as a believer. (b) Therefore the One who granted sight to the blind for his calling upon the name was not without flesh. His being was real and not apparent, physically born of David's seed, of the holy Virgin Mary and through the Holy Spirit.

Scholion 52. Marcion falsified, "He took unto him the twelve and said, Behold, we go up to Jerusalem, and all things that are written in the prophets concerning the Son of Man shall be accomplished. For he shall be delivered and killed, and the third day he shall rise again." He falsified this in its entirety.

Elenchus 52. To make sure that he would not be upright in anything and, not being upright, would be convicted of tampering in every way. For he concealed the lines to deny what is said of the passion, if you please. But since he later admits that Christ has been crucified, his labor of tampering (with the text) will be labor in vain for him.

Scholion 53. He falsified the section about the ass and Bethphage—and the one about the city and temple, because of the scripture, "My house shall be called an house of prayer; but ye make it a den of thieves."

(a) Elenchus 53. Wickedness does not see its own refutation, for it is blind. Marcion thinks he can conceal the road of the truth, but this is not possible. (b) For he jumped right over it, completely bypassing the sections we have mentioned because of their testimony that the temple site was Christ's and built in his name, and leaving out the entire passage about the journey from Jericho and how he got to Bethphage. For there actually was an ancient highway to Jerusalem by way of the Mount of Olives, and it was not unknown to those who also describe the temple site.

(d) But for his refutation out of his own mouth Marcion says, "It came to pass on one of those days, as he taught *in the temple*, they sought to lay hands on him and were afraid,"<sup>171</sup> as we read in next paragraph, 54. (e) How he got from Jericho to the temple will be learned from the journey itself and the length of the road. But this should make it plain that the crook concealed what happened on the road, and what the Savior himself

<sup>171</sup> Cf. Luke 20:19

said in the temple before this saying,<sup>172</sup> I mean (that he said), "My house shall be called an house of prayer"<sup>173</sup> and so on, as the prophecy runs.

Scholion 54. "And they sought to lay hands on him and they were afraid."

Elenchus 54. This was considered and expounded in the last elenchus, with the appropriately brief explanation.

Scholion 55. Again, he excised the material about the vineyard which was let out to husbandmen, and the verse, "What is this, then, The stone which the builders rejected?"

Elenchus 55. This will do us no harm. Even if he cut it out he did not cut it off from us, but caused a loss to himself and his followers. For there is ample refutation of him by a greater number of texts.

Scholion 56. He excised, "Now that the dead are raised, even Moses showed at the bush, in calling the Lord the God of Abraham and Isaac and Jacob. But he is a God of the living, not of the dead."

(a) Elenchus 56. One can be amazed at the lame-brain's stupidity in not seeing that this testimony is equivalent to Lazarus the beggar's, and to the parable of those who are not allowed to enter the kingdom. He left the remains of these parables (in place) and did not falsify them; indeed, to his own embarrassment he has left "There shall be weeping and gnashing of teeth."<sup>174</sup> (b) But if a finger is dipped in water after departure from this life and a tongue is cooled with water—as the rich man said to Abraham on Lazarus' account—and there is gnashing of teeth and wailing, this is a sign of a resurrection of bodies, even if the oaf falsifies the Lord's true sayings about the resurrection of the dead.

Scholion 57. He did not have the following: "Now that the dead are raised, even Moses showed, saying that the God of Abraham, the God of Isaac, and the God of Jacob is God of the living."

Elenchus 57. Since the Savior repeated the parable I have inserted it twice, so that I will not be like the tramp, Marcion, and leave any of the scriptures out. <But> the rejoinder to his tampering has been given already, in the elenchus just above.

Scholion 58. Again, he falsified, "There shall not an hair of your head perish" . . . (Elenchus 58 is missing.)

<sup>172</sup> I.e., "as he taught in the Temple." Marcion omits "My house shall be called a house of prayer."

<sup>173</sup> Matt 21:13

<sup>174</sup> Luke 13:28

Scholion 59. Again, he falsified the following: "Then let them which are in Judaea flee to the mountains" and so on, because of the words subjoined in the text, "until all things that are written be fulfilled."

(a) Elenchus 59. Because of his own forgetfulness he thinks that everyone is as stupid as he, and fails to realize that even if he leaves an unimportant text in place it serves for the exposure of the texts he has falsified, even though there are many of them. Thus nothing will keep anyone who wants to from comparing the things he acknowledges with these witnesses which he has falsified. (b) For it will be shown that <the words he left in place> in which, after his death, Abraham said, "They have Moses and the prophets; let them hear them,"<sup>175</sup> agree with these words that he has removed. What the prophets and Moses said came from God the Father, from the Lord himself the Son of God, and the Holy Spirit; and once written they had to be fulfilled.

Scholion 60. "He communed with the captains how he might deliver him unto them."

(a) Elenchus 60. What lunacy of Marcion's! Who "communed" but Judas? And to do what, but to "deliver" the Savior? And if the Savior is "delivered," the one who is "delivered" cannot be appearance, but is truth. If he was only a spirit, he was not delivered to men of flesh. As man, however, he had become tangible, <and> since he had put on flesh, willingly delivered himself into human hands.

(b) But they contradict themselves from stupidity. Indeed, I was arguing once with some of his disciples, some Marcionite or other, and remarking how it says in the Gospel that the Spirit took Jesus into the wilderness to be tempted by the devil. And he asked me, "How could Satan tempt the true God, who is both greater than he and, as you say, his Lord, Jesus his Master?"

(c) With God's help I received a flash of insight and answered him, "Don't you believe that Christ was crucified?"

"Yes," he said, and did not deny it.

"Who crucified him, then?"

"Men," he said.

(d) Then I said to him, "Who is more powerful—men, or the devil?" "The devil," he said.

But when he said this, I replied, "If the devil is more powerful than men, but men, who are weaker, crucified Christ, it's no wonder he was tempted

<sup>175</sup> Luke 16:29

by the devil too! (e) With entire willingness and under no necessity Christ has given himself for us, truly suffering, not from weakness but by choice, to set us an example, and <pay> the devil's claim for our salvation by his suffering of the cross, for the condemnation of sin and the abolition of death."

Scholion 61. "And he said unto Peter and the rest, Go and prepare that we may eat the Passover."

Elenchus 61. Marcion, the text contains a cloud of arrows aimed at you, all in one testimony. If he gives orders to prepare for him to eat the Passover, and the Passover was kept before Christ's suffering, it was surely because it was instituted by the Law. (b) But since Christ was living by the Law, it was plain that he did not come to destroy the Law, but to fulfill it. And if a king does not destroy a law, the commandment in the Law is neither profane nor abhorrent to the king. (c) But if, when the Law is sacred and the commandment in it is acknowledged to be such, a king should add something to the commandment as a greater gift, the splendor of the addition appears by his authority. Now since the legislation and the additional gift are those of one and the same king, it is clear to everyone, and plain, that the king who has made the addition is not opposed to the Law.

(d) Thus it has been proved that the Old Testament is in no way contrary to the Gospel or the succession of the prophets. But you have brought your refutation on yourself in many ways, Marcion—or rather, you have been compelled to by the truth itself. (e) The ancient Passover was nothing but the slaughter of a lamb and the eating of meat, the partaking of flesh meat with unleavened bread. And who but the truth itself—as I said—has kept you from suppressing your refutation altogether? For the Lord Jesus, with his disciples, has eaten these meat-dishes that you abhor, keeping the Passover as prescribed in the Law.

(f) And don't tell me that he was naming beforehand the mystery he was about to celebrate when he said, "I desire to eat the Passover with you."<sup>176</sup> To shame you in every way the truth does not place the mystery at the beginning, or you might deny it. It says, "After supper he took certain things and said, This is such and such,"<sup>177</sup> and left no room for tampering. For it made it plain that he went on to the mystery after eating the Jewish Passover, that is, "after supper."

Scholion 62. "And he sat down, and the twelve apostles with him, and he said, With desire I have desired to eat the Passover with you before I suffer."

Elenchus 62. The Savior sat down, Marcion, and the twelve apostles sat down with him. If he "sat down" and they "sat down" with him, one expression cannot have two different meanings, even if it can be differentiated in its dignity and manner. For you must either admit that the twelve apostles have also sat down in appearance, or that he has really sat down because he really has flesh.

(b) And (he said), "With desire I have desired to eat this Passover with you before I suffer," to show that a Passover is already portrayed in the Law before his passion, both becoming the guarantee of his passion and calling forth something more perfect—showing too <that>, as the holy apostle also said, "The Law was our guardian until Christ." But if the Law is a guardian until Christ, the Law is not unrelated to Christ.

Scholion 63. He falsified, "I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God."

Elenchus 63. Marcion took this out and tampered with it, to avoid putting food or drink in the Kingdom of God, if you please. He was unaware, of that he is, that spiritual, heavenly things can correspond with the earthly, partaken of in ways that we do not know. (b) For the Savior testifies in turn, "Ye shall sit at my table, eating and drinking in the kingdom of heaven."

(c) Or again, he falsified these things to show, if you please, that the legislation in the Law has no place in the kingdom of heaven. Then why did Elijah and Moses appear with him on the mount in glory? But no one can accomplish anything against the truth.

