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The Marcionite gospel with accompanying sources.

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The Marcionite gospel with accompanying sources.

by **Ben C. Smith**

Page **1** of **5**

Posted: **Thu Aug 20, 2015 7:09 pm**

Evangelion

Information

Sources: Patristic quotations.

The Marcionite gospel is lost and must be reconstructed on the basis of patristic quotations against Marcion. This thread, then, is a reconstruction of sorts, based primarily on the work of Dieter T. Roth and secondarily on the work of Jason BeDuhn; it is also a companion piece to the reconstruction of the Marcionite epistles. The entire text of Luke, both in Greek and in English, is presented and both font and color coded according to what is (possibly, probably, or certainly) attested as present, what is (possibly, probably, or certainly) attested as absent, and what is not attested at all for the Marcionite text. Note that this is *not* a critical text (which would include a fully versified apparatus with readings from the various witnesses to the Marcionite text); it is, rather, a necessary step toward creating a critical text (not that I am volunteering): the bringing together of text and witness. To that end, accompanying each section of text is a list of witnesses to that part of the gospel; the primary witnesses are Tertullian and Epiphanius. A secondary witness is the Adamantius Dialogue. Tertiary witnesses, so to speak, include Irenaeus, Hippolytus, Clement of Alexandria, Origen, Philastrius, Jerome, Ephrem, and Eznik of Kolb. The raw texts and translations from which I extracted the relevant material for most of these witnesses is to be found in my collection of witnesses to the Marcionite texts; extracts from the Adamantius Dialogue and from Ephrem, however, I have taken directly from Roth, who gives both the original Greek and the Latin translation by Rufinus of the former, but translations from the original Syriac into any one of three modern languages (English, German, French) of the latter. I have not bothered to translate either the Greek or the Latin of the Adamantius Dialogue; also, I have not found English translations for those portions of Ephrem's Syriac which Roth gives only in German or French, if English translations even exist. To all the other texts, by far most of the total, I have attached an English translation.

Index to other gospel texts.

Text and Translation

The Greek text I am using is Nestle 1904 (with the exception of chapter 5, for which I used NA26), which is in the public domain; the English translation I am using is the World English Bible (WEB), which deliberately eschews its copyright. All references to page numbers in Dieter T. Roth are to his 2015 book, *The Text of Marcion's Gospel*. I use the pericope titles from my own listed inventory of Luke; I frequently combine pericopae as convenient, however.

The color coding represents the close verbal reconstruction by Dieter T. Roth on pages 412–436 of *The Text of Marcion's Gospel* (that is, it does *not* represent my own research), and runs as follows:

- Words or phrases *specifically* attested to some degree as present in the Marcionite text, according to Roth, are in **blue boldface**. Roth specifies several degrees of probability for such verbatim attestation, but I do not replicate those degrees here, since to do so feels to me like a possible breach of intellectual property; instead, I offer the source texts, mainly from Tertullian and Epiphanius, below each section. Roth also specially marks words or phrases whose exact word order in the Marcionite text cannot be reconstructed, but I have ignored the matter of word order completely in this endeavor. Please note that the degrees of probability range from what Roth calls *secure* readings all the way down to merely *possible* readings; one may not, therefore, simply assume that boldfaced blue words and phrases are automatically present in the Marcionite text; they are merely the words and phrases for which Roth apparently feels there is enough evidence to at least debate.
- Words or phrases *generically* attested as present in the Marcionite text, according to Roth, but with no way of determining exact wording, are in **blue italics**.
- Words or phrases attested as present in Marcion but either absent from or rendered differently in canonical Luke, according to Roth, are **underlined in blue boldface** (being, virtually by definition, specifically attested as present in the Marcionite text). If the underlined words are replacing Lucan material (that is, if the underlined words are differently rendered in Luke and not merely absent), that replaced (or differently rendered) Lucan material is given first in blue italics, as described above, and then the Marcionite material is given in brackets immediately thereafter.
- Words or phrases which are not attested either as absent or as present, according to Roth, are in plain black.
- Words or phrases attested as absent from the Marcionite text, according to Roth, are in **red**.
- Words or phrases attested as absent from one part of the catholic Lucan text but present at another location in the Marcionite version, according to Roth, are in **purple** (= **red** + **blue**).
- Roth sometimes includes words or phrases in his reconstruction, but, instead of coding them in his usual manner, opts to remark that they "may not have been present". He seems to reserve these remarks for those occasions on which one finds evidence for the verse lacking the word or phrase in question, but no actual or direct attestation to that effect. Such words or phrases I have boldfaced in blue, since Roth does include them in his reconstruction, but I have also enclosed them in ~two tildes~ in order to mark them out as special. There are only about a dozen or so instances throughout the gospel.

Futhermore, I have included font coding based on pages 99–127 of *The First New Testament*, Jason DeBuhn, who offers a reconstruction of the text in English only. Overall, DeBuhn is far less concerned (in most cases) with exact verbal reconstruction than with getting the gist of the passage. Because his reconstruction is general and in translation, I have coded only the English translation for BeDuhn, and only those words or phrases which Roth has not already included in his own reconstruction. Therefore, while this present effort will mark those words and phrases which BeDuhn *includes* but Roth does not, it will not in any way mark those which BeDuhn *excludes* as compared with Roth. This seems to me to be appropriate, since Roth both argues the exact wording more closely than does BeDuhn and is more conservative about what gets marked. The coding is as follows:

- Words or phrases attested as present in the Marcionite text, according to BeDuhn, are *italicized* (but not colored). I feel the italics are fitting, compared to how I have used them for Roth, since BeDuhn is typically after the general, rather than the specific, sense of any given passage, and is thus more willing than Roth to hypothesize the presence of certain features of the text.
- Words or phrases which I have had to add or change in order to adequately reflect BeDuhn's reconstruction are both **italicized and underlined**. Again, the underlining means essentially the same thing for BeDuhn as for Roth. I use brackets when adding to or changing the text in this way would garble the grammar (the bracketed material, therefore, is meant to replace part of the text).

The following chapter index may help navigate the gospel:

- Luke 1.1–80.

- Luke 2.1–52.
- Luke 3.1–38.
- Luke 4.1–44.
- Luke 5.1–39.
- Luke 6.1–26; 6.27–49.
- Luke 7.1–50.
- Luke 8.1–56.
- Luke 9.1–27; 9.28–62.
- Luke 10.1–42.
- Luke 11.1–28; 11.29–54.
- Luke 12.1–21; 12.22–59.
- Luke 13.1–35.
- Luke 14.1–35.
- Luke 15.1–32.
- Luke 16.1–31.
- Luke 17.1–37.
- Luke 18.1–43.
- Luke 19.1–48.
- Luke 20.1–47.
- Luke 21.1–38.
- Luke 22.1–71.
- Luke 23.1–56.
- Luke 24.1–53.

I hope this reconstruction proves useful; if nothing else, I myself feel far more comfortable with the Marcionite gospel for having completed this exercise than I ever did before.

Notes and Quotes

Works Consulted

Dieter T. Roth, *The Text of Marcion's Gospel*.

Jason BeDuhn, *The First New Testament*.

Biblical Criticism & History Forum: Other Gospel Texts.

Re: The Marcionite gospel with accompanying sources.

by Ben C. Smith

Posted: Thu Aug 20, 2015 7:09 pm

Luke 1.1–80, gospel prologue, Elizabeth and Zechariah, the annunciation, a leap in the womb, the *magnificat*, the birth and circumcision of John, the *benedictus*.

1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 ἔδοξε καὶ μοι παρηκολουθηκότες ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. 5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλειςάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ Κυρίου ἀμεμπτοί. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλειςάβετ στεῖρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιήματος. 11 ὥφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιήματος. 12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13 εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλειςάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14 καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί σοι ταῦτα. 20 καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. 21 καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. 22 ἔξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ. καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. 23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταῦτα τὰς ἡμέρας συνέλαβεν Ἐλειςάβετ ἡ

1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, 2 even as those who from the beginning were eyewitnesses and servants of the word delivered them to us, 3 it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; 4 that you might know the certainty concerning the things in which you were instructed. 5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. 6 They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. 7 But they had no child, because Elizabeth was barren, and they both were well advanced in years. 8 Now while he executed the priest's office before God in the order of his division, 9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. 10 The whole multitude of the people were praying outside at the hour of incense. 11 An angel of the Lord appeared to him, standing on the right side of the altar of incense. 12 Zacharias was troubled when he saw him, and fear fell upon him. 13 But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John. 14 You will have joy and gladness; and many will rejoice at his birth. 15 For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb. 16 He will turn many of the children of Israel to the Lord, their God. 17 He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to prepare a people prepared for the Lord." 18 Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years." 19 The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. 20 Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time." 21 The people were waiting for Zacharias, and they marveled that he delayed in the temple. 22 When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them,

γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα 25 ὅτι Οὕτως μοι πεποίηκεν Κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις. 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ, 27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε, κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ. 29 ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. 30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ, Μαριάμ· εὖρες γὰρ χάριν παρὰ τῷ Θεῷ. 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται μέγας καὶ Υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 34 εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ. 36 καὶ ἰδοὺ Ἐλειςάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ. 37 ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα. 38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος. 39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλειςάβετ. 41 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλειςάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη Πνεύματος Ἁγίου ἡ Ἐλειςάβετ, 42 καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναῖξιν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς ἐμέ; 44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. 45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαημένοις αὐτῇ παρὰ Κυρίου. 46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, 47 καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ Σωτῆρί μου· 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί· 49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. 51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· 52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, 53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. 54 ἀντελάβετο Ἰσραὴλ

and remained mute. 23 When the days of his service were fulfilled, he departed to his house. 24 After these days Elizabeth, his wife, conceived, and she hid herself five months, saying, 25 “Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men.” 26 Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, 27 to a virgin pledged to be married to a man whose name was Joseph, of David’s house. The virgin’s name was Mary. 28 Having come in, the angel said to her, “Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!” 29 But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. 30 The angel said to her, “Don’t be afraid, Mary, for you have found favor with God. 31 Behold, you will conceive in your womb, and give birth to a son, and will call his name ‘Jesus.’ 32 He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, 33 and he will reign over the house of Jacob forever. There will be no end to his Kingdom.” 34 Mary said to the angel, “How can this be, seeing I am a virgin?” 35 The angel answered her, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God. 36 Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren. 37 For nothing spoken by God is impossible.” 38 Mary said, “Behold, the servant of the Lord; let it be done to me according to your word.” The angel departed from her. 39 Mary arose in those days and went into the hill country with haste, into a city of Judah, 40 and entered into the house of Zacharias and greeted Elizabeth. 41 When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. 42 She called out with a loud voice, and said, “Blessed are you among women, and blessed is the fruit of your womb! 43 Why am I so favored, that the mother of my Lord should come to me? 44 For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! 45 Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!” 46 Mary said, “My soul magnifies the Lord. 47 My spirit has rejoiced in God my Savior, 48 for he has looked at the humble state of his servant. For behold, from now on, all generations will call me blessed. 49 For he who is mighty has done great things for me. Holy is his name. 50 His mercy is for

παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, 55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. 56 Ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. 57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. 61 καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. 64 ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ Κυρίου ἦν μετ’ αὐτοῦ. 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος Ἁγίου καὶ ἐπροφήτευσεν λέγων 68 Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέπαστο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ ἡγείρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν 74 ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. 76 Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους, 79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. 80 Τὸ δὲ παιδίον ἠϋξάνεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

generations of generations on those who fear him. 51 He has shown strength with his arm. He has scattered the proud in the imagination of their hearts. 52 He has put down princes from their thrones. And has exalted the lowly. 53 He has filled the hungry with good things. He has sent the rich away empty. 54 He has given help to Israel, his servant, that he might remember mercy, 55 as he spoke to our fathers, to Abraham and his offspring forever.” 56 Mary stayed with her about three months, and then returned to her house. 57 Now the time that Elizabeth should give birth was fulfilled, and she gave birth to a son. 58 Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her. 59 On the eighth day, they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 His mother answered, “Not so; but he will be called John.” 61 They said to her, “There is no one among your relatives who is called by this name.” 62 They made signs to his father, what he would have him called. 63 He asked for a writing tablet, and wrote, “His name is John.” They all marveled. 64 His mouth was opened immediately, and his tongue freed, and he spoke, blessing God. 65 Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea. 66 All who heard them laid them up in their heart, saying, “What then will this child be?” The hand of the Lord was with him. 67 His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying, 68 “Blessed be the Lord, the God of Israel, for he has visited and redeemed his people; 69 and has raised up a horn of salvation for us in the house of his servant David 70 (as he spoke by the mouth of his holy prophets who have been from of old), 71 salvation from our enemies, and from the hand of all who hate us; 72 to show mercy towards our fathers, to remember his holy covenant, 73 the oath which he swore to Abraham, our father, 74 to grant to us that we, being delivered out of the hand of our enemies, should serve him without fear, 75 in holiness and righteousness before him all the days of our life. 76 And you, child, will be called a prophet of the Most High, for you will go before the face of the Lord to prepare his ways, 77 to give knowledge of salvation to his people by the remission of their sins, 78 because of the tender mercy of our God, whereby the dawn from on high will visit us, 79 to shine on those who sit in darkness and the shadow of death; to guide our feet into the way of peace.” 80 The child was

growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

Tertullian, *Against Marcion* 4.7.1: [1] *Anno quintodecimo principatus Tiberiani proponit eum descendisse in civitatem Galilaeae Capharnaum, utique de caelo creatoris, in quod de suo ante descenderat. Ecquid ergo ordinis fuerat ut prius de suo caelo in creatoris descendens describeretur? Cur enim non et ista reprehendam quae non implent fidem ordinariae narrationis, deficientis in mendacio semper? Plane semel dicta sint per quae iam alibi retractavimus an descendens per creatorem, et quidem adversus ipsum, potuerit ab eo admitti et inde tramitti in terram aequae ipsius.* / In the fifteenth year of the reign of Tiberius (for such is Marcion's proposition) he "came down to the Galilean city of Capernaum," of course meaning from the heaven of the Creator, to which he had previously descended from his own. What then had been his Course, for him to be described as first descending from his own heaven to the Creator's? For why should I abstain from censuring those parts of the statement which do not satisfy the requirement of an ordinary narrative, but always end in a falsehood? To be sure, our censure has been once for all expressed in the question, which we have already suggested: Whether, when descending through the Creator's domain, and indeed in hostility to him, he could possibly have been admitted by him, and by him been transmitted to the earth, which was equally his territory?

Tertullian, *Against Marcion* 4.7.11: [11] *Tantum quod synagogam introgressus, et nec sermone operatus aliquid adversus creatorem? Sicut ergo quem ignorabat nullo modo poterat Iesum et sanctum dei agnoscere, ita quem norat agnovit. Nam et prophetam meminerat sanctum dei praedicasse, et Iesum nomen dei esse in filio Nave. Haec et ab angelo exceperat secundum nostrum evangelium: Propterea quod in te nascetur vocabitur sanctum, filius dei: et, Vocabis nomen eius Iesum.* / [11] Simply that he went into the synagogue, and did nothing even in word against the Creator? As therefore he could not by any means acknowledge him, whom he was ignorant of, to be Jesus and the Holy One of God; so did he acknowledge Him whom he knew (to be both). For he remembered how that the prophet had prophesied of "the Holy One" of God, and how that God's name of "Jesus" was in the son of Nun. These facts he had also received from the angel, according to our Gospel: "Wherefore that which shall be born of thee shall be called the Holy One, the Son of God; " and, "Thou shalt call his name Jesus."

Epiphanius, *Panarion* 42.9.1: Ἐλεύσομαι δὲ εἰς τὰ ὑπ' αὐτοῦ γεγραμμένα, μᾶλλον δὲ ἑρραδιουργημένα. οὗτος γὰρ ἔχει εὐαγγέλιον μόνον τὸ κατὰ Λουκᾶν, περικεκομμένον ἀπὸ τῆς ἀρχῆς διὰ τὴν τοῦ σωτῆρος σύλληψιν καὶ τὴν ἑνσαρκον αὐτοῦ παρουσίαν. / 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 Saviour's conception and his incarnation.

Epiphanius, *Panarion* 42.11.4–5: εὐθὺς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἀπ' ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτέστιν ὡς λέγει «ἐπειδὴ περ πολλοὶ ἐπεχείρησαν» καὶ τὰ ἐξῆς καὶ τὰ περὶ τῆς Ἑλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίας τὴν παρθένον, Ἰωάννου τε καὶ Ζαχαρίου καὶ τῆς ἐν Βηθλεὲμ γεννήσεως, γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως – ταῦτα πάντα περικόψας ἀπεπῆδησεν καὶ ἀρχὴν τοῦ εὐαγγελίου ἔταξε ταύτην «ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος» καὶ τὰ ἐξῆς. / 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. 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.

Excerpt from Origen, *On the Epistle to Titus*, quoted by Pamphilus in his *Apology for Origen*: *...vel secundum eos qui Deum quidem eum fatentur, non tamen assumpsisse animam corpusque terrenum; qui sub specie quasi amplioris gloriae Iesu Domino deferendae, omnia quae ab eo gesta sunt, visa geri magis, quam vere gesta esse testantur: quique neque de virgine natum fatentur, sed triginta annorum virum eum apparuisse in Iudaea.* / Or a heretic may agree with those who indeed confess that he is God, but not that he assumed humanity, that is, a soul and earthly body. These heretics, under the pretext of ascribing greater glory to Jesus the Lord, claim that all his actions seemed to have been done rather than were truly done. Moreover, they do not acknowledge that he was born of a virgin, but say that he appeared in Judea as a thirty-year-old man.

Hippolytus, *Refutation of All Heresies* 7.31.5: Τοῦτοις κατακολουθῶν <οὖν λόγοις> Μαρκίων τὴν γένεσιν τοῦ σωτῆρος ἡμῶν παντάπας(ιν)

παρητήσατο, ἄτοπον εἶναι νομίζων ὑπὸ τὸ πλάσμα τοῦ ὀλεθρίου τούτου νείκους γεγονέναι τὸν λόγον τὸν τῇ φιλίας συναγωνιζόμενον – τουτέστι τῷ ἀγαθῷ· – ἀλλὰ <γάρ φησι> χωρὶς γενέσεως «<ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος» κατεληλυθότα αὐτὸν ἄνωθεν, μέσον ὄντα κακοῦ καὶ ἀγαθοῦ.... / Marcion, adopting these sentiments, rejected altogether the generation of our Saviour. He considered it to be absurd that tinder the (category of a) creature fashioned by destructive Discord should have been the Logos that was an auxiliary to Friendship — that is, the Good Deity. (His doctrine,) however, was that, independent of birth, (the Logos) Himself descended from above in the fifteenth year of the reign of Tiberius Caesar, and that, as being intermediate between the good and bad Deity....

From Jerome, *Against John of Jerusalem* 34: Alioquin et ante resurrectionem, cum eduxissent eum de Nazareth, ut praecipitarent de supercilio montis, transivit per medios, id est, elapsus est de manibus eorum. Numquid iuxta Marcionem dicere possumus, quod ideo nativitas eius in phantasmate fuerit, quia contra naturam qui tenebatur, elapsus est? Quod Magis licet, hoc Domino non licet? / Besides, even before His resurrection, when they had led Him out from Nazareth that they might cast Him down headlong from the brow of the hill, He passed through the midst of them, that is, escaped out of their hands. Can we follow Marcion, and say that because, when He was held fast, He escaped in a manner contrary to nature, therefore His birth must have been only apparent? Has not the Lord a privilege which is conceded to magicians?

Re: The Marcionite gospel with accompanying sources.

by Ben C. Smith

Posted: Thu Aug 20, 2015 7:10 pm

Luke 2.1–52, the birth of Jesus, the visit of the shepherds, the circumcision of Jesus, the presentation in the temple, the return to Nazareth, twelve years old.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. 2 αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. 3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. 4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ, 5 ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὕσῃ ἐγκύῳ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον Σωτὴρ, ὃς ἔστιν Χριστὸς Κύριος, ἐν πόλει Δαυεὶδ. 12 καὶ τοῦτο ὑμῖν σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. 13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν Θεὸν καὶ λεγόντων 14 Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς

1 Now in those days, a decree went out from Caesar Augustus that all the world should be enrolled. 2 This was the first enrollment made when Quirinius was governor of Syria. 3 All went to enroll themselves, everyone to his own city. 4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David; 5 to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant. 6 While they were there, the day had come for her to give birth. 7 She gave birth to her firstborn son. She wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn. 8 There were shepherds in the same country staying in the field, and keeping watch by night over their flock. 9 Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified. 10 The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy which will be to all the people. 11 For there is born to you today, in David's city, a Savior, who is Christ the Lord. 12 This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough." 13 Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying, 14 "Glory to God in the

εἰρήνην ἐν ἀνθρώποις εὐδοκίας. 15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους Διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός· ὁ δὲ Κύριος ἐγνώρισεν ἡμῖν. 16 καὶ ἦλθαν σπεύσαντες, καὶ ἀνεῦραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· 19 ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς. 21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ Κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται, 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ζευγὸς τρυγόνων ἢ δύο νοσοῦς περιστερῶν. 25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα ἦν Ἅγιον ἐπ’ αὐτόν· 26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν Κυρίου. 27 καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτούς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν Θεὸν καὶ εἶπεν 29 Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ. 33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον 35 —καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία—, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. 36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, 37 καὶ αὕτη χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἡ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Θεῷ καὶ

highest, on earth peace, good will toward men.” 15 When the angels went away from them into the sky, the shepherds said to one another, “Let’s go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us.” 16 They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough. 17 When they saw it, they publicized widely the saying which was spoken to them about this child. 18 All who heard it wondered at the things which were spoken to them by the shepherds. 19 But Mary kept all these sayings, pondering them in her heart. 20 The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them. 21 When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb. 22 When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”), 24 and to offer a sacrifice according to that which is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.” 25 Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him. 26 It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ. 27 He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law, 28 then he received him into his arms, and blessed God, and said, 29 “Now you are releasing your servant, Master, according to your word, in peace; 30 for my eyes have seen your salvation, 31 which you have prepared before the face of all peoples; 32 a light for revelation to the nations, and the glory of your people Israel.” 33 Joseph and his mother were marveling at the things which were spoken concerning him, 34 and Simeon blessed them, and said to Mary, his mother, “Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. 35 Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed.” 36 There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow for about eighty-four years), who didn’t depart from the temple, worshiping with fastings and petitions night and day.

ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ. 39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. 40 Τὸ δὲ παιδίον ἠϋξανε καὶ ἐκραταιοῦτο πληρούμενον σοφίᾳ, καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό. 41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινε Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς, 45 καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν. 46 καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθηζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. 47 ἔξιstant δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὁδυνώμενοι ζητοῦμέν σε. 49 καὶ εἶπεν πρὸς αὐτοῦς Τί ὅτι ἐζητεῖτέ με; οὐκ ἴδαιτε ὅτι ἐν τοῖς τοῦ Πατρὸς μου δεῖ εἶναί με; 50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. 52 Καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ Θεῶ καὶ ἀνθρώποις.

38 Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem. 39 When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. 40 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him. 41 His parents went every year to Jerusalem at the feast of the Passover. 42 When he was twelve years old, they went up to Jerusalem according to the custom of the feast, 43 and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it, 44 but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances. 45 When they didn't find him, they returned to Jerusalem, looking for him. 46 After three days they found him in the temple, sitting in the middle of the teachers, both listening to them, and asking them questions. 47 All who heard him were amazed at his understanding and his answers. 48 When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you." 49 He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?" 50 They didn't understand the saying which he spoke to them. 51 And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favor with God and men.

Tertullian, *Against Marcion* 4.7.1: [1] *Anno quintodecimo principatus Tiberiani proponit eum descendisse in civitatem Galilaeae Capharnaum, utique de caelo creatoris, in quod de suo ante descenderat. Ecquid ergo ordinis fuerat ut prius de suo caelo in creatoris descendens describeretur? Cur enim non et ista reprehendam quae non implent fidem ordinariae narrationis, deficientis in mendacio semper? Plane semel dicta sint per quae iam alibi retractavimus an descendens per creatorem, et quidem adversus ipsum, potuerit ab eo admitti et inde tramitti in terram aequae ipsius.* / In the fifteenth year of the reign of Tiberius (for such is Marcion's proposition) he "came down to the Galilean city of Capernaum," of course meaning from the heaven of the Creator, to which he had previously descended from his own. What then had been his Course, for him to be described as first descending from his own heaven to the Creator's? For why should I abstain from censuring those parts of the statement which do not satisfy the requirement of an ordinary narrative, but always end in a falsehood? To be sure, our censure has been once for all expressed in the question, which we have already suggested: Whether, when descending through the Creator's domain, and indeed in hostility to him, he could possibly have been admitted by him, and by him been transmitted to the earth, which was equally his territory?

Tertullian, *Against Marcion* 4.7.11: [11] *Tantum quod synagogam introgressus, et nec sermone operatus aliquid adversus creatorem? Sicut ergo quem ignorabat nullo modo poterat lesum et sanctum dei agnoscere, ita quem norat agnovit. Nam et prophetam meminerat sanctum dei praedicasse, et lesum nomen dei esse in filio Nave. Haec et ab angelo exceperat secundum nostrum evangelium: Propterea quod in te nascetur*

vocabitur sanctum, filius dei: et, Vocabis nomen eius Iesum. / [11] Simply that he went into the synagogue, and did nothing even in word against the Creator? As therefore he could not by any means acknowledge him, whom he was ignorant of, to be Jesus and the Holy One of God; so did he acknowledge Him whom he knew (to be both). For he remembered how that the prophet had prophesied of "the Holy One" of God, and how that God's name of "Jesus" was in the son of Nun. These facts he had also received from the angel, according to our Gospel: "Wherefore that which shall be born of thee shall be called the Holy One, the Son of God; " and, "Thou shalt call his name Jesus."

Epiphanius, *Panarion* 42.9.1: Ἐλεύσομαι δὲ εἰς τὰ ὑπ' αὐτοῦ γεγραμμένα, μᾶλλον δὲ ἐρραδιουργημένα. οὗτος γὰρ ἔχει εὐαγγέλιον μόνον τὸ κατὰ Λουκᾶν, περικεκομμένον ἀπὸ τῆς ἀρχῆς διὰ τὴν τοῦ σωτῆρος σύλληψιν καὶ τὴν ἑνσαρκον αὐτοῦ παρουσίαν. / 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 Saviour's conception and his incarnation.

Epiphanius, *Panarion* 42.11.4–5: εὐθὺς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἀπ' ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτέστιν ὡς λέγει «ἐπειδὴ περ πολλοὶ ἐπεχείρησαν» καὶ τὰ ἐξῆς καὶ τὰ περὶ τῆς Ἑλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίας τὴν παρθένον, Ἰωάννου τε καὶ Ζαχαρίου καὶ τῆς ἐν Βηθλεὲμ γεννήσεως, γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως – ταῦτα πάντα περικόψας ἀπεπήδησεν καὶ ἀρχὴν τοῦ εὐαγγελίου ἔταξε αὐτὴν «ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος» καὶ τὰ ἐξῆς. / 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. 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.

Excerpt from Origen, *On the Epistle to Titus*, quoted by Pamphilus in his *Apology for Origen*: *...vel secundum eos qui Deum quidem eum fatentur, non tamen assumpsisse animam corpusque terrenum; qui sub specie quasi amplioris gloriae Iesu Domino deferendae, omnia quae ab eo gesta sunt, visa geri magis, quam vere gesta esse testantur: quique neque de virgine natum fatentur, sed triginta annorum virum eum apparuisse in Iudaea.* / Or a heretic may agree with those who indeed confess that he is God, but not that he assumed humanity, that is, a soul and earthly body. These heretics, under the pretext of ascribing greater glory to Jesus the Lord, claim that all his actions seemed to have been done rather than were truly done. Moreover, they do not acknowledge that he was born of a virgin, but say that he appeared in Judea as a thirty-year-old man.

Hippolytus, *Refutation of All Heresies* 7.31.5: Τοῦτοις κατακολουθῶν <οὗν λόγοις> Μαρκίων τὴν γένεσιν τοῦ σωτῆρος ἡμῶν παντάπας(ιν) παρητήσατο, ἄτοπον εἶναι νομίζων ὑπὸ τὸ πλάσμα τοῦ ὀλεθρίου τούτου νείκους γεγενῆσθαι τὸν λόγον τὸν τῇ φιλίᾳ συναγωνιζόμενον – τουτέστι τῷ ἀγαθῷ – ἀλλὰ <γὰρ φησι> χωρὶς γενέσεως «<ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος» κατεληλυθότα αὐτὸν ἄνωθεν, μέσον ὄντα κακοῦ καὶ ἀγαθοῦ.... / Marcion, adopting these sentiments, rejected altogether the generation of our Saviour. He considered it to be absurd that tinder the (category of a) creature fashioned by destructive Discord should have been the Logos that was an auxiliary to Friendship — that is, the Good Deity. (His doctrine,) however, was that, independent of birth, (the Logos) Himself descended from above in the fifteenth year of the reign of Tiberius Caesar, and that, as being intermediate between the good and bad Deity....

From Jerome, *Against John of Jerusalem* 34: Alioquin et ante resurrectionem, cum eduxissent eum de Nazareth, ut praecipitarent de supercilio montis, transivit per medios, id est, elapsus est de manibus eorum. Numquid iuxta Marcionem dicere possumus, quod ideo nativitas eius in phantasmate fuerit, quia contra naturam qui tenebatur, elapsus est? Quod Magis licet, hoc Domino non licet? / Besides, even before His resurrection, when they had led Him out from Nazareth that they might cast Him down headlong from the brow of the hill, He passed through the midst of them, that is, escaped out of their hands. Can we follow Marcion, and say that because, when He was held fast, He escaped in a manner contrary to nature, therefore His birth must have been only apparent? Has not the Lord a privilege which is conceded to magicians?