Scholion 64. He falsified, "When I sent you, lacked ye anything?" and so on, because of the words, "This also that is written must be accomplished, And he was numbered among the transgressors."

Elenchus 64. Even if you falsify the words, the places they belong are evident from the fact, since the Law precedes them, the prophets foretell them, and the Lord fulfills them.

Scholion 65. "He was withdrawn from them about a stone's cast, and kneeled down and prayed/"

(a) Elenchus 65. When he knelt down he knelt visibly, and did it perceptibly. But if he did it perceptibly, then he performed the act of kneeling in the <human> manner. Therefore the Only-begotten did not sojourn among us without flesh. (b) For to him "every knee shall bow, of things in heaven, and things on earth, and things under the earth"<sup>178</sup>—the knees of heavenly beings supernaturally, of earthly beings perceptibly, of those under the earth in their own fashion. But here he did everything in truth so as to be seen and touched by his disciples, and not to deceive.

<sup>176</sup> Luke 22:15

<sup>177</sup> Cf. Luke 22:20.

<sup>178</sup> Phil 2:10

Scholion 66. "And Judas drew near to kiss him, and said..."

Elenchus 66. He drew near to a corporeal Master and a God who had taken a body, to kiss real lips, not apparent, pretended ones.

Scholion 67. He falsified what Peter did when he struck the servant of the high priest and cut off his ear.

(a) Elenchus 67. The cheat concealed what had actually happened, meaning to hide it out of deference to Peter, but (in fact) removing something that was said to the Savior's glorification. (b) But it will do no good; even though you excise them; we know the miracles of God. After the cutting off of the ear the Lord took it again and healed it, in proof that he is God and did God's work.

Scholion 68. "They that held him mocked him, smiting and striking him and saying, Prophesy, who is it that smote thee?"

Elenchus 68. That "they that held," "mocked," "smite," "strike," and "Prophesy, who is it that smote thee," was not appearance, but indicative of tangibility and physical reality, is plain to everyone, Marcion, even if you have gone blind and will not acknowledge God's plain truth.

Scholion 69. After "We found this fellow perverting the nation," Marcion added, "and destroying the Law and the prophets."

(a) Elenchus 69. How will you not be detected? How will you not be exposed as perverting the way of the Lord? For when, in order to slander yourself—I won't say, "the Lord"—you add something here that is not in the text <and> say, "We found this fellow destroying the Law and the prophets," the opposite of this will refute you, you expender of wasted effort, since the Savior himself says, "I came not to destroy the Law and the prophets, but to fulfill."<sup>179</sup> (b) Now the same person <who> says, "I came not to destroy," cannot be accused of destroying. For the text did not say this, but, "We found him perverting the nation, saying that he himself is Christ, a king."

Scholion 70. An addition after, "forbidding to give tribute," is, "and turning away their wives and children."

(a) Elenchus 70. Who will get himself out onto a cliff, in fulfillment of scripture's, "He that is evil to himself, to whom will he be good?" For falsifying something that is written, but adding something that is not, is an example of the utmost rashness, wickedness, and unsafe travel—especially in the Gospel, which is forever indestructible.

(b) And the additions themselves have no place in the Gospel and contain no hidden meaning. Jesus did not turn wives or children away; he himself said, "Honor thy father and mother," and, "What God hath joined together, let no man put asunder."

(c) But even though he did say, "Except a man leave father, and mother, and brethren, and wife, and children and the rest, he is not my disciple," this was not to make us hate our parents. It was to prevent our being led <to follow the teaching> of another faith at our fathers' and mothers' command, or to behavior contrary to the Savior's teaching.

Scholion 71. "And when they were come unto a place called Place of a Skull, they crucified him and parted his raiment, and the sun was darkened."

(a) Elenchus 71. Glory to the merciful God, who fastened your chariots together, Marcion, you Pharaoh, and though you hoped to escape, sank them in the sea! Though you make all possible excuses you will have none here. If a man has no flesh, neither can he be crucified.

(b) Why did you not evade this great text? Why did you not try to conceal this great event, which undoes all your evil which you have devised from the beginning? (c) If he was really crucified, why can you not see that the Crucified is tangible, and his hands and feet are fastened with nails? This could not be an apparition or phantom, as you say, but was truly a body which the Lord had taken from Mary—our actual flesh, bones, and the rest. For even in your teaching it is admitted that the Lord was nailed to a cross!

Scholion 72. Marcion removed the words, "Today thou shalt be with me in paradise."

(a) Elenchus 72. You removed this rightly and suitably, Marcion, for you have removed own entry into paradise. You will neither enter yourself nor allow your companions to enter. For by their very nature both deceivers and deceived hate what is good.

Scholion 73. "And when he had cried with a loud voice he gave up the ghost."

Elenchus 73. If he expired and gave a loud cry, Marcion, why did he expire, or what was it that was expired? But it is obvious, even if you deny it—his soul which, with his divine nature, had left the body, while the body remained lifeless, as the truth is.

Scholion 74. "And, lo, a man named Joseph took the body down, wrapped it in linen and laid it in a sepulchre that was hewn in stone."

Elenchus 74. If the removal, the wrapping, and the deposit in a rock-hewn tomb do not convince you, Marcion, who is a bigger fool than you?

<sup>179</sup> Matt 5:17

What else that was plainer could scripture show when, to make the entire truth manifest, it exhibited the tomb, its location, what kind it was, the putting of the body there for three days, and the wrapper of the shroud?

Scholion 75. "And the women returned and rested the sabbath day according to the Law."

(a) Elenchus 75. Why did the women return? And why does the scripture say that they rested, Marcion, if not to give their witness which exposes your stupidity? (b) See here, women testify, apostles, Jews, angels—and Joseph, who took a real, tangible body down and wrapped it up! As scripture says, if a man has perverted himself to his own condemnation, who can put him to rights?<sup>185</sup>

Scholion 76. "The men in shining garments said, Why seek ye the living among the dead? He is risen; remember all that he spake when he was yet with you, that the Son of Man must suffer and be delivered."

(a) Elenchus 76. Not even these holy angels convince you, Marcion, though they confess that Christ has spent three days among the dead, and after that is alive, and dead no longer. (In his divine nature he is always alive, and was not put to death at all; but physically he had been put to death for the three days, and was alive again.) (b) For they tell the women, "He is risen; he is not here." And what does "He is risen" mean but that he also fell asleep? For they make it clearer: "Remember that while he was yet with you he told you these things, that the Son of Man must suffer."

Scholion 77. He falsified what Christ said to Cleopas and the other disciples when he met them, "O fools, and slow to believe all that the prophets have spoken. Ought not he to have suffered these things?" And instead of "what the prophets have spoken," he put, "what I have said unto you." But he is exposed, since "When he broke the bread their eyes were opened and they knew him."

Elenchus 77. Tell me, Marcion, how was the breaking of the bread done? In appearance, or with a solid body actually at work? For when he arose from the dead he truly arose in his sacred body itself; <therefore he truly broke the bread>.

(b) But you have replaced, "Is not this what the prophets have spoken?" Marcion, with, "Is this not what I said unto you?" (c) If he had told them, "I said unto you," they would surely have recognized him from the phrase, "I said." Why, then, is it at the breaking of the bread that scripture says, "Their eyes were opened and they knew him and he vanished?"

(d) For it was fitting for him, since he was God and was transforming his body into a spiritual one, to show that it was a true body but that it

vanished when he chose, since all things are possible to him. (e) Even Elisha, in fact, who was a prophet and had received the grace from God, prayed God that his pursuers be smitten with blindness, and they were smitten and could not see him as he was. (f) Moreover, in Sodom the angels concealed Lot's door, and the Sodomites could not see it. Was Lot's door an apparition too, Marcion? But you are left with no reply. For he plainly broke the bread and distributed it to his disciples.

Scholion 78. "Why are ye troubled? Behold my hands and my feet, for a spirit hath not bones as ye see me have."

(a) Elenchus 78. Who can fail to laugh at the driveler who has foolishly dragged himself and the souls of others down to hell? If he had not acknowledged these words his imposture would be plausible, and his dupes would be pardonable. (b) But now, since he acknowledged these texts and did not take them out, and his followers read them too, his sin and theirs remains and the fire is inescapable for him and them, since they have no excuse. For the Savior has clearly taught that <even after> his resurrection he has bones and flesh, as he testified himself with the words, "as ye see me have."

12,1 This is the publication of the treatise against Marcion based on the remains of the Gospel he preserves, which I have composed on his account and which, in my opinion, is adequate to expose his deceit. (2) But I shall also go on to the next part, the texts from the Apostle which he still preserves, and which I have, again, selected in the same way. I have put <the> ones from the Epistle to the Galatians first, and keep that order throughout, for in Marcion's canon Galatians stands first. (3) At the time I did not make my selection <in> his <order> but in the order of the Apostolic Canon, and put Romans first. But here I cite in accordance with Marcion's canon.

<From the Epistle to the Galatians>

Scholion 1. Learn that the just shall live by faith. For as many as are under the Law are under a curse; but, The man that doeth them shall live by them."

(a) Elenchus 1. The saying, "Learn that the just shall live by faith," as the apostle gives it is reference to an ancient scripture. Such things <have been taken over> by the apostle for our salvation, as statements from the Law and prophets (which are) about a new covenant and are conjoined with our hope. (b) And he says, "They are under a curse," because there was a threat in the Law against Adam's disobedience, until the One who had come from above arrived, clothed himself with a body made of Adam's clay, and changed the curse into a blessing.

Scholion 2. "Cursed is everyone that hangeth upon a tree; but he that is of the promise is by the freewoman."

Elenchus 2. Again, by showing that the provision of the incarnation and cross was made for the purpose of lifting the curse, and that it had been written in the Law first, and prophesied, and then fulfilled in the Savior, the holy apostle gave plain indication that the Law is not alien to the Savior. For it prophesied and witnessed to the things that were to be done by him.

Scholion 3. "I testify that a man that is circumcised is a debtor to do the whole Law."

Elenchus 3. He does not say "he is debtor" with regard to something that is forbidden, but with regard to a heavier burden which can be lightened. For there is one Master who is able both to burden and, of his free choice, to lighten the burden of those who have not refused to accept salvation through his grace at his coming in the flesh.

Scholion 4. In place of, "A little leaven leaveneth the whole lump," he put, "corrupteth the whole lump."

Elenchus 4. So that there would be nothing true in his canon he has almost nowhere dealt with the scriptures without tampering with them. But the explanation of the saying comes from the analogy itself. Leaven, by its nature, is a product of a lump and leavening comes from the lump; and a person drawing the analogy of the symbol intelligently would not do away with the nature in the original terms.

Scholion 5. "For all the Law is fulfilled by you; thou shalt love thy neighbor as thyself."

Elenchus 5. What use would the holy apostle have for practicing the Law if the New Testament had been separated from the ancient legislation? But to show that the two Testaments are testaments of the one God, and that their agreement <as to> the possibility of fulfilling the Law by the love of neighbor, which does perfect good, is made equally known in the two Testaments, he said that love is the fulfillment of the Law.

Scholion 6. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, factions, envyings, drunkenness, revelings—of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

(a) Elenchus 6. What marvelous mysteries the precepts of God's <apostle> are—the opposite of <the tramp's imposture>! For Marcion attributed everything dreadful to the flesh. But flesh was not always in existence; the flesh <came into being> on the sixth day of creation, with

the fashioning of Adam. It had its origin from that time, I mean the time of Adam's fashioning, to confound those who say that evil is everlasting and primordial.

(b) Nor, in fact, did the flesh sin from the time of its fashioning, or its Fashioner might be held responsible for sin, because he had fashioned the flesh as a sinful thing. Neither did evil pre-exist the thing God had fashioned. Adam fell into disobedience later on, and <as> a free agent deliberately committed the sin against himself by his own choice, I mean (the sin of) breaking faith with his Master through disobedience. (c) Where, then, was evil before there was flesh? And why did the flesh not do evil as soon as it was fashioned, but later on? And that disposes of what is said about the origin of evil! Evil cannot be primordial, since whether it is done or not is up to the flesh, whose origin came later. Nor, in turn, is the flesh without an inheritance in the heavens.

(d) And let no one seize hold of the holy apostle's words, "Flesh and blood shall not inherit the kingdom of God";<sup>180</sup> he is not censuring all flesh. How can the flesh be accused which has not done these things?

(e) But let me make the point with other proofs as well. For Paul says, "Who shall lay anything to the charge of God's elect?"<sup>181</sup> How can the holy Mary not inherit the kingdom of heaven, flesh and all, when she did not commit fornication or uncleanness or adultery or do any of the intolerable deeds of the flesh, but remained undefiled? (f) Therefore Paul does not mean that flesh cannot inherit the kingdom of heaven, but means carnal men who do evil with the flesh—fornication, idolatry and the like. (g) And your villainy has been exposed by every method, you misguided Marcion, since the truth has anticipated you everywhere, and safeguards the trustworthiness of the message of life.

Scholion 7. "They that are Christ's have crucified the flesh with the affections and lusts."

(a) Elenchus 7. If they that are Christ's have crucified the flesh too, Marcion, it is plainly in imitation of Christ that Christ's servants have made the flesh, with its affections and lusts, clean—showing that he himself has crucified flesh. Therefore they too have crucified the flesh, with the same intent as their Master. (b) And if they have crucified the flesh, it is inconceivable that flesh which has suffered for Christ does not reign with Christ, as the holy apostle indicates elsewhere, "As ye are partakers of the sufferings of Christ, so shall ye be also of the glory."

<sup>180</sup> 1 Cor 15:50

<sup>181</sup> Rom 8:33

Scholion 8. "For neither do they themselves who are circumcised (now) keep the Law."

(a) Elenchus 8. Thus the former circumcision had not been forbidden in its own day, if it kept the Law. But the Law announced that Christ would come to provide a law of liberty, and in Christ's time physical circumcision would no longer serve. For the true circumcision through Christ, of which it was a type, has come.

(b) And even if they who are still marked by the earlier circumcision keep the whole Law, this will no longer count for them as observance of the Law. For the Law said of Christ that "The Lord God will raise up unto you a prophet, of my brethren, like unto me; unto him ye shall hearken."<sup>182</sup> But since they have not hearkened to Christ "Circumcision is made uncircumcision unto them" and their observance of the Law is no longer observance.

(c) The Law is good, then, and circumcision is good, since from the Law and circumcision we have come to know Christ, his more perfect Law, and his more perfect circumcision.

From the <First> Epistle to the Corinthians, for this is their second Epistle and ours.

Scholion 1 and 9. "For it is written, I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent."

Elenchus 1 and 9. If the apostle culls evidence in proof of truth and good doctrine from the things that are written in the prophets, the prophets are not foreign to the truth, the good God, and his good doctrine.

Scholion 2 and 10. "That, according as it is written, He that glorieth, let him glory in the Lord."

(a) Elenchus 2 and 10. If a person who glories in the Lord is praiseworthy in the prophet's writings but knows the God of the Law as Lord—the God you call judge, Marcion, and demiurge, and just—then this God is none other than the Father of Christ, whose disciple Paul is. (b) For from the prophet's teaching, Paul, who was appointed by Christ as teacher of the gentiles, drew pure water, as it were, from teachings like these and from these very teachings, and watered the church which was entrusted to him.

Scholion 3 and 11. "of the first beings of this world, that come to naught."

(a) Elenchus 3 and 11. If there are many "first beings" (ἀρχοντες) of this world, Marcion, and if such beings are going to come to naught, you

<sup>182</sup> Deut 18:15

will be forced to give up your search for the roots of three first principles (ἀρχαί) but to hunt for another myth of many principles, many roots and much melodrama. (b) And when you make one up by quibbling—for you can't find one (ready-made)—the words, "that come to naught," will confront you. And your imaginary root of the first principles, which has no first principle of its own, will be demolished by the words of the author who said, "that come to naught."

For whatever comes to an end is not eternal; if it had a beginning, it will have to have an end as well. (c) It is impossible for anything that has a beginning to be everlasting unless the Existent should will it—the Cause of that which once did not exist, but had a beginning of existence. Now "the Existent" is Father, Son and Holy Spirit; the non-existent are all created things, which have had a beginning of existence. Among these is that which is called, and is, evil, which began with men, who came into existence but at one time did not exist. But since evil began at the same time that man <began>, who once did not exist, <there will also be a time> when evil will no longer exist. (d) It will undoubtedly be eliminated, since the Existent does not consent to a thing that had a beginning and then placed itself among evil things. For it will be brought to an end after the resurrection. And not only then. It has been brought to an end since the proclamation of the Law—and even before the Law by many who have lived by the law of nature, and still more, surely, since Christ's incarnation.

(e) But it will be ended entirely after the resurrection of the dead, since "They are sown in corruption, they are raised in incorruption,"<sup>183</sup> doing evil no longer, dying no longer. (f) And that it will be ended the same saying of the apostle, "The first beings of this world *that come to naught*," will testify. And the case you have made has been demolished in every way, Marcion, since it is imaginary, false, shaky and irrational.

Scholion 4 and 12. "For it is written, He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of men, that they are vain."

Elenchus 4 and 12. "It is written," which introduces a citation, and the corresponding "The Lord knoweth," are not strange to the person who selected the words of the saying—I mean the holy apostle, in whose writings the citation is found. And from this citation it will be evident that the character of the apostle's preaching is not different from that of the Old Testament from which he got his text.

<sup>183</sup> 1 Cor 15:42

Scholion 5 and 13. "For even Christ our Passover is sacrificed."

(a) Elenchus 5 and 13. If the apostle acknowledges a Passover and does not deny that Christ was sacrificed, the Passover is not foreign to Christ, who truly, not in appearance, sacrifices a lamb for a Passover, as the Law prescribes. Of this lamb Christ, who was not sacrificed (only) in appearance and did not suffer without flesh, is a type. (b) For how could a spirit be sacrificed? It is plain <that>that it could not.

But since he could not have been sacrificed without flesh, and yet—as is acknowledged by the apostle's undoubted testimony—he was truly sacrificed, <it is plain that he had clothed himself with flesh>. (c) Therefore it is plainly proven on all counts that the Law was not foreign to him. The Law was temporarily in force as a type until the coming of Christ, the more perfect and manifest Lamb, who was sacrificed in truth—the Lamb which the actual lamb which was sacrificed in ancient times anticipated. But as "our Passover, Christ was sacrificed."