1 Ἐν τῷ ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου [Marcion: ἐπὶ τῶν χρόνων Ποντίου Πιλάτου] τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, 2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάνην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἅφεςιν ἁμαρτιῶν, 4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου Φωνῇ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· 5 πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. 7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπὲρ αὐτοῦ γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν; 11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. 12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν Διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ εἶπεν πρὸς αὐτοὺς Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. 14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μηδένα διασεῖσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. 15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μή ποτε αὐτὸς εἴη ὁ Χριστός, 16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί· 17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· 19 ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor [Marcion: in the times of Pontius Pilate] of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. 3 He came into all the region around the Jordan, preaching the baptism of repentance for remission of sins. 4 As it is written in the book of the words of Isaiah the prophet, “The voice of one crying in the wilderness, ‘Make ready the way of the Lord. Make his paths straight. 5 Every valley will be filled. Every mountain and hill will be brought low. The crooked will become straight, and the rough ways smooth. 6 All flesh will see God’s salvation.’ ” 7 He said therefore to the multitudes who went out to be baptized by him, “You offspring of vipers, who warned you to flee from the wrath to come? 8 Therefore produce fruits worthy of repentance, and don’t begin to say among yourselves, ‘We have Abraham for our father;’ for I tell you that God is able to raise up children to Abraham from these stones! 9 Even now the ax also lies at the root of the trees. Every tree therefore that doesn’t produce good fruit is cut down, and thrown into the fire.” 10 The multitudes asked him, “What then must we do?” 11 He answered them, “He who has two coats, let him give to him who has none. He who has food, let him do likewise.” 12 Tax collectors also came to be baptized, and they said to him, “Teacher, what must we do?” 13 He said to them, “Collect no more than that which is appointed to you.” 14 Soldiers also asked him, saying, “What about us? What must we do?” He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.” 15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ, 16 John answered them all, “I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire, 17 whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire.” 18 Then with many other exhortations he preached good news to the people, 19 but Herod the tetrarch, being reproved by him for Herodias, his brother’s wife, and for all the evil things which Herod had done, 20 added this also to them all, that he shut up John in prison. 21 Now when all the people were baptized, Jesus

ὕπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ. 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψχθῆναι τὸν οὐρανὸν, 22 καὶ καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. 23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσήφ, τοῦ Ἠλεὶ 24 τοῦ Ματθαὶ τοῦ Λευεὶ τοῦ Μελχεὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ 25 τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἑσλεὶ τοῦ Ναγγαὶ 26 τοῦ Μαᾶθ τοῦ Ματταθίου τοῦ Σεμεὶν τοῦ Ἰωσήφ τοῦ Ἰωδὰ 27 τοῦ Ἰωαννὰν τοῦ Ῥησὰ τοῦ Ζοροβάβελ τοῦ Σαλαθιήλ τοῦ Νηρεὶ 28 τοῦ Μελχεὶ τοῦ Ἀδδεὶ τοῦ Κωσὰμ τοῦ Ἑλμαδὰμ τοῦ Ἡρ 29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρεὶμ τοῦ Μαθθαὶ τοῦ Λευεὶ 30 τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἑλιακεὶμ 31 τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθαὶ τοῦ Ναθαὺμ τοῦ Δαυεὶδ 32 τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βοὸς τοῦ Σαλὰ τοῦ Ναασσῶν 33 τοῦ Ἀμιναδὰβ τοῦ Ἀδμεὶν τοῦ Ἀρνεὶ τοῦ Ἑσρὼμ τοῦ Φαρὲς τοῦ Ἰούδα 34 τοῦ Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραάμ τοῦ Θάρα τοῦ Ναχώρ 35 τοῦ Σεροῦχ τοῦ Ῥαγαῦ τοῦ Φάλεκ τοῦ Ἑβερ τοῦ Σαλὰ 36 τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ 37 τοῦ Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνὰμ 38 τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ Θεοῦ.

also had been baptized, and was praying. The sky was opened, 22 and the Holy Spirit descended in a bodily form like a dove on him; and a voice came out of the sky, saying “You are my beloved Son. In you I am well pleased.” 23 Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, 29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, 31 the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Aram, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of God.

Tertullian, *Against Marcion* 4.7.1: [1] *Anno quintodecimo principatus Tiberiani proponit eum descendisse in civitatem Galilaeae Capharnaum, utique de caelo creatoris, in quod de suo ante descenderat. Ecquid ergo ordinis fuerat ut prius de suo caelo in creatoris descendens describeretur? Cur enim non et ista reprehendam quae non implent fidem ordinariae narrationis, deficientis in mendacio semper? Plane semel dicta sint per quae iam alibi retractavimus an descendens per creatorem, et quidem adversus ipsum, potuerit ab eo admitti et inde tramitti in terram aequae ipsius.* / In the fifteenth year of the reign of Tiberius (for such is Marcion's proposition) he "came down to the Galilean city of Capernaum," of course meaning from the heaven of the Creator, to which he had previously descended from his own. What then had been his Course, for him to be described as first descending from his own heaven to the Creator's? For why should I abstain from censuring those parts of the statement which do not satisfy the requirement of an ordinary narrative, but always end in a falsehood? To be sure, our censure has been once for all expressed in the question, which we have already suggested: Whether, when descending through the Creator's domain, and indeed in hostility to him, he could possibly have been admitted by him, and by him been transmitted to the earth, which was equally his territory?

Tertullian, *Against Marcion* 4.11.4: [4] *Unde autem et Ioannes venit in medium? Subito Christus, subito et Ioannes. Sic sunt omnia apud Marcionem, quae suum et plenum habent ordinem apud creatorem. Sed de Ioanne cetera alibi. Ad praesentes enim quosque articulos respondendum est. Nunc illud tuebor, ut demonstrem et Ioannem Christo et Christum Ioanni convenire, utique prophetae creatoris, qua Christum*

creatoris, atque ita erubescat haereticus, Ioannis ordinem frustra frustratus. / [4] Whence, too, does John come upon the scene? Christ, suddenly; and just as suddenly, John! After this fashion occur all things in Marcion's system. They have their own special and plenary course in the Creator's dispensation. Of John, however, what else I have to say will be found in another passage. To the several points which now come before us an answer must be given. This, then, I will take care to do ----demonstrate that, reciprocally, John is suitable to Christ, and Christ to Joan, the latter, of course, as a prophet of the Creator, just as the former is the Creator's Christ; and so the heretic may blush at frustrating, to his own frustration, the mission of John the Baptist.

Epiphanius, *Panarion* 42.11.4–5: εὐθὺς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἄπ' ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτέστιν ὡς λέγει «ἐπειδὴ περ πολλοὶ ἐπεχείρησαν» καὶ τὰ ἐξῆς καὶ τὰ περὶ τῆς Ἑλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίας τὴν παρθένον, Ἰωάννου τε καὶ Ζαχαρίου καὶ τῆς ἐν Βηθλεὲμ γεννήσεως, γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως – ταῦτα πάντα περικόψας ἀπεπήδησεν καὶ ἀρχὴν τοῦ εὐαγγελίου ἔταξε ταύτην «ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος» καὶ τὰ ἐξῆς. / 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. 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.

Excerpt from Origen, *On the Epistle to Titus*, quoted by Pamphilus in his *Apology for Origen*: *...vel secundum eos qui Deum quidem eum fatentur, non tamen assumpsisse animam corpusque terrenum; qui sub specie quasi amplioris gloriae Iesu Domino deferendae, omnia quae ab eo gesta sunt, visa geri magis, quam vere gesta esse testantur: quique neque de virgine natum fatentur, sed triginta annorum virum eum apparuisse in Iudaea.* / Or a heretic may agree with those who indeed confess that he is God, but not that he assumed humanity, that is, a soul and earthly body. These heretics, under the pretext of ascribing greater glory to Jesus the Lord, claim that all his actions seemed to have been done rather than were truly done. Moreover, they do not acknowledge that he was born of a virgin, but say that he appeared in Judea as a thirty-year-old man.

Irenaeus, *Against Heresies* 1.27.2: *Succedens autem ei Marcion Ponticus, adimpliavit doctrinam, impudorate blasphemans eum, qui a lege et prophetis annuntiatus est Deus; malorum factorem et bellorum concupiscentem et inconstantem quoque sententia et contrarium sibi ipsum dicens. Iesum autem ab eo Patre, qui est super mundi fabricatorem Deum, venientem in Iudaeam temporibus Pontii Pilati praesidis, qui fuit procurator Tiberii Caesaris, in hominis forma manifestatum his, qui in Iudaea erant, dissolventem prophetas et legem et omnia opera eius Dei, qui mundum fecit, quem et Cosmocratorem dicit. Et super haec id quod est secundum Lucam evangelium circumcidens et omnia, quae sunt de generatione Domini conscripta auferens, et de doctrina sermonum Domini multa auferens, in quibus manifestissime conditorem huius universitatis suum Patrem confitens Dominus conscriptus est; semetipsum esse veraciorem, quam sunt hi, qui evangelium tradiderunt, apostoli, suasit discipulis suis; sed particulam Evangelii tradens eis. Similiter autem et apostoli Pauli epistolas abscidit, auferens quaecunque manifeste dicta sunt ab Apostolo de eo Deo qui mundum fecit, quoniam hic Pater Domini nostri Iesu Christi, et quaecunque ex prophetis memorans Apostolus docuit praenunciantibus adventum Domini.* / Marcion of Pontus succeeded him, and developed his doctrine. In so doing, he advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be infirm of purpose, and even to be contrary to Himself. But Jesus being derived from that father who is above the God that made the world, and coming into Judaea in the times of Pontius Pilate the governor, who was the procurator of Tiberius Caesar, was manifested in the form of a man to those who were in Judaea, abolishing the prophets and the law, and all the works of that God who made the world, whom also he calls Cosmocrator. Besides this, he mutilates the Gospel which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most dearly confessing that the Maker of this universe is His Father. He likewise persuaded his disciples that he himself was more worthy of credit than are those apostles who have handed down the Gospel to us, furnishing them not with the Gospel, but merely a fragment of it. In like manner, too, he dismembered the Epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that He is the Father of our Lord Jesus Christ, and also those passages from the prophetic writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.

Irenaeus, *Against Heresies* 4.6.2: *Si autem Christus tunc inchoavit esse, quando et secundum hominem adventum suum egit, et a temporibus*

Tiberii Caesaris commemoratus est pater providere hominibus, et non semper Verbum eius una cum plasmate fuisse ostendebatur; nec tunc quidem oportuit alterum Deum annuntiari, sed causas tantae incuriae et negligentiae eius inquiri. Nullam enim oportet quaestionem talem esse, et tantum invalescere, ut et Deum quidem mutet, et eam quae est erga fabricatorem, qui nos alit per suam conditionem, fidem nostram evacuet. Sicut enim in Filium fidem nostram dirigimus, sic et in Patrem dilectionem firmam et immobilem habere debemus. Et bene Iustinus in eo libro qui est ad Marcionem ait: Quoniam ipsi quoque domino non credidissem, alterum deum annuntianti praeter fabricatorem et factorem et nutritorem nostrum. sed quoniam ab uno deo, qui et hunc mundum fecit, et nos plasmavit et omnia continent et administrat, unigenitus filius venit ad nos, suum plasma in semetipsum recapitulans, firma est mea ad eum fides, et immobilis erga patrem dilectio, utraque deo nobis praebente. / But if Christ did then [only] begin to have existence when He came [into the world] as man, and [if] the Father did remember [only] in the times of Tiberius Caesar to provide for [the wants of] men, and His Word was shown to have not always coexisted with His creatures; [it may be remarked that] neither then was it necessary that another God should be proclaimed, but [rather] that the reasons for so great carelessness and neglect on His part should be made the subject of investigation. For it is fitting that no such question should arise, and gather such strength, that it would indeed both change God, and destroy our faith in that Creator who supports us by means of His creation. For as we do direct our faith towards the Son, so also should we possess a firm and immoveable love towards the Father. In his book against Marcion, Justin does well say: "I would not have believed the Lord Himself, if He had announced any other than He who is our framer, maker, and nourisher. But because the only-begotten Son came to us from the one God, who both made this world and formed us, and contains and administers all things, summing up His own handiwork in Himself, my faith towards Him is steadfast, and my love to the Father immoveable, God bestowing both upon us."

Hippolytus, *Refutation of All Heresies* 7.31.5: Τούτοις κατακολουθῶν <οὓν λόγοις> Μαρκίων τὴν γένεσιν τοῦ σωτῆρος ἡμῶν παντάπας(ιν) παρητήσατο, ἄτοπον εἶναι νομίζων ὑπὸ τὸ πλάσμα τοῦ ὀλεθρίου τούτου νείκου γεγονέναι τὸν λόγον τὸν τῇ φιλίᾳ συναγωνιζόμενον – τουτέστι τῷ ἀγαθῷ – ἀλλὰ <γάρ φησι> χωρὶς γενέσεως «<έν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος» κατεληλυθότα αὐτὸν ἄνωθεν, μέσον ὄντα κακοῦ καὶ ἀγαθοῦ.... / Marcion, adopting these sentiments, rejected altogether the generation of our Saviour. He considered it to be absurd that tinder the (category of a) creature fashioned by destructive Discord should have been the Logos that was an auxiliary to Friendship — that is, the Good Deity. (His doctrine,) however, was that, independent of birth, (the Logos) Himself descended from above in the fifteenth year of the reign of Tiberius Caesar, and that, as being intermediate between the good and bad Deity....

Adamantius Dialogue, according to Dieter T. Roth (page 358): 64,14–15 (2.3)51—[Mark.] Καθὼς περιέχει τὸ εὐαγγέλιον ὅτι ἐπὶ Τιβερίου Καίσαρος, ἐπὶ τῶν χρόνων Πιλάτου. | Sicut scriptum est in evangelio, anno quinto decimo Tiberii Caesaris, temporibus Pilati. | 98,2–3 (2.18)—[Ad.] . . . καὶ πότε ἐπηγγέιλαιτο ὁ μηδέποτε φανείς πρὸ τῶν Τιβερίου Καίσαρος χρόνων; . . . | . . . Et quando promisit, qui nunquam apparuit ante tempora Tiberii Caesaris? . . . | 102,22–23 (2.19)—[Ad.] . . . οὔτε ἄγνωστος ἦν, οὔτε τότε πρῶτον, ὥς φασιν, ἐπὶ Τιβερίου κατελθὼν ἐφάνη ἐν Καφαρναούμ. . . . | . . . neque ignotus est, neque, ut dicunt, temporibus Tiberii primo manifestatus est in Cafarnaiim. . . .

Pseudo-Ephrem, *An Exposition of the Gospel*, according to Dieter T. Roth (page 397): 1— . . . the beginning of the divinity in which they believe appeared at those times, in the years of Pontius Pilate, . . .

Augustine, *Against Faustus* 32.7, Faustus speaking: 7 Hence, as you receive nothing in the Old Testament except the prophecies and the common precepts of practical morality, which we quoted above, while you set aside circumcision, and sacrifices, and the Sabbath and its observance, and the feast of unleavened bread, why should not we receive nothing in the New Testament but what we find said in honor and praise of the majesty of the Son, either by Himself or by His apostles, with the proviso, in the case of the apostles, that it was said by them after reaching perfection, and when no longer in unbelief; while we take no notice of the rest, which, if said at the time, was the utterance of ignorance or inexperience, or, if not, was added by crafty opponents with a malicious intention, or was stated by the writers without due consideration, and so handed down as authentic? Take as examples, the shameful birth of Jesus from a woman, His being circumcised like the Jews, His offering sacrifice like the Gentiles, His being baptized in a humiliating manner, His being led about by the devil in the wilderness, and His being tempted by him in the most distressing way. With these exceptions, besides whatever has been inserted under the pretence of being a quotation from the Old Testament, we believe the whole, especially the mystic nailing to the cross, emblematic of the wounds of the soul in its passion; as also the sound

moral precepts of Jesus, and His parables, and the whole of His immortal discourse, which sets forth especially the distinction of the two natures, and therefore must undoubtedly be His. There is, then, no reason for your thinking it obligatory in me to believe all the contents of the Gospels; for you, as has been proved, take so dainty a sip from the Old Testament, that you hardly, so to speak, wet your lips with it.

From British Museum Additional Manuscript 17215, folio 30 (Syriac): Our Lord was not born from a woman, but stole the domain of the Creator and came down and appeared for the first time between Jerusalem and Jericho, like a human being in form and image and likeness, but without our body. [English translation from Riemer Roukema, "The Good Samaritan in Ancient Christianity," *Vigiliae Christianae* 58.1. Link to description of manuscript in the official catalogue: [https://books.google.com/books?id=--_e9 ... 22&f=false](https://books.google.com/books?id=--_e9...22&f=false). Link to translation of entire fragment: viewtopic.php?p=80703#p80703.]

Dieter T. Roth remarks (page 76, note 69) concerning verses 2–20: Even though there is no direct attestation of the omission of these verses, there is an indirect indication that 3:2–22 was missing as an implication of Tertullian's comments in *Marc.* 4.11.4.

Re: The Marcionite gospel with accompanying sources.

by Ben C. Smith

Posted: Thu Aug 20, 2015 7:10 pm

Luke 4.1–15, the temptation and teaching of Jesus.

1 Ἰησοῦς δὲ πλήρης Πνεύματος Ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ Πνεύματι ἐν τῇ ἐρήμῳ 2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν. 3 εἶπεν δὲ αὐτῷ ὁ διάβολος Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. 4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. 5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. 6 καὶ εἶπεν αὐτῷ ὁ διάβολος Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὧ ἂν θέλω δίδωμι αὐτήν· 7 σὺ οὖν ἂν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. 8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Γέγραπται Προσκυνήσεις Κύριον τὸν Θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις. 9 Ὡς γὰρ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε, 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ἐῖρηται Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρῳ καιροῦ. 14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξηλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

1 Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness 2 for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry. 3 The devil said to him, "If you are the Son of God, command this stone to become bread." 4 Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'" 5 The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time. 6 The devil said to him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. 7 If you therefore will worship before me, it will all be yours." 8 Jesus answered him, "Get behind me Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'" 9 He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, cast yourself down from here, 10 for it is written, 'He will put his angels in charge of you, to guard you;' 11 and, 'On their hands they will bear you up, lest perhaps you dash your foot against a stone.'" 12 Jesus answering, said to him, "It has been said, 'You shall not tempt the Lord your God.'" 13 When the devil had completed every temptation, he departed from him until another time. 14 Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. 15 He taught in their synagogues, being glorified by all.

Tertullian, Against Marcion 5.6.7: [7] *Sed iam nec mihi competit principes huius aevi virtutes et potestates interpretari creatoris, quia ignorantiam illis adscribit apostolus, Iesum autem et secundum nostrum evangelium diabolus quoque in temptatione cognovit, et secundum commune instrumentum spiritus nequam sciebat eum sanctum dei esse et Iesum vocari et in perditionem eorum venisse. Etiam parabola fortis illius armati, quem alius validior oppressit et vasa eius occupavit, si in creatoris accipitur apud Marcionem, iam nec ignorasse ultra potuit creator deum gloriae dum ab eo opprimitur, nec in cruce eum figere adversus quem valere non potuit, et superest ut secundum me quidem credibile sit scientes virtutes et potestates creatoris deum gloriae Christum suum crucifixisse, qua desperatione et malitiae redundantia servi quoque scelestissimi dominos suos interficere non dubitant. Scriptum est enim apud me satanam in Iudam introisse.* / [7] But it is no longer open to me even to interpret the princes and powers of this world as the Creator's, since the apostle imputes ignorance to them, whereas even the devil according to our Gospel recognised Jesus in the temptation, and, according to the record which is common to both (Marcionites and ourselves) the evil spirit knew that Jesus was the Holy One of God, and that Jesus was His name, and that He was come to destroy them. The parable also of the strong man armed, whom a stronger than he overcame and seized his goods, is admitted by Marcion to have reference to the Creator: therefore the Creator could not have been ignorant any longer of the God of glory, since He is overcome by him; nor could He have crucified him whom He was unable to cope with. The inevitable inference, therefore, as it seems to me, is that we must believe that the princes and powers of the Creator did knowingly crucify the God of glory in His Christ, with that desperation and excessive malice with which the most abandoned slaves do not even hesitate to slay their masters. For it is written in my Gospel that "Satan entered into Judas."

Luke 4.31–37, teaching with authority and the exorcism of the Capernaum demoniac.

31 Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν ἐν τῇ συναγωγῇ. 32 καὶ ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ 34 Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ ~Ναζαρηνέ~; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ Ἅγιος τοῦ Θεοῦ. 35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; 37 καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

31 **He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day in the synagogue, 32 And [Marcion: but] they were all astonished at his teaching, for his word was with authority.** 33 *In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice,* 34 saying, “Ah! **what have we to do with you, Jesus ~of Nazareth~? Have you come to destroy us? I know you who you are: the Holy One of God!**” 35 **Jesus rebuked him,** saying, “Be silent, and come out of him!” When the demon had thrown him down in the middle of them, he came out of him, having done him no harm. 36 Amazement came on all, and they spoke together, one with another, saying, “What is this word? For with authority and power he commands the unclean spirits, and they come out!” 37 News about him went out into every place of the surrounding region.

Tertullian, Against Marcion 4.7.1–13: [1] *Anno quintodecimo principatus Tiberiani proponit eum descendisse in civitatem Galilaeae Capharnaum, utique de caelo creatoris, in quod de suo ante descenderat. Ecquid ergo ordinis fuerat ut prius de suo caelo in creatoris descendens describeretur? Cur enim non et ista reprehendam quae non implent fidem ordinariae narrationis, deficientis in mendacio semper? Plane semel dicta sint per quae iam alibi retractavimus an descendens per creatorem, et quidem adversus ipsum, potuerit ab eo admitti et inde tramitti in terram aequae ipsius.* [2]

Nunc autem et reliquum ordinem descensionis expostulo, tenens descendisse illum. Viderit enim sicubi appamisse positum est. Apparere subitum ex inopinato sapit conspectum, qui semel impeerit oculos in id quod sine mora apparuit. Descendisse autem dum fit, videtur et subit oculos. De facto etiam ordinem facit, atque ita cogit exigere, quali habitu, quali suggestu, quonam impetu vel temperamento, etiam quo in tempore diei noctisque descenderit: praeterea quis viderit descendentem, quis retulerit, quis asseveraverit rem utique nec asseveranti facile credendam. [3] Indignum denique ut Romulus quidem ascensus sui in caelum habuerit Proculum affirmatorem, Christus vero dei descensus de caelo sui non invenerit annuntiatorem, quasi non sic et ille ascenderit iisdem mendacii scalis, sicut et iste descendit. Quid autem illi cum Galilaea, si non erat creatoris, cui ista regio destinabatur ingressuro praedicationem? dicente Esaia, Hoc primum bibito, cito facito, regio Zabulon et terra Nephthalim, et ceteri qui maritimam et Iordanis, Galilaea nationum, populus qui sedetis in tenebris, videte lumen magnum: qui habitatis terram, sedentes in umbra mortis, lumen ortum est super vos. [4] Bene autem quod et deus Marcionis illuminator vindicatur nationum, quo magis debuerit vel de caelo descendere, et, si utique, in Pontum potius descendere quam in Galilaeam. Ceterum et loco et illuminationis opere secundum praedicationem occurrentibus Christo iam eum prophetatum incipimus agnoscere, ostendentem in primo ingressu venisse se non ut legem et prophetas dissolveret, sed ut potius adimpleret. Hoc enim Marcion ut additum erasit. [5] Sed frustra negabit Christum dixisse quod statim fecit ex parte. Prophetiam enim interim de loco adimplevit. De caelo statim ad synagogam. Ut dici solet, ad quod venimus; hoc age, Marcion, aufer etiam illud de evangelio, Non sum missus nisi ad oves perditas domus Israel, et, Non est auferre panem filiis et dare eum canibus, ne scilicet Christus Israelis videretur. [6] Sufficiunt mihi facta pro dictis. Detrahe voces Christi mei, res loquentur. Ecce venit in synagogam; certe ad oves perditas domus Israelis. Ecce doctrinae suae panem prioribus offert Israelitis; certe ut filios praefert. Ecce aliis eum nondum impertit; certe ut canes praeterit. Quibus autem magis impertisset quam extraneis creatoris, si ipse inprimis non fuisset creatoris? [7] Et tamen quomodo in synagogam potuit admitti tam repentinus, tam ignotus, cuius nemo adhuc certus de tribu, de populo, de domo, de censu denique Augusti, quem testem fidelissimum dominicae nativitatis Romana archiva custodiunt? Meminerant certe, nisi circumcisum scirent, non admittendum in sancta sanctorum. Sed etsi passim synagoga adiretur, non tamen ad docendum nisi ab optime cognito et explorato et probato, iam pridem in hoc ipsum vel aliunde commendato cum hoc munere. Stupebant autem omnes ad doctrinam eius. Plane. Quoniam, inquit, in potestate erat sermo eius, non quoniam adversus legem et prophetas docebat. Utique enim eloquium divinum et vim et gratiam praestabat, magis exstruens quam destruens substantiam legis et prophetarum. [8] Alioquin non stuperent, sed horrerent. Nec mirarentur, sed statim aversarentur destructorem legis et prophetarum, et utique inprimis alterius dei praedicatorem, quia nec potuisset adversus legem et prophetas docere et hoc nomine adversus creatorem, non praemissa diversae atque aemulae divinitatis professione. Cum ergo nihil tale scriptura significet, nisi solam vim et potestatem sermonis admirationi fuisse, facilius ostendit secundum creatorem docuisse illum, quia non negavit, quam adversus creatorem, quia non significavit. [9] Atque ita aut eius erit agnoscendus secundum quem docuit, aut praevaricator iudicandus si secundum eum adversus quem venerat docuit. Exclamat ibidem spiritus daemonis, Quid nobis et tibi est Iesu? venisti perdere nos: scio qui sis, sanctus dei. [10] Hic ego non retractabo an et hoc cognomentum competierit ei quem nec Christum vocari oporteret, si non creatoris. Alibi iam de nominibus expostulatum est. At nunc discepto quomodo hoc eum vocari cognoverit daemon, nulla unquam retro emissa praedicatione in illum a deo ignoto et in id temporis muto, cuius nec sanctum eum contestari potuit, ut ignoti etiam ipsi suo creatori. Quid autem iam tale ediderit novae divinitatis per quod posset alterius dei sanctus intellegi? [11] Tantum quod synagogam introgressus, et nec sermone operatus aliquid adversus creatorem? Sicut ergo quem ignorabat nullo modo poterat Iesum et sanctum dei agnoscere, ita quem norat agnovit. Nam et prophetam meminerat sanctum dei praedicasse, et Iesum nomen dei esse in filio Nave. Haec et ab angelo exceperat secundum nostrum evangelium: Propterea quod in te nascetur vocabitur sanctum, filius dei: et, Vocabis nomen eius Iesum. [12] Sed et habebat utique sensum aliquem dominicae dispositionis (licet daemon tamen), magis quam alienae et nondum satis cognitae. Nam et praemisit, Quid nobis et tibi, Iesu? non quasi in extraneum, sed ad quem pertinent spiritus creatoris. Nec enim dixit, Quid tibi et nobis? sed, Quid nobis et tibi? se deplorans et sorti suae exprobrans; quam iam videns adicit, Venisti perdere nos. [13] Adeo iudicis et ultoris et, ut ita dixerim, saevi dei filium agnoverat Iesum, non optimi illius, et perdere et punire nescientis. Quorsum hunc locum praemisimus? Ut Iesum et a daemone non alium doceamus agnitum et a semetipso non alium confirmatum quam creatoris. Atquin, inquis, increpuit illum Iesus. Plane, ut invidiosum, et in ipsa confessione petulantem et male adulantem; quasi haec esset summa gloria Christi, si ad perditionem daemonum venisset et

non potius ad hominum salutem, qui nec discipulos de subactione spirituum sed de candida salutis gloriari volebat. / [1] In the fifteenth year of the reign of Tiberius (for such is Marcion's proposition) he "came down to the Galilean city of Capernaum," of course meaning from the heaven of the Creator, to which he had previously descended from his own. What then had been his Course, for him to be described as first descending from his own heaven to the Creator's? For why should I abstain from censuring those parts of the statement which do not satisfy the requirement of an ordinary narrative, but always end in a falsehood? To be sure, our censure has been once for all expressed in the question, which we have already suggested: Whether, when descending through the Creator's domain, and indeed in hostility to him, he could possibly have been admitted by him, and by him been transmitted to the earth, which was equally his territory? [2] Now, however, I want also to know the remainder of his course down, assuming that he came down. For we must not be too nice in inquiring whether it is supposed that he was seen in any place. To come into view indicates a sudden unexpected glance, which for a moment fixed the eye upon the object that passed before the view, without staying. But when it happens that a descent has been effected, it is apparent, and comes under the notice of the eyes. Moreover, it takes account of fact, and thus obliges one to examine in what condition with what preparation, with how much violence or moderation, and further, at what time of the day or night, the descent was made; who, again, saw the descent, who reported it, who seriously avouched the fact, which certainly was not easy to be believed, even after the asseveration. [3] It is, in short, too bad that Romulus should have had in Proculus an avoucher of his ascent to heaven, when the Christ of (this) god could not find any one to announce his descent from heaven; just as if the ascent of the one and the descent of the other were not effected on one and the same ladder of falsehood! Then, what had he to do with Galilee, if he did not belong to the Creator by whom that region was destined (for His Christ) when about to enter on His ministry? As Isaiah says: "Drink in this first, and be prompt, O region of Zabulon and land of Nephthalim, and ye others who (inhabit) the sea-coast, and that of Jordan, Galilee of the nations, ye people who sit in darkness, behold a great light; upon you, who inhabit (that) land, sitting in the shadow of death, the light hath arisen." [4] It is, however, well that Marcion's god does claim to be the enlightener of the nations, that so he might have the better reason for coming down from heaven; only, if it must needs be, he should rather have made Pontus his place of descent than Galilee. But since both the place and the work of illumination according to the prophecy are compatible with Christ, we begin to discern that He is the subject of the prophecy, which shows that at the very outset of His ministry, He came not to destroy the law and the prophets, but rather to fulfil them; for Marcion has erased the passage as an interpolation. [5] It will, however, be vain for him to deny that Christ uttered in word what He forthwith did partially indeed. For the prophecy about place He at once fulfilled. From heaven straight to the synagogue. As the adage runs: "The business on which we are come, do at once." Marcion must even expunge from the Gospel, "I am not sent but unto the lost sheep of the house of Israel;" and, "It is not meet to take the children's bread, and to cast it to dogs," ----in order, forsooth, that Christ may not appear to be an Israelite. [6] But facts will satisfy me instead of words. Withdraw all the sayings of my Christ, His acts shall speak. Lo, He enters the synagogue; surely (this is going) to the lost sheep of the house of Israel. Behold, it is to Israelites first that He offers the "bread" of His doctrine; surely it is because they are "children" that He shows them this priority. Observe, He does not yet impart it to others; surely He passes them by as "dogs." For to whom else could He better have imparted it, than to such as were strangers to the Creator, if He especially belonged not to the Creator? [7] And yet how could He have been admitted into the synagogue----one so abruptly appearing, so unknown; one, of whom no one had as yet been apprised of His tribe, His nation, His family, and lastly, His enrolment in the census of Augustus----that most faithful witness of the Lord's nativity, kept in the archives of Rome? They certainly would have remembered, if they did not know Him to be circumcised, that He must not be admitted into their most holy places. And even if He had the general right of entering the synagogue (like other Jews), yet the function of giving instruction was allowed only to a man who was extremely well known, and examined and tried, and for some time invested with the privilege after experience duly attested elsewhere. But "they were all astonished at His doctrine." Of course they were; "for, says (St. Luke), "His word was with power ----not because He taught in opposition to the law and the prophets. No doubt, His divine discourse gave forth both power and grace, building up rather than pulling down the substance of the law and the prophets. [8] Otherwise, instead of "astonishment, they would feel horror. It would not be admiration, but aversion, prompt and sure, which they would bestow on one who was the destroyer of law and prophets, and the especial propounder as a natural consequence of a rival god; for he would have been unable to teach anything to the disparagement of the law and the prophets, and so far of the Creator also, without

premising the doctrine of a different and rival divinity, Inasmuch, then, as the Scripture makes no other statement on the matter than that the simple force and power of His word produced astonishment, it more naturally shows that His teaching was in accordance with the Creator by not denying (that it was so), than that it was in opposition to the Creator, by not asserting (such a fact). [9] And thus He will either have to be acknowledged as belonging to Him, in accordance with whom He taught; or else will have to be adjudged a deceiver since He taught in accordance with One whom He had come to oppose. In the same passage, "the spirit of an unclean devil" exclaims: "What have we to do with Thee, Thou Jesus? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." [10] I do not here raise the question whether this appellation was suitable to one who ought not to be called Christ, unless he were sent by the Creator. Elsewhere there has been already given a full consideration of His titles. My present discussion is, how the evil spirit could have known that He was called by such a name, when there had never at any time been uttered about Him a single prophecy by a god who was unknown, and up to that time silent, of whom it was not possible for Him to be attested as "the Holy One," as (of a god) unknown even to his own Creator. What similar event could he then have published of a new deity, whereby he might betoken for "the holy one" of the rival god? [11] Simply that he went into the synagogue, and did nothing even in word against the Creator? As therefore he could not by any means acknowledge him, whom he was ignorant of, to be Jesus and the Holy One of God; so did he acknowledge Him whom he knew (to be both). For he remembered how that the prophet had prophesied of "the Holy One" of God, and how that God's name of "Jesus" was in the son of Nun. These facts he had also received from the angel, according to our Gospel: "Wherefore that which shall be born of thee shall be called the Holy One, the Son of God; " and, "Thou shalt call his name Jesus." [12] Thus he actually had (although only an evil spirit) some idea of the Lord's dispensation, rather than of any strange and heretofore imperfectly understood one. Because he also premised this question: "What have we to do with Thee? "----not as if referring to a strange Jesus, to whom pertain the evil spirits of the Creator. Nor did he say, What hast Thou to do with us? but, "What have we to do with Thee? "as if deploring himself, and deprecating his own calamity; at the prospect of which he adds: "Art Thou come to destroy us?" [13] So completely did he acknowledge in Jesus the Son of that God who was judicial and avenging, and (so to speak) severe, and not of him who was simply good, and knew not how to destroy or how to punish! Now for what purpose have we adduced his passage first? In order to show that Jesus was neither acknowledged by the evil spirit, nor affirmed by Himself, to be any other than the Creator's. Well, but Jesus rebuked him, you say. To be sure he did, as being an envious (spirit), and in his very confession only petulant, and evil in adulation----just as if it had been Christ's highest glory to have come for the destruction of demons, and not for the salvation of mankind; whereas His wish really was that His disciples should not glory in the subjection of evil spirits but in the fair beauty of salvation.

Tertullian, *Against Marcion* 4.13.1: [1] *Certe evangelizat Sion et Hierusalem pacem et bona omnia, certe ascendit in montem et illic pernoctat in oratione et utique auditur a patre. Evolve igitur prophetas, et ordinem totum recognosce. In montem excelsum, inquit Esaias, ascende, qui evangelizas Sion, extolle cum vigore vocem tuam, qui evangelizas Hierusalem. Adhuc in vigore obstupescabant in doctrina eius; erat enim docens tanquam virtutem habens. Et rursus: Propterea cognoscet populus nomen meum in illa die. Quod nomen, nisi Christi? Quod ego sum ipse qui loquor. Tunc enim ipse erat qui in prophetis loquebatur, sermo, filius creatoris.* / [1] Surely to Sion He brings good tidings, and to Jerusalem peace and all blessings; He goes up into a mountain, and there spends a night in prayer, and He is indeed heard by the Father. Accordingly turn over the prophets, and learn therefrom His entire course. "Into the high mountain," says Isaiah, "get Thee up, who bringest good tidings to Sion; lift up Thy voice with strength, who bringest good tidings to Jerusalem." "They were mightily astonished at His doctrine; for He was teaching as one who had power." And again: "Therefore, my people shall know my name in that day." What name does the prophet mean, but Christ's? "That I am He that doth speak----even I." For it was He who used to speak in the prophets----the Word, the Creator's Son.

Tertullian, *Against Marcion* 5.6.7: [7] *Sed iam nec mihi competit principes huius aevi virtutes et potestates interpretari creatoris, quia ignorantiam illis adscribit apostolus, Iesum autem et secundum nostrum evangelium diabolus quoque in temptatione cognovit, et secundum commune instrumentum spiritus nequam sciebat eum sanctum dei esse et Iesum vocari et in perditionem eorum venisse. Etiam parabola fortis illius armati, quem alius validior oppressit et vasa eius occupavit, si in creatoris accipitur apud Marcionem, iam nec ignorasse ultra potuit creator deum gloriae dum ab eo opprimitur, nec in cruce eum figere adversus quem valere non potuit, et superest ut secundum me quidem credibile sit scientes virtutes et potestates creatoris deum gloriae Christum suum crucifixisse, qua desperatione et malitiae redundantia servi quoque scelestissimi dominos*

suos interficere non dubitant. Scriptum est enim apud me satanam in iudam introisse. / [7] But it is no longer open to me even to interpret the princes and powers of this world as the Creator's, since the apostle imputes ignorance to them, whereas even the devil according to our Gospel recognised Jesus in the temptation, and, according to the record which is common to both (Marcionites and ourselves) the evil spirit knew that Jesus was the Holy One of God, and that Jesus was His name, and that He was come to destroy them. The parable also of the strong man armed, whom a stronger than he overcame and seized his goods, is admitted by Marcion to have reference to the Creator: therefore the Creator could not have been ignorant any longer of the God of glory, since He is overcome by him; nor could He have crucified him whom He was unable to cope with. The inevitable inference, therefore, as it seems to me, is that we must believe that the princes and powers of the Creator did knowingly crucify the God of glory in His Christ, with that desperation and excessive malice with which the most abandoned slaves do not even hesitate to slay their masters. For it is written in my Gospel that "Satan entered into Judas."

From Tertullian, *On the Flesh of Christ* 22.1: *Deleant igitur et testimonia daemonum filium David proclamantium ad Iesum....* / They may, then, obliterate the testimony of the devils which proclaimed Jesus the son of David....

Irenaeus, *Against Heresies* 1.27.2: *Succedens autem ei Marcion Ponticus, adimpliavit doctrinam, impudorate blasphemans eum, qui a lege et prophetis annuntiatus est Deus; malorum factorem et bellorum concupiscentem et inconstantem quoque sententia et contrarium sibi ipsum dicens. Iesum autem ab eo Patre, qui est super mundi fabricatorem Deum, venientem in Iudaeam temporibus Pontii Pilati praesidis, qui fuit procurator Tiberii Caesaris, in hominis forma manifestatum his, qui in Iudaea erant, dissolventem prophetas et legem et omnia opera eius Dei, qui mundum fecit, quem et Cosmocratorem dicit. Et super haec id quod est secundum Lucam evangelium circumcidens et omnia, quae sunt de generatione Domini conscripta auferens, et de doctrina sermonum Domini multa auferens, in quibus manifestissime conditorem huius universitatis suum Patrem confitens Dominus conscriptus est; semetipsum esse veraciorem, quam sunt hi, qui evangelium tradiderunt, apostoli, suasit discipulis suis; sed particulam Evangelii tradens eis. Similiter autem et apostoli Pauli epistolas abscidit, auferens quaecunque manifeste dicta sunt ab Apostolo de eo Deo qui mundum fecit, quoniam hic Pater Domini nostri Iesu Christi, et quaecunque ex prophetis memorans Apostolus docuit praenunciantibus adventum Domini.* / Marcion of Pontus succeeded him, and developed his doctrine. In so doing, he advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be infirm of purpose, and even to be contrary to Himself. But Jesus being derived from that father who is above the God that made the world, and coming into Judaea in the times of Pontius Pilate the governor, who was the procurator of Tiberius Caesar, was manifested in the form of a man to those who were in Judaea, abolishing the prophets and the law, and all the works of that God who made the world, whom also he calls Cosmocrator. Besides this, he mutilates the Gospel which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most dearly confessing that the Maker of this universe is His Father. He likewise persuaded his disciples that he himself was more worthy of credit than are those apostles who have handed down the Gospel to us, furnishing them not with the Gospel, but merely a fragment of it. In like manner, too, he dismembered the Epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that He is the Father of our Lord Jesus Christ, and also those passages from the prophetic writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.

Excerpt from Origen, *On the Epistle to Titus*, quoted by Pamphilus in his *Apology for Origen*: *...vel secundum eos qui Deum quidem eum fatentur, non tamen assumpsisse animam corpusque terrenum; qui sub specie quasi amplioris gloriae Iesu Domino deferendae, omnia quae ab eo gesta sunt, visa geri magis, quam vere gesta esse testantur: quique neque de virgine natum fatentur, sed triginta annorum virum eum apparuisse in Iudaea.* / Or a heretic may agree with those who indeed confess that he is God, but not that he assumed humanity, that is, a soul and earthly body. These heretics, under the pretext of ascribing greater glory to Jesus the Lord, claim that all his actions seemed to have been done rather than were truly done. Moreover, they do not acknowledge that he was born of a virgin, but say that he appeared in Judea as a thirty-year-old man.

Hippolytus, *Refutation of All Heresies* 7.31.6: *...»διδάσκειν ἐν ταῖς συναγωγαῖς». εἰ γὰρ μεσίτης ἐστίν, ἀπήλλακται, φησί, πάσης τῆς τοῦ κακοῦ φύσεως. – κακὸς δ' ἔστιν, ὡς λέγει, ὁ δημιουργὸς καὶ τούτου τὰ ποιήματα· διὰ τοῦτο ἀγέν<v>ητος κατήλθεν ὁ Ἰησοῦς, φησὶν, ἵνα ἡ πάσης ἀπηλλαγμένος κακίας. – ἀπήλλακται δέ, φησί, καὶ τῆς τοῦ ἀγαθοῦ φύσεως, ἵνα ἡ μεσίτης, ὡς, φησὶν, ὁ Παῦλος <*> καὶ ὡς αὐτὸς*

ὁμολογεῖ <λέγων>· «τί με λέγετε ἀγαθόν; εἴ<ς> ἐστὶν ἀγαθός». / ...He proceeded to give instruction in the synagogues. For if He is a Mediator, He has been, he says, liberated from the entire nature of the Evil Deity. Now, as he affirms, the Demiurge is evil, and his works. For this reason, he affirms, Jesus came down unbegotten, in order that He might be liberated from all (admixture of) evil. And He has, he says, been liberated from the nature of the Good One likewise, in order that He may be a Mediator, as Paul states, and as Himself acknowledges: "Why do you call me good? There is one good."

Adamantius Dialogue, according to Dieter T. Roth (page 358): 64,14-15 (2.3)51—[Mark.] Καθὼς περιέχει τὸ εὐαγγέλιον ὅτι ἐπὶ Τιβερίου Καίσαρος, ἐπὶ τῶν χρόνων Πιλάτου. | Sicut scriptum est in evangelio, anno quinto decimo Tiberii Caesaris, temporibus Pilati. | 98,2-3 (2.18)—[Ad.] . . . καὶ πότε ἐπηγγείλατο ὁ μηδέποτε φανείς πρὸ τῶν Τιβερίου Καίσαρος χρόνων; . . . | . . . Et quando promisit, qui nunquam apparuit ante tempora Tiberii Caesaris? . . . | 102,22-23 (2.19)—[Ad.] . . . οὔτε ἄγνωστος ἦν, οὔτε τότε πρῶτον, ὥς φασιν, ἐπὶ Τιβερίου κατελθὼν ἐφάνη ἐν Καφαρναούμ. . . . | . . . neque ignotus est, neque, ut dicunt, temporibus Tiberii primo manifestatus est in Cafarnaiim. . . .

Dieter T. Roth remarks (page 399) concerning verse 31: One final point to make here is that in the discussion of the opening of Marcion's Gospel, Harnack also mentioned a comment found in a 7th century Syriac manuscript preserved in the British Museum (cod. Add. 17215 fol. 30): "Our Lord was not born from a woman, but stole the domain of the Creator and came down and appeared for the first time between Jerusalem and Jericho, like a human being in form and image and likeness, but without our body." It is not clear, however, that the reference is to the opening of Marcion's Gospel. Harnack stated "Woher die Kunde stammt, Jesus sei zuerst zwischen Jerusalem und Jericho erschienen, habe ich nicht ermitteln können." Roukema is probably correct in stating, "Most probably this text alludes to the allegory according to which it was essentially Christ who, disguised as the Samaritan, appeared on the way from Jerusalem to Jericho." Rather problematic, however, is the fact that this parable is elsewhere unattested for Marcion's text. In addition, though Zahn accepted the tradition as authentic, there is some doubt as to whether the fragment actually preserves a statement of Marcion, and therefore should not be invoked, or at the very least invoked with extreme caution, for either the opening of Marcion's Gospel or the parable of the good Samaritan.

Luke 4.16–30, rejection at Nazareth.

16 Καὶ ἦλθεν εἰς *Ναζαρά* [Marcion: *Ναζαρέθ*], οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀνοίξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον 18 Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρῦσαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, 19 κηρῦσαι ἐνιαυτὸν Κυρίου δεκτόν. 20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἦρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; 23 καὶ εἶπεν πρὸς αὐτοὺς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην *Ἰατρέ, θεράπειςον σεαυτόν*· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. 24 εἶπεν δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ

16 *He came to Nazara* [Marcion: *Nazareth*], where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read. 17 The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written, 18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to heal the broken hearted, to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed, 19 and to proclaim the acceptable year of the Lord." 20 He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. 21 He began to tell them, "Today, this Scripture has been fulfilled in your hearing." 22 All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?" 23 *He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.' "* 24 He said, "Most

πατρίδι αὐτοῦ. 25 ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλिसαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμὰν ὁ Σύρος. [Marcion locates this verse at 17.14.] 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ ἀναστάντες ἔξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

certainly I tell you, no prophet is acceptable in his hometown. 25 But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land. 26 Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. 27 There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian.” [Marcion locates this verse at 17.14.] 28 They were all filled with wrath in the synagogue, as they heard these things. 29 They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff. 30 But he, passing through the middle of them, went his way.

Tertullian, Against Marcion 4.8.1–3: [1] Nazaraeus vocari habebat secundum prophetiam Christus creatoris. Unde et ipso nomine nos Iudaei Nazarenos appellant per eum. Nam et sumus de quibus scriptum est: Nazaraei exalbati sunt super nivem, qui scilicet retro luridati delinquentiae maculis et nigrati ignorantiae tenebris. Christo autem appellatio Nazaraei competitura erat ex infantiae latebris, ad quas apud Nazareth descendit, vitando Archelaum filium Herodis. [2] Hoc propterea non omisi, quia Christum Marcionis oportuerat omne commercium eierasse etiam locorum familiarium Christi creatoris, habentem tanta Iudaeae oppida non ita Christo creatoris per prophetas emancipata. Ceterum prophetarum erit Christus ubicunque secundum prophetas invenitur. Et tamen apud Nazareth. quoque nihil novi notatur praedicasse, dum alio, merito unius proverbii, eiectus refertur. Hic primum manus ei iniectas animadvertens necesse habeo iam de substantia eius corporali praefinire, quod non possit phantasma credi qui contactum et quidem violentia plenum detentus et captus et ad praecipitium usque protractus admiserit. [3] Nam etsi per medios evasit, sed ante iam vim expertus, et postea dimissus; scilicet soluto, uti assolet, tumultu, vel etiam irrupto, non tamen per caliginem eluso, quae nulli omnino tactui succidisset, si fuisset. Tangere enim et tangi nisi corpus nulla potest res, etiam saecularis sapientiae digna sententia est. / [1] The Christ of the Creator had to be called a Nazarene according to prophecy; whence the Jews also designate us, on that very account, Nazerenes after Him. For we are they of whom it is written, "Her Nazarites were whiter than snow; " even they who were once defiled with the stains of sin, and darkened with the clouds of ignorance. But to Christ the title Nazarene was destined to become a suitable one, from the hiding-place of His infancy, for which He went down and dwelt at Nazareth, to escape from Archelaus the son of Herod. [2] This fact I have not refrained from mentioning on this account, because it behoved Marcion's Christ to have forborne all connection whatever with the domestic localities of the Creator's Christ, when he had so many towns in Judaea which had not been by the prophets thus assigned to the Creator's Christ. But Christ will be (the Christ) of the prophets, wheresoever He is found in accordance with the prophets. And yet even at Nazareth He is not remarked as having preached anything new, whilst in another verse He is said to have been rejected by reason of a simple proverb. Here at once, when I observe that they laid their hands on Him, I cannot help drawing a conclusion respecting His bodily substance, which cannot be believed to have been a phantom, since it was capable of being touched and even violently handled, when He was seized and taken and led to the very brink of a precipice. [3] For although He escaped through the midst of them, He had already experienced their rough treatment, and afterwards went His way, no doubt because the crowd (as usually happens) gave way, or was even broken through; but not because it was eluded as by an impalpable disguise, which, if there had been such, would not at all have submitted to any touch. "Tangere enim et tangi, nisi corpus, nulla potest res," is even a sentence worthy of a place in the world's wisdom.

From Jerome, Against John of Jerusalem 34: Alioquin et ante resurrectionem, cum eduxissent eum de Nazareth, ut praecipitarent de supercilio montis, transivit per medios, id est, elapsus est de manibus eorum. Numquid iuxta Marcionem dicere possumus, quod ideo nativitas eius in

phantasmate fuerit, quia contra naturam qui tenebatur, elapsus est? Quod Magis licet, hoc Domino non licet? / Besides, even before His resurrection, when they had led Him out from Nazareth that they might cast Him down headlong from the brow of the hill, He passed through the midst of them, that is, escaped out of their hands. Can we follow Marcion, and say that because, when He was held fast, He escaped in a manner contrary to nature, therefore His birth must have been only apparent? Has not the Lord a privilege which is conceded to magicians?

Ephrem, *Commentary on the Diatessaron*, according to Dieter T. Roth (page 398): 11.23—Il entra donc à Bethsaïde, chez les Juifs, et l'évangéliste n'indique pas d'autre parole de leur part que: Médecin, guéris-toi toi-même. Et ils le saisirent, et ils sortirent vers le flanc de la montagne. Il n'est guère vraisemblable que leur colère ait été causée par des paroles sur le Dieu juste opposé au Dieu bon. Car si Notre-Seigneur leur avait parlé du créateur, et qu'en retour, ils l'eussent saisi pour le précipiter, pourquoi l'évangéliste ne mentionnerait-il pas de semblables réactions en d'autres endroits?

Luke 4.38–44, the healing of the mother-in-law of Peter, the evening healings, departing from Capernaum, and in the synagogues.

38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. 40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἑκάστῳ αὐτῶν **τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.** 41 **ἔξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα** καὶ λέγοντα ὅτι **Σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ.** καὶ **ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν,** ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. 42 Γενομένης δὲ ἡμέρας ἐξελθὼν **ἐπορεύθη εἰς ἔρημον** τόπον· καὶ **οἱ ὄχλοι ἐπεζήτουν αὐτόν,** καὶ ἦλθον ἕως αὐτοῦ, καὶ **κατεῖχον αὐτόν** τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι **Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ,** ὅτι ἐπὶ τοῦτο ἀπεστάλην. 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

38 He rose up from the synagogue, and entered into Simon's house. Simon's mother-in-law was afflicted with a great fever, and they begged him for her. 39 He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them. 40 When the sun was setting, all those who had any sick with various diseases brought them to him; and **he laid his hands on every one of them, and healed them.** 41 **Demons also came out of many, crying out, and saying, "You are the Christ, the Son of God!"** **Rebuking them, he didn't allow them to speak,** because they knew that he was the Christ. 42 *When it was day, he departed and* **went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them.** 43 *But he said to them, "I must preach the good news of God's Kingdom to the other cities also.* For this reason I have been sent." 44 He was preaching in the synagogues of Galilee.

Tertullian, *Against Marcion* 4.8.4–5: [4] *Ad summam, et ipse mox tetigit alios, quibus manus imponens, utique sentiendas, beneficia medicinarum conferebat, tam vera, tam non imaginaria, quam erant per quas conferebat. Ipse igitur est Christus Esaiæ, remediator valetudinum. Hic, inquit, imbecillitates nostras aufert et languores portat. Portare autem Graeci etiam pro eo solent ponere quod est tollere. Sufficit interim mihi generalis repromissio. Quodcunque curaverit Iesus, meus est. Veniemus tamen et ad species curationum.* [5] *Ceterum et a daemoniis liberare curatio est valetudinis. Itaque spiritus nequam quasi ex forma iam prioris exempli cum testimonio excedebant vociferantes, Tu es filius dei. Cuius dei, vel hic pareat. Sed proinde increpabantur et iuebantur tacere. Proinde enim Christus ab hominibus, non a spiritibus immundis, volebat se filium dei agnosci, ille Christus duntaxat cui hoc congruebat quia praemiserat per quos posset agnosci, et utique digniores praedicatores.* / [4] In short, He did himself touch others, upon whom He laid His hands, which were capable of being felt, and conferred the blessings of healing, which were not less true, not less unimaginary, than were the hands wherewith He bestowed them. He was therefore the very Christ of Isaiah, the healer of our sicknesses. "Surely," says he, "He hath borne our griefs and carried our sorrows." Now the Greeks are accustomed to use for carry a word

which also signifies to take away. A general promise is enough for me in passing. Whatever were the cures which Jesus effected, He is mine. [5] We will come, however, to the kinds of cures. To liberate men, then, from evil spirits, is a cure of sickness. Accordingly, wicked spirits (just in the manner of our former example) used to go forth with a testimony, exclaiming, "Thou art the Son of God," ----of what God, is clear enough from the case itself. But they were rebuked, and ordered not to speak; precisely because Christ willed Himself to be proclaimed by men, not by unclean spirits, as the Son of God----even that Christ alone to whom this was befitting, because He had sent beforehand men through whom He might become known, and who were assuredly worthier preachers.

Tertullian, *Against Marcion* 4.8.9–10: [9] *In solitudinem procedit. Solemnis et huiusmodi regio creatoris. Oportebat sermonem illic quoque videri in corpore ubi egerat aliquando et in nube. Competebat et evangelio habitus loci qui placuerat et legi. Capiat itaque iocunditatem solitudo: hoc Esaias promiserat. Detentus a turbis, Oportet me, inquit, et aliis civitatibus annuntiare regnum dei.* [10] *Ostenderat iam alicubi deum suum? Non puto adhuc usque. Sed de his loquebatur qui alium quoque deum noverant? Nec hoc credo. Ergo si nec ille alium deum ediderat nec illi noverant praeter creatorem, eiusdem dei regnum portendebat quem solum sciebat notum eis qui audiebant.* / [9] "He departed, and went into a desert place." This was, indeed, the Creator's customary region. It was proper that the Word should there appear in body, where He had aforetime, wrought in a cloud. To the gospel also was suitable that condition of place which had once been determined on for the law. "Let the wilderness and the solitary place, therefore, be glad and rejoice; "so had Isaiah promised. When "stayed" by the crowds, He said, "I must preach the kingdom of God to other cities also." [10] Had He displayed His God anywhere yet? I suppose as yet nowhere. But was He speaking of those who knew of another god also? I do not believe so. If, therefore, neither He had preached, nor they had known, any other God but the Creator, He was announcing the kingdom of that God whom He knew to be the only God known to those who were listening to Him.

Re: The Marcionite gospel with accompanying sources.

by Ben C. Smith

Posted: Thu Aug 20, 2015 7:10 pm

Luke 5.1–11, the call of the first disciples.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ, 2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀπ' αὐτῶν ἀποβάαντες ἐπλυνον τὰ δίκτυα. 3 ἔμβας δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. 4 ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην. 5 καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσετο δὲ τὰ δίκτυα αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς εἰμι, κύριε· 9 **θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἀγρᾷ τῶν ἰχθύων** ὧν συνέλαβον, 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ

1 Now while the multitude pressed on him and heard the word of God, he was standing by the lake of Gennesaret. 2 He saw two boats standing by the lake, but **the fishermen** had gone out of them, and were washing their nets. 3 He entered into one of the boats, which was *Simon's*, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. 4 When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch." 5 Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net." 6 When they had done this, *they caught a great multitude of fish*, and their net was breaking. 7 They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink. 8 But Simon *Peter*, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." 9 **For he was amazed**, and all who were with him, **at the catch of fish** which they had caught; 10 and *so also* were

Ἰωάννην **υἱοὺς Ζεβεδαίου**, οἳ ἦσαν κοινωνοὶ **τῷ Σίμωνι**. καὶ **εἶπεν πρὸς τὸν Σίμωνα** ὁ Ἰησοῦς, **μὴ φοβοῦ· ἀπὸ τοῦ νῦν γὰρ ἀνθρώπους ἔση ζωγρῶν**. 11 καὶ καταγαγόντες τὰ **πλοῖα** ἐπὶ τὴν γῆν **ἀφέντες** πάντα **ἠκολούθησαν αὐτῷ**.

James and John, **sons of Zebedee**, who were partners **with Simon**. **Jesus said to Simon**, “**Don’t be afraid. For from now on you will be catching people alive.**” 11 *When they had brought their boats to land, they left everything, and followed him.*

Tertullian, Against Marcion 4.9.1–2: [1] *De tot generibus operum quid utique ad piscaturam respexit, ut ab illa in apostolos sumeret Simonem et filios Zebedaei (non enim simplex factum videri potest de quo argumentum processurum erat), dicens Petro trepidanti de copiosa indagine piscium, Ne time, abhinc enim homines eris capiens?* [2] *Hoc enim dicto intellectum illis suggerebat adimpletae prophetiae, se eum esse qui per Hieremiam pronuntiarat, Ecce ego mittam piscatores multos, et piscabuntur illos, homines scilicet. Denique relictis naviculis secuti sunt eum, ipsum intellegentes qui coeperat facere quod edixerat. Aliud est si affectavit de naviculariorum collegio adlegere, habiturus apostolum quandoque nauclerum Marcionem.* / [1] Out of so many kinds of occupations, why indeed had He such respect for that of fishermen, as to select from it for apostles Simon and the sons of Zebedee (for it cannot seem to be the mere fact itself for which the narrative was meant to be drawn out), saying to Peter, when he trembled at the very large draught of the fishes, "Fear not; from henceforth thou shalt catch men?" [2] By saying this, He suggested to them the meaning of the fulfilled prophecy, that it was even He who by Jeremiah had foretold, "Behold, I will send many fishers; and they shall fish them," that is, men. Then at last they left their boats, and followed Him, understanding that it was He who had begun to accomplish what He had declared. It is quite another case, when he affected to choose from the college of shipmasters, intending one day to appoint the shipmaster Marcion his apostle.

Luke 5.12–16, the healing of a leper.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης **λέπρας**. ἰδὼν δὲ τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. 13 καὶ ἐκτείνας τὴν χεῖρα **ἥψατο** αὐτοῦ **λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ**. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ **ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς** [Marcion: **ἵνα ἡ εἰς μαρτύριον τοῦτο ὑμῖν**]. 15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν. 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

12 While he was in one of the cities, behold, there was *a man* full **of leprosy**. When he saw Jesus, he fell on his face, and begged him, saying, “Lord, if you want to, you can make me clean.” 13 *He stretched out his hand, and touched him, saying, “I want to. Be made clean.” Immediately the leprosy left him.* 14 *He commanded him to tell no one, “But go your way, and show yourself to the priest, and offer the gift for your cleansing according to what Moses commanded, for a testimony to them* [Marcion: **so that this might be for a testimony to you**].” 15 But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities. 16 But he withdrew himself into the desert, and prayed.

Tertullian, Against Marcion 4.9.3–4: [3] *Praestruximus quidem adversus Antitheses nihil proficere proposito Marcionis quam putat diversitatem legis et evangelii, ut et hanc a creatore dispositam, denique praedicatam in repromissione novae legis et novi sermonis et novi testamenti. Sed quoniam attentius argumentatur apud illum suum nescio quem suntalai/pwron, id est commiseronem, et summisou&menon, id est coodibilem, in leprosi purgationem, non pigebit ei occurrere et inprimis figuratae legis vim ostendere, quae in exemplo leprosi non contingendi, immo ab omni*

commercio submovendi, communicationem prohibebat hominis delictis commaculati, cum qualibus et apostolus cibum quoque vetat sumere; participari enim stigmata delictorum, quasi ex contagione, si qui se cum peccatore miscuerit. [4] *Itaque dominus volens altius intellegi legem per carnalia spiritalia significantem, et hoc nomine non destruens sed magis exstruens, quam pertinentius volebat agnosci, tetigit leprosum, a quo etsi homo inquinari potuisset, deus utique non inquinaretur, incontaminabilis scilicet. Ita non praescribetur illi quod debuerit legem observare et non contingere immundum, quem contactus immundi non erat inquinaturus.* / [3] We have indeed already laid it down, in opposition to his Antitheses, that the position of Marcion derives no advantage from the diversity which he supposes to exist between the Law and the Gospel, inasmuch as even this was ordained by the Creator, and indeed predicted in the promise of the new Law, and the new Word, and the new Testament. Since, however, he quotes with especial care, as a proof in his domain, a certain companion in misery (suntalai/pwron), and associate in hatred (summisou/menon), with himself, for the cure of leprosy, I shall not be sorry to meet him, and before anything else to point out to him the force of the law figuratively interpreted, which, in this example of a leper (who was not to be touched, but was rather to be removed from all intercourse with others), prohibited any communication with a person who was defiled with sins, with whom the apostle also forbids us even to eat food, forasmuch as the taint of sins would be communicated as if contagious: wherever a man should mix himself with the sinner. [4] The Lord, therefore, wishing that the law should be more profoundly understood as signifying spiritual truths by carnal facts ----and thus not destroying, but rather building up, that law which He wanted to have more earnestly acknowledged----touched the leper, by whom (even although as man He might have been defiled) He could not be defiled as God, being of course incorruptible. The prescription, therefore, could not be meant for Him, that He was bound to observe the law and not touch the unclean person, seeing that contact with the unclean would not cause defilement to Him. **Tertullian, Against Marcion 4.9.7:** [7] *Quapropter septies, quasi per singulos titulos, in Iordane lavit, simul et ut totius hebdomadis caneret expiationem, et quia unius lavacri vis et plenitudo Christo soli dicabatur, facturo in terris, sicut sermonem compendiatum, ita et lavacrum. Nam et hoc opponit Marcion, Helisaeum quidem materia eguisse, aquam adhibuisse, et eam septies, Christum vero verbo solo et hoc semel functum curationem statim repraesentasse. Quasi non audeam et verbum ipsum in substantiam creatoris vindicare. Nullius rei non ille potior auctor qui prior.* / [7] Seven times, therefore, as if once for each, did he wash in Jordan; both in order that he might celebrate the expiation of a perfect hebdomad; and because the virtue and fulness of the one baptism was thus solemnly imputed to Christ, alone, who was one day to establish on earth not only a revelation, but also a baptism, endued with compendious efficacy. Even Marcion finds here an antithesis: how that Elisha indeed required a material resource, applied water, and that seven times; whereas Christ, by the employment of a word only, and that but once for all, instantly effected the cure. And surely I might venture to claim the Very Word also as of the Creator's substance. There is nothing of which He who was the primitive Author is not also the more powerful one.