Scholion 6 and 14. "Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh."

Elenchus 6 and 14. If the Law is not true, why do truthful persons take the testimonies from the Law? One of them is God's holy apostle Paul, who took this text, together with many others, in manifest proof of truth, and of the proclamation of the good God.

Scholion 7 and 15. Given in an altered form. In place of, "in the Law," he says, "in the Law of Moses." But before this he says, "Or saith not the Law the same also?"

(a) Elenchus 7 and 15. Even if you change the form in the second expression, Marcion, and think that by your having written, "in the Law of Moses," you have separated the Law from God by means of that "Moses," the union (of the two texts) just before this refutes your foolishness—that is, the union of) "Or saith not the Law the same also?" (with) "For it is written in the Law, Thou shalt not muzzle the mouth of the ox that treadeth out the corn."<sup>184</sup> (b) No matter if you added Moses' name you have done us no harm, but have helped us by tying the evidence against yourself together at every point and unwittingly admitting, through the phrases, "in the Law of Moses," and, "the Law saith," that the Law of Moses is God's Law.

(c) For the apostle goes on in agreement with this by saying in the next sentence, "Doth God take care for oxen? Or saith he it altogether for our sakes?" But if the Law has spoken for the apostles' sakes then, likewise,

<sup>184</sup> 1 Cor 9:8-9, ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει· ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· οὐ κημώσεις βοῦν ἀλοῶντα.

the God who spoke in the Law is looking after Christ's apostles by ordering that they not be "muzzled"—either so that they may teach the doctrine of Christ himself, or so that they may receive their daily bread from the people without fear. He therefore does not know the apostles to be foreign to his own Godhead; nor do the apostles regard him as a foreign God.

(d) By this Godhead's inspiration the holy apostle has given the testimony of all creatures through saying, "Doth God take care for oxen? But for the apostles' sakes hath he spoken." And if God has spoken for the apostles' sakes, and yet he is the creator of men and beasts, including oxen and sparrows, reptiles and insects, fish and the rest—then he is concerned for all, each in its own proportion.

(e) And he is taking care for all when he says, "Thou, Lord, shalt save both man and beast";<sup>185</sup> "Who provideth for the raven his food?"<sup>186</sup> "The young of the ravens cry to the Lord, seeking their meat";<sup>187</sup> and, "Thou shalt give to all their meat in due season."<sup>188</sup> But he did not forbid the muzzling of a threshing ox while the oxen are in the act of threshing, since this would show that God cannot feed his creature otherwise than with the fodder men provide for their cattle. (f) The holy apostle showed that it was not for lack of fodder that God provided for oxen through the thresher by forbidding him to muzzle his oxen, but by the figurative language about the apostles indicated their relation (to this).

(g) For truly, God manifestly makes provision for all and is concerned for all alike. For the holy apostle was not writing in contradiction of the Savior, to give the rabble an excuse of that sort. (h) Sparrows are less important than oxen, and of them the Savior said, "Five sparrows are sold for two farthings,"<sup>189</sup> and again, "Are not two sparrows sold for one farthing?"<sup>190</sup> Therefore, if two sparrows are sold for one farthing, and one will not fall into a snare without your heavenly Father, God provides for all alike, but cares for his more important creatures by the more important mode, that of spiritual reasoning. (i) Hence there is entire agreement that the same God is Maker, Demiurge, and Law-giver in Old and New Testaments, a good God and a just, and Lord of all.

<sup>185</sup> Ps 35:7

<sup>186</sup> Job 38:41

<sup>187</sup> Job 38:41

<sup>188</sup> Ps 194:15

<sup>189</sup> Luke 12:6

<sup>190</sup> Matt 10:29

Scholion 8 and 16. I have already dealt fully with this, and expounded it at length, in the preceding paragraph. Hence I consider it superfluous to speak of it again, and am content with what has been said.

Scholion 9 and 17. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink. For they drank of a spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us tempt Christ," until the words, "These things happened unto them for examples, and they were written for us," and so on.

(a) Elenchus 9 and 17. Such madness! When the sun is rising, what person who has eyes will wander away from the light? If the holy apostle says that the men of those days were his fathers and were under a cloud and passed through the sea, that there is both a spiritual meat and a spiritual drink, and that they have eaten and drunk from a spiritual rock that followed them, but the rock was Christ—(b) (if that is what he says), who will believe the stupidity of Marcion who befogs his own mind and the minds of his followers by claiming that Christ is unrelated to the events in the Law, which the apostle admits took place in reality and not in appearance.

(c) But the apostle says that Christ was not pleased with most of them, surely because of their unlawful behavior. But if he was not pleased with people who did things which were unlawful in terms of the Law, then he was angry with such people in his capacity as Giver of the Law, and he is teaching that the Law is his, that it was given for a time, and that it served a legitimate purpose until his incarnation. For it is proper for a householder to give his staff, at each particular time, the orders that are appropriate for it.

(d) But he adds at once, "These things were our examples, that we might not lust after evil things as they also lusted. Neither be ye idolaters, as were *some* of them"—not extending the sentence to them all. (e) And how do you know this, Paul? He replies by saying, "As it is written, The people sat down to eat and drink and rose up to play." So, then, the written scripture from which the apostle also takes his verdict against the lawbreakers, is true.

(f) Then again, "Neither let us tempt the Lord." But Marcion put "Christ" in place of "Lord." "Lord" and "Christ" are the same even if Marcion doesn't think so, since Christ's name has already been set down where

it is said, "The rock was Christ, yet with many of them he was not well pleased."

(g) Again, when he is expounding the whole purpose of the passage the holy apostle says, "These things happened unto them for examples, and were written for our admonition." Now if the things that happened to them as examples were written for our admonition, the One who wrote for our admonition about the events that took place then, was looking after us whose admonition he was composing, so that we would not become desirous of evils. (h) But if he does not want us to be desirous of evils, then he is good, not evil. For he urges us to be in the same state as he, this same good God, who is likewise just—God of those who were written about earlier and of those who are admonished later, Creator of all, Demiurge, Lawgiver, Giver of the Gospels and Guide of the Apostles.

Scholion 10 and 18. "What say I, then? That sacred meat is anything, or that meat offered in sacrifice to idols is anything? But the things which they sacrifice, they sacrifice to demons and not to God." But Marcion added, "sacred meat."

(a) Elenchus 10 and 18. "What say I, then? Is meat offered in sacrifice to idols anything? But the things which they sacrifice, they sacrifice to demons and not to God." In saying that those who sacrifice to idols sacrifice to demons, not God, the apostle did not disown the ancient time of the fathers which extended till his time, while Jerusalem stood. (b) Therefore he was not condemning those who sacrificed to God while there was a need for sacrifices. But he does condemn those who sacrifice to idols—not for sacrificing, but for sacrificing to idols instead of God. (Nor do they sacrifice to prepare for eating the food God has granted them. They are sacrificing to demons and <rendering service> to nonsense.)

(c) But you added "sacred meat" (ἱερόθυτον), Marcion, thinking that, by confusing the two terms, "sacred" (ἱερός) and "idol", you could make the nature of the two (types of sacrifice) into one. And this is not the case. (d) If sacrifice was being offered specifically to Christ after the coming of the new covenant, and animals were being sacrificed in his name, then your sophistical falsehood would have proved persuasive, on the grounds that those who sacrifice to God now were sacrificing to Christ, whereas those who sacrificed then in the temple at Jerusalem, and those who sacrifice to idols, were lumped together and would be sacrificing to demons, not God. But as no one has sacrificed animals to Christ since the advent of Christ and the new covenant, the addition in your text is obvious.

(e) But even if the language about "sacred meat" and "meat offered to idols" actually stood in the Apostle, they would be taken as one and the same by persons of sound reason. The expression would be used carelessly

by the apostle because of the habit of people who always called the idol "sacred."

(f) And your false notion has collapsed in every way, since the truth has been established that those who sacrifice to idols—whether what they did or do <is called> "sacred meat" as they say, <or "sacrifice to idols">—are <still> acting a lie and sacrificing to demons, not God. But (this is) not (true of) those who once sacrificed with perfect propriety in accordance with the Law.

(g) But now that this is no longer done<sup>191</sup>—by his will, as he said even from the first through the prophet Jeremiah, "To what purpose dost thou bring to me incense from Sheba and sweet cane from a far country?" and again, "Thy sacrifices are not sweet unto me";<sup>192</sup> and elsewhere, "Take away thy sacrifices, O Israel, and eat flesh. For I gave your fathers no commandment concerning sacrifices in the day that I took them by the hand to bring them out of the land of Egypt, but this thing I commanded them, that every man deal justly with his neighbor."<sup>193</sup>

(h) But when the same God who said, "I gave no such commandment," also said to Moses, in the Law, "If any man of the children of Israel shall offer a sacrifice of the beeves or of the sheep, let him offer a male without blemish"<sup>194</sup>—and again, "If any sin and be overcome by a transgression, let him offer a sheep"; and again, "If the people sin, let them offer a calf"<sup>195</sup>—he showed that he willingly accepted the sacrifices which once were offered for the people's salvation, not because he needed or wanted them, but in deference to their weakness and people's preconception, to divert men's minds from polytheism to the knowledge of the one God. (i) For since their minds had been firmly set on the sacrifice which, as though in piety, they were offering to idols for their own atonements and salvation, he willed that, lest they feel any distress because of their habituation, they transfer their customary practices to himself—to wean them away from them <by allowing> them to do this in his name for a while, rather than in the names of an imaginary pantheon. Then finally, when they had learned to know the One and come to believe firmly in the One, he would tell them, "Do I eat bulls' flesh or drink the blood of goats?"<sup>196</sup> and, "Did ye offer unto

<sup>191</sup> μήκέτι τούτου γενομένου. In the long series of quotations which make up this passage, Epiph loses sight of his main verb.