Tertullian, Against Marcion 4.9.9–10: [9] *Secundum haec cetera quoque occurrunt. Quantum enim ad gloriae humanae aversionem pertinebat, vetuit eum divulgare, quantum autem ad tutelam legis, iussit ordinem impleri: Vade, ostende te sacerdoti, et offer mvmus quod praecepit Moyses. Argumenta enim figurata utpote prophetatae legis adhuc in suis imaginibus tuebatur, quae significabant hominem quondam peccatorem verbo mox dei emaculatum offerre debere munus deo apud templum, orationem scilicet et actionem gratiarum apud ecclesiam per Christum Iesum, catholicum patris sacerdotem.* [10] *Itaque adiecit, Ut sit vobis in testimonium, sine dubio quo testabatur se legem non dissolvere sed adimplere, quo testabatur se ipsum esse qui morbos et valetudines eorum suscepturus annuntiabatur. Hanc tam congruentem et debitam interpretationem testimonii adulator Christi sui Marcion sub obtentu mansuetudinis et lenitatis quaerit excludere. Nam et bonus, inquit, praeterea sciens omnem qui lepra esset liberatus solemnia legis executurum, ideo ita praecepit.* / [9] On the same principle occurs all the rest. So far as renouncing all human glory went, He forbade the man to publish abroad the cure; but so far as the honour of the law was concerned, He requested that the usual course should be followed: "Go, show thyself to the priest, and present the offering which Moses commanded." For the figurative signs of the law in its types He still would have observed, because of their prophetic import. These types signified that a man, once a sinner, but afterwards purified from the stains thereof by the word of God, was bound to offer unto God in the temple a gift, even prayer and thanksgiving in the church through Christ Jesus, who is the Catholic Priest of the Father. [10] Accordingly He added: "that it may be for a testimony unto you"----one, no doubt, whereby He would testify that He was not destroying the law, but fulfilling it; whereby, too, He would testify that it was He Himself who was foretold as about

to undertake their sicknesses and infirmities. This very consistent and becoming explanation of "the testimony," that adulator of his own Christ, Marcion seeks to exclude under the cover of mercy and gentleness. For, being both good (such are his words), and knowing, besides, that every man who had been freed from leprosy would be sure to perform the solemnities of the law, therefore He gave this precept.

Epiphanius, Panarion 42.11.6: <α>. «Ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωυσῆς»· «ἵνα ᾗ μαρτύριον τοῦτο ὑμῖν» ἀνθ' οὗ εἶπεν ὁ σωτὴρ «εἰς μαρτύριον αὐτοῖς». / 1. '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 Saviour's 'for a testimony unto them.'

Epiphanius, Panarion 42.11.17: Σχόλιον <<α>> ἀπὸ τοῦ εὐαγγελίου τοῦ παρ' αὐτῷ τῷ Μαρκίῳ [α>.] «Ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωυσῆς»· «ἵνα ᾗ μαρτύριον τοῦτο ὑμῖν» ἀνθ' οὗ εἶπεν ὁ σωτὴρ «εἰς μαρτύριον αὐτοῖς». <Ἐλεγχος> α>. Πῶς ἡδύνατο ὁ κύριος ὁ κατὰ τοῦ νόμου καὶ κατὰ τοῦ θεοῦ τοῦ νόμου ἔχων τὴν αὐτοῦ διδασκαλίαν, ὡς σὺ φῆς, λέγειν τοῖς ὑπ' αὐτοῦ θεραπευόμενοις, φημί δὲ τῷ λεπτῷ· «ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ»; «ἱερεῖ» γὰρ λέγων οὐκ ἄθετεῖ τὴν τοῦ νόμου ἱερωσύνην· «καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου» κἄν τε ἀποκόψῃς «τὸ δῶρον», φανήσεται ἐκ τοῦ προσένεγκε ὅτι περὶ δώρου λέγει· «περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωυσῆς»· εἰ γὰρ τοῦ Μωυσέως τὸ πρόσταγμα συμβουλεύει γενέσθαι, οὐκ ἄθετεῖ οὐδὲ βλασφημεῖ τὸν θεὸν τοῦ νόμου, ἀλλὰ ὁμολογεῖ καὶ ἑαυτὸν καὶ τὸν αὐτοῦ πατέρα θεὸν τὸν νόμον τῷ Μωυσῇ δεδωκέναι. διέστρεψας δὲ τὸ ῥητόν, ὡς Μαρκίων, ἀντὶ τοῦ εἰπεῖν «εἰς μαρτύριον αὐτοῖς» «μαρτύριον» λέγων «ὑμῖν». καὶ τοῦτο σαφῶς ἐψεύσω κατὰ τῆς σαυτοῦ κεφαλῆς. εἰ γὰρ μαρτύριον ὑμῖν ἔλεγεν, ἐμάρτυρον αὐτὸν ἐποίει ὅτι «οὐκ ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας, ἀλλὰ πληρῶσαι». / Scholion 1, 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 Saviour'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.'

Luke 5.17–26, the healing of a paralytic.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, *καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ*· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης *ἄνθρωπον ὃς ἦν παραλελυμένος*, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ. 19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ. 20 *καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου*. 21 καὶ ἡρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; *τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός*; 22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τίς ἐστὶν εὐκοπώτερον,

17 On one of those days, he was teaching; *and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem*. The power of the Lord was with him to heal them. 18 Behold, men brought **a paralyzed man** on a cot, and they sought to bring him in to lay before Jesus. 19 Not finding a way to bring him in because of *the multitude*, they went up to the housetop, and let him down through the tiles with his cot *into the middle before Jesus*. 20 *Seeing their faith, he said to him, "Man, your sins are forgiven you."* 21 The scribes and the Pharisees began to reason, *saying*, "Who is this that speaks blasphemies? **Who can forgive sins, but God alone?**" 22 But Jesus, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts? 23 Which is easier

εἰπεῖν, Ἀφένωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ὑγείρε καὶ περιπάτει; 24 **ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας** – εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω, **ἔγειρε καὶ ἄρας τὸ κλινίδιον σου** [Marcion **ἄρον τὸν κράββαττόν σου**] πορεύου εἰς τὸν οἶκόν σου. 25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. 26 καὶ ἐκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι **Εἶδομεν παράδοξα σήμερον.**

to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' 24 **But that you may know that the Son of Man has authority on earth to forgive sins**" (he said to the paralyzed man), "I tell you, **arise, and take up your little cot** [Marcion: **take up your mat**], and go to your house." 25 *Immediately he rose up before them,* and took up that which he was laying on, and departed to his house, glorifying God. 26 Amazement took hold on all, and they glorified God. They were filled with fear, saying, **"We have seen strange things today."**

Tertullian, Against Marcion 4.10.1: [1] *Curatur et paralyticus, et quidem in coetu, spectante populo. Videbit enim, inquit Esaias, populus sublimitatem domini et gloriam dei. Quam sublimitatem, et quam gloriam? Convalescite manus dimissae et genua dissoluta; hoc erit paralysis. Convalescite, nec timete. Non otiose iterans, Convalescite, nec vane subiungens, Nec timete, quoniam cum redintegratione membrorum virium quoque repraesentationem pollicebatur: Exsurge, et tolle grabattum tuum, simul et animi vigorem ad non timendos qui dicturi erant, Quis dimittet peccata nisi solus deus?* / [1] The sick of the palsy is healed, and that in public, in the sight of the people. For, says Isaiah, "they shall see the glory of the Lord, and the excellency of our God." What glory, and what excellency? "Be strong, ye weak hands, and ye feeble knees: " this refers to the palsy. "Be strong; fear not." Be strong is not vainly repeated, nor is fear not vainly added; because with the renewal of the limbs there was to be, according to the promise, a restoration also of bodily energies: "Arise, and take up thy couch; "and likewise moral courage not to be afraid of those who should say, "Who can forgive sins, but God alone?"

Tertullian, Against Marcion 4.10.13–14: [13] *Hoc dixi sufficere potuisse de nominatione prophetica circa filium hominis. Sed plus mihi scriptura confert, ipsius scilicet domini interpretatione. Nam cum Iudaei solummodo hominem eius intuentes, necdum et deum certi, qua dei quoque filium, merito retractarent non posse hominem delicta dimittere, sed deum solum, cur non secundum intentionem eorum de homine eis respondit habere eum potestatem dimittendi delicta, quando et filium hominis nominans hominem nominaret? nisi quia ideo ipsa voluit eos appellatione filii hominis ex instrumento Danielis repercutere, ut ostenderet deum et hominem qui delicta dimitteret;* [14] *illum scilicet solum filium hominis apud Danielis prophetiam consecutum iudicandi potestatem, ac per eam utique et dimittendi delicta (qui enim iudicat, et absolvit), ut scandalo isto discusso per scripturae recordationem facilius eum agnoscerent ipsum esse filium hominis ex ipsa peccatorum remissione. Denique nusquam adhuc professus est se filium hominis quam in isto loco primum in quo primum peccata dimisit, id est in quo primum iudicavit, dum absolvit.* / [13] What I have advanced might have been sufficient concerning the designation in prophecy of the Son of man. But the Scripture offers me further information, even in the interpretation of the Lord Himself. For when the Jews, who looked at Him as merely man, and were not yet sure that He was God also, as being likewise the Son of God, rightly enough said that a man could not forgive sins, but God alone, why did He not, following up their point about man, answer them, that He had power to remit sins; inasmuch as, when He mentioned the Son of man, He also named a human being? except it were because He wanted, by help of the very designation "Son of man" from the book of Daniel, so to induce them to reflect as to show them that He who remitted sins was God and man----[14] that only Son of man, indeed, in the prophecy of Daniel, who had obtained the power of judging, and thereby, of course, of forgiving sins likewise (for He who judges also absolves); so that, when once that objection of theirs was shattered to pieces by their recollection of Scripture, they might the more easily acknowledge Him to be the Son of man Himself by His own actual forgiveness of sins. I make one more observation, how that He has nowhere as yet professed Himself to be the Son of God----but for the first time in this passage, in which for the first time He has remitted sins; that is, in which for the first time He has used His function of judgment, by the absolution.

Epiphanius, Panarion 42.11.6: <β>. «Ἰνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς». / 2. 'But that ye

may know that the Son of Man hath power to forgive sins upon earth.'

Epiphanius, Panarion 42.11.17: <Σχόλιον> <β>. «Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιεῖν ἁμαρτίας ἐπὶ τῆς γῆς». <Ἐλεγχος> <β>. Εἰ οὖν υἱὸν ἀνθρώπου ἑαυτὸν καλεῖ, οὐκ ἀρνεῖται τὴν ἐνανθρώπησιν ὁ μονογενὴς καὶ μάρτην παρὰ σοὶ ἔδεται τὸ δοκῆσαι πεφνηνέναι. καὶ εἰ ἔχει ἐξουσίαν ἐπὶ τῆς γῆς, οὐκ ἄλλοτρία ἢ γῆ τῶν αὐτοῦ ποιημάτων καὶ τοῦ αὐτοῦ πατρός. / 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.

Luke 5.27–32, the call of Levi, tax collectors and sinners.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο **τελώνην** ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ **εἶπεν αὐτῷ, Ἀκολουθεῖ μοι.** 28 καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ. 29 Καὶ ἐποίησεν δοχὴν μεγάλην Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί **μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν** ἐσθίετε καὶ πίνετε; 31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, **Οὐ χρειαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·** 32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

27 After these things he went out, and saw **a tax collector** named Levi sitting at the tax office, **and said to him, “Follow me!”** 28 He left everything, and rose up and followed him. 29 Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. 30 Their scribes and the Pharisees murmured against his disciples, saying, “Why do you eat and drink **with the tax collectors and sinners?**” 31 Jesus answered them, **“Those who are healthy have no need for a physician, but those who are sick do.** 32 I have not come to call the righteous, but sinners to repentance.”

Tertullian, Against Marcion 4.11.1–2: [1] *Publicanum adlectum a domino in argumentum deducit, quasi ab adversario legis adlectum, extraneum legis et Iudaismi profanum. Excidit ei vel de Petro, legis homine, et tamen non tantum adlecto, sed etiam testimonium consecuto agnitionis praestitae a patre. Nusquam legerat lumen et spem et expectationem nationum praedicari Christum. Atquin probavit potius Iudaeos, dicendo medicum sanis non esse necessarium sed male habentibus.* [2] *Si enim male valentes voluit intellegi ethnicos et publicanos, quos adlegebat, sanos Iudaeos confirmabat, quibus medicum necessarium negabat. Hoc si ita est, male descendit ad legem destruendam, quasi ad malam valetudinem remediandam, in qua qui agebant bene valebant, quibus medicus necessarius non erat.* / [1] The publican who was chosen by the Lord, he adduces for a proof that he was chosen as a stranger to the law and uninitiated in Judaism, by one who was an adversary to the law. The case of Peter escaped his memory, who, although he was a man of the law, was not only chosen by the Lord, but also obtained the testimony of possessing knowledge which was given to him by the Father. He had nowhere read of Christ's being foretold as the light, and hope, and expectation of the Gentiles! He, however, rather spoke of the Jews in a favourable light, when he said, "The whole needed not a physician, but they that are sick." [2] For since by "those that are sick" he meant that the heathens and publicans should be understood, whom he was choosing, he affirmed of the Jews that they were "whole" for whom he said that a physician was not necessary. This being the case, he makes a mistake in coming down to destroy the law, as if for the remedy of a diseased condition. because they who were living under it were "whole," and "not in want of a physician."

Luke 5.33–39, the controversy over fasting.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν, **Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται**, ὁμοίως καὶ οἱ τῶν Φαρισαίων, **οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν**. 34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, **Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεῦσαι**; [Marcion: **μὴ δύνανται νηστεύειν οἱ υἱοὶ τοῦ νυμφῶνος, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νύμφιος**.] 35 ἐλεύσονται δὲ ἡμέραι, καὶ **ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος** τότε **νηστεύουσιν** ἐν ἐκείναις ταῖς ἡμέραις. 36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι **Οὐδεὶς ἐπὶ βλημα ῥάκους ἀγνάφου ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπὶ βλημα τὸ ἀπὸ τοῦ καινοῦ**. 37 **καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται**. 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. 39 [καὶ] οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστός ἐστίν.

33 *They said to him, “Why do John’s disciples often fast and pray, likewise also the disciples of the Pharisees, but yours eat and drink?”* 34 *He said to them, “The friends of the bridechamber cannot fast as long as [Marcion: while] the bridegroom is with them, can they?* 35 *But the days will come when the bridegroom will be taken away from them. Then they will fast in those days.”* 36 *He also told a parable to them. “No one puts a piece of unshrunk fabric from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old.* 37 *No one puts new wine into old wine skins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed.* 38 *But new wine must be put into fresh wine skins, and both are preserved.* 39 *No man having drunk old wine immediately desires new, for he says, ‘The old is better.’ ”*

Tertullian, Against Marcion 3.15.5: [5] *Quomodo denique docet novam plagulam non adsui veteri vestimento, nec vinum novum veteribus utribus credi, adsutus ipse et indutus2 nominum senio? Quomodo abscidit evangelium a lege, tota lege vestitus, in nomine scilicet Christi? Quis illum prohibuit aliud vocari, aliud praedicantem aliunde venientem, cum propterea nec corporis suscepit veritatem ne Christus creatoris crederetur? /* [5] How is it, again, that he tells us that "a piece of new cloth is not sewed on to an old garment," or that "new wine is not trusted to old bottles," when he is himself patched and clad in an old suit of names? How is it he has rent off the gospel from the law, when he is wholly invested with the law,—in the name, forsooth, of Christ? What hindered his calling himself by some other name, seeing that he preached another (gospel), came from another source, and refused to take on him a real body, for the very purpose that he might not be supposed to be the Creator's Christ? **Tertullian, Against Marcion 4.11.4–6:** [4] *Unde autem et Ioannes venit in medium? Subito Christus, subito et Ioannes. Sic sunt omnia apud Marcionem, quae suum et plenum habent ordinem apud creatorem. Sed de Ioanne cetera alibi. Ad praesentes enim quosque articulos respondendum est. Nunc illud tuebor, ut demonstrem et Ioannem Christo et Christum Ioanni convenire, utique prophetae creatoris, qua Christum creatoris, atque ita erubescat haereticus, Ioannis ordinem frustra frustratus.* [5] *Si enim nihil omnino administrasset Ioannes, secundum Esaiam vociferator in solitudinem et praepparator viarum dominicarum per denuntiationem et laudationem paenitentiae, si non etiam ipsum inter ceteros tinxisset, nemo discipulos Christi manducantes et bibentes ad formam discipulorum Ioannis assidue ieiunantium et orantium provocasset, quia, si qua diversitas staret inter Christum et Ioannem et gregem utriusque, nulla esset comparationis exactio, vacaret provocationis intentio.* [6] *Nemo enim miraretur et nemo torqueretur, si diversae divinitatis aemulae praedicationes de disciplinis quoque inter se non convenirent, non convenientes prius de auctoritatibus disciplinarum. Adeo Ioannis erat Christus et Ioannes Christi, ambo creatoris, et ambo de lege et prophetis praedicatores et magistri. Sed et Christus reiecit Ioannis disciplinam, ut dei alterius, et discipulos defendisset, ut merito aliter incedentes, aliam scilicet et contrariam initiatos divinitatem. At nunc humiliter reddens rationem quod non possent ieiunare filii sponsi quamdiu cum eis esset sponsus, postea vero ieiunatuos promittens cum ablatus ab eis sponsus esset, nec discipulos defendit, sed potius excusavit, quasi non sine ratione reprehensos, nec Ioannis reiecit disciplinam, sed magis concessit, tempori Ioannis eam praestans, ut tempori suo eam destinans, reiecturus alioquin eam et defensurus aemulos eius, si non ipsius fuisset iam quae erat. /* [4] Whence, too, does John come upon the scene? Christ, suddenly; and just as suddenly, John! After this fashion occur all things in Marcion's system. They have their own special and plenary course in the Creator's dispensation. Of John, however, what else I have to say will be found in another passage. To the several points which now come before us an

answer must be given. This, then, I will take care to do ----demonstrate that, reciprocally, John is suitable to Christ, and Christ to Joan, the latter, of course, as a prophet of the Creator, just as the former is the Creator's Christ; and so the heretic may blush at frustrating, to his own frustration, the mission of John the Baptist. [5] For if there had been no ministry of John at all----"the voice," as Isaiah calls him, "of one crying in the wilderness," and the preparer of the ways of the Lord by denunciation and recommendation of repentance; if, too, he had not baptized (Christ) Himself along with others, nobody could have challenged the disciples of Christ, as they ate and drank, to a comparison with the disciples of John, who were constantly fasting and praying; because, if there existed any diversity between Christ and John, and their followers respectively, no exact comparison would be possible, nor would there be a single point where it could be challenged. [6] For nobody would feel surprise, and nobody would be perplexed, although there should arise rival predictions of a diverse deity, which should also mutually differ about modes of conduct, having a prior difference about the authorities upon which they were based. Therefore Christ belonged to John, and John to Christ; while both belonged to the Creator, and both were of the law and the prophets, preachers and masters. Else Christ would have rejected the discipline of John, as of the rival god, and would also have defended the disciples, as very properly pursuing a different walk, because consecrated to the service of another and contrary deity. But as it is, while modestly giving a reason why "the children of the bridegroom are unable to fast during the time the bridegroom is with them," but promising that "they should afterwards fast, when the bridegroom was taken away from them," He neither defended the disciples, (but rather excused them, as if they had not been blamed without some reason), nor rejected the discipline of John, but rather allowed it, referring it to the time of John, although destining it for His own time. Otherwise His purpose would have been to reject it, and to defend its opponents, if He had not Himself already belonged to it as then in force.

Tertullian, *Against Marcion* 4.11.9–10: [9] *Errasti in illa etiam domini pronuntiatione qua videtur nova et vetera discernere. Inflat es utribus veteribus et excerebratus es novo vino, atque ita veteri, id est priori evangelio, pannum haereticae novitatis assuisti. In quo alter creator, velim discere. Cum per Hieremiam praecepit, Novate vobis novamen novum, nonne a veteribus avertit? cum per Esaiam edicit, Vetera transierunt, et ecce nova quae ego facio, nonne ad nova convertit? Olim hanc statuimus destinationem pristinorum a creatore potius repromissam a Christo exhiberi, sub unius et eiusdem dei auctoritate, cuius sint et vetera et nova.* [10] *Nam et vinum novum is non committit in veteres utres qui et veteres utres non habuerit, et novum additamentum nemo inicit veteri vestimento nisi cui non defuerit et vetus vestimentum. Ille non facit quid, si faciendum non est, qui habeat unde faciat, si faciendum esset. Itaque si in hoc dirigebat similitudinem, ut ostenderet se evangelii novitatem separare a legis vetustate, suam demonstrabat et illam a qua separabat alienorum separatione non fuisse notandam, quia nemo alienis sua adiungit ut ab alienis separare possit.* / [9] You have erred also in that declaration of Christ, wherein He seems to make a difference between things new and old. You are inflated about the old bottles, and brain-muddled with the new wine; and therefore to the old (that is to say, to the prior) gospel you have sewed on the patch of your new-fangled heresy. I should like to know in what respect the Creator is inconsistent with Himself. When by Jeremiah He gave this precept, "Break up for yourselves new pastures," does He not turn away from the old state of things? And when by Isaiah He proclaims how "old things were passed away; and, behold, all things, which I am making, are new," does He not advert to a new state of things? We have generally been of opinion that the destination of the former state of things was rather promised by the Creator, and exhibited in reality by Christ, only under the authority of one and the same God, to whom appertain both the old things and the new. [10] For new wine is not put into old bottles, except by one who has the old bottles; nor does anybody put a new piece to an old garment, unless the old garment be forthcoming to him. That person only does not do a thing when it is not to be done, who has the materials wherewithal to do it if it were to be done. And therefore, since His object in making the comparison was to show that He was separating the new condition of the gospel from the old state of the law, He proved that that from which He was separating His own ought not to have been branded as a separation of things which were alien to each other; for nobody ever unites his own things with things that are alien to them, in order that he may afterwards be able to separate them from the alien things.

Epiphanius, *Panarion* 42.2.1: Καὶ ἄρχεται ὡς εἰπεῖν ἐξ αὐτῆς τῆς ἀρχῆς καὶ ὡς ἀπὸ θυρῶν τῶν ζητημάτων προτείνειν τοῖς κατ' ἐκεῖνο καιροῦ πρεσβυτέροις τοῦτο τὸ ζήτημα λέγων «εἰπάτέ μοι, τί ἐστι τό· οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιοὺς οὐδὲ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή γε, καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει. μεῖζον γὰρ σχίσμα γενήσεται». / 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.' '

Philastrus, *Book of Diverse Heresies* 45.2: *Quid est, inquit [Marcion], quod in evangelio dicente domino scriptum est? "Nemo pannum rudem mittet in vestimentum vetus, neque vinum novum in utres veteres, alioquin rumpuntur utres et effunditur vinum." Et iterum: "Non est arbor bona quae facit malum fructum, neque arbor mala quae faciat bonum fructum.* / What is it, says he, that is written in the gospel, the Lord speaking? "No one puts a piece of raw fabric on an old garment, nor new wine in old skins, or else the skins are ruptured and the wine is poured out." And again: "It is not a good tree which makes evil fruit, nor an evil tree which makes good fruit."

Adamantius Dialogue, according to Dieter T. Roth (page 359): 90,5–9 (2.16)—[Mark.] [follows citation of John 13:34] . . . λέγει γὰρ πάλιν ὁ σωτήρ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται. . . . πάλιν γὰρ λέγει ὁ σωτήρ οὐδεὶς ἐπιβάλλει ἐπιβλημα ῥάκους ἀγνάφου ἱματίῳ παλαιῷ. . . . | . . . Dicit enim salvator quia Si mittatur vinum novum in utres novos, utraque conservabuntur. . . . Et iterum: Nemo assuit assumentum panni rudis ad vestimentum vetus. . . . | 90,22–23 (2.16)—[Mark.] . . . οὐδεὶς γάρ, φησὶν, ἐπιβάλλει ἀπὸ ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ. | . . . Nemo enim, inquit, assuit pannum rudem ad vestimentum vetus.

Pseudo-Ephrem, *An Exposition of the Gospel*, according to Dieter T. Roth (page 400): 64—You cannot order the bridegroom's companions to fast, as long as the bridegroom shall be with them. |

Ephrem, *Hymns Against Heresies*, according to Dieter T. Roth (page 400): 47.4—Auch der Fremde . . . kannte . . . als Bräutigam jeden Tag (Freude und) Ergötzen—während Johannes in Trauer, Entsagung und Fasten (lebte).—Nicht können die Söhne des Brautgemaches fasten. Die Leute des Schöpfers sind Fester,—der Fremde, der nicht existiert, ist ein Schlemmer.

Ephrem, *Hymns Against Heresies*, according to Dieter T. Roth (page 400): 44.6–7—Nicht tut man neuen Wein in abgenützte Schläuche. Er gab (neue) Sinne—wie (neue) Gebote, neues Ohr—wie (neues) Gebot. Denn von einem alt gewordenen Ohr—werden neue Melodien nicht vernommen. Darüber muss man staunen, dass er (neue) Gebote gab,—nicht die alten, und dass er (die alten) Glieder gab,—nicht fremde! Die Sinne, die er heilte,—verkünden laut von ihm: Auch wenn neu sind—die Aussprüche, die er tat, ist er (dennoch) nicht der Fremde!

Dieter T. Roth remarks (page 414) concerning verses 36–38: This parable is attested in multiple sources; however, the precise wording can no longer be reconstructed. It is likely that ὁ οἶνος was discussed before τὸ ἐπίβλημα and the Matthean ἐπίβλημα ῥάκους ἀγνάφου may have been present in Marcion's text. The attestation of v. 38 is uncertain.

Re: The Marcionite gospel with accompanying sources.

by Ben C. Smith

Posted: Thu Aug 20, 2015 7:11 pm

Luke 6.1–11, plucking grain on the sabbath, the healing of a man with a withered hand.

1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυας ψύχοντες ταῖς χερσίν. 2 τινὲς δὲ τῶν Φαρισαίων εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; 3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν [Marcion: τί ἐποίησε] Δαυεὶδ ὅποτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς Κύριός ἐστιν καὶ τοῦ σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου. 6

1 Now on the second Sabbath after the first, he was going through the grain fields. His disciples plucked the heads of grain and ate, rubbing them in their hands. 2 But some of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbath day?" 3 Jesus, answering them, said, "Haven't you read what David did when he was hungry, he, and those who were with him; 4 how he entered into God's house on the Sabbath, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?" 5 He said to them, "The

Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ **χεὶρ** αὐτοῦ ἡ δεξιὰ ἦν **ξηρά**· 7 **παρετηροῦντο** δὲ αὐτὸν οἱ γραμματεῖς καὶ **οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ**. 8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ὑγείρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἕστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς Ἐπερωτῶ ὑμᾶς εἰ **ἔξεστιν τῷ σαββάτῳ** [Marcion: **τοῖς σάββασι**] **ἀγαθοποιῆσαι ἢ** κακοποιῆσαι [Marcion: **μὴ**], **ψυχὴν σῶσαι ἢ ἀπολέσαι**; 10 καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ Ἐκτείνον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

Son of Man is lord even of the Sabbath.” 6 *It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right **hand** was **withered**.* 7 *The scribes and **the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him.*** 8 *But he knew their thoughts; and he said to the man who had the withered hand, “Rise up, and stand in the middle.” He arose and stood.* 9 *Then Jesus said to them, “I will ask you something: **Is it lawful on the Sabbaths to do good, or to do harm*** [Marcion: **not**]? **To save a life, or to kill?**” 10 *He looked around at them all, and said to the man, “Stretch out your hand.” He did, and his hand was restored as sound as the other.* 11 *But they were filled with rage, and talked with one another about what they might do to Jesus.*

Tertullian, *Against Marcion* 4.12.1: [1] *De sabbato quoque illud praemitto, nec hanc quaestionem consistere potuisse si non dominum sabbati circumferret Christus. Nec enim disceptaretur cur destrueret sabbatum, si destruere deberet. Porro destruere deberet, si alterius dei esset, nec quisquam miraretur facientem quod illi congruebat. Mirabantur ergo, quia non congruebat illi deum creatorem circumferre et sabbatum eius impugnare.* / [1] Concerning the Sabbath also I have this to premise, that this question could not have arisen, if Christ did not publicly proclaim the Lord of the Sabbath. Nor could there be any discussion about His annulling the Sabbath, if He had a right to annul it. Moreover, He would have the right, if He belonged to the rival god; nor would it cause surprise to any one that He did what it was right for Him to do. Men's astonishment therefore arose from their opinion that it was improper for Him to proclaim the Creator to be God and yet to impugn His Sabbath.

Tertullian, *Against Marcion* 4.12.5: [5] *Nunc et ad ipsam materiam disceptabo, in qua visa est destruere sabbatum Christi disciplina. Esurierant discipuli ea die; spicas decerptas manibus efflixerant, cibum operati ferias ruperant. Excusat illos Christus, et reus est sabbati laesi; accusant pharisaei, Marcion captat status controversiae (ut aliquid ludam cum mei domini veritate), scripti et voluntatis. De scriptura enim sumitur creatoris et de Christi voluntate color, quasi de exemplo David introgressi sabbatis templum et operati cibum audenter fractis panibus propositionis.* / [5] I shall now transfer the discussion to the very matter in which the teaching of Christ seemed to annul the Sabbath. The disciples had been hungry; on that the Sabbath day they had plucked some ears and rubbed them in their hands; by thus preparing their food, they had violated the holy day. Christ excuses them, and became their accomplice in breaking the Sabbath. The Pharisees bring the charge against Him. Marcion sophistically interprets the stages of the controversy (if I may call in the aid of the truth of my Lord to ridicule his arts), both in the scriptural record and in Christ's purpose. For from the Creator's Scripture, and from the purpose of Christ, there is derived a colourable precedent ----as from the example of David, when he went into the temple on the Sabbath, and provided food by boldly breaking up the shew-bread.

Tertullian, *Against Marcion* 4.12.9: [9] *Exinde observant pharisaei si medicinas sabbatis ageret, ut accusarent eum, certe qua sabbati destructorem, non qua novi dei professorem; fortasse enim hunc solum articulum ubique ingeram, alium Christum nusquam praedicatum. In totum autem errabant pharisaei circa sabbati legem, non animadvertentes conditionaliter eam indicentem ferias operum, sub certa specie eorum. Nam cum de die sabbati dicit, Omne opus tuum non facies in ea, dicendo Tuum de humano opere definiit, quod quisque ex artificio vel negotio suo exequitur, non de divino.* / [9] Then the Pharisees watch whether He would heal on the Sabbath-day, that they might accuse Him----surely as a violator of the Sabbath, not as the propounder of a new god; for perhaps I might be content with insisting on all occasions on this one point, that another Christ is nowhere proclaimed. The Pharisees, however, were in utter error concerning the law of the Sabbath, not observing that its terms were conditional, when it enjoined rest from labour, making certain distinctions of labour. For when it says of the Sabbath-day, "In it thou shalt not

do any work of thine," by the word thine it restricts the prohibition to human work----which every one performs in his own employment or business----and not to divine work.

Tertullian, *Against Marcion* 4.12.11: [11] *ut id operis permittens quod pro anima facturus esset admoneret eos quae opera sabbati lex prohiberet, humana scilicet, et quae praeciperet, divina scilicet, quae fierent animae omni. Dominus sabbati dictus, quia sabbatum ut rem suam tuebatur. Quod etiam si destruxisset, merito, qua dominus magis ille qui instituit.* / [11] In order that He might, whilst allowing that amount of work which He was about to perform for a soul, remind them what works the law of the Sabbath forbade----even human works; and what it enjoined----even divine works, which might be done for the benefit of any soul, He was called "Lord of the Sabbath," because He maintained the Sabbath as His own institution. Now, even if He had annulled the Sabbath, He would have had the right to do so, as being its Lord, (and) still more as He who instituted it.

Tertullian, *Against Marcion* 4.12.14: [14] *Ita nec Christus omnino sabbatum rescindit, cuius legem tenuit et supra in causa discipulorum pro anima operatus (esurientibus enim solatium cibi indulgit), et nunc manum aridam curans, factis ubique ingerens, Non veni dissolvere legem, sed adimplere, si Marcion hac voce os ei obstruxit. Adimplevit enim et hic legem, dum condicionem interpretatur eius, dum operum differentiam illuminat, dum facit quae lex de sabbati feriis excipit, dum ipsum sabbati diem benedictione patris a primordio sanctum benefactione sua efficit sanctiorem, in quo scilicet divina praesidia ministrabat, quod adversarius aliis diebus praestitisset, ne sabbatum creatoris ornaret, ne opera debita sabbato redderet.* / [14] Thus Christ did not at all rescind the Sabbath: He kept the law thereof, and both in the former case did a work which was beneficial to the life of His disciples, for He indulged them with the relief of food when they were hungry, and in the present instance cured the withered hand; in each case intimating by facts, "I came not to destroy, the law, but to fulfil it," although Marcion has gagged His mouth by this word. For even in the case before us He fulfilled the law, while interpreting its condition; moreover, He exhibits in a dear light the different kinds of work, while doing what the law excepts from the sacredness of the Sabbath and while imparting to the Sabbath-day itself, which from the beginning had been consecrated by the benediction of the Father, an additional sanctity by His own beneficent action. For He furnished to this day divine safeguards, ----a course which His adversary would have pursued for some other days, to avoid honouring the Creator's Sabbath, and restoring to the Sabbath the works which were proper for it.

Tertullian, *Against Marcion* 4.16.5: [5] *Facilius enim vim comprimi scit repraesentatione talionis quam repromissione ultionis. Utrumque autem constituendum fuit pro natura et fide hominum, ut qui deo crederet ultionem a deo expectaret, qui minus fideret leges talionis timeret. Hanc legis voluntatem de intellectu laborantem dominus et sabbati et legis et omnium paternarum dispositionum Christus et revelavit et compotem fecit, mandans alterius quoque maxillae oblationem, ut tanto magis vicem iniuriae extingueret quam et lex per talionem voluerat impedisse, certe quam prophetia manifeste coercuerat, et memoriam iniuriae prohibens et ultionem ad deum redigens.* / [5] For He knows how much more easy it is to repress violence by the prospect of retaliation, than by the promise of (indefinite) vengeance. Both results, however, it was necessary to provide, in consideration of the nature and the faith of men, that the man who believed in God might expect vengeance from God, while he who had no faith (to restrain him) might fear the laws which prescribed retaliation. This purpose of the law, which it was difficult to understand, Christ, as the Lord of the Sabbath and of the law, and of all the dispensations of the Father, both revealed and made intelligible, when He commanded that "the other cheek should be offered (to the smiter)," in order that He might the more effectually extinguish all reprisals of an injury, which the law had wished to prevent by the method of retaliation, (and) which most certainly revelation had manifestly restricted, both by prohibiting the memory of the wrong, and referring the vengeance thereof to God.

Epiphanius, *Panarion* 42.11.6: <γ>. «Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου». <κα>. «Οὐδὲ τοῦτο ἀνέγνωτε, τί ἐποίησε Δαυίδ· εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ». / 3. 'The Son of Man is lord also of the Sabbath.' 21. 'Have ye not read so much as this, what David did: he went into the house of God.'

Epiphanius, *Panarion* 42.11.17: <Σχόλιον> <γ>. «Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου». <Ἐλεγχος> <γ>. Δύο εὐθὺς ἐν ταύτῳ, καὶ υἱὸν ἀνθρώπου καὶ κύριον σαββάτου ἑαυτὸν ὁ σωτὴρ ὁμολογεῖ διδάσκων, ἵνα μὴ τὸ σάββατον ἀλλότριον τῆς αὐτοῦ ποιήσεως * νομίζεται, κἂν τε <τὸ> ἔσχατον υἱὸς ἀνθρώπου ἀπὸ τῆς ἐνσάρκου παρουσίας κληθῇ. <Σχόλιον> <κα>. «Οὐδὲ τοῦτο ἀνέγνωτε, τί ἐποίησε

Δαυίδ; εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ». <᾿Ελεγχος> <κα>. Εἰ οἶκον θεοῦ φάσκει τὸν οἶκον τῆς παρὰ Μωυσέως γενομένης σκηνοπηγίας, οὐκ ἄθετεῖ τὸν νόμον οὐδὲ τὸν θεὸν τὸν λαλήσαντα ἐν τῷ νόμῳ. θεὸν γὰρ αὐτὸν φάσκει, ὅς ἐστιν αὐτοῦ πατήρ, * ἢ αὐτὸς ὁ μονογενής. εἴωθεν γὰρ τριάς, πατήρ καὶ υἱὸς καὶ ἅγιον πνεῦμα, ἐνεργεῖν ἐν τε νόμῳ καὶ προφήταις καὶ εὐαγγελίοις καὶ ἐν ἀποστόλοις. / Scholion 3. 'The Son of Man is lord also of the Sabbath.' Elenchus 3. The Saviour 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 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.

Adamantius Dialogue, according to Dieter T. Roth (page 360): 36,14 (1.17)—[Meg.] . . . ὁ δὲ Χριστὸς καὶ τοὺς διαλογισμοὺς τῶν ἀνθρώπων ᾗδεν. | . . . Christus autem etiam cogitationes hominum noverat.

Luke 6.12–26, the commission of the twelve, the sermon on the plain, a great multitude, the beatitudes, the woes.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις **ἐξελθεῖν** [Marcion: **ἀνέβη**] αὐτὸν **εἰς τὸ ὄρος** προσεύξασθαι, καὶ ἦν **διανυκτερεύων ἐν τῇ προσευχῇ** τοῦ Θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ **ἐκλεξάμενος** ἀπ’ αὐτῶν **δώδεκα**, οὓς καὶ **ἀποστόλους** ὠνόμασεν, 14 **Σίμωνα**, ὃν καὶ **ὠνόμασεν Πέτρον**, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φίλιππον καὶ Βαρθολομαῖον, 15 καὶ Μαθθαῖον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, 16 καὶ Ἰούδαν Ἰακώβου, καὶ **Ἰούδαν Ἰσκαριῶθ** [or: **Ἰσκαριώτην**], **ὃς ἐγένετο προδότης**, 17 καὶ **καταβὰς μετ’ αὐτῶν** [Marcion: **κατέβη ἐν αὐτοῖς**] ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ **πλῆθος** πολὺ τοῦ λαοῦ **ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος καὶ τῆς περαίας**, 18 οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· 19 **καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ**, ὅτι δύναμις παρ’ αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας. 20 **Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ** εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν **Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα** [Marcion: **αὐτῶν**] **ἐστὶν ἡ βασιλεία τοῦ Θεοῦ**. 21 **μακάριοι οἱ πεινῶντες** νῦν, **ὅτι χορτασθήσεσθε** [Marcion: **χορτασθήσονται**]. **μακάριοι οἱ κλαίοντες** νῦν, **ὅτι γελάσετε** [Marcion: **γελάσουσιν**]. 22 **μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι**, καὶ ὅταν ἀφορίσωσιν ὑμᾶς **καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου**. 23 **χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε**· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· **κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν**. 24 **Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν**. 25 **οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι** νῦν, **ὅτι**

12 In these days, *he went out* [Marcion: **ascended**] **to the mountain to pray, and he continued all night in prayer** to God. 13 When it was day, *he called his disciples, and from them he chose twelve, whom he also named apostles:* 14 **Simon, whom he also named Peter;** Andrew, his brother; James; John; Philip; Bartholomew; 15 Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot; 16 Judas the son of James; *and Judas Iscariot, who also became a traitor.* 17 *He came down with* [Marcion: **among**] *them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon and beyond,* who came to hear him and to be healed of their diseases; 18 as well as those who were troubled by unclean spirits, and they were being healed. 19 **All the multitude sought to touch him,** for power came out of him and healed them all. 20 **He lifted up his eyes** to his disciples, *and said, “Blessed are you* [Marcion: **the**] *who are poor, God's Kingdom is yours* [Marcion: **theirs**]. 21 **Blessed are you** [Marcion: **they**] **who hunger now, for you** [Marcion: **they**] **will be filled. Blessed are you** [Marcion: **they**] **who weep now, for you** [Marcion: **they**] **will laugh.** 22 **Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man's sake.** 23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven, **for their fathers did the same thing to the prophets.** 24 **“But woe to you who are rich! For**

πενάσσετε. οὐαί, οἱ γελῶντες νῦν, ὅτι πενήσετε καὶ κλαύσετε. 26 οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν ~πάντες~ οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν καὶ τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

you have received your consolation. 25 Woe to you, you who are full now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep. 26 Woe to you when ~all~ men speak well of you, for their fathers did the same thing also to the false prophets.

Tertullian, *Against Marcion* 2.28.2: [2] *Paenituit mali in aliquo deum nostrum, sed et vestrum. Eo enim, quod tandem animadvertit ad horninis salutem, paenitentiam dissimulationis pristinae fecit debitam malo facto. Porro malum factum deputabitur neglegentia salutis humanae, non nisi per paenitentiam emendata apud deum vestrum. Mandavit fraudem deus noster, sed auri et argenti. Quanto autem homo pretiosior auro et argento, tanto fraudulentior deus vester, qui hominem domino et factori suo eripit. Oculum pro oculo reposcit deus noster, sed et vester vicem prohibens iterabilem magis iniuriam facit. Quis enim non rursus percutiet non reperiens? Nescit deus noster quales adlegeret. Ergo nec vester. Iudam traditorem non adlegis– set, si praescisset. Si et mentitum alicubi dicis creatorem, longe maius mendacium est in tuo Christo, cuius corpus non fuit verum. Multos saevitia dei mei absumpsit.* / [2] Our God repented Him of the evil in a given case; so also did yours. For by the fact that he at last had regard to the salvation of man, he showed such a repentance of his previous disregard as was due for a wrong deed. But neglect of man's salvation will be accounted a wrong deed, simply because it has been remedied by his repentance in the conduct of your god. Our God you say commanded a fraudulent act, but in a matter of gold and silver. Now, inasmuch as man is more precious than gold and silver, in so far is your god more fraudulent still, because he robs man of his Lord and Creator. Eye for eye does our God require; but your god does even a greater injury, (in your ideas,) when he prevents an act of retaliation. For what man will not return a blow, without waiting to be struck a second time. Our God (you say) knows not whom He ought to choose. Nor does your god, for if he had foreknown the issue, he would not have chosen the traitor Judas. If you allege that the Creator practised deception in any instance, there was a far greater mendacity in your Christ, whose very body was unreal. Many were consumed by the severity of my God.

Tertullian, *Against Marcion* 4.13.1: [1] *Certe evangelizat Sion et Hierusalem pacem et bona omnia, certe ascendit in montem et illic pernoctat in oratione et utique auditur a patre. Evolve igitur prophetas, et ordinem totum recognosce. In montem excelsum, inquit Esaias, ascende, qui evangelizas Sion, extolle cum vigore vocem tuam, qui evangelizas Hierusalem. Adhuc in vigore obstupescebant in doctrina eius; erat enim docens tanquam virtutem habens. Et rursus: Propterea cognoscet populus nomen meum in illa die. Quod nomen, nisi Christi? Quod ego sum ipse qui loquor. Tunc enim ipse erat qui in prophetis loquebatur, sermo, filius creatoris.* / [1] Surely to Sion He brings good tidings, and to Jerusalem peace and all blessings; He goes up into a mountain, and there spends a night in prayer, and He is indeed heard by the Father. Accordingly turn over the prophets, and learn therefrom His entire course. "Into the high mountain," says Isaiah, "get Thee up, who bringest good tidings to Sion; lift up Thy voice with strength, who bringest good tidings to Jerusalem." "They were mightily astonished at His doctrine; for He was teaching as one who had power." And again: "Therefore, my people shall know my name in that day." What name does the prophet mean, but Christ's? "That I am He that doth speak----even I." For it was He who used to speak in the prophets----the Word, the Creator's Son.

Tertullian, *Against Marcion* 4.13.4–6: [4] *Huius enim numeri figuras apud creatorem deprehendo duodecim fontes Elim, et duodecim gemmas in tunica sacerdotali Aaronis, et duodecim lapides ab Iesu de Iordane electos et in arcam testamenti conditos. Totidem enim apostoli portendebantur, proinde ut fontes et amnes rigaturi aridum retro et desertum a notitia orbem nationum (sicut et per Esaiam: Ponam in terra inaquosa flumina), proinde ut gemmae illuminaturi sacram ecclesiae vestem quam induit Christus pontifex patris, proinde ut et lapides solidi fide, quos de lavacro Iordanis Iesus verus elegit et in sacrarium testamenti sui recepit. [5] Quid tale de numeri defensione competit Christo Marcionis? Non potest simpliciter factum ab illo quid videri quod potest videri non simpliciter factum a meo. Eius erit res apud quem invenitur rei praeparatura. Mutat et Petro nomen de Simone, quia et creator Abrahae et Sarae et Auseae nomina reformavit, hunc vocando Iesum, illis syllabas adiciendo. Sed et cur Petrum? [6] Si ob vigorem fidei, multae materiae solidaeque nomen de suo accommodarent. An quia et petra et lapis Christus? Siquidem et legimus*

positum eum in lapidem offendiculi et in petram scandalii. Omitto cetera. Itaque affectavit carissimo discipulorum de figuris suis peculiariter nomen communicare, puto propius quam de non suis. Conveniunt a Tyro et ex aliis regionibus multitudo etiam transmarina. Hoc spectabat psalmus: Et ecce allophyli et Tyrus et populus Aethiopum, isti fuerunt illic: Mater Sion, dicet homo: et homo factus est in illa (quoniam deus homo natus est), et aedificavit eam voluntate patris; ut scias ad eum tunc gentiles convenisse, quia deus homo natus erat aedificaturus ecclesiam ex voluntate patris, ex allophylis quoque. / [4] For of this number I find figurative hints up and down the Creator's dispensation in the twelve springs of Elim; in the twelve gems of Aaron's priestly vestment; and in the twelve stones appointed by Joshua to be taken out of the Jordan, and set up for the ark of the covenant. Now, the same number of apostles was thus portended, as if they were to be fountains and rivers which should water the Gentile world, which was formerly dry and destitute of knowledge (as He says by Isaiah: "I will put streams in the unwatered ground"); as if they were to be gems to shed lustre upon the church's sacred robe, which Christ, the High Priest of the Father, puts on; as if, also, they were to be stones massive in their faith, which the true Joshua took out of the layer of the Jordan, and placed in the sanctuary of His covenant. [5] What equally good defence of such a number has Marcion's Christ to show? It is impossible that anything can be shown to have been done by him unconnectedly, which cannot be shown to have been done by my Christ in connection (with preceding types). To him will appertain the event in whom is discovered the preparation for the same. Again, He changes the name of Simon to peter, inasmuch as the Creator also altered the names of Abram, and Sarai, and Oshea, by calling the latter Joshua, and adding a syllable to each of the former. But why Peter? [6] If it was because of the vigour of his faith, there were many solid materials which might lend a name from their strength. Was it because Christ was both a rock and a stone? For we read of His being placed "for a stone of stumbling and for a rock of offence." I omit the rest of the passage. Therefore He would fain impart to the dearest of His disciples a name which was suggested by one of His own especial designations in figure; because it was, I suppose, more peculiarly fit than a name which might have been derived from no figurative description of Himself. There come to Him from Tyre, and from other districts even, a transmarine multitude. This fact the psalm had in view: "And behold tribes of foreign people, and Tyre, and the people of the Ethiopians; they were there. Sion is my mother, shall a man say; and in her was born a man" (forasmuch as the God-man was born), and He built her by the Father's will; that you may know how Gentiles then flocked to Him, because He was born the God-man who was to build the church according to the Father's will----even of other races also.

Tertullian, *Against Marcion* 4.14.1: [1] *Venio nunc ad ordinarias sententias eius, per quas proprietatem doctrinae suae inducit, ad edictum, ut ita dixerim, Christi: Beati mendici (sic enim exigit interpretatio vocabuli quod in Graeco est), quoniam illorum est regnum dei. Iam hoc ipsum, quod a benedictionibus coepit, creatoris est, qui universa, prout edidit, nulla alia voce quam benedictionis dedicavit. Eructavit enim, inquit, cor meum sermonem optimum. / [1] I now come to those ordinary precepts of His, by means of which He adapts the peculiarity of His doctrine to what I may call His official proclamation as the Christ. "Blessed are the needy" (for no less than this is required for interpreting the word in the Greek), "because theirs is the kingdom of heaven." Now this very fact, that He begins with beatitudes, is characteristic of the Creator, who used no other voice than that of blessing either in the first fiat or the final dedication of the universe: for "my heart," says He, "hath indited a very good word."*

Tertullian, *Against Marcion* 4.14.9: [9] *Beati esurientes, quoniam ipsi saturabuntur. Possem hunc titulum in superiorem transmisisse, quod non alii sunt esurientes quam pauperes et mendici, si non et hanc promissionem creator specialiter in evangelii scilicet sui praestructionem destinasset; siquidem per Esaia de eis quos vocaturus esset a summo terrae, utique nationes, Ecce, inquit, velociter, leviter advenient; velociter qua properantes sub finibus temporum, leviter qua sine oneribus pristinae legis. Non esurient neque sitient. / [9] "Blessed are they that hunger, for they shall be filled." I might connect this clause with the former one, because none but the poor and needy suffer hunger, if the Creator had not specially designed that the promise of a similar blessing should serve as a preparation for the gospel, that so men might know it to be His. For thus does He say, by Isaiah, concerning those whom He was about to call from the ends of the earth----that is, the Gentiles: "Behold, they shall come swiftly with speed: " swiftly, because hastening towards the fulness of the times; with speed, because unclogged by the weights of the ancient law. They shall neither hunger nor thirst.*

Tertullian, *Against Marcion* 4.14.11-14: [11] *Decurre sententiam Esaiae: Ecce, qui serviunt mihi exultabunt in iocunditate, vos autem confundemini: ecce qui serviunt mihi oblectabuntur, vos autem clamabitis prae dolore cordis. Et haec contraria apud Christum recognosce. Certe*

oblectatio et exultatio in iocunditate illis promittitur qui in diversa condicione sunt, maestis et tristibus et anxiis. [12] Scilicet etiam psalmus cxxv, Qui seminant, inquit, in lacrimis, in exultatione metent. Porro tam exultantibus et iocunditatem capientibus risus accedit quam maerentibus et dolentibus fletus. Ita creator materias risus et fletus praedicans risuros plorantes prior dixit. [13] Igitur qui a consolatione pauperum et humilium et esurientium et flentium exorsus est, statim se illum repraesentare gestivit quem demonstraverat per Esaia: Spiritus domini super me, propter quod unxit me ad evangelizandum pauperibus. Beati mendici, quoniam illorum est regnum caelorum; misit me curare obtritatos corde: Beati qui esuriunt, quoniam saturabuntur; advocare languentes: Beati qui plorant, quoniam ridebunt; dare lugentibus Sionis gloriam, et pro cinere unguenti iocunditatem et gloriae habitum pro spiritu taedii. [14] Haec si statim admissus Christus administravit, aut ipse est qui se ad haec venturum praedicavit, aut si nondum venit qui praedicavit, ridicule sed necessarie dixerim, fortasse mandaverit Christo Marcionis. Beati eritis cum vos odio habebunt homines et exprobrabunt et eicient nomen vestrum velut nequam propter filium hominis. / [11] Turn again to the passage of Isaiah: "Behold, my servants shall exult with joy, but ye shall be ashamed; behold, my servants shall be glad, but ye shall cry for sorrow of heart." And recognise these oppositions also in the dispensation of Christ. Surely gladness and joyous exultation is promised to those who are in an opposite condition----to the sorrowful, and sad, and anxious. [12] Just as it is said in the th Psalm: "They who sow in tears shall reap in joy." Moreover, laughter is as much an accessory to the exulting and glad, as weeping is to the sorrowful and grieving. [13] Therefore the Creator, in foretelling matters for laughter and tears, was the first who said that those who mourned should laugh. Accordingly, He who began (His course) with consolation for the poor, and the humble, and the hungry, and the weeping, was at once eager to represent Himself as Him whom He had pointed out by the mouth of Isaiah: "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings unto the poor." "Blessed are the needy, because theirs is the kingdom of heaven." "He hath sent me to bind up the broken-hearted." "Blessed are they that hunger, for they shall be filled." "To comfort all that mourn." "Blessed are they that weep, for they shall laugh." "To give unto them that mourn in Sion, beauty (or glory) for ashes, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness." [14] Now since Christ, as soon as He entered on His course, fulfilled such a ministration as this, He is either, Himself, He who predicted His own coming to do all this; or else if he is not yet come who predicted this, the charge to Marcion's Christ must be a ridiculous one (although I should perhaps add a necessary one), which bade him say, "Blessed shall ye be, when men shall bate you, and shall reproach you, and shall cast out your name as evil, for the Son of man's sake."

Tertullian, *Against Marcion* 4.15.1: [1] *Secundum haec, inquit, faciebant prophetis patres eorum. O Christum versipellem, nunc destructorem, nunc assertorem prophetarum! destruebat ut aemulus, convertens discipulos eorum; sibi asserebat ut amicus, suggillans insectatores eorum. Porro, in quantum non congruisset Christo Marcionis assertio prophetarum ad quorum venerat destructionem, in tantum congruit Christo creatoris suggillatio in insectatores prophetarum quos in omnibus adimplebat, vel quia magis creatoris est delicta patrum filiis exprobrare quam eius dei qui nec propria cuiusque castigat. / [1] "In the like manner," says He, "did their fathers unto the prophets." What a turncoat is Marcion's Christ! Now the destroyer, now the advocate of the prophets! He destroyed them as their rival, by converting their disciples; he took up their cause as their friend, by stigmatizing their persecutors. But, in as far as the defence of the prophets could not be consistent in the Christ of Marcion, who came to destroy them; in so far as it becoming to the Creator's Christ that He should stigmatize those who persecuted the prophets, for He in all things accomplished their predictions. Again, it is more characteristic of the Creator to upbraid sons with their fathers' sins, than it is of that god who chastizes no man for even his own misdeeds.*

Tertullian, *Against Marcion* 4.15.3: [3] *Ecce enim demutat in maledictionem, et ostendit eum se esse qui novit offendi et irasci. Vae enim dicit. Sed fit nobis quaestio de verbi istius qualitate, quasi non tam maledictionis sit quam admonitionis. Et quid causae interest, quando et admonitio non fit sine aculeo comminationis, maxime per Vae amarior facta? Et admonitio autem et comminatio eius erunt qui norit irasci. Nemo enim admonebit et nemo comminabitur ne <quis> quid faciat, nisi qui factum vindicabit. Nemo vindicarit nisi qui norit irasci. / [3] For see how he condescends to curse, and proves himself capable of taking offence and feeling anger! He actually pronounces a woe! But a doubt is raised against us as to the import of this word, as if it carried with it less the sense of a curse than of an admonition. Where, however, is the difference, since even an admonition is not given without the sting of a threat, especially when it is embittered with a woe? Moreover, both admonition and threatening will be the resources of him who knows how to feel angry, For no one will forbid the doing of a thing with an admonition or a threat,*

except him who will inflict punishment for the doing of it. No one would inflict punishment, except him who was susceptible of anger.

Tertullian, *Against Marcion* 4.15.9: [9] *Sed accidentia vitia divitiis illa in evangelio quoque Vae divitibus adscribunt, Quoniam, inquit, recepistis advocacy vestram, utique ex divitiis, de gloria earum et saecularibus fructibus. Itaque in Deuteronomio Moyses, Ne, inquit, cum manducaveris et repletus fueris, et domus magnas aedificaveris, pecoribus et bubus tuis multiplicatis et pecunia et auro, exaltetur cor tuum et obliviscaris domini dei tui. Quemadmodum et Ezechiam regem, thesauris inflatum et de eis potius quam de deo gloriatum, apud illos qui ex Perside advenerant insilit per Esaïam: Ecce dies veniunt, et auferentur omnia quae in domo tua sunt, et quae patres tui congesserunt in Babylonem transferentur.* / [9] But yet there are serious faults which accompany riches; and it is because of these that woes are denounced on the rich, even in the Gospel. "Ye have received," says He, "your consolation; " that is, of course, from their riches, in the pomps and vanities of the world which these purchase for them. Accordingly, in Deuteronomy, Moses says: "Lest, when thou hast eaten and art full, and hast built goodly houses, and when thy herds and thy flocks multiply, as well as thy silver and thy gold, thine heart be then lifted up, and thou forget the Lord thy God." in similar terms, when king Hezekiah became proud of his treasures, and gloried in them rather than in God before those who had come on an embassy from Babylon, (the Creator) breaks forth against him by the mouth of Isaiah: "Behold, the days come when all that is in thine house, and that which thy fathers have laid up in store, shall be carried to Babylon."

Tertullian, *Against Marcion* 4.15.13–14: [13] *Igitur et si tantummodo dehortantem a divitiis ostenderem creatorem, non etiam praedamnantem divites etiam verbo ipso quo et Christus, nemo dubitaret ab eodem adiectam in divites comminationem per Vae Christi a quo ipsarum materialium, id est divitiarum, dehortatio praecucurrisset. Comminatio enim dehortationis accessio est. Ingerit Vae etiam saturatis, quia esurient, etiam ridentibus nunc, quia lugebunt. His respondebunt illa quae supra benedictionibus opposita sunt apud creatorem: Ecce, qui mihi serviunt saturabuntur, vos autem esurietis, utique quia saturati estis: et ecce, qui mihi serviunt oblectabuntur, vos autem confundemini, utique ploraturi, qui nunc ridetis. Sicut enim in psalmo: Qui seminant in lacrimis in laetitia metent; ita in evangelio, qui in risu seminant, scilicet ex laetitia, in lacrimis metent. Haec olim creator simul posuit, Christus solummodo distinguendo, non mutando, renovavit.* [14] *Vae, cum vobis benedixerint homines. Secundum haec faciebant et pseudoprophetae patres illorum. Aequae creator benedictionis et laudis humanae sectatores incusat per Esaïam: Populus meus, qui vos beatos dicunt, seducunt vos et vias pedum vestrorum disturbant. Prohibet et alias fidere omnino in hominem, sic et in laudem hominis, ut per Hieremiam: Maledictus homo qui spem habet in homine.* / [13] Therefore, even if I could do nothing else than show that the Creator dissuades men from riches, without at the same time first condemning the rich, in the very same terms in which Christ also did, no one could doubt that, from the same authority, there was added a commination against the rich in that woe of Christ, from whom also had first proceeded the dissuasion against the material sin of these persons, that is, their riches. For such commination is the necessary sequel to such a dissuasive. He inflicts a woe also on "the full, because they shall hunger; on those too which laugh now, because they shall mourn." To these will correspond these opposites which occur, as we have seen above, in the benedictions of the Creator: "Behold, my servants shall be full, but ye shall be hungry" -----even because ye have been filled; "behold, my servants shall rejoice, but ye shall be ashamed" -----even ye who shall mourn, who now are laughing. For as it is written in the psalm, "They who sow in tears shall reap in joy," so does it run in the Gospel: They who sow in laughter, that is, in joy, shall reap in tears. These principles did the Creator lay down of old; and Christ has renewed them, by simply bringing them into prominent view, not by making any change in them. [14] "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." With equal stress does the Creator, by His prophet Isaiah, censure those who seek after human flattery and praise: "O my people, they who call you happy mislead you, and disturb the paths of your feet." In another passage He forbids all implicit trust in man, and likewise in the applause of man; as by the prophet Jeremiah: "Cursed be the man that trusteth in man."