<sup>192</sup> Jerem 6:20

<sup>193</sup> Jerem 7:21-23

<sup>194</sup> Cf. Lev 22:18-19.

<sup>195</sup> Cf. Lev 5:17-18 and 4:13-14.

<sup>196</sup> Ps 49:3

me sacrifice in the wilderness forty years, O house of Israel?"<sup>197</sup>—though many sacrifices were offered then, surely—(k) to show that they were not offering to him, though he accepted this and they were offering in his name. (He accepted it) because of their inherited custom in such matters, until he could undermine it by drawing them away from their customary worship of many gods to the One, and from the One they could finally learn that he had not needed and did not need sacrifices; (l) and at last he would remove the entire reason for the sacrifices through the incarnation of Christ himself. For the one sacrifice has put an end to all the previous ones—the sacrifice of Christ, that is, for, as the scripture says, "As our Passover, Christ is sacrificed."<sup>198</sup> Of this Sacrifice, Passover and teaching the Law became a guardian; for because of the type, it led and brought them back to the more perfect teaching.

¶ Scholion 11 and 19. "A man ought not to have long hair, forasmuch as he is the image and glory of God."

¶ Elenchus 11 and 19. The apostle not only declares man to be God's image, but to be God's glory as well. And by representing the hair as physical—for it grows specifically on the body, not the soul—he declares, through his acknowledgment of things from the Old Testament which are applied in the New, that this created thing is therefore not unrelated to the good God.

¶ Scholion 12 and 20. "But God hath compounded the body."

¶ Elenchus 12 and 20. If "God" (ὁ θεός) has compounded the body, the apostle is preaching no other God than the true God. And if he confesses that "God" has compounded the body by means of its members, he knows no other "God" than the Demiurge himself, he who is good, creator and just, the maker of all. Of all these works of his one is man, well compounded by him by means of his members.

Scholion 13 and 21. Marcion has erroneously added the words, "on the Law's account," <after> "Yet in the church I had rather speak five words with my understanding."

¶ (a) Elenchus 13 and 21. Thus the languages too are by the gift of the Spirit. But what sort of languages does the apostle mean? <He says, "languages in the church,"> to show <those who> preened themselves on the sounds of Hebrew, which are well and wisely diversified in every expression, in various complex ways—on the pretentious kind of Greek,

<sup>197</sup> Amos 5:25

<sup>198</sup> 1 Cor 5:7

moreover, the speaking of Attic, Aeolic and Doric—<that God does not permit just one language in church, as some of the people <supposed> who had stirred up the alarms and factions among the Corinthians, to whom the Epistle was being sent.

(b) And yet Paul agreed that both using the Hebrew expressions and teaching the Law is <a gift> of the Spirit. Moreover, to condemn the other, pretentious forms of Greek, he said he spoke with “tongues” rather (than those) because he was an Hebrew of Hebrews and had been brought up at the feet of Gamaliel; and he sets great store by the scriptures of these Hebrews, and <makes it clear> that they are gifts of the Spirit. Thus, in writing to Timothy about the same scriptures, he said, “For from thy youth thou hast learned the sacred scriptures.”<sup>199</sup>

(c) And further, he said the same sort of thing <to> the people who had been trained by the Greek poets and orators, and added in the same way, “I speak with tongues more than ye all,”<sup>200</sup> to show that he was more fully versed in the Greek education as well. (d) Even his style shows that he was educated, since Epicureans and Stoics could not withstand him <when he preached the Gospel with wisdom at Athens>, but were defeated by the inscription on the altar, “To the unknown God,” which he read learnedly—which was read literally by him, and immediately paraphrased as “Whom ye ignorantly worship, him declare I unto you.”<sup>201</sup> (e) And (they were defeated) again when he said, “A prophet of their own hath said, Cretans are always liars, evil beasts, slow bellies,”<sup>202</sup> meaning Epimenides, who was an ancient philosopher and erected the idol in Crete. Callimachus the Libyan also extended his testimony to himself by quoting Callimachus and saying falsely of Zeus:

The men of Crete are liars alway, Lord;  
’Twas men of Crete that built thy tomb, though thou  
Hast never died; thy being is eternal

(f) And yet you see how the holy apostle explains of languages, “Yet in church I had rather utter five words with my understanding,” that is, “in translation.” As a prophet benefits his hearers with prophecy in the Holy Spirit by bringing things to light which have already been furnished to

<sup>199</sup> 2 Tim 3:15

<sup>200</sup> 1 Cor 14:18

<sup>201</sup> Acts 17:23

<sup>202</sup> Tit 1:12

his understanding, I too, says Paul, <want> to speak so that the church may hear and be edified—not edify myself with the boast of Greek and Hebrew which I know, instead of edifying the church with the language which it understands.

(g) But you have added, “on the Law’s account,” Marcion, as though the apostle meant, “I want <to speak> (no more than) five words in church on the Law’s account.” Shame on you, you second Babylon and new rabble of Sodom! How long are you going to confuse the tongues? How long will you venture against beings you cannot harm? For you are attempting to violate angelic powers by expelling the words of the truth from the church and telling the holy Lot, “Bring the men out!”<sup>203</sup>

(h) And yet your attempt is an attempt on yourself. You will not expel the words of the truth, but you will strike yourself blind and pass your life in utter darkness—fumbling for the door and not finding it, till the sun rises and you see the day of judgment, on which the fire will confront your falsehood also. For this is waiting for you, when you see. (i) “On the Law’s account” is not in the apostle, and you have made it up yourself. But even if the apostle were to say, “on the Law’s account,” he would be saying it, in harmony with his own Lord, not in order to destroy the Law but to fulfil it.

Scholion 14 and 22. “In the Law it is written, With men of other tongues and other lips will I speak unto this people.”

(a) Elenchus 14 and 22. “If the Lord did not fulfill the things that had previously been said in the Law, why would the apostle need to mention things from the Law which are fulfilled in the New Testament? Thus the Savior showed that it was he himself who had spoken in the Law even then, and threateningly declared to them, “Therefore was I grieved with this generation and said, They do always err in their hearts, and I swear that they shall not enter into my rest.”<sup>204</sup> For the same reason he promised to speak to them through men of other tongues—as indeed he did, and they did not enter. (b) For we find him saying this to his disciples: “Unto you are given the mysteries of the kingdom, but unto them in parables, that seeing they may not see,”<sup>205</sup> and so on. Hence (if) the Old Testament sayings (are) fulfilled everywhere in the New, it is plain to everyone that the two Testaments are not Testaments of two different Gods, but of the same God.

<sup>203</sup> Gen 19:5

<sup>204</sup> Ps 94:10-11

<sup>205</sup> Mark 4:11-12

Scholion 15 and 23. "Let your women keep silence in the church; For it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law."

(a) Elenchus 15 and 23. If God's holy apostle enjoins good order on God's holy church on the Law's authority, then the Law from which he took the good order is not disorderly; nor is it the law of a foreign God because it subjected wife to husband. For this was satisfactory to the apostle too in his legislation for the church—as he says, "as also saith the Law."

(b) And where did the Law say so, but when God said at once to Eve, "Thy resort shall be to thy husband, and he shall rule over thee?" For even though it is also found in other passages the original statement of it is here.

(c) Now if the wife was declared subject to the husband from then on by God's ordinance—and if the apostle subjects her accordingly, and not in disagreement with the God who made husband and wife, then the apostle too, by commanding it, shows decisively that he is a lawgiver for the same God to whom both the Law and the whole Old Testament belong, and that the New Testament is the same God's as well—that is, the two Testaments, which then and now subjected wife to husband for the sake of an equivalent godly order.

Scholion 16 and 24. On resurrection of the dead: "Brethren, I make known unto you the Gospel ye believed... that Christ died, and was buried, and rose again on the third day... When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

(a) Elenchus 16 and 24. "Brethren, I make known unto you the Gospel which I preached unto you." If he has preached it and is making it known again, it is not a different Gospel or a different knowledge, subsequent to the one knowledge and the one Gospel which is one throughout the four Gospels and the Apostles—to the shame of Marcion who arrived so many years later, after the time of Hyginus, the ninth bishop of Rome in succession after the perfecting of the apostles Peter and Paul.<sup>206</sup> (b) And so, since he knew by the Holy Spirit that Marcion and his kind would twist the road whose foundation had been properly laid, the same holy apostle secured it by saying, "Though we, or an angel, preach any other Gospel unto you than that which ye have received, let him be accursed."<sup>207</sup> (c) This is why he no longer said, "I am preaching the Gospel to you," but, "I am

<sup>206</sup> Cf. Iren. 3.4.2-3.