Epiphanius, *Panarion* 42.11.6: <δ>. «Ἰούδαν Ἰσκαριώτην, ὃς ἐγένετο προδότης». ἀντὶ δὲ τοῦ «κατέβη μετ' αὐτῶν» ἔχει «κατέβη ἐν αὐτοῖς». <ε>. «Καὶ πᾶς ὁ ὄχλος ἐζήτηι ἅπτεσθαι αὐτοῦ. καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ» καὶ τὰ ἐξῆς. <ζ>. «Κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες ὑμῶν». / 4. 'Judas Iscariot, which was a betrayer.' Instead of, 'He came down with them,' he has, 'He came down among them.' 5. 'And the whole multitude sought to touch him. And he lifted up his eyes,' and so forth. 6. 'In the like manner did your fathers unto the prophets.'

Epiphanius, *Panarion* 42.11.17: <Σχόλιον> <δ>. «Ἰούδαν Ἰσκαριώτην, ὃς ἐγένετο προδότης». ἀντὶ δὲ τοῦ «κατέβη μετ' αὐτῶν» ἔχει «κατέβη ἐν αὐτοῖς». <Ἐλεγχος> <δ>. Ἰούδας Ἰσκαριώτης, «ὃς ἐγένετο προδότης». τίνος, λέγε. πάντως τοῦ συλληφθέντος, ναὶ μὴν καὶ ἐσταυρωμένου καὶ πολλὰ πεπονθότος. πῶς οὖν συλληφθεὶς σταυροῦται ὁ μὴ ὑπὸ ἀφὴν ὑποπίπτων κατὰ τὸν σὸν λόγον, ὦ Μαρκίω; δόκησιν γὰρ εἶναι λέγεις. ἐλεγχθήσεται δὲ ἡ ὑπόνοιά σου ἀπὸ τοῦ γεγράφθαι Ἰούδαν προδότην. προέδωκε γὰρ καὶ παρέδωκεν εἰς χεῖρας ἀνθρώπων τὸν ἑαυτοῦ δεσπότην. οὐδὲν δέ σε ὤνησε τὸ «κατέβη ἐν αὐτοῖς» λέγειν ἀντὶ τοῦ «μετ' αὐτῶν». οὐ γὰρ δύνασαι φαντασίαν ὀρίζειν τὸν παρὰ σοὶ καὶ ἀκοντὶ ὕστερον ὑπὸ ἀφὴν πίπτοντα δεικνύμενον. <Σχόλιον> <ε>. «Καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι αὐτοῦ. καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ» καὶ τὰ ἐξῆς. <Ἐλεγχος> <ε>. Πῶς πάλιν ὁ ὄχλος ἠδύνατο ἄψασθαι τοῦ ἀφὴν μὴ ἔχοντος; ποίους δὲ ὀφθαλμοὺς ἐπῆρεν εἰς οὐρανοὺς ὁ ἐκ σαρκὸς μὴ ἡρμοσμένος; ἀλλ' ἵνα δείξῃ ὅτι μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς, ἔχων τὰ ἀμφότερα, ἐξ ἀνθρώπων μὲν τὴν σάρκα, ἐκ δὲ θεοῦ πατρὸς τὴν ἀόρατον οὐσίαν. <Σχόλιον> <ζ>. «Κατὰ τὰ αὐτὰ ἐποιοῦν τοῖς προφήταις οἱ πατέρες ὑμῶν». <Ἐλεγχος> <ζ>. Εἰ προφητῶν μέμνηται, οὐκ ἀρνεῖται προφήτας· εἰ ἐκδικεῖ τὸν τῶν προφητῶν φόνον καὶ ὀνειδίζει τοὺς πεφονευκώτας τε καὶ διώξαντας, οὐκ ἀλλότριος προφητῶν τυγχάνει, ἀλλὰ θεὸς αὐτῶν ὑπάρχει, ὁ τὴν σύστασιν αὐτῶν ποιούμενος. / 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. **Eznik, *De Deo* 405:** But, just so they say, the Law of the Just One is in opposition to the grace of Jesus, because "the former gives beatitude to the great" (Sir 31:8) and misery to the needy; and "the latter gives happiness to the poor and woe to the great (cf. Luke 6:20)."

Re: The Marcionite gospel with accompanying sources.

by Ben C. Smith

Posted: Thu Aug 20, 2015 7:11 pm

Luke 6.27–36, on revenge and enemies.

27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους [Marcion: μισοῦντας] ὑμᾶς, καὶ προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. 29 τῷ τύποντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης [Marcion: τὸν χιτῶνά ἄφες αὐτῷ καὶ τὸ ἱμάτιον]. 30 παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι [Marcion: γίνεσθαι παρὰ τῶν ἀνθρώπων], οὕτως καὶ ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις

27 “But I tell you who hear: love your enemies, do good to those who hate you, 28 bless those who curse [Marcion: hate] you, and pray for those who mistreat you. 29 To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don’t withhold your coat also [Marcion: your coat, offer also your cloak to him]. 30 Give to everyone who asks you, and don’t ask him who takes away your goods to give them back again. 31 “As you would like people to do [Marcion: happen] to you from men, do exactly so to them also. 32 If you love those

ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. 33 καὶ γὰρ ἔὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. 34 καὶ ἔὰν δανίσητε παρ' ὧν ἐλπίζετε ὑμεῖς ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου [Marcion: θεοῦ], ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. 36 Γίνεσθε οἰκτίρμονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστίν [Marcion: ὥκτειρεν ὑμᾶς].

who love you, what credit is that to you? For even sinners love those who love them. 33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 **If you lend to those from whom you hope to receive back again, what credit is that to you?** Even sinners lend to sinners, to receive back as much. 35 *But* love your enemies, and do good, *and you are to lend without despairing*, expecting nothing back; and your reward will be great, **and you will be children of the Most High** [Marcion: **of God**]; **for he is kind toward the unthankful and evil.** 36 **"Therefore be merciful, even as your Father is also merciful to you.**

Tertullian, Against Marcion 4.16.1–2: [1] *Sed vobis dico, inquit, qui auditis (ostendens hoc olim mandatum a creatore, Loquere in aures audientium), diligite inimicos vestros, et benedicite eos qui vos oderunt, et orate pro eis qui vos calumniantur. Haec creator una pronuntiatione clusit per Esaiam: Dicite, fratres nostri estis, eis qui vos oderunt. Si enim qui inimici sunt et oderunt et maledicunt et calumniantur fratres appellandi sunt, utique et benedici odientes et orari pro calumniatoribus iussit, qui eos fratres deputari praecepit.* [2] *Novam plane patientiam docet Christus, etiam vicem iniuriae cohibens permissam a creatore, oculum exigente pro oculo et dentem pro dente, contra ipse alteram amplius maxillam offerri iubens, et super tunicam pallio quoque cedi. Plane haec Christus adiecerit ut supplementa consentanea disciplinae creatoris. Atque adeo hoc statim renuntiandum est, an disciplina patientiae praedicatur penes creatorem.* / [1] "But I say unto you which hear" (displaying here that old injunction, of the Creator: "Speak to the ears of those who lend them to you"), "Love your enemies, and bless those which hate you, and pray for them which calumniate you." These commands the Creator included in one precept by His prophet Isaiah: "Say, Ye are our brethren, to those who hate you." For if they who are our enemies, and hate us, and speak evil of us, and calumniate us, are to be called our brethren, surely He did in effect bid us bless them that hate us, and pray for them who calumniate us, when He instructed us to reckon them as brethren. [2] Well, but Christ plainly teaches a new kind of patience, when He actually prohibits the reprisals which the Creator permitted in requiring "an eye for an eye, and a tooth for a tooth," and bids us, on the contrary, "to him who smiteth us on the one cheek, to offer the other also, and to give up our coat to him that taketh away our cloak." No doubt these are supplementary additions by Christ, but they are quite in keeping with the teaching of the Creator. And therefore this question must at once be determined, Whether the discipline of patience be enjoined by the Creator?

Tertullian, Against Marcion 4.16.6: [6] *Ita si quid Christus intulit, non adversario sed adiutore praecepto, non destruxit disciplinas creatoris. Denique si in ipsam rationem patientiae praeciipiendae, et quidem tam plenae atque perfectae, considerem, non consistet si non est creatoris, qui vindictam repromittit, qui iudicem praestat. Alioquin si tantum patientiae pondus non modo non reperiendi sed et aliam maxillam praebendi, et non modo non remaledicendi sed etiam benedicendi, et non modo non retinendi tunicam sed et amplius et pallium concedendi, is mihi imponit qui non sit me defensurus, in vacuum patientiam praecepit, non exhibens mihi mercedem praecepti, patientiae dico fructum, quod est ultio, quam mihi permisisse debuerat si ipse non praestat, aut si mihi non permittebat ipse praestare, quoniam et disciplinae interest iniuriam vindicari.* / [6] Thus, whatever (new provision) Christ introduced, He did it not in opposition to the law, but rather in furtherance of it, without at all impairing the prescription of the Creator. If, therefore, one looks carefully into the very grounds for which patience is enjoined (and that to such a full and complete extent), one finds that it cannot stand if it is not the precept of the Creator, who promises vengeance, who presents Himself as the judge (in the case). If it were not so, ----if so vast a weight of patience----which is to refrain from giving blow for blow; which is to offer the other cheek; which is not only not to return railing for railing, but contrariwise blessing; and which, so far from keeping the coat, is to give up the cloak also----is laid upon me by one who means not to help me,----(then all I can say is,) he has taught me patience to no purpose, because he shows

me no reward to his precept----I mean no fruit of such patience. There is revenge which he ought to have permitted me to take, if he meant not to inflict it himself; if he did not give me that permission, then he should himself have inflicted it; since it is for the interest of discipline itself that an injury should be avenged.

Tertullian, *Against Marcion* 4.16.8: [8] *Omni petenti te dato, utique indigenti, vel tanto magis indigenti si etiam et abundanti. Ne quis ergo indigeat, datori imperatam habes in Deuteronomio formam creatoris. Non erit, inquit, in te indigeas, uti benedicens benedicat te dominus deus tuus, datorem scilicet, qui fecerit non esse indigentem.* / [8] "Give to every one that asketh of thee" ----to the indigent of course, or rather to the indigent more especially, although to the affluent likewise. But in order that no man may be indigent, you have in Deuteronomy a provision commanded by the Creator to the creditor. "There shall not be in thine hand an indigent man; so that the Lord thy God shall bless thee with blessings," ----thee meaning the creditor to whom it was owing that the man was not indigent.

Tertullian, *Against Marcion* 4.16.13: [13] *Et sicut vobis fieri vultis ab hominibus, ita et vos facite illis. In isto praecepto utique alia pars eius subauditur: Et sicut vobis non vultis fieri ab hominibus, ita et vos ne faciatis illis. Hoc si novus deus et ignotus retro et nondum plane editus praecepit, qui me nulla antehac institutione formaverit, qua prius scirem quid deberem mihi velle vel nolle atque ita et aliis facere quae et mihi vellem, non facere quae et mihi nollem, passivitate sententiae meae permisit, nec adstrinxit me ad convenientiam voluntatis et facti, ut id aliis faciam quod mihi velim et id nec aliis faciam quod mihi nolim.* / [13] "And as ye would that men should do to you, do ye also to them likewise." In this command is no doubt implied its counterpart: "And as ye would not that men should do to you, so should ye also not do to them likewise." Now, if this were the teaching of the new and previously unknown and not yet fully proclaimed deity, who had favoured me with no instruction beforehand, whereby I might first learn what I ought to choose or to refuse for myself, and to do to others what I would wish done to myself, not doing to them what I should be unwilling to have done to myself, it would certainly be nothing else than the chance-medley of my own sentiments which he would have left to me, binding me to no proper rule of wish or action, in order that I might do to others what I would like for myself, or refrain from doing to others what I should dislike to have done to myself.

Tertullian, *Against Marcion* 4.16.16: [16] *At enim creator meus et olim et ubique praecepit indigentes pauperes et pupillos et viduas protegi, iuari, refrigerari; sicut et per Esaiam: Infringito panem tuum mendicis, et qui sine tecto sunt, in domum tuam inducito, et nudum si videris, tegito. Item per Ezechielem de viro iusto: Panem suum dabit esurienti, et nudum conteget. Satis ergo iam tunc me docuit ea facere aliis quae mihi velim fieri.* / [16] This, however, was not the case with my God for He always and everywhere enjoined that the poor, and the orphan, and the widow should be protected, assisted, refreshed; thus by Isaiah He says: "Deal thy bread to the hungry, and them that are houseless bring into thine house; when thou seest the naked, cover him." By Ezekiel also He thus describes the just man: "His bread will he give to the hungry, and the naked will he cover with a garment." That teaching was even then a sufficient inducement to me to do to others what I would that they should do unto me.

Tertullian, *Against Marcion* 4.17.1: [1] *Hic nunc de fenore cum interponit, Et si feneraveritis a quibus speratis vos recepturos, quae gratia est vobis? percurrere sequentia Ezechielis de eodem viro iusto: Pecuniam, inquit, suam fenori non dedit, et quod abundaverit non sumet, fenoris scilicet redundantiam, quod est usura. Prius igitur fuit ut fructum fenoris eradicaret, quo facilius adsuefaceret hominem ipsi quoque fenori, si forte, perdendo, cuius fructum didicisset amittere.* / [1] And now, on the subject of a loan, when He asks, "And if ye lend to them of whom ye hope to receive, what thank have ye?" compare with this the following words of Ezekiel, in which He says of the before-mentioned just man, "He hath not given his money upon usury, nor will he take any increase" ----meaning the redundance of interest, which is usury. The first step was to eradicate the fruit of the money lent, the more easily to accustom a man to the loss, should it happen, of the money itself, the interest of which he had learnt to lose.

Tertullian, *Against Marcion* 4.17.5-6: [5] *Filius spadonis esse non possum, maxime cum patrem habeam eundem quem et omnia. Nam tam pater omnium qui conditor universitatis, quam spado qui nullius substantiae conditor. Et si marem ac feminam non miscuisset creator, et si non universis quoque animalibus filios concessisset, hoc eram eius ante paradysum, ante delictum, ante exilium, ante duos unum. Denuo factus filius fui, statim cum me manibus enixus est, cum de suo habitu movit.* [6] *Ille me nunc rursus filium nuncupat, iam non in animam sed in spiritum pariens. Quia ipse, inquit, suavis est adversus ingratos et malos. Euge, Marcion, satis ingeniose detraxisti illi pluvias et soles, ne creator videretur.*

Sed quis iste suavis, qui ne cognitus quidem usque adhuc? / [5] I cannot be the son of a eunuch especially when I have for my Father the same great Being whom the universe claims for its! For is not the Founder of the universe as much a Father, even of all men, as (Marcion's) castrated deity, who is the maker of no existing thing? Even if the Creator had not united male and female, and if He had not allowed any living creature whatever to have children, I yet had this relation to Him before Paradise, before the fall, before the expulsion, before the two became one. I became His son a second time, as soon as He fashioned me with His hands, and gave me motion with His inbreathing. [6] Now again He names me His son, not begetting me into natural life, but into spiritual life. "Because," says He, "He is kind unto the unthankful and to the evil." Well done, Marcion! how cleverly have you withdrawn from Him the showers and the sunshine, that He might not seem to be a Creator! But who is this kind being which hitherto has not been even known?

Tertullian, *Against Marcion* 4.17.8: [8] *Misericordiam quoque praecipiens, Estote, inquit, misericordes, sicut pater vester misertus est vestri. Hoc erit, Panem infringito esurienti, et <qui> sine tecto in domum tuam inducito, et nudum si videris tegito, et, ludicate pupillo, et iustificate viduam. Agnosco doctrinam eius veterem qui mavult misericordiam quam sacrificium. Aut si alius nunc misericordiam praecepit, quia et ipse misericors sit, cur tanto aevo misericors mihi non fuit?* / [8] Compassion also does He teach: "Be ye merciful," says He, "as your Father also that had mercy upon you." This injunction will be of a piece with, "Deal thy bread to the hungry; and if he be houseless, bring him into thine house; and if thou seest the naked, cover him;" also with, "Judge the fatherless, plead with the widow." I recognise here that ancient doctrine of Him who "prefers mercy to sacrifice." If, however, it be now some other being which teaches mercy, on the ground of his own mercifulness, how happens it that he has been wanting in mercy to me for so vast an age?

Tertullian, *Against Marcion* 4.27.1: [1] *Alibi malo purgare quae reprehendunt Marcionitae in creatore. Hic enim sufficit si ea in Christo reperiuntur. Ecce inaequalis et ipse, inconstans, levis, aliud docens aliud faciens, iubet omni petenti dare, et ipse signum petentibus non dat. Tanto aevo lucem suam ab hominibus abscondit, et negat lucernam abstrudendam, sed confirmat super candelabrum proponendam, ut omnibus luceat. Vetat remaledicere, multo magis utique maledicere, et Vae ingerit pharisaeis et doctoribus legis. Quis est tam similis dei mei Christus nisi ipsius?* / [1] I prefer elsewhere refuting the faults which the Marcionites find in the Creator. It is here enough that they are also found in Christ. Behold how unequal, inconsistent, and capricious he is! Teaching one thing and doing another, he enjoins "giving to every one that seeks;" and yet he himself refuses to give to those "who seek a sign." For a vast age he hides his own light from men, and yet says that a candle must not be hidden, but affirms that it ought to be set upon a candlestick, that it may give light to all. He forbids cursing again, and cursing much more of course; and yet he heaps his woe upon the Pharisees and doctors of the law. Who so closely resembles my God as His own Christ?

Adamantius Dialogue, according to Dieter T. Roth (page 360): 26,19–21 (1.12)—[Meg.] . . . ὁ δὲ κύριος ἡμῶν, ἀγαθὸς ὢν, λέγει ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ εὐχέσθε ὑπὲρ τῶν διωκόντων ὑμᾶς. | . . . Noster autem bonus dominus dicit: Diligite inimicos vestros, et orate pro eis persecuntur vos. | 30,28 (1.14)—[Ad.] . . . ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν . . . | . . . Diligite inimicos vestros . . . | 88,26 (2.15)—[Ad.] . . . ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, ὑπὸ τοῦ σωτῆρος λεγόμενον οὐκ ἔστι ξένον . . . | . . . Diligite inimicos vestros, nec hoc novum est, . . .

Adamantius Dialogue, according to Dieter T. Roth (page 361): 32,4–6 (1.15)—[Meg.] . . . ὁ δὲ κύριος, ἀγαθὸς ὢν, λέγει ἐν τῷ εὐαγγελίῳ ἕαν τις σε ῥαπίσῃ εἰς τὴν σιαγόνᾳ, παράθες αὐτῷ καὶ τὴν ἄλλην. | . . . Dominus autem, qui bonus est, dicit in evangelio: Si quis te percusserit in dexteram maxillam, praebe ei et alteram. | 38,2–3 (1.18)—[Meg.] . . . ὁ δὲ ἀγαθὸς κύριος λέγει ἕαν τις σου ἄρῃ τὸ ἱμάτιον, πρόσθες αὐτῷ καὶ τὸν χιτῶνα; | . . . bonus autem dominus dicit: Si tibi quis aufert tunicam, da ei et pallium? | 38,8 (1.18) [Ad.] . . . ἕαν τις σου ἄρῃ τὸ ἱμάτιον . . . | Si quis sustulerit tibi vestimentum . . .

Luke 6.37–49, on judgment, by their fruits, do as I say, the parable of the wise and foolish builders.

37 καὶ **μὴ κρίνετε, καὶ οὐ** [Marcion: **ἴνα**] **μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ** [Marcion: **ἴνα**] **μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· 38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν**

37 **Don't judge, and** [Marcion: **so that**] **you won't be judged. Don't condemn, and** [Marcion: **so that**] **you won't be condemned. Set free, and you will be set free. 38 "Give, and it will be given to**

πεπιεσμένον σεσαλευμένον ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὧ γὰρ μέτρῳ μετρεῖτε [Marcion: τῷ αὐτῷ μέτρῳ ὧ μετρεῖτε] ἀντιμετρηθήσεται ὑμῖν. 39 *Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;* 40 **οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον·** κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. 41 *Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;* 42 *πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;* ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. 43 *Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.* 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἁκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάρου σταφυλὴν τρυγῶσιν. 45 **ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν·** ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. 46 **Τί δέ με καλεῖτε Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;** 47 Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἔστιν ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆσαι αὐτήν. 49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you.” 39 *He spoke a parable to them. “Can the blind guide the blind? Won’t they both fall into a pit? 40 A disciple is not above his teacher,* but everyone when he is fully trained will be like his teacher. 41 *Why do you see the speck of chaff that is in your brother’s eye, but don’t consider the beam that is in your own eye? 42 Or how can you tell your brother, ‘Brother, let me remove the speck of chaff that is in your eye,’ when you yourself don’t see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother’s eye. 43 For there is no good tree that produces rotten fruit; nor again a rotten tree that produces good fruit. 44 For each tree is known by its own fruit. For people don’t gather figs from thorns, nor do they gather grapes from a bramble bush. 45 The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil,* for out of the abundance of the heart, his mouth speaks. 46 **“Why do you call me, ‘Lord, Lord,’ and don’t do the things which I say? 47 Everyone who comes to me, and hears my words, and does them, I will show you who he is like. 48 He is like a wise man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock. 49 But he who hears, and doesn’t do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great.”**

Tertullian, *Against Marcion* 1.2.1: [1] *Duos Ponticus deos affert, tanquam duas Symplegadas naufragii sui: quem negare non potuit creatorem, id est nostrum, et quem probare non poterit, id est suum : passus infelix huius praesumptionis instinctum de simplici capitulo dominicae pronuntiationis in homines non in deos disponentis exempla illa bonae et malae arboris, quod neque bona malos neque mala bonos proferat fructus, id est neque mens vel fides bona malas edat operas neque mala bonas.* / [1] The heretic of Pontus introduces two Gods, like the twin Symplegades of his own shipwreck: One whom it was impossible to deny, i.e. our Creator; and one whom he will never be able to prove, i.e. his own god. The unhappy man gained the first idea of his conceit from the simple passage of our Lord's saying, which has reference to human beings and not divine ones, wherein He disposes of those examples of a good tree and a corrupt one; how that "the good tree bringeth not forth corrupt fruit, neither the corrupt tree good fruit." Which means, that an honest mind and good faith cannot produce evil deeds, any more than an evil disposition can produce good deeds.

Tertullian, *Against Marcion* 1.14.4: [4] *Volo inspicere si ex fide saltim, ut non et ipse quae destruis appetas. Adversaris caelo, et libertatem caeli in habitationibus captas. Despicias terram plane inimicae iam tuae carnis matricem, et omnes medullas eius victui extorques. Reprobas et mare, sed usque ad copias eius, quas sanctiorem cibum deputas. Rosam tibi si obtulero, non fastidies creatorem.* / [4] I wish to examine whether you are at least honest in this, so as to have no longing for those things which you destroy. You are an enemy to the sky, and yet you are glad to catch its freshness in your houses. You disparage the earth, although the elemental parent of your own flesh, as if it were your undoubted enemy, and yet you extract from it all its fatness for your food. The sea, too, you reprobate, but are continually using its produce, which you account the more sacred diet. If I should offer you a rose, you will not disdain its Maker.

Tertullian, *Against Marcion* 2.4.2: [2] *Agnoscat hinc primum fructum optimum utique optimae arboris Marcion. Imperitissimus rusticus quidem in malam bonam inseruit. Sed non valebit blasphemiae surculus; arescet cum suo artifice, et ita se bonae arboris natura testabitur. Aspice ad summam, qualia sermo fructificaverit. Et dixit deus, Fiat, et factum est, et vidit deus quia bonum, non quasi nesciens bonum nisi videret, sed quia bonum ideo videns, honorans et consignans et dispungens bonitatem operum dignatione conspectus.* / [2] Let Marcion take hence his first lesson on the noble fruit of this truly most excellent tree. But, like a most clumsy clown, he has grafted a good branch on a bad stock. The sapling, however, of his blasphemy shall be never strong: it shall wither with its planter, and thus shall be manifested the nature of the good tree. Look at the total result: how fruitful was the Word! God issued His fiat, and it was done: God also saw that it was good; not as if He were ignorant of the good until He saw it; but because it was good, He therefore saw it, and honoured it, and set His seal upon it; and consummated the goodness of His works by His vouchsafing to them that contemplation.

Tertullian, *Against Marcion* 2.24.3: [3] *Bene igitur quod praemisit optimi dei titulum, patientissimi scilicet super malos et abundantissimi misericordiae et miserationis super agnoscentes et deplangentes delicta sua, quales tunc Ninivitae. Si enim optimus qui talis, de isto prius cessisse debet, non competere in talem, id est in optimum, etiam malitiae concursus. Et quia et Marcion defendit arborem bonam malos quoque fructus non licere producere, sed malitiam tamen nominavit, quod optimus non capit, numquid aliqua interpretatio subest earum malitiarum intellegendarum quae possint et in optimum decucurrisse? Subest autem.* / [3] It is well, therefore, that he premised the attribute of the most good God as most patient over the wicked, and most abundant in mercy and kindness over such as acknowledged and bewailed their sins, as the Ninevites were then doing. For if He who has this attribute is the Most Good, you will have first to relinquish that position of yours, that the very contact with evil is incompatible with such a Being, that is, with the most good God. And because Marcion, too, maintains that a good tree ought not to produce bad fruit; but yet he has mentioned "evil" (in the passage under discussion), which the most good God is incapable of, is there forthcoming any explanation of these "evils," which may render them compatible with even the most Good?

Tertullian, *Against Marcion* 3.7.1: [1] *Discat nunc haereticus ex abundanti cum ipso licebit Iudaeo rationem quoque errorum eius, a quo ducatum mutuatus in hac argumentatione caecus a caeco in eandem decidit foveam. Duos dicimus Christi habitus a prophetis demonstratos totidem adventus eius praenotasse: unum in humilitate, utique primum, cum tanquam ovis ad victimam deduci habebat, et tanquam agnus ante tondentem sine voce, ita non aperiens os suum, ne aspectu quidem honestus.* / [1] Our heretic will now have the fullest opportunity of learning the clue of his errors along with the Jew himself, from whom he has borrowed his guidance in this discussion. Since, however, the blind leads the blind, they fall into the ditch together. We affirm that, as there are two conditions demonstrated by the prophets to belong to Christ, so these presignified the same number of advents; one, and that the first, was to be in lowliness, when He had to be led as a sheep to be slain as a victim, and to be as a lamb dumb before the shearer, not opening His mouth, and not fair to look upon.

Tertullian, *Against Marcion* 4.4.5: [5] *Nemo post futura reprehendit quae ignorat futura. Emendatio culpam non antecedit. Emendator sane evangelii a Tiberianis usque ad Antoniniana tempora eversi Marcion solus et primus obvenit, expectatus tamdiu a Christo, paenitente iam quod apostolos praemisisse properasset sine praesidio Marcionis. Nisi quod humanae temeritatis, non divinae auctoritatis, negotium est haeresis, quae sic semper emendat evangelia dum vitiat; cum et si discipulus Marcion, non tamen super magistrum; et si apostolus Marcion, Sive ego, inquit Paulus, sive illi, sic praedicamus; et si prophetae Marcion, et spiritus prophetarum prophetis erunt subditi, non enim eversionis sunt, sed pacis; etiam si angelus Marcion, citius anathema dicendus quam evangelizator, quia aliter evangelizavit. Itaque dum emendat, utrumque confirmat, et*

nostrum antequam, id emendans quod invenit, et id posterius quod de nostri emendatione constituens suum et novum fecit. / [5] No one censures things before they exist, when he knows not whether they will come to pass. Emendation never precedes the fault. To be sure, an amender of that Gospel, which had been all topsy-turvy from the days of Tiberius to those of Antoninus, first presented himself in Marcion alone-----so long looked for by Christ, who was all along regretting that he had been in so great a hurry to send out his apostles without the support of Marcion! But for all that, heresy, which is for ever mending the Gospels, and corrupting them in the act, is an affair of man's audacity, not of God's authority; and if Marcion be even a disciple, he is yet not "above his master; " if Marcion be an apostle, still as Paul says, "Whether it be I or they, so we preach; " if Marcion be a prophet, even "the spirits of the prophets will be subject to the prophets," for they are not the authors of confusion, but of peace; or if Marcion be actually an angel, he must rather be designated "as anathema than as a preacher of the gospel," because it is a strange gospel which he has preached. So that, whilst he amends, he only confirms both positions: both that our Gospel is the prior one, for he amends that which he has previously fallen in with; and that that is the later one, which, by putting it together out of the emendations of ours, he has made his own Gospel, and a novel one too.

Tertullian, *Against Marcion* 4.17.9: [9] *Nolite iudicare, ne iudicemini. Nolite condemnare, ne condemnemini. Dimittite, et dimitemini. Date, et dabitur vobis, mensuram bonam, pressam ac fluentem, dabunt in sinum vestrum. Eadem qua mensi eritis mensura, remetietur vobis. Ut opinor, haec retributionem pro meritis provocatam sonant. A quo ergo retributio?* / [9] "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you: good measure, pressed down, and running over, shall men give into your bosom. For with the same measure that ye measure withal, it shall be measured to you again." As it seems to me, this passage announces a retribution proportioned to the merits. But from whom shall come the retribution?

Tertullian, *Against Marcion* 4.17.12-13: [12] *Multo enim haec congruentius in ipsos interpretabimur quae Christus in homines allegorizavit, non in duos deos secundum scandalum Marcionis. Puto me non temere hucusque adhuc lineae insistere, qua definitio nusquam omnino alium deum a Christo revelatum. In hoc solo adulterium Marcionis manus stupuisse miror. Nisi quod etiam latrones timent. Nullum maleficium sine formidine est, quia nec sine conscientia sui. Tam diu ergo et Iudaei non alium deum norant quam praeter quem neminem adhuc norant, nec alium deum appellabant quam quem solum norant. Si ita est, quis videbitur dixisse, Quid vocas, Domine, domine?* [13] *Utrumne qui nunquam hoc fuerat vocatus, ut nusquam adhuc editus, an ille qui semper dominus habebatur, ut a primordio cognitus, deus scilicet Iudaeorum? Quis item adiecisse potuisset, Et non facitis quae dico? Utrumne qui cum maxime edocere temptabat, an qui a primordio ad illos et legis et prophetarum eloquia mandaverat? Qui et inobaudientiam illis exprobrare posset, etiam si nunquam alias exprobrasset? Porro qui ante Christum, Populus iste me labiis diligit, cor autem eorum longe absistit a me, contionatus est, veterem utique illis contumaciam imputabat. Alioquin quam absurdum, ut novus deus, novus Christus, novae tantaeque religionis illuminator, contumaces et inobsequentes pronuntiaret quos non potuisset experiri?* / [12] For in applying to these heretics the figurative words which Christ used of men in general, we shall make a much more suitable interpretation of them than if we were to deduce out of them two gods, according to Marcion's grievous exposition. I think that I have the best reason possible for insisting still upon the position which I have all along occupied, that in no passage to be anywhere found has another God been revealed by Christ. I wonder that in this place alone Marcion's hands should have felt benumbed in their adulterating labour. But even robbers have their qualms now and then. There is no wrong-doing without fear, because there is none without a guilty conscience. So long, then, were the Jews cognisant of no other god but Him, beside whom they knew none else; nor did they call upon any other than Him whom alone they knew. This being the case, who will He clearly be that said, "Why callest thou me Lord, Lord? " [13] Will it be he who had as yet never been called on, because never yet revealed; or He who was ever regarded as the Lord, because known from the beginning----even the God of the Jews? Who, again, could possibly have added, "and do not the things which I say? "Could it have been he who was only then doing his best to teach them? Or He who from the beginning had addressed to them His messages both by the law and the prophets? He could then upbraid them with disobedience, even if He had no ground at any time else for His reproof. The fact is, that He who was then imputing to them their ancient obstinacy was none other than He who, before the coming of Christ, had addressed to them these words, "This people honoureth me with their lips, but their heart standeth far off from me." Otherwise, how absurd it were that a new god, a new Christ, the revealer of a new and so grand a religion should denounce as obstinate and

disobedient those whom he had never had it in his power to make trial of!

Tertullian, *Against Marcion* 4.36.12: [12] *Qui hoc se et cognovit et cognosci ab omnibus voluit, fidem hominis etsi melius oculatam, etsi veri luminis compotem, exteriore quoque visione donavit, ut et nos regulam simulque mercedem fidei disceremus. Qui vult videre Iesum, David filium credat per virginis censum. Qui non ita credet, non audiet ab illo, Fides tua te salvum fecit, atque ita caecus remanebit, ruens in antithesim, ruentem et ipsam antithesim. Sic enim caecus caecum deducere solet.* / He, who knew all this of Himself, and wished others to know it also, endowed the faith of this man----although it was already gifted with a better sight, and although it was in possession of the true light----with the external vision likewise, in order that we too might learn the rule of faith, and at the same time find its recompense. Whosoever wishes to see Jesus the Son of David must believe in Him; through the Virgin's birth. He who will not believe this will not hear from Him the salutation, "Thy faith hath saved thee." And so he will remain blind, falling into Antithesis after Antithesis, which mutually destroy each other, just as "the blind man leads the blind down into the ditch."

Hippolytus, *Refutation of All Heresies* 10.19.3a: ...διὸ καὶ ταῖς παραβολαῖς ταῖς εὐαγγελικαῖς χρῶνται, οὕτως λέγοντες· «οὐ δύναται δένδρον καλὸν καρποὺς πονηροὺς ποιεῖν» καὶ τὰ ἐξῆς, εἰς τοῦτο φάσκων εἰρῆσθαι <ταῦτα>, τὰ ὑπ' αὐτοῦ κακῶς νοθεύόμενα. / Wherefore also they [the Marcionites and Cerdonites] thus employ the evangelical parables, saying, A good tree cannot bring forth evil fruit, and the rest of the passage. Now Marcion alleges that the conceptions badly devised by the (just one) himself constituted the allusion in this passage.

Pseudo-Tertullian, *Against All Heresies* 6.2: Post hunc discipulus ipsius emersit Marcion quidam nomine, Ponticus genere, episcopi filius, propter stuprum cuiusdam virginis ab ecclesiae communicatione abiectus. Hic ex occasione qua dictum sit, Omnis arbor bona bonos fructus facit, mala autem malos, haeresim Cerdonis approbare conatus est, ut eadem diceret quae ille superior haereticus ante dixerat. / After him emerged a disciple of his, one Marcion by name, a native of Pontus, son of a bishop, excommunicated because of a rape committed on a certain virgin. He, starting from the fact that it is said, "Every good tree beareth good fruit, but an evil evil," attempted to approve the heresy of Cerdo; so that his assertions are identical with those of the former heretic before him.

From Origen, *On First Things* 2.5.4: *Sed iterum ad scripturae nos revocant verba, proferentes illam suam famosissimam quaestionem. Aiunt namque: Scriptum est quia non potest arbor bona malos fructus facere, neque arbor mala bonos fructus facere; ex fructu enim arbor cognoscitur.* / They again recall us, however, to the words of Scripture, by bringing forward that celebrated question of theirs, affirming that it is written, "A bad tree cannot produce good fruits; for a tree is known by its fruit."

From Philastrius, *Book of Diverse Heresies* 45.2: *Quid est, inquit [Marcion], quod in evangelio dicente domino scriptum est? "Nemo pannum rudem mittet in vestimentum vetus, neque vinum novum in utres veteres, alioquin rumpuntur utres et effunditur vinum."* Et iterum: *"Non est arbor bona quae facit malum fructum, neque arbor mala quae faciat bonum fructum."* / What is it, says he, that is written in the gospel, the Lord speaking? "No one puts a piece of raw fabric on an old garment, nor new wine in old skins, or else the skins are ruptured and the wine is poured out." And again: "It is not a good tree which makes evil fruit, nor an evil tree which makes good fruit."

Adamantius Dialogue, according to Dieter T. Roth (page 362): 32,16–18 (1.15)—[Ad.] . . . ἄκουε τοῦ εὐαγγελίου λέγοντος ὃ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν. . . . | . . . audi et in evangelio quid dicit: Qua mensura metieritis, eadem remetietur vobis. . . . | 66,32–33 (2.5)—[Ad.] . . . ὃ μετρώ μετρεῖτε μετρηθήσεται ὑμῖν, . . . | . . . Qua mensura mensi fueritis, eadem remetietur vobis, . . .

Adamantius Dialogue, according to Dieter T. Roth (page 363): 56,14–16 (1.28)—[Meg.] Καθὼς λέγει τὸ εὐαγγέλιον οὐ δύναται δένδρον σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν, οὐδὲ δένδρον καλὸν καρποὺς κακοὺς ἐνέγκαι, . . . | Sicut in evangelio dicit: Non potest arbor mala bonos fructus facere, neque arbor bona malos fructus facere. . . . | 58,11–13 (1.28)—[Meg.] . . . οὐ δύναται δένδρον σαπρὸν καρποὺς καλοὺς προενεγκεῖν, οὐδὲ δένδρον καλὸν καρποὺς σαπροὺς προενέγκαι. 67 | . . . Non potest arbor mala bonos fructus afferre, neque arbor bona malos fructus afferre. | 58,15–16 (1.28)—[Ad.] . . . καὶ εἰ περὶ φύσεων ἔλεγεν, οὐκ ἂν καρποὺς ὠνόμασεν. . . . | . . . Si enim de natura dixisset, non utique fructus nominasset . . .

Adamantius Dialogue, according to Dieter T. Roth (page 364): 58,20–24 (1.28)—[Ad.] . . . ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ προφέρει πονηρά. ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί. . . . | . . . Bonus homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala. Ex abundantia enim cordis os loquitur. De corde enim procedunt cogitationes malae. . . .
Dieter T. Roth remarks (page 415) concerning verse 43: ...the precise wording [is] obscure. It is likely that the order of the elements was δένδρον καλόν followed by δένδρον σαπρόν, and it is clear that the references to the impossibility of these trees bearing bad or good fruit, respectively, was present. The verb most likely used is ποιέω.

Re: The Marcionite gospel with accompanying sources.

by **Ben C. Smith**

Posted: **Thu Aug 20, 2015 7:11 pm**

Luke 7.1–17, the healing at the request of a centurion, the raising of the dead son in Nain.

<p>1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. 2 Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι ἄξιός ἐστιν ὃς παρέξῃ τοῦτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ Κύριε, μὴ σκύλλου· οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σέ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ. 9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὔρον τὸν δοῦλον ὑγιαίνοντα. 11 Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῇ καὶ εἶπεν αὐτῇ Μὴ κλαῖε. 14 καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη [Marcion: ἐγήγερται] ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ</p>	<p>1 After he had finished speaking in the hearing of the people, he entered into Capernaum. 2 A certain centurion’s servant, who was dear to him, was sick and at the point of death. 3 When he heard about Jesus, he sent to him elders of the Jews, asking him to come and save his servant. 4 When they came to Jesus, they begged him earnestly, saying, “He is worthy for you to do this for him, 5 for he loves our nation, and he built our synagogue for us.” 6 Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, “Lord, don’t trouble yourself, for I am not worthy for you to come under my roof. 7 Therefore I didn’t even think myself worthy to come to you; <i>but say the word, and my servant will be healed.</i> 8 For I also am a man placed under authority, having under myself soldiers. I tell this one, ‘Go!’ and he goes; and to another, ‘Come!’ and he comes; and to my servant, ‘Do this,’ and he does it.” 9 <i>When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, “I tell you, I have not found such great faith, no, not in Israel.”</i> 10 Those who were sent, returning to the house, found that the servant who had been sick was well. 11 Soon afterwards, he went to a city called Nain. Many of his disciples, along with a great multitude, went with him. 12 <i>Now when he came near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her.</i> 13 When the Lord saw her, he had compassion on her, and said to her, “Don’t cry.” 14 <i>He came near and touched the coffin, and the bearers stood still. He said, “Young man, I tell you, arise!”</i> 15 <i>He who was dead sat up, and began to speak. And he gave him to his mother.</i> 16 Fear took hold of all, and they glorified God, saying, “A great prophet has arisen</p>
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ἔξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

among us!" and, "God has visited his people!" 17 This report went out concerning him in the whole of Judea, and in all the surrounding region.

Tertullian, *Against Marcion* 4.18.1–2: [1] *Proinde extollenda fide centurionis incredibile si is professus est talem se fidem nec in Israele invenisse ad quem non pertinebat fides Israelis. Sed nec exinde pertinere poterat, adhuc cruda ut probaretur vel compararetur, ne dixerim adhuc nulla. Scd cur non licuerit illi alienae fidei exemplo uti? Quoniam si ita esset, dixisset talem fidem nec in Israele unquam fuisse: ceterum dicens talem fidem debuisse se invenire in Israele, qui quidem ad hoc venisset ut eam inveniret, deus scilicet et Christus Israelis, quam non suggillasset nisi exactor et sectator eius.* [2] *Aemulus vero etiam maluisset eam talem inventam, ad quam infirmendam et destruendam magis venerat, non ad comprobendam. Resuscitavit et mortuum filium viduae. Non novum documentum. Hoc et prophetae creatoris ediderant, quanto magis filius?* / [1] Likewise, when extolling the centurion's faith, how incredible a thing it is, that He should confess that He had "found so great a faith not even in Israel." to whom Israel's faith was in no way interesting! But not from the fact (here stated by Christ) could it have been of any interest to Him to approve and compare what was hitherto crude, nay, I might say, hitherto naught. Why, however, might He not have used the example of faith in another god? Because, if He had done so, He would have said that no such faith had ever had existence in Israel; but as the case stands, He intimates that He ought to have found so great a faith in Israel, inasmuch as He had indeed come for the purpose of finding it, being in truth the God and Christ of Israel, and had now stigmatized it, only as one who would enforce and uphold it. [2] If, indeed, He had been its antagonist, He would have preferred finding it to be such faith, having come to weaken and destroy it rather than to approve of it. He raised also the widow's son from death. This was not a strange miracle. The Creator's prophets had wrought such; then why not His Son much rather?

From Tertullian, *On Idolatry* 19.3: *...si etiam centurio crediderat....* / ...albeit, likewise, a centurion had believed....

From Tertullian, *Against the Valentinians* 28.1: *...ubi adventum Soteris [Demiurgus] accepit, propere et ovanter accurrit cum omnibus suis viribus — centurio de evangelio — ...* / [The Demiurge] no sooner heard of the advent of Soter (Saviour) than he runs to him with haste and joy, with all his might, like the centurion in the Gospel.

Epiphanius, *Panarion* 42.11.6: <ζ>. «Λέγω δὲ ὑμῖν, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὔρον». / 7. 'I say unto you, I have not found so great faith, no, not in Israel.'

Epiphanius, *Panarion* 42.11.17: <σχόλιον> <ζ>. «Λέγω δὲ ὑμῖν, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ ἠῦρον». <Ἐλεγχος> <ζ>. Εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τοιαύτην πίστιν εὔρεν ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχῃ, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ πίστιν. εἰ γὰρ ἀλλοτρίου θεοῦ ὑπῆρχεν καὶ οὐκ αὐτοῦ [καὶ] τοῦ αὐτοῦ πατρός, οὐκ ἂν ταύτης ἐποιεῖτο τὸν ἔπαινον. / 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.

Luke 7.18–35, the inquiry of John the baptist.

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης 19 ἔπεμψεν πρὸς τὸν Κύριον λέγων Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάννης ὁ Βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων

18 *The disciples of John told him about all these things. John, in prison, calling to himself two of his disciples, 19 sent them to Jesus, saying, "Go and ask him, 'Are you the one who is coming, or should we look for another?'" 20 When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'" 21 In that hour he cured*

καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· **τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν**, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, **νεκροὶ ἐγείρονται**, πτωχοὶ εὐαγγελίζονται· 23 καὶ **μακάριός ἐστιν ὃς ἐὰν** [Marcion: **οὐ**] **μὴ σκανδαλισθῇ ἐν ἐμοί**. 24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους **περὶ Ἰωάννου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι**; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; **προφήτην**; **ναί**, λέγω ὑμῖν, **καὶ περισσότερον** προφήτου. 27 **οὗτός ἐστιν περὶ οὗ γέγραπται Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου**. 28 λέγω ὑμῖν, **μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστιν**. 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις ἃ λέγει Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὤρχησασθε· ἔθρηνησαμεν καὶ οὐκ ἐκλαύσατε. 33 ἐλήλυθεν γὰρ Ἰωάννης ὁ Βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε Δαιμόνιον ἔχει. 34 ἐλήλυθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. 35 καὶ ἐδικαίωθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

many of diseases and plagues and evil spirits; and to many who were blind he gave sight. 22 Jesus answered them, "Go and tell John the things which you have seen and heard: **that the blind receive their sight, the lame walk**, the lepers are cleansed, **the deaf hear, the dead are raised up**, and the poor have good news preached to them. 23 **Blessed is he who finds no occasion for stumbling in me.**" 24 When John's messengers had departed, *he began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind?* 25 But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts. 26 But what did you go out to see? **A prophet? Yes, I tell you, and much more than a prophet.** 27 **This is he of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'** 28 *"For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in God's Kingdom is greater than he."* 29 When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism. 30 But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves. 31 "To what then should I compare the people of this generation? What are they like? 32 They are like children who sit in the marketplace, and call to one another, saying, 'We piped to you, and you didn't dance. We mourned, and you didn't weep.' 33 For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.' 34 The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!' 35 Wisdom is justified by all her children."

Tertullian, Against Marcion 4.16.1–2: [1] *Sed vobis dico, inquit, qui auditis (ostendens hoc olim mandatum a creatore, Loquere in aures audientium), diligite inimicos vestros, et benedicite eos qui vos oderunt, et orate pro eis qui vos calumniantur. Haec creator una pronuntiatione clusit per Esaïam: Dicite, fratres nostri estis, eis qui vos oderunt. Si enim qui inimici sunt et oderunt et maledicunt et calumniantur fratres appellandi sunt, utique et benedici odientes et orari pro calumniatoribus iussit, qui eos fratres deputari praecepit.* [2] *Novam plane patientiam docet Christus, etiam vicem iniuriae cohibens permissam a creatore, oculum exigente pro oculo et dentem pro dente, contra ipse alteram amplius maxillam offerri iubens, et super tunicam pallio quoque cedi. Plane haec Christus adiecerit ut supplementa consentanea disciplinae creatoris. Atque adeo hoc statim renuntiandum est, an disciplina patientiae praedicatur penes creatorem.* / [1] "But I say unto you which hear" (displaying here that old injunction, of the Creator: "Speak to the ears of those who lend them to you"), "Love your enemies, and bless those which hate you, and pray for them which calumniate you." These commands the Creator included in one precept by His prophet Isaiah: "Say, Ye are our brethren, to

those who hate you." For if they who are our enemies, and hate us, and speak evil of us, and calumniate us, are to be called our brethren, surely He did in effect bid us bless them that hate us, and pray for them who calumniate us, when He instructed us to reckon them as brethren. [2] Well, but Christ plainly teaches a new kind of patience, when He actually prohibits the reprisals which the Creator permitted in requiring "an eye for an eye, and a tooth for a tooth," and bids us, on the contrary, "to him who smiteth us on the one cheek, to offer the other also, and to give up our coat to him that taketh away our cloak." No doubt these are supplementary additions by Christ, but they are quite in keeping with the teaching of the Creator. And therefore this question must at once be determined, Whether the discipline of patience be enjoined by the Creator?

Tertullian, *Against Marcion* 4.18.4–8: [4] *Sed scandalizatur loannes auditis virtutibus Christi, ut alterius. At ego rationem scandalii prius expediam, quo facilius haeretici scandalum explodam. Ipso iam domino virtutum sermone et spiritu patris operante in terris et praedicante, necesse erat portionem spiritus sancti quae ex forma prophetici moduli in loanne egerat praeparaturam viarum dominicarum, abscedere iam ab loanne, redactam scilicet in dominum ut in massalem suam summam.* [5] *Itaque loannes communis iam homo, et unus iam de turba, scandalizabatur quidem qua homo, sed non qua alium Christum sperans vel intellegens, qui neque <haberet> unde speraret, ut nihil novi docentem vel operantem. Nemo haesitabit de aliquo quem dum scit non esse nec sperat nec intellegit; loannes autem certus erat neminem deum praeter creatorem, vel qua iudaeus, etiam prophetae. Plane facilius quasi haesitavit de eo quem cum sciat esse an ipse sit nesciat.* [6] *Hoc igitur metu et loannes, Tu es, inquit, qui venis, an alium expectamus? simpliciter inquirens an ipse venisset quem expectabat. Tu es qui venis, id est qui venturus es, an alium expectamus? id est an alius est quem expectamus, si non tu es quem venturum expectamus? Sperabat enim, sicut omnes opinabantur, ex similitudine documentorum potuisse et prophetam interim missum esse, a quo alius esset, id est maior, ipse scilicet dominus, qui venturus expectabatur. Atque adeo hoc erat loannis scandalum quod dubitabat ipsum venisse quem expectabant, quem et praedicatis operationibus agnovisse debuerant, ut dominus per easdem operationes agnoscendum se nuntiaverit loanni.* [7] *Quae cum constent praedicata in Christum creatoris, sicut ad singula ostendimus, satis perversum ut Christum non creatoris per ea renuntiavit intellegendum per quae magis Christum creatoris agnosci compellebat. Multo perversius, si et testimonium loanni perhibet non loannis Christus, propheten eum confirmans, immo et supra ut angelum, ingerens etiam scriptum super illo: Ecce ego mitto angelum meum ante faciem tuam, qui praeparabit viam tuam; eleganter ad superiorem sensum scandalizati loannis commemorans prophetiam, ut confirmans praecursorem loannem iam advenisse exstingueret scrupulum interrogationis illius: Tu es qui venis, an alium expectamus? Praecursore enim iam functo officium, praeparata via domini, ipse erat intellegendus cui praecursor ministraverat,* [8] *maior quidem omnibus natis mulierum: sed non ideo subiecto ei qui minor fuerit in regno dei, quasi alterius sit dei regnum in quo modicus quis maior erit loanne, alterius loannes qui omnibus natis mulierum maior sit. Sive enim de quocunque dicit modico per humilitatem, sive de semetipso quia minor loanne habebatur, omnibus scilicet in solitudinem concurrentibus ad loannem potius quam ad Christum (Quid existis videre in solitudine?), tantundem et creatori competit et loannem ipsius esse maiorem natis mulierum, et Christum vel quemque modicum, qui maior loanne futurus sit in regno aequae creatoris, et qui sit maior tanto propheta, qui non fuerit scandalizatus in Christum, quod tunc loannem minuit.* / [4] But John is offended when he hears of the miracles of Christ, as of an alien god. Well, I on my side will first explain the reason of his offence, that I may the more easily explode the scandal of our heretic. Now, that the very Lord Himself of all might, the Word and Spirit of the Father, was operating and preaching on earth, it was necessary that the portion of the Holy Spirit which, in the form of the prophetic gift, had been through John preparing the ways of the Lord, should now depart from John, and return back again of course to the Lord, as to its all-embracing original. [5] Therefore John, being now an ordinary person, and only one of the many, was offended indeed as a man, but not because he expected or thought of another Christ as teaching or doing nothing new, for he was not even expecting such a one. Nobody will entertain doubts about any one whom (since he knows him not to exist) he has no expectation or thought of. Now John was quite sure that there was no other God but the Creator, even as a Jew, especially as a prophet. Whatever doubt he felt was evidently rather entertained about Him whom he knew indeed to exist but knew not whether He were the very Christ. [6] With this fear, therefore, even John asks the question, "Art thou He that should come, or look we for another?" ----simply inquiring whether He was come as He whom he was looking for. "Art thou He that should come?" i.e. Art thou the coming One? "or look we for another?" i.e. Is He whom we are expecting some other than Thou, if Thou art not He whom we expect to come? For he was supposing, as all men then thought, from the similarity of the miraculous evidences, that a prophet might

possibly have been meanwhile sent, from whom the Lord Himself, whose coming was then expected, was different, and to whom He was superior. And there lay John's difficulty. He was in doubt whether He was actually come whom all men were looking for; whom, moreover, they ought to have recognised by His predicted works, even as the Lord sent word to John, that it was by means of these very works that He was to be recognised. [7] Now, inasmuch as these predictions evidently related to the Creator's Christ----as we have proved in the examination of each of them----it was perverse enough, if he gave himself out to be not the Christ of the Creator, and rested the proof of his statement on those very evidences whereby he was urging his claims to be received as the Creator's Christ. Far greater still is his perverseness when, not being the Christ of John, he yet bestows on John his testimony, affirming him to be a prophet, nay more, his messenger, applying to him the Scripture, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." He graciously adduced the prophecy in the superior sense of the alternative mentioned by the perplexed John, in order that, by affirming that His own precursor was already come in the person of John, He might quench the doubt which lurked in his question: "Art thou He that, should come, or look we for another?" Now that the forerunner had fulfilled his mission, and the way of the Lord was prepared, He ought now to be acknowledged as that (Christ) for whom the forerunner had made ready the way. [8] That forerunner was indeed "greater than all of women born; " but for all that, He who was least in the kingdom of God was not subject to him; as if the kingdom in which the least person was greater than John belonged to one God, while John, who was greater than all of women born, belonged himself to another God. For whether He speaks of any "least person" by reason of his humble position, or of Himself, as being thought to be less than John----since all were running into the wilderness after John rather than after Christ ("What went ye out into the wilderness to see?")----the Creator has equal right to claim as His own both John, greater than any born of women, and Christ, or every "least person in the kingdom of heaven," who was destined to be greater than John in that kingdom, although equally pertaining to the Creator, and who would be so much greater than the prophet, because he would not have been offended at Christ, an infirmity which then lessened the greatness of John.

Tertullian, *Against Marcion* 4.33.8: [8] *Quasi non et nos limitein quendam agnoscamus ioannem constitutum inter vetera et nova, ad quem desineret iudaismus et a quo inciperet christianismus, non tamen ut ab alia virtute facta sit sedatio legis et prophetarum, et initiatio evangelii in quo est dei regnum, Christus ipse. Nam et si probavimus et vetera transitura et nova successura praedicari a creatore, si et ioannes antecursor et praeparator ostenditur viarum domini evangelium superducturi et regnum dei promulgaturi, et ex hoc iam quod ioannes venit ipse erit Christus qui ioannem erat subsecuturus ut antecursorem, et si desierunt vetera et coeperunt nova interstite ioanne, non erit mirum quod ex dispositione est creatoris, ut undeunde magis probetur quam ex legis et prophetarum in ioannem occasu et exinde ortu regnum dei.* / [8] Just as if we also did not recognise in John a certain limit placed between the old dispensation and the new, at which Judaism ceased and Christianity began----without, however, supposing that it was by the power of another god that there came about a cessation of the law and the prophets and the commencement of that gospel in which is the kingdom of God, Christ Himself. For although, as we have shown, the Creator foretold that the old state of things would pass away and a new state would succeed, yet, inasmuch as John is shown to be both the forerunner and the preparer of the ways of that Lord who was to introduce the gospel and publish the kingdom of God, it follows from the very fact that John has come, that Christ must be that very Being who was to follow His harbinger John. So that, if the old course has ceased and the new has begun, with John intervening between them, there will be nothing wonderful in it, because it happens according to the purpose of the Creator; so that you may get a better proof for the kingdom of God from any quarter, however anomalous, than from the conceit that the law and the prophets ended in John, and a new state of things began after him.

Epiphanius, *Panarion* 42.11.6: <η>. Παρηλλαγμένον τό «μακάριος ὃς οὐ μὴ σκανδαλισθῇ ἐν ἐμοί»· εἶχε γὰρ ὡς πρὸς Ἰωάννην. <θ>. «Αὐτός ἐστι περὶ οὗ γέγραπται· ἰδοὺ, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου». / 8. 'Blessed is he who shall not be offended in me,' 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.'

Epiphanius, *Panarion* 42.11.17: <Σχόλιον> <η>. Παρηλλαγμένον τὸ «μακάριος ὃς οὐ μὴ σκανδαλισθῇ ἐν ἐμοί»· εἶχε γὰρ ὡς πρὸς Ἰωάννην. <Ἐλεγχος> <η>. Κἂν τε πρὸς Ἰωάννην ἔχοι, κἂν τε πρὸς αὐτὸν τὸν σωτῆρα, μαχαρίζει τοὺς μὴ σκανδαλιζομένους, ἥτοι ἐν αὐτῷ ἥτοι ἐν Ἰωάννῃ, ἵνα μὴ ἂ μὴ ἀκούωσι παρ' αὐτοῦ ἑαυτοῖς πλάσσωνται. ἔχει δὲ μείζονα θεωρίαν, δι' ἣν φύσει εἵρηκεν ὁ σωτὴρ· ἵνα μὴ τις τὸν μείζονα ἐν γεννητοῖς γυναικῶν ὑπ' αὐτοῦ ταχθέντα Ἰωάννην, καὶ αὐτοῦ τοῦ σωτῆρος μείζονα νομίσῃ διὰ τὸ καὶ αὐτὸν ἐκ γυναικὸς γεγενῆσθαι,

ἀσφαλίζεται καὶ λέγει τό «καὶ μακάριος ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί». ὅθεν λέγει «ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ μείζων αὐτοῦ ἐστίν». ἦν γὰρ ὁ σωτὴρ τῷ χρόνῳ κατὰ τὴν ἀπὸ σαρκὸς γέννησιν μικρότερος αὐτοῦ ἐξαμηνιαίῳ χρόνῳ, μείζων δὲ ἐν τῇ βασιλείᾳ, δῆλον ὡς θεὸς αὐτοῦ. οὐδὲν γὰρ ἦλθεν ὁ μονογενὴς ἐν κρυφῇ λαλήσαι ἢ καταψεύσασθαι τι τοῦ ἰδίου κηρύγματος. φάσκει γὰρ ὅτι «οὐκ ἐν κρυφῇ λελάηκα, ἀλλὰ μετὰ παρρησίας». ἀλήθεια γάρ ἐστιν, ὡς λέγει «ἐγὼ ἡ ὁδὸς καὶ ἡ ἀλήθεια». οὐδὲ τοίνυν ἡ ὁδὸς πλάνην ἔχει οὔτε ἡ ἀλήθεια κρύπτουσα ἑαυτὴν λαλεῖ τὸ ψεῦδος. <Σχόλιον> <θ>. «Αὐτός ἐστι περὶ οὗ γέγραπται· ἰδοὺ, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου». <Ἐλεγχος> <θ>. Εἰ ἐπιγινώσκει ὁ μονογενὴς υἱὸς τοῦ θεοῦ τὸν Ἰωάννην καὶ προγινώσκει, προγινώσκων δὲ ὑποδείκνυσι τοῖς βουλομένοις εἰδέναι τὴν ἀλήθειαν ὅτι οὗτός ἐστι περὶ οὗ γέγραπται «ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου», ἄρα ὁ γράψας καὶ εἰπὼν «ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου», ὁ θεὸς ὁ αἰώνιος, ὁ ἐν τοῖς προφήταις λαλήσας καὶ ἐν νόμῳ, οὐκ ἀλλότριος ἦν τοῦ ἰδίου υἱοῦ Ἰησοῦ Χριστοῦ. ἀποστέλλει γὰρ αὐτοῦ τὸν ἄγγελον πρὸ προσώπου αὐτοῦ, πρὸ προσώπου υἱοῦ ἐκ πατρὸς τιμωμένου. οὐ γὰρ ἀπέστελλε τὸν αὐτοῦ ἄγγελον ἄλλοτρίῳ ἐξυπηρετησόμενον, ὥπερ καὶ ἀντίθετος ἦν [αὐτῷ] κατὰ τὸν σοῦ, ὧς Μαρκίων, λόγον. / 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 Saviour 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 Saviour spoke. Lest it be thought that John, whom he had ranked as the greatest of those born of woman, was greater even than the Saviour 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 any lie about his own message. He says, 'I have not spoken in secret, but openly.' For he is truth, as he says, 'I am the way and the truth.' 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 honoured by a Father. He was not sending his messenger to serve a foreigner of whom, as you say, Marcion, he was even the opposite.

Adamantius Dialogue, according to Dieter T. Roth (pages 364–365): 50,12–14 (1.26)— . . . [Meg.] ἀκούσας [John] γὰρ ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν λέγων σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; . . . | Cum audisset in carcere positus opera Christi, mittens duos ex discipulis suis ad eum dicens: Tu es qui venturus es, an alium expectamus? | 50, 15–16 (1.26)—[Ad.] Εἰ περὶ Χριστοῦ ἐπυνθάνετο Ἰωάννης, ἔλεξεν σὺ εἶ ὁ Χριστός· φάσκει γὰρ σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; . . . | Si de Christo interrogaret Iohannes, dixisset utique: Tu es Christus? Nunc autem dicit: Tu es qui venturus es?

From Eznik, *De Deo* 358: He [the Good God and Stranger] sent his son to go redeem them, and "to take on the likeness of a slave and to come into being in the form of man" (Phil 2:7) in the midst of the sons of the God of the Law. "Heal," he said, "their lepers, and give life to their dead, and open their blind, and make very great healings as a gift to them, so that the Lord of creatures might see you and be jealous and raise you on a cross."

Adamantius Dialogue, according to Dieter T. Roth (page 365): 98,11–13 (2.18)—[Ad.] . . . οὗτος ἐστι περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. | . . . Hic, inquit, de quo scriptum est: Ecce mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te.