<sup>207</sup> Gal 1:8

making the Gospel known to you"—not a different one, but the one I have preached to you already, of which I am now reminding you. "I am making it known to you for the same reason that I preached it to you, if you hold fast to it, unless you have believed in vain. For unless you hold it fast as I preached it to you, you have believed in vain apart from it."

(d) "For I preached to you that Christ died for our sins according to the scriptures." Not in accordance with a myth, or in accordance with the teaching of those who, of their own motion, are going to say things that are not in scripture. For the Jews, of their own motion say that he has not risen; and Marcion and the rest, that he has suffered and been buried in appearance. But I am giving you assurance in accordance with the scriptures.

(e) For he adds immediately, "So we preached, and so ye believed, that Christ died, and was buried, and rose the third day"; and in the same breath, "If the dead rise not, then is not Christ raised. And if Christ be not risen, then is our preaching vain." (f) And after all this, "For this mortal must put on immortality, and this corruptible must put on incorruption."<sup>208</sup> And he did not say that this mortal contains immortality, or that this corruptible contains incorruption, but that the mortal and corruptible puts on immortality and incorruption. (g) And what is "mortal" but the body, which does not merely contain immortality in itself but is fit for immortality and is to put in on—not with the body discarded and immortality put on by the soul which cannot die, but with the mortal putting on immortality and the corruptible—that is, the body—putting on incorruption?

For there is both a death and a temporary decay of the body because of the dissolution which was brought upon it by Adam's disobedience. (h) But because he is speaking of the benefits which will be brought to fulfillment in it, Paul, through his promise, indicates their coming fulfillment by saying, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory," meaning the resurrection of the dead which will take place at that time. For death was swallowed up in part by the resurrection of Christ and those who arose with him—"For many bodies of the saints arose and went into the holy city,"<sup>209</sup> as the Gospel says. But then it will be swallowed up in victory, when it disappears altogether from everyone.

From the Second Epistle to the Corinthians. This stands third in Marcion but in an altered way, since in his canon Galatians is placed first.

<sup>208</sup> 1 Cor 15:53

<sup>209</sup> Matt 27:52-53

Scholion 1 and 25. "For all the promises of God have their Yea in him; therefore through him we utter the Amen to God."

(a) Elenchus 1 and 25. Open your eyes, Marcion, and be saved! But if you no longer can—for you have died—let your dupes open their eyes and escape from you, as from a dreadful serpent which injures any who come near it. (b) For if "All the promises of God have their Yea in him," but the apostle knows God's promises through the Law and the prophets, then the Yea of the promises' fulfillment was surely confirmed in Christ. (c) Hence Christ is not alien to the ancient Law and the prophets, or to the God who spoke in the Law and has fulfilled his promises in Christ!

Nor is Christ opposed to the God who has given the Law and the prophets. (d) For the reason. Paul says, why the Amen is also uttered to God through Christ, is that the promises which were made become Yea through him. For it is God the Father who promised but Christ who confirms, and the Amen proper is secured through him in those who are confirmed by his promise, and who have recognized his Father as the God who spoke in the Law and has given deliverance, in the Gospel, to those who believe. It is they who say, through Christ who himself is saying it, "Yea, Father, for so it seemed good in thy sight."<sup>210</sup>

Scholion 2 and 26. "For we preach not ourselves, but Christ Jesus the Lord and ourselves your servants through Jesus. For it is God who said, Out of darkness shall light shine."

(a) Elenchus 2 and 26. The apostles do not preach themselves, but Christ Jesus, as Lord. Therefore there can be no sect or church named for the apostles. We have never heard of Petrists, Paulians, Bartholomaeans, or Thaddaeans; from the first we have heard one message, the message of all the apostles, (b) which proclaims not themselves but Christ Jesus as Lord. This is why they all gave one name for the church—not their own name but the name of their Lord Jesus Christ, since they were first called Christians at Antioch. This is the only catholic church, having no <name> but that of Christ. It is a church of Christians—not of Christs but of Christians, since Christ is one, and they are named Christians after the one Christ. (c) But all <the sects sprouted up> after this church and its messengers—no longer of the same character <but>, from their given names of, Manichaeans, Simonians, Valentinians, Ebionites—plainly <foreign to it>. You too are one of those, Marcion, and your dupes have been given your name because you preached yourself, not Christ.

<sup>210</sup> Matt 11:26

(d) He says next, "For God who said, Out of darkness light shall shine." But which "God" if not the one God who brought light out of darkness in the prophet? That is, in place of human unbelief and ignorance he caused light and knowledge to shine, in Christ, in the hearts of us who were once idolatrous gentiles, but <have> now <come to know> the God who promised then in the prophet that his light would shine in the world—and who thus is not foreign to the Old and New Testaments. I have kept trying to convince you of this, Marcion, from the written remains of the Gospel which you have in your possession, and not be taken in by you.

Scholion 3 and 27. "We, having the same Spirit of faith, also believe and therefore speak." But he excised "according as it is written."

(a) Elenchus 3 and 27. Whatever ventures you may make you will not be given an opening. Even if you excise "according as it is written," the consequences of the words that used to be written are plain. (b) After, "I believed, and therefore have I spoken," the apostle immediately added the exact equivalent and said, "We, having the same Spirit of faith, likewise believe and therefore speak." (c) But it is plain to everyone that the line beginning, "I believed <and therefore have I spoken>" is written in the Hundred Fifteenth Psalm, one which has the Alleluia superscription and is part of David's roll and a prophecy of his own. (d) So the apostle took the text and likewise, speaking as one of the apostles, said, "Therefore we also believe and speak." (He said, not "Therefore *I* believed and spoke," but, "*We* believe, therefore we speak," to link himself with the other apostles.)

(e) And he says, "having the same Spirit" to show that the Spirit which spoke in David is the same Spirit which is in the apostles. The Spirit by whose inspiration David believed when he prophesied is the Spirit in which they too believe and speak.

(f) But the injustice and, one might say, the greed of <the tramp's> sick ideas is great. For since Paul maintains that the Spirit is one and the same, how can Marcion's stupidity, which admits that the holy apostle has said this, dare to say that there was one Spirit then, and another which was in the apostles?

From the Epistle to the Romans, Epistle Four, for this is where it stands in Marcion, thus making certain that he can get nothing right.

Scholion 1 and 28. "As many as have sinned without law shall also perish without law; and as many as have sinned in the Law shall be judged by the Law. For not the hearers of the Law are just before God, but the doers of the Law shall be justified."

(a) Elenchus 1 and 28. If as many as sinned without law will also perish without law, then the Law, when kept, is conducive of salvation and does

not permit those who keep it to perish. And if those who sinned by the Law will be judged by the Law, then the Law is judge of their transgressions; though it is not a Law of destruction but of righteous judgment, judging the transgressors in holiness.

(b) "For not the hearers of the Law are just before God, but the doers of the Law shall be justified." If the Law, when kept, justifies the person who keeps it, then the Law on account of which those who keep the Law are constituted righteous, is not unrighteous or bad. (c) But from the Law is derived its prophetically proclaimed faith in Christ, without whom no one can be justified and again, by believing in whom no one can be justified if he believes differently than the testimony which is prophetically given by the Law. For Christ is the fulfillment of the Law as is said in the Apostle: "Christ is the fulfillment of the Law for justification,"<sup>211</sup> to show that there can be no righteousness without the Law and Christ. (d) For neither will the Jews, who have not received Christ, be justified without Christ; nor will you be justified, Marcion, since you deny the Law.

Scholion 2 and 29. "Circumcision verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is made uncircumcision."

Elenchus 2 and 29. If the holy apostle declares that circumcision will be beneficial, who can cast aspersions on things that are beneficial unless he is going to behave like the serpent? For you are like the serpent, Marcion; it too, turning what God had said around, misled Eve by saying, "Ye shall certainly not die!"<sup>212</sup>

(b) For Paul linked Law with circumcision, showed that circumcision was appropriate to the Law, and declared it to be the ordinance of the same God who had once given circumcision and the Law for our assistance. And when Christ is believed on the Law's authority, he enables the believers to say and do what is perfect.

Scholion 3 and 30. "Which hast the form of knowledge and of the truth in the Law."

Elenchus 3 and 30. If knowledge has a form, and the nature of a thing is apparent from its form, but the apostles and their disciples, who have the knowledge and the truth, have acquired the nature, that is, the knowledge and the truth, from the form of the Law, then the Law is not foreign to the

<sup>211</sup> Cf. Rom 10:4

<sup>212</sup> Gen 3:4

knowledge and the truth. For through the form in the Law the messengers of the truth came to know the knowledge and truth.

Scholion 4 and 31. "For when we were yet without strength, in due time Christ died for the ungodly."

(a) Elenchus 4 and 31. The words "yet" and "died" are not indicative of appearance but of reality. If Christ was an appearance what need was there for "yet" to be said—when Christ could have been manifest in appearance at any time, then and now, without any need to say, "while we were yet without strength." (b) For his death *then* <is evident> from the word "yet", (the death) <by which he paid in full what was owed for us> and justified us by that death, so that he has no further need to die. For he died once for sinners, and need not die any more on his own account.

Scholion 5 and 32. "Wherefore the Law is holy, and the commandment holy, and just, and good."

Elenchus 5 and 32. Paul assents to the holiness of the Law and of the commandment which was given in it, and by calling this commandment holy, just and good, has certified it with three witnesses—to refute you, Marcion, and teach us that it is the Law of the holy One whose commandment is also holy, and that he is himself the holy and good (God). (b) Therefore, as the commandment of a good God, it is called good; as the commandment of a holy God, it is called holy; as the commandment of a just God, it is called just. For he who <proclaims it> then and now—he who is holy, just and good—is one. Therefore his commandment then and now, in the Law and in the New Testament, is also holy, just and good.

Scholion 6 and 33. "That the requirement of the Law might be fulfilled in us."

Elenchus 6 and 33. If the requirement of the Law is fulfilled in the apostles and in us, Marcion, how dare you call the Law foreign to God's apostles, who are justified in accordance with their fulfillment of the Law?

Scholion 7 and 34. "For Christ is the fulfillment of the Law for righteousness to everyone that believeth."

(a) Elenchus 7 and 34. If Christ has come for righteousness for all who believe, while the Law cannot be fulfilled unless Christ fulfills it by his coming, you will not be perfected, you Jews, by remaining in the Law, unless you believe and accept the Christ who has come. (b) But neither can you be saved in Christ, Marcion, since you reject the first principle and root of the proclamation, which is the Law from which Christ is known and which perfects one who does not despise the Law as alien to Christ

Scholion 8 and 35. "He that loveth his neighbor hath fulfilled the Law."

Elenchus 8 and 35. If the Law is fulfilled by the love of neighbor, then the Law, which commands the love of neighbor is not foreign to Christ, and to God the Father of our Lord and God Jesus Christ. For God is love, and everything he proclaims is always proclaimed alike, both then and now, in the Old Testament and the New.

Since Marcion has a distorted version of everything from the <First> Epistle to the Thessalonians, the fifth Epistle—so it stands in Marcion's canon but it is the eighth in the Apostle—I cite nothing from it.

Since Second Thessalonians, the sixth Epistle in Marcion but the ninth in The Apostle, has likewise been distorted by Marcion himself, again I cite nothing from it.

Of Ephesians, the seventh Epistle in Marcion, but the fifth in The Apostle, (I cite) the following:

Scholion 1 and 36. "Remember that ye, being in time past gentiles, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of him. For he is our peace, who hath made of both one," and so on.

(a) Elenchus 1 and 36. "Remembering," by its nature, means the remembrance of a time. "They who are called by that which is called" means the types of the (real) things, (and Paul says) "in the flesh" to show that the type in the flesh was awaiting the time of the Spirit, in order to manifest the more perfect things instead of the type. (b) For without Christ the uncircumcised had been alienated from the commonwealth of Israel, and were strangers to covenant and promise. Such people had no hope but were without God in the world, as is shown by the words of the apostle.

(c) But you can neither see nor hear, Marcion, or you would realize how many good things there were to which the holy apostle says the Law was conducive for those who had lived by the Law in those days. "For in Christ Jesus ye who were once afar off <have> now <been made> nigh through his blood. For he is our peace, who hath made of both one." (d) But if he made both one, and if he did not destroy the one but bring the other into being, then that which came first is not foreign to him and he did not separate the second from the first. He gathered them both into one, not anyhow or in appearance, but truthfully by his blood, as the apostle's sound teaching makes clear.

Scholion 2 and 37. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

(a) Elenchus 2 and 37. Where did the apostle get "Wherefore he saith" but, plainly, from the Old Testament? This is in<sup>213</sup> Elijah. But what was Elijah's background? Surely, he was one of the prophets who lived by the Law, and he can be found in the Law and the Prophets. (b) Now if it was of Christ that he prophesied, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light" then the type of this had been brought to fulfillment through Lazarus and the others, though they themselves were dubious of it. Martha and Mary said, "Already he stinketh, for he hath been dead four days,"<sup>214</sup> and the friends of the ruler of the synagogue said, "Trouble not the master any further,"<sup>215</sup> and the Master himself said, "Fear not; she is not dead, but sleepeth."<sup>216</sup>

(c) For clearly, from then on the Gospel proclaimed that there would be resurrection through Christ, and to show Christ's capability (of this), showed the masterful ease (with which he raised the dead). For as it is easy for a man to raise, not a dead person but a sleeper, with a call, so it was the easiest thing in the world for Christ to say, "Lazarus, come forth!"<sup>217</sup> or "Qumi, qumi, talitha," "Get up, child!"<sup>218</sup> (d) Through these <plain> and manifest demonstrations the Gospel pointed to the call of ourselves, who were then asleep, from our dead works and heavy slumber; <and> to Christ, raising us and giving us light by his call. This is its second relation (to the prophecy). (e) But the final, universal (fulfillment) is expected when the same Christ who says, "I am the resurrection,"<sup>219</sup> calls everyone, raises them body and soul, and gives them light by his coming arrival.

Scholion 3 and 38. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh," minus the phrase, "unto his wife."

Elenchus 3 and 38. Even if you falsify the phrase "<unto his> wife," Marcion, it has been shown many times that the contents of the Law are not foreign to the teachings of the apostle. For the whole of your tampering will be evident from the words, "They shall be one flesh."

From the Epistle to the Colossians, the eighth Epistle in Marcion but the seventh in the Apostle.

<sup>213</sup> Holl suggests emending to Isaiah, see Holl-Dummer, *Epiphanius II* p. 180.

<sup>214</sup> John 11:39

<sup>215</sup> Luke 8:49

<sup>216</sup> Luke 8:52

<sup>217</sup> John 11:43

<sup>218</sup> Mark 5:41

<sup>219</sup> John 11:25

Scholion 1 and 39. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon and sabbath days, which are a shadow of things to come."

(a) Elenchus 1 and 39. A shadow, Marcion, is not cast in any way but by a body, and there cannot be a body if a shadow is not cast by it. (b) Therefore, by the remains of the truth of the sacred scriptures which you still preserve, your dupes should be convinced that the ordinances of those times were not foreign to the good things to be revealed. They were temporary provisions about food and drink, and concerning festivals, new moons and sabbaths. (c) These were the shadows of those good things. And by these shadows we have apprehended the body of the good things now present, which were foreshadowed in the Law and fulfilled in Christ.

The Epistle to Philemon, number nine,

(a) for this is its position in Marcion; but in the Apostle it stands last. In some copies, however, it is placed thirteenth before Hebrews, which is fourteenth, but other copies have the Epistle to the Hebrews tenth, before the two Epistles to Timothy, the Epistle to Titus, and the Epistle to Philemon. (b) However all sound, accurate copies have Romans first, Marcion, and do not place Galatians first as you do. In any case I cite nothing from this Epistle, Philemon, since Marcion has it in a completely distorted form.

The Epistle to the Philippians, number ten,

for this is its position in Marcion, tenth and last, but in the Apostle it stands sixth. Likewise I make no selections from it either, since in Marcion it is distorted.

This concludes Marcion's arrangement <of the> remains of the words and their subject which he preserves from Luke's Gospel and The Apostle. From it I have selected the parts of the material he retains which are against him, and have placed the refutations next to them. But in his own Apostolic Canon, as he called it, he also added, of the so-called Epistle to the Laodiceans:

Scholion 1 and 40. "(There is) one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

(a) Elenchus 1 and 40. In agreement with the Epistle to the Ephesians, Marcion, you have also gathered these testimonies against yourself from the so-called Epistle to the Laodiceans. Thus, at the end of the work, we may find what you have to say by reading it and, by finding what your teachings are, see through<sup>220</sup> your heretical inventions, the three first principles with

<sup>220</sup> Epiph here plays on ἀναγνόντες, γνόντες and καταγνώσιν.

no first principles of their own which are different from each other. (b) For the holy apostle's thesis and his authentic preaching are nothing like this, but are different from your fabrication. (c) He plainly meant, "(There is) one Lord, one faith, one baptism, one God, the same Father of all, the same above all, the same through all and in all"—through the Law and the prophets, and in all the apostles and the rest.

13,1 This is my <treatise>, prefaced in the foregoing selections from the scripture which is still preserved in Marcion's own canon. Anyone who examines its collection (of texts) must be struck with awe at the dispensations of <the> bountiful God. (2) If every matter is attested and established by three witnesses, how has God granted me, by a dispensation, to put together here, as I said, a sheer total of 78 testimonies from the Gospel, and 40 from the Apostle? (3) And these are preserved in Marcion to this day and <not> disputed, so that there are 118 altogether, and all contradicting Marcion's own opinion—as though in the person of the Lord's name through eighteen, and in the name of the blessing on its right through the hundred.<sup>221</sup> (4) And in addition to these <he is refuted> in another, further testimony, <the one> outside of the Gospel and The Apostle. For the utter wretch Marcion did not see fit to quote this testimony from Ephesians but from Laodiceans, which is not in the Apostle. (5) Since, among his many failures, the oaf foolishly does not read these testimonies, he pathetically does not see the refutation that awaits him, although it is on record every day.

13,6 And no one need be surprised at this. Since he professed to have some of the Gospel and Apostle, how could he help preserving at least a few words of the scripture? (7) Since sacred scripture's whole body, as it were, is alive, what dead limb could he find agreeing with his opinion, in order to drag in a falsehood against the truth? (8) Instead he amputated many of the limbs, as we might say, and mutilated and falsified them, but retained some few. But the very limbs he retained are still alive and cannot be killed, but have the lifegiving property of their meaning, even if, in his canon, they have been cut off in innumerable small chunks.