Ephrem, *Against Marcion*, according to Dieter T. Roth (page 403): i, xxxix/86— . . . Blessed is he, if he is not offended in me, . . . Blessed is he if he is not offended in me . . . Blessed is he if he remains steadfast and is not offended in me.

Dieter T. Roth remarks (page 416) concerning verse 23: ...the verse may have had a textual alteration so as to make explicit that it is referring to John the Baptist being scandalized.

Luke 7.36–50, the anointing of Jesus.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ’ αὐτοῦ· **καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.** 37 καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει **ἁμαρτωλός,** καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ **σταῖσα ὀπίσω παρὰ τοὺς πόδας** αὐτοῦ κλαίουσα, **τοῖς δάκρυσιν ἤρξατο βρέχειν** [Marcion: **ἔβρεξε**] τοὺς πόδας αὐτοῦ, καὶ **ταῖς θριξίν** τῆς κεφαλῆς αὐτῆς **ἐξέμασεν,** καὶ **κατεφίλει τοὺς πόδας** αὐτοῦ καὶ **ἤλειπεν** τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ Διδάσκαλε, εἰπέ, φησίν. 41 δύο χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἷς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42 μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν Ὑπολαμβάνω ὅτι ὧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὅρθῳς ἔκρινας. 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν **ἔβρεξέν μου τοὺς πόδας** καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἅφ’ ἧς εἰσηλθὼν οὐ διέλειπεν **καταφιλοῦσά** μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ **ἤλειπεν** τοὺς πόδας μου. 47 **οὗ χάριν λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλάί, ὅτι ἠγάπησεν πολὺ· ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.** 48 **εἶπεν δὲ αὐτῇ Ἀφένονται σου αἱ ἁμαρτίαι.** 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναῖκα **Ἡ πίστις σου σέσωκέν σε·** πορεύου εἰς εἰρήνην.

36 One of the Pharisees invited him to eat with him. **He entered into the Pharisee’s house, and sat at the table.** 37 Behold, a woman in the city who was a **sinner,** when she knew that he was reclining in the Pharisee’s house, brought an alabaster jar of ointment. 38 **Standing behind at his feet** weeping, **she began to wet his feet with her tears, and she wiped them with the hair** of her head, **kissed his feet, and anointed** them with the ointment. 39 Now when the Pharisee who had invited him saw it, he said to himself, “This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner.” 40 Jesus answered him, “Simon, I have something to tell you.” He said, “Teacher, say on.” 41 “A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. 42 When they couldn’t pay, he forgave them both. Which of them therefore will love him most?” 43 Simon answered, “He, I suppose, to whom he forgave the most.” He said to him, “You have judged correctly.” 44 Turning to the woman, he said to Simon, “Do you see this woman? I entered into your house, and you gave me no water for my feet, but **she has wet my feet with her tears, and wiped them with the hair** of her head. 45 You gave me no kiss, but **she, since the time I came in, has not ceased to kiss my feet.** 46 You didn’t anoint my head with oil, but she **has anointed** my feet with ointment. 47 **Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But one to whom little is forgiven, loves little.**” 48 **He said to her, “Your sins are forgiven.”** 49 Those who sat at the table with him began to say to themselves, “Who is this who even forgives sins?” 50 He said to the woman, **“Your faith has saved you. Go in peace.”**

Tertullian, Against Marcion 4.18.9: [9] *Diximus de remissa peccatorum. Illius autem peccatricis feminae argumentum eo pertinebit, ut cum pedes domini osculis figeret, lacrimis inundaret, crinibus detergeret, unguento perduceret, solidi corporis veritatem, non phantasma inane, tractaverit, et ut peccatricis paenitentia secundum creatorem meruerit veniam, praeponere solitum sacrificio. Sed et si paenitentiae stimulus ex fide acciderat, per paenitentiam ex fide iustificatam ab eo audiit, Fides tua te salvam fecit, qui per Abacuc pronuntiarat, lustus ex fide sua vivet.* / [9] We have already spoken of the forgiveness of sins. The behaviour of "the woman which was a sinner," when she covered the Lord's feet with her kisses, bathed them with her tears, wiped them with the hairs of her head, anointed them with ointment, produced an evidence that what she handled was not an empty phantom, but a really solid body, and that her repentance as a sinner deserved forgiveness according to the mind of the Creator, who

is accustomed to prefer mercy to sacrifice. But even if the stimulus of her repentance proceeded from her faith, she heard her justification by faith through her repentance pronounced in the words, "Thy faith hath saved thee," by Him who had declared by Habakkuk, "The just shall live by his faith."

Epiphanius, *Panarion* 42.11.6: <ι>. «Καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. ἡ δὲ γυνὴ στᾶσα ὀπίσω ἡ ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας καὶ ἤλειπεν καὶ κατεφίλει». <ια>. Καὶ πάλιν «αὕτη τοῖς δάκρυσιν ἔβρεξεν τοὺς πόδας μου καὶ ἤλειπεν καὶ κατεφίλει». / 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.' 11. And again, 'She hath washed my feet with her tears, and wiped and kissed them.'

Epiphanius, *Panarion* 42.11.17: <σχόλιον> <ι>. «Καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. ἡ δὲ γυνὴ στᾶσα ὀπίσω ἡ ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας, καὶ ἤλειπεν καὶ κατεφίλει». <ἔλεγχος> <ι>. Τό «εἰσελθὼν» σῶμα δείκνυσιν· οἶκον γὰρ δείκνυσιν καὶ μέτρον σώματος. καὶ τὸ κατακλιθῆναι οὐδενός ἐστιν ἀλλ' ἡ σῶμα <ἔχοντος> ὀγκηρὸν τὸ κατακείμενον· καὶ τὸ τὴν γυναῖκα βρέξαι τοῖς δάκρυσιν τοὺς πόδας οὐ φαντασίας πόδας, οὐδὲ δοκίσεως· ἤλειψε γὰρ καὶ ἔβρεξε καὶ κατεφίλει, τῆς ἀφῆς τοῦ σώματος αἰσθανομένη. <σχόλιον> <ια>. Καὶ πάλιν· «αὕτη τοῖς δάκρυσιν ἔβρεξε τοὺς πόδας μου καὶ ἤλειψε καὶ κατεφίλει». <ἔλεγχος> <ια>. Ἰνα μὴ νομίσης, ὦ Μαρκίων, μόνον νομίζεσθαι παρὰ ἀνθρώποις τὴν ἁμαρτωλὸν γυναῖκα τοὺς πόδας τοῦ σωτῆρος βρέξαι τε καὶ ἀλεῖψαι καὶ καταπεφιληκέναι, αὐτὸς ὁ σωτὴρ ἐπιβεβαιοῖ, οὐ κατὰ δόκησιν ταῦτα γεγενῆσθαι διδάσκων, ἀλλὰ ἐξ ἀληθείας, πρὸς ἔλεγχον τοῦ Φαρισαίου καὶ σοῦ τοῦ Μαρκίωνος καὶ τῶν κατὰ σέ, διισχυριζόμενος καὶ λέγων «αὕτη τοὺς πόδας μου ἤλειψε καὶ κατεφίλει». πόδας δὲ ποίους ἀλλὰ τοὺς ἐκ σαρκὸς καὶ ὀστέων καὶ τῶν ἄλλων ὑπάρχοντας; / 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 Saviour's feet was merely people's supposition, the Saviour 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?

Re: The Marcionite gospel with accompanying sources.

by Ben C. Smith

Posted: Thu Aug 20, 2015 7:12 pm

Luke 8.1–18, the female followers of Jesus, by the lake, the parable of the sower and explanation, the mysteries of the kingdom, on the nature of parables.

1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ **γυναῖκές** τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα **γυνὴ** Χουζᾶ **ἐπιτρόπου Ἡρώδου** καὶ Σουσάννα καὶ ἕτεραι πολλαί, **αἵτινες καὶ διηκόνουν αὐτοῖς ἐκ** [Marcion: **αὐτῷ ἀπὸ**] **τῶν ὑπαρχόντων αὐταῖς**. 4 Συνιόντος δὲ ὄχλου

1 Soon afterwards, he went about through cities and villages, preaching and bringing the good news of God's Kingdom. With him were the twelve, 2 **and certain women** who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; 3 and Joanna, the **wife** of Chuzas, **Herod's steward**; Susanna; and many others; **who also served them** [Marcion: **him**] **from their possessions**. 4 When a great multitude

πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν **διὰ παραβολῆς** 5 Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει **Ὁ ἔχων ὦτα ἀκούειν ἀκούετω.** 9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. 10 ὁ δὲ εἶπεν Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. 11 ἔστιν δὲ αὕτη ἡ παραβολή. ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ. 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἵρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 **Οὐδεὶς** δὲ **λύχνον** ἄψας **καλύπτει** αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν **κρυπτὸν** ὃ οὐ **φανερόν γενήσεται**, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. 18 **βλέπετε** οὖν **πῶς ἀκούετε· ὅς ἂν** γὰρ **ἔχη, δοθήσεται αὐτῷ, καὶ ὅς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.**

came together, and people from every city were coming to him, *he spoke by a parable.* 5 “The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it. 6 Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture. 7 Other fell amid the thorns, and the thorns grew with it, and choked it. 8 Other fell into the good ground, and grew, and produced one hundred times as much fruit.” As he said these things, he called out, “**He who has ears** to hear, **let him hear!**” 9 Then his disciples asked him, “What does this parable mean?” 10 He said, “To you it is given to know the mysteries of God’s Kingdom, but to the rest in parables; that ‘seeing they may not see, and hearing they may not understand.’ 11 Now the parable is this: The seed is the word of God. 12 Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved. 13 Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation. 14 That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. 15 Those in the good ground, these are those who with an honest and good heart, having heard the word, hold it tightly, and produce fruit with perseverance. 16 “**No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light.** 17 For nothing is **hidden** that will not **be revealed**; nor anything secret that will not be known and come to light. 18 **Be careful** therefore **how you hear.** For **whoever has, to him will be given; and whoever doesn’t have, from him will be taken away even that which he thinks he has.**”

Tertullian, Against Marcion 2.2.6: [6] *Et ita deus tunc maxime magnus cum homini pusillus, et tunc maxime optimus cum homini non bonus, et tunc maxime unus cum homini duo aut plures. Quodsi a primordio homo animalis, non recipiens quae sunt spiritus, stultitiam existimavit dei legem, ut quam observare neglexit, ideoque non habendo fidem etiam quod videbatur habere ademptum est illi, paradisi gratia et familiaritas dei per quam omnia dei cognovisset si obedisset, quid mirum, si rehdibitus materiae suae et in ergastulum terrae laborandae relegatus in ipso opere prono et devexo ad terram usurpatum ex illa spiritum mundi universo generi suo tradidit, duntaxat animali et haeretico, non recipienti quae sunt dei?* / [6] Accordingly, God is then especially great, when He is small to man; then especially good, when not good in man's judgment; then especially unique, when He seems to man to be two or more. Now, if from the very first "the natural man, not receiving the things of the Spirit of God," has deemed God's law to be foolishness, and has therefore neglected to observe it; and as a further consequence, by his not having faith,

"even that which he seemeth to have hath been taken from him" --such as the grace of paradise and the friendship of God, by means of which he might have known all things of God, if he had continued in his obedience--what wonder is it, if he, reduced to his material nature, and banished to the toil of tilling the ground, has in his very labour, downcast and earth--gravitating as it was, handed on that earth-derived spirit of the world to his entire race, wholly natural and heretical as it is, and not receiving the things which belong to God?

Tertullian, *Against Marcion* 4.19.1–5: [1] *Quod divites Christo mulieres adhaerebant, quae et de facultatibus suis ministrabant ei, inter quas et uxor regis procuratoris, de prophetia est. Has enim vocabat per Esaiam: Mulieres divites, exsurgite et audite vocem meam: ut discipulas primo, dehinc ut operarias et ministras ostenderet: Filiae in spe audite sermones meos: diei anni mementote cum labore in spe; cum labore enim, quo sequebantur, et ob spem ministrabant.* [2] *Aequae de parabolis semel sufficiat probatum hoc genus eloquii a creatore promissum. At nunc illa quoque pronuntiatio eius ad populum, Aure audietis et non audietis, dedit Christo frequenter inculcare, Qui habet aures audiat: non quasi ex diversitate auditum permetteret Christus quem ademisset creator, sed quia comminationem exhortatio sequebatur. Primo, aure audietis et non audietis; dehinc, qui habet aures audiat.* [3] *Non enim audiebant ultro qui aures habebant, sed ostendebat aures cordis necessarias, quibus illos audituros negarat creator. Et ideo per Christum adicit: Videte quomodo audiatis et non audiatis, non corde scilicet audientes sed aure. Si dignum sensum pronuntiationi accommodes pro sensu eius qui auditui suscitabat, etiam dicendo, Videte quomodo audiatis, non audituris minabatur. Sane minatur mitissimus deus, quia nec iudicat nec irascitur.* [4] *Hoc probat etiam subiacens sensus. Ei qui habet dabitur, ab eo autem, qui non habet etiam quod habere se putat auferetur ei. Quid dabitur? Adiectio fidei vel intellectus vel salus ipsa. Quid auferetur? Utique quod dabitur. A quo dabitur et auferetur? Si a creatore auferetur, ab eo et dabitur. Si a deo Marcionis dabitur, ab eo et auferetur.* [5] *Quoquo tamen nomine comminatur ablationem, non erit eius dei qui nescit comminari quia non novit irasci. Miror autem cum lucernam negat abscondi solere, qui se tanto saeculo absconderat maius et necessarius lumen, cum omnia de occulto in apertum repromittit, qui deum suum usque adhuc obumbrat, expectans, opinor, nasci Marcionem.* / [1] The fact that certain rich women clave to Christ, "which ministered unto Him of their substance," amongst whom was the wife of the king's steward, is a subject of prophecy. By Isaiah the Lord called these wealthy ladies----"Rise up, ye women that are at ease, and hear my voice" ----that He might prove them first as disciples, and then as assistants and helpers: "Daughters, hear my words in hope; this day of the year cherish the memory of, in labour with hope." For it was "in labour" that they followed Him, and "with hope" did they minister to Him. [2] On the subject of parables, let it suffice that it has been once for all shown that this kind of language was with equal distinctness promised by the Creator. But there is that direct mode of His speaking to the people "Ye shall hear with the ear, but ye shall not understand" ---- which now claims notice as having furnished to Christ that frequent form of His earnest instruction: "He that hath ears to hear, let him hear." Not as if Christ, actuated with a diverse spirit, permitted a hearing which the Creator had refused; but because the exhortation followed the threatening. First came, "Ye shall hear with the ear, but shall not understand;" then followed, "He that hath ears to hear, let him hear." [3] For they wilfully refused to hear, although they had ears. He, however, was teaching them that it was the ears of the heart which were necessary; and with these the Creator had said that they would not hear. Therefore it is that He adds by His Christ, "Take heed how ye hear," and hear not,---- meaning, of course, with the hearing of the heart, not of the ear. If you only attach a proper, sense to the Creator's admonition suitable to the meaning of Him who was rousing the people to hear by the words, "Take heed how ye hear," it amounted to a menace to such as would not hear. In fact, that most merciful god of yours, who judges not, neither is angry, is minatory. [4] This is proved even by the sentence which immediately follows: "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." What shall be given? The increase of faith, or understanding, or even salvation. What shall be taken away? That, of course, which shall be, given. By whom shall the gift and the deprivation be made? If by the Creator it be taken away, by Him also shall it be given. If by Marcion's god it be given, by Marcion's god also will it be taken away. [5] Now, for whatever reason He threatens the "deprivation," it will not be the work of a god who knows not how to threaten, because incapable of anger. I am, moreover, astonished when he says that "a candle is not usually hidden," who had hidden himself----a greater and more needful light----during so long a time; and when he promises that "everything shall be brought out of its secrecy and made manifest," who hitherto has kept his god in obscurity, waiting (I suppose) until Marcion be born.

Luke 8.19–25, the family of Jesus, the calming of the lake.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. 20 Ἀπηγγέλη δὲ αὐτῷ Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε. 21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς **Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες.** [Marcion: **τίς μοι μήτηρ καὶ τίνες μοι ἀδελφοί, εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;**] 22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς **Διέλθωμεν εἰς τὸ πέραν** τῆς λίμνης· καὶ ἀνήχθησαν. 23 **πλεόντων δὲ αὐτῶν ἀφύπνωσεν.** καὶ κατέβη **λαῖλαψ ἀνέμου εἰς τὴν λίμνην,** καὶ συνεπληροῦντο καὶ ἐκινδύνευον. 24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. **ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος** [Marcion: **τῇ θαλάσῃ**]. καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους **Τίς ἄρα** [Marcion: **δὲ**] **οὗτός ἐστιν, ὅτι** [Marcion: **ὅς**] **καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι** [Marcion: **τῇ θαλάσῃ**], καὶ ὑπακούουσιν αὐτῷ;

19 His mother and brothers came to him, and they could not come near him for the crowd. 20 Some people told him, “Your mother and your brothers stand outside, desiring to see you.” 21 But he answered them, “My mother and my brothers are these who hear the word of God, and do it. [Marcion: **Who is my mother and who are my brothers except these who hear my words and do them?**]” 22 Now on one of those days, he entered into a boat, himself and his disciples, and he said to them, “Let’s go over to the other side of the lake.” So they launched out. 23 But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water. 24 They came to him, and awoke him, saying, “Master, master, we are dying!” He awoke, and rebuked the wind and the raging of the water [Marcion: **sea**], and they ceased, and it was calm. 25 He said to them, “Where is your faith?” Being afraid they marveled, saying to one another, “Who is this then, that he [Marcion: **who**] commands even the winds and the water [Marcion: **sea**], and they obey him?”

Tertullian, Against Marcion 4.19.6–7: [6] *Venimus ad constantissimum argurnentum omnium qui domini nativitatem in controversiam deferunt. Ipse, inquit, contestatur se non esse natum dicendo, Quae mihi mater, et qui mihi fratres? Ita semper haeretici aut nudas et simplices voces coniecturis quo volunt rapiunt, aut rursus condicionales et rationales simplicitatis condicione dissolvunt, ut hoc in loco.* [7] *Nos contrario dicimus primo non potuisse illi annuntiari quod mater et fratres eius foris starent quaerentes videre eum, si nulla illi mater et fratres nulli fuissent, quos utique norat qui annuntiarat vel retro notos vel tunc ibidem compertos, dum eum videre desiderant, vel dum ipsi nuntium mandant. Ad hanc primam propositionem nostram solet ex diverso responderi: Quid enim si temptandi gratia nuntiatum est ei? Sed hoc scriptura non dicit, quae quanto significare solet ex temptatione quid factum (Ecce legis doctor adsurrexit temptans eum: et de tributi consultatione, Et accesserunt ad eum pharisei temptantes eum), tanto, ubi non facit temptationis mentionem, non admittit temptationis interpretationem.* / [6] We now come to the most strenuously–plied argument of all those who call in question the Lord's nativity. They say that He testifies Himself to His not having been born, when He asks, "Who is my mother, and who are my brethren? " In this manner heretics either wrest plain and simple words to any sense they choose by their conjectures, or else they violently resolve by a literal interpretation words which imply a conditional sense and are incapable of a simple solution, as in this passage. [7] We, for our part, say in reply, first, that it could not possibly have been told Him that His mother and His brethren stood without, desiring to see Him, if He had had no mother and no brethren. They must have been known to him who announced them, either some time previously, or then at that very time, when they desired to see Him, or sent Him their message. To this our first position this answer is usually given by the other side. But suppose they sent Him the message for the purpose of tempting Him? Well, but the Scripture does not say so; and inasmuch as it is usual for it to indicate what is done in the way of temptation ("Behold, a certain lawyer stood up, and tempted Him; " again, when inquiring about tribute, the Pharisees came to Him, tempting Him), so, when it makes no mention of temptation, it does not

admit the interpretation of temptation.

Tertullian, *Against Marcion* 4.19.10–11: [10] *Dic mihi, omnibus natis mater advivit? omnibus natis adgenerantur et fratres? non licet patres magis et sorores habere, vel et neminem? Sed et census constat actos sub Augusto nunc in Iudaea per Sentium Saturninum, apud quos genus eius inquirere potuissent. Adeo nullo modo constitit ratio temptationis istius, et vere mater et fratres eius foris stabant. Superest et inspicere sensum non simpliciter pronuntiantis, Quae mihi mater aut fratres? quasi ad generis et nativitatis negationem, sed et ex causae necessitate et condicione rationali.* [11] *Tam proximas enim personas foris stare extraneis intus defixis ad sermones eius, amplius et avocare eum a sollemni opere quaerentes, merito indignatus est. Non tam abnegavit quam abdicavit. Atque adeo cum praemisisset, Quae mihi mater et qui mihi fratres? subiungens, Nisi qui audiunt verba mea et faciunt ea, transtulit sanguinis nomina in alios, quos magis proximos pro fide iudicaret.* / [10] For tell me now, does a mother live on contemporaneously with her sons in every case? Have all sons brothers born for them? May a man rather not have fathers and sisters (living), or even no relatives at all? But there is historical proof that at this very time a census had been taken in Judaea by Sentius Saturninus, which might have satisfied their inquiry respecting the family and descent of Christ. Such a method of testing the point had therefore no consistency whatever in it and they "who were standing without" were really "His mother and His brethren." It remains for us to examine His meaning when He resorts to non-literal words, saying "Who is my mother or my brethren?" It seems as if His language amounted to a denial of His family and His birth; but it arose actually from the absolute nature of the case, and the conditional sense in which His words were to be explained. [11] He was justly indignant, that persons so very near to Him "stood without," while strangers were within hanging on His words, especially as they wanted to call Him away from the solemn work He had in hand. He did not so much deny as disavow them. And therefore, when to the previous question, "Who is my mother, and who are my brethren?" He added the answer "None but they who hear my words and do them," He transferred the names of blood-relationship to others, whom He judged to be more closely related to Him by reason of their faith.

Tertullian, *Against Marcion* 4.20.1–3: [1] *Quis autem iste est qui et ventis et mari imperat? nimirum novus dominator atque possessor elementorum subacti iam et exclusi creatoris? Non ita est. Sed agnoscant substantiae auctorem suum, quae famulis quoque eius obaudire consueverant. Inspice Exodum, Marcion, aspice mari rubro, vastiori super omnia stagna Iudaeae, virgam Moysi imperantem, ut funditus proscissum et pari utrinque stupore discriminis fixum sicco populum pede intestino itinere transmitteret, rursusque sub eiusdem virgae nutu redeunte natura Aegyptium exercitum undarum concordia obrueret, in quod opus et austri servierunt.* [2] *Lege ex sorte familiae dirimendae in transitu eius Iordanis machaeram fuisse, cuius impetum atque decursum plane et Iesus docuerat prophetis transmeantibus stare. Quid ad haec? Si tuus Christus est, non erit potentior famulis creatoris. Sed his solis exemplis usus essem, si non etiam praedicatio marinae istius expeditionis Christum antecessisset.* [3] *Nam cum transfretat, psalmus expungitur: Dominus, inquit, super aquas multas. Cum undas freti discutit, Abacuc adimpletur: Dispargens, inquit, aquas itinere. Cum ad minas eius eliditur mare, Naum quoque absolvitur: Comminans, inquit, mari et arefaciens illud, utique cum ventis quibus inquietabatur. Unde vis meum vindicem Christum? de exemplis an de prophetis creatoris?* / [1] But "what manner of man is this? for He commandeth even the winds and water!" Of course He is the new master and proprietor of the elements, now that the Creator is deposed, and excluded from their possession! Nothing of the kind. But the elements own their own Maker, just as they had been accustomed to obey His servants also. Examine well the Exodus, Marcion; look at the rod of Moses, as it waves His command to the Red Sea, ampler than all the lakes of Judaea. How the sea yawns from its very depths, then fixes itself in two solidified masses, and so, out of the interval between them, makes a way for the people to pass dry-shod across; again does the same rod vibrate, the sea returns in its strength, and in the concourse of its waters the chivalry of Egypt is engulfed! To that consummation the very winds subserved! [2] Read, too, how that the Jordan was as a sword, to hinder the emigrant nation in their passage across its stream; how that its waters from above stood still, and its current below wholly ceased to run at the bidding of Joshua, when his priests began to pass over! What will you say to this? If it be your Christ that is meant above, he will not be more potent than the servants of the Creator. But I should have been content with the examples I have adduced without addition, if a prediction of His present passage on the sea had not preceded Christ's coming. [3] As psalm is, in fact, accomplished by this crossing over the lake. "The Lord," says the psalmist, "is upon many waters." When He disperses its waves, Habakkuk's words are fulfilled, where he says, "Scattering the waters in His passage." When at His rebuke the sea is calmed, Nahum is also verified: He rebuketh the sea, and maketh it dry," including the winds indeed,

whereby it was disquieted. With what evidence would you have my Christ vindicated? Shall it come from the examples, or from the prophecies, of the Creator?

Tertullian, *Against Marcion* 4.26.13: [13] *Exclamat mulier de turba beatum uterum qui illum portasset, et ubera quae illum educassent. Et dominus, Immo beati qui sermonem dei audiunt et faciunt: quia et retro sic reiecerat matrem aut fratres, dum auditores et obsecutores dei praeferunt. Nam nec hic mater assistebat illi. Adeo nec retro negaverat natum. Cum id rursus audit, rursus proinde felicitatem ab utero et uberibus matris suae transtulit in discipulos, a qua non transtulisset si eam non haberet.* / [13] "A (certain) mother of the company exclaims, 'Blessed is the womb that bare Thee, and the paps which Thou hast sucked; 'but the Lord said, 'Yea, rather, blessed are they that hear the word of God, and keep it.'" Now He had in precisely similar terms rejected His mother or His brethren, whilst preferring those who heard and obeyed God. His mother, however, was not here present with Him. On that former occasion, therefore, He had not denied that He was her son by birth. On hearing this (salutation) the second time, He the second time transferred, as He had done before, the "blessedness" to His disciples from the womb and the paps of His mother, from whom, however, unless He had in her (a real mother) He could not have transferred it.

From Tertullian, *On the Flesh of Christ* 7.2: *Primo quidem nunquam quisquam adnuntiasset illi matrem et fratres eius foris stantes qui non certus esset et habere illum matrem et fratres et ipsos esse quos tunc nuntiabat, vel retro cognitos vel tunc ibidem compertos: licet propterea abstulerint haereses ista de evangelio quod et creditum patrem eius Ioseph fabrum et matrem Mariam et fratres et sorores eius optime notos sibi esse dicebant qui mirabantur doctrinam eius.* / First of all, nobody would have told Him that His mother and brethren were standing outside, if he were not certain both that He had a mother and brethren, and that they were the very persons whom he was then announcing,---who had either been known to him before, or were then and there discovered by him; although heretics have removed this passage from the gospel, because those who were admiring His doctrine said that His supposed father, Joseph the carpenter, and His mother Mary, and His brethren, and His sisters, were very well known to them.

From Tertullian, *On the Flesh of Christ* 7.10: *Oro te Apelle, vel tu, Marcion, si forte tabula ludens vel de histrionibus aut aurigis contendens tali nuntio avocareris, nonne dixisses: Quae mihi mater, aut qui mihi fratres?* / Now, I ask you, Apelles, or will you Marcion, please (to tell me), if you happened to be at a stage play, or had laid a wager on a foot race or a chariot race, and were called away by such a message, would you not have exclaimed, "What are mother and brothers to me?"

Epiphanius, *Panarion* 42.11.6: <ιβ>. Οὐκ εἶχεν «ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ», ἀλλὰ μόνον «ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου». <ιγ>. «Πλεόντων αὐτῶν ἀφύπνωσεν· ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσῃ». / 12. He did not have, 'His mother and his brethren,' but only, 'Thy mother and thy brethren.' 13. 'As they sailed he fell asleep. Then he arose and rebuked the wind and the sea.'

Epiphanius, *Panarion* 42.11.17: <σχόλιον> <ιβ>. Οὐκ εἶχεν «ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ», ἀλλὰ μόνον «ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου». <Ἔλεγχος> <ιβ>. Ἄν τε ἀνωτέρῳ παρακόψης, ὡς Μαρκίων, τὸ ῥητὸν τοῦ εὐαγγελίου, ἵνα ποιήσῃς τὸν εὐαγγελιστὴν μὴ συντιθέμενον τῇ ὑπὸ τινων ῥηθείσῃ λέξει ὅτι «ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου», οὐ δύνασαι ὑπερβαίνειν τὴν ἀλήθειαν. διὰ τί γὰρ μὴ πολλὰς ἐκάλεσε μητέρας; διὰ τί μὴ πολλὰς εἶπε πατρίδας; πόσοι πόσα λέγουσι περὶ Ὀμήρου; ἄλλοι μὲν Αἰγύπτιον φάσκοντες, ἄλλοι δὲ Χῖον, ἄλλοι Κολοφώνιον, ἄλλοι Φρύγα, ἄλλοι Σμυρναῖον, Μέλητος καὶ Κριθίδος· Ἀθηναῖον δὲ αὐτὸν οἱ περὶ Ἀρίσταρχον ἀπεφήναντο· ἄλλοι δὲ Λυδὸν Μαίονος, ἄλλοι δὲ Κύπριον Προποδιάδος περιουκίδος τῆς Σαλαμινίων περιμέτρου, καίτοι γε ἄνθρωπον. διὰ δὲ τὸ ἐν πολλαῖς πατρίσι γεγενῆσθαι πολλοὺς εἰς διάφορον ὑφήγησιν ἐλήλακεν. ὣδε δὲ περὶ θεοῦ λέγοντες καὶ Χριστοῦ οὐ πολλὰς ὑπέλαβον μητέρας, ἀλλὰ τὴν μίαν τὴν ὄντως αὐτὸν γεγεννηκυῖαν, καὶ οὐ πολλοὺς ἀδελφούς, ἀλλὰ τοὺς υἱοὺς Ἰωσήφ ἐκ τῆς ὄντως αὐτοῦ ἄλλης γυναικός· καὶ οὐ δύνασαι κατὰ τῆς ἀληθείας ὀπλίζεσθαι. καὶ μὴ σε πλανᾷς ὁ λόγος, ὃν εἶπεν ὁ κύριος «τίς μου ἡ μήτηρ καὶ οἱ ἀδελφοί;» οὐ γὰρ ἀρνούμενος τὴν ἡτέρα ταῦτ' ἔφη, ἀλλὰ τὸ ἄκαιρον ἀνατρέπων τοῦ εἰπόντος, τοσούτου ὄχλου περιεστῶτος καὶ τῆς αὐτοῦ σωτηριώδους διδασκαλίας προχεομένης καὶ αὐτοῦ ἐπὶ τὰς ἰάσεις καὶ τὸ κήρυγμα ἀσχολουμένου· ἀπασχόλησις γὰρ ἐδόκει εἶναι