14,1 But after all this I recall further that some of these same Marcionites who, blundering into an abyss of blasphemy and completely cracked from their own devilish teaching, are not ashamed to give a bad name to the heavenly generation of the Lord whom they barely saw fit to mention even by name—and that in rejecting his divinity in some other insolent

<sup>221</sup> 18, or 18 = Jesus, plus ἁμήν, or 99. To make 100 texts from the Epistles, the additional text from Laodiceans must be added to the 99.

way. (2) For some of them have dared, as I said, shamelessly to call the Lord himself the son of the evil one. Others disagree, but call him the son of the judge and demiurge. (3) <But> since he is the more compassionate and good, he has abandoned his own father below—the demiurge, say some, others say the evil one—and has taken refuge on high with the good God in realms ineffable, and come over to his side. (4) And Christ has been sent into the world by him and come in opposition to his own father, to annul all the legislation of his real father—either of the God who spoke in the Law or of the God of evil whom they rank as the third principle. (For they explain him variously, as I said, one calling him the demiurge, another the evil one.)

15,1 But to anyone with sense it is plain that these things are the thought and teaching of an unclean spirit. There should be no need to defend ourselves on this subject or supply a counter-argument against Marcion, who has become completely forgetful of his own salvation. (2) All intelligent people can detect his blasphemous nonsense and shameless work of destruction. (3) But since it is my policy not to leave room for thorns but to hew them out with God's sword—which scripture calls "<sharper> than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of joints and marrow"<sup>222</sup>—I do not mind saying a few things even to this.

16,1 In the first place, if a good person is the scion of an evil one, the account of the first principles will not hold up. If Christ's father is evil—perish the thought, he is good!—but if he is evil, he is capable of having a change of heart, just as his offspring has been changed.

16,2 But otherwise. If the Only-begotten really came to save mankind, take a thief to Paradise, call a publican from a tax office to repentance, cure a whore of fornication when she anoints his feet, and do still <other> good things because he is good, kind and merciful, (3) far more should he have taken his pity on his own father and made him well first—to show his perfect goodness perfectly by converting his father first, from pity for his father. As scripture says, "to do good first unto them who are of the household of faith"<sup>223</sup>—how much more, have mercy on our own fathers!

16,4 But to the explanation and the rebuttal of Marcion I have added this further point. If Christ is the son of the one God and yet took refuge with the other, the other will not accept him as trustworthy. (5) If he did not keep faith with his own Father, from his previous behavior he will not be believed by the other either.

<sup>222</sup> Heb 4:12

<sup>223</sup> Gal 6:10

16,6 Again, moreover, from another standpoint: Are you, Marcion, <going to> accuse the good God of being unable to save those whom he intended to save, and who had received mercy from him through Christ, because he lacked an envoy? (7) For if Christ had not taken refuge with the God on high, to hear Marcion tell it, the good God would have had no one to send—if Christ's father had not come into conflict with his own son, as Marcion says.

16,8 But besides, otherwise. If Christ is the son of the demiurge, but is opposed to the creation and his father's work, as the opponent of his father's arrangement he could have destroyed mankind as soon as he came into the world, to eliminate his actual father's work. (9) Or again, once he had received the power to cure, heal and save, he should have shown the work of mercy on his own father before all, and begun by persuading his father to become like him. Thus, after he had been good to himself and his father both, one and the same goodness would become <the cause> of men's salvation.

16,10 But the truth is not as Marcion's worthless piece of fiction <has it>. There are no three first principles and no other father of Christ, nor is Christ an offspring of wickedness—perish the thought! (11) He says, "I am in the Father, and the Father in me."<sup>224</sup> And if he is saying falsely that he has a father, his falsely alleged father cannot be in him, or he in the father. (12) He, however, who truthfully teaches that his real Father is always good, always God and the creator of all, and that he is in him and with him, spells the threat against Marcion out with his words, "He that honoreth not the Son as he honoreth the Father, the wrath of God abideth on him."<sup>225</sup> (13) But by now I have shown, with many testimonies, that the God who is one, the Father of our Lord Jesus Christ, is good and the begetter of good, love and the begetter of love, fount of life and the begetter of a fount of life—"With thee is the well of life,"<sup>226</sup> says the scripture. He is truth and the begetter of truth, light and the begetter of light, life and the Person who begets life without beginning, eternally, and not in time. And Marcion's imposture has been refuted in every respect.

16,14 Since this is the case, and since by God's inspiration I have accomplished the cheat's downfall though much authentic proof, let us go once more to the rest—now that this present sect has been trodden underfoot like a great asp, by the unimpeachable word of the Savior who said,

<sup>224</sup> John 14:10

<sup>225</sup> Cf. John 5:23; 3:36.

<sup>226</sup> Ps 35:10

"I have given you power to tread on serpents and scorpions, and over all the power of the adversary."<sup>227</sup> And let us set ourselves to investigate the futilities of the others and refute them completely, calling on God for aid in all things.

## 43.

*Against Lucianists.<sup>1</sup> Number twenty-three, but forty-three of the series*

1,1 Lucian is one of the ancients, not the modern one who was born during the old age of Constatine and whom the Arians, if you please, count as a martyr. This Lucian, the recent one I mean, was an adherent of the sect of the Arians. I shall speak of him later, in the refutation of them; now, however, the discussion pertains to the ancient Lucian. (2) For he was a companion of Marcion's,<sup>2</sup> formed a society himself by detaching it from Marcion, and founded his own sect. The Lucianists, as the ancient ones were called, derived from him.

1,3 His doctrines are like Marcion's in every way; but I have been told, and my impression of him is, <that he has only the New Testament. I do not know, however, whether he tampers with the Gospel like Marcion.> For to tell the truth, as these people were ancient and were snuffed out in short order, it has been difficult for me to track them down. The partial knowledge of his doctrines that I have is this:

1,4 After supposedly establishing that the demiurge, judge and just God is one God, but that the good God, likewise, is another and the evil God is someone else, Lucian, like Marcion, also likes to cite certain texts from the scripture of the prophets in support of his opinion. The ones I mean are, "Vain is he that serveth the Lord,"<sup>3</sup> and, "They withstood God and were delivered."<sup>4</sup>

1,5 Over and beyond the teaching<sup>5</sup> of his master he rejects marriage entirely and teaches celibacy not for celibacy's sake, but to refuse assent

<sup>227</sup> Luke 10:19

<sup>1</sup> Epiph has used Hipp. Synt. as his source, but this says no more than that Lucian was Marcion's disciple and agreed with him. Epiph reconstructs Lucian's teachings on this basis, but adds some information which he has obtained orally (1,3-5).

<sup>2</sup> Cf. Hipp. Refut. 7.37.2; PsT 6.3; Fil. 46; Orig. Cels. 2.27.

<sup>3</sup> Mal 3:14

<sup>4</sup> Mal 3:15

<sup>5</sup> Marcion taught celibacy; see p. 298 n. 14. Epiph might be referring to the reason Lucian gives for his requirements of celibacy.

to the works of the demiurge. He teaches that people should refrain from marriage in opposition to the prospering of the demiurge through procreation in the world—"From this matrimony," he says, "prosperity accrues to the demiurge through procreation in the world."<sup>6</sup>

1,6 But he will be detected for what he is, and refuted by the opposition which I have already offered his master, since I have given his rebuttal and refutation with many arguments: in what kinds of passages, and how many of them, the Gospel agrees with the Old Testament; (7) how our Lord himself acknowledges both that the making of the world is his very own and that the creation is his Father's—above all, to sum up, with a crowning argument found in St. John, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made,"<sup>7</sup> and the rest.

2,1 But he himself can certainly be refuted at once. For though he may like to say that the bond of matrimony is refused for the sake of opposing the things the demiurge has made and refusing assent to them so as not to cooperate with the demiurge—thus keeping entirely away from the work of the demiurge—how can his opinion be anything but irrational, easy to detect, and refutable at once? (2) For observe, the tramp and charlatan solicits the loan both of food and clothing, both drinkables and edibles, from creation and the handiwork of the demiurge, and there is no way he can avoid these things and make no use of them.

2,3 For God the Lord and Demiurge, in caring for all, makes his sun rise on evil and good, sends his rain on those who blaspheme and those who glorify him, and nourishes all. (4) (This is) not by some senseless, unfeeling decree but, because of the vengeance he has ordained at the coming judgment, he is patient and, in keeping with his aid to all, orders all things by his own decrees and wisdom, so that the repentant may receive his pardon and obtain salvation. (5) But if they should persist in their blasphemous opinions and the vain beliefs which God never gave them, then, after their departure when they have no more free agency, <he will punish them justly>—not, however, passing the sentence that will be theirs from wrath or inflicting their coming punishments as in anger; (6) he has given forewarning of all this because of his Godhead which is not subject to passions. (It will be) because of the <wickedness> with which each of the unrighteous, by doing something to his own harm, has become accessory

<sup>6</sup> See the polemic against matrimony at Test. Tr. 29,26-30.

<sup>7</sup> John 1:1;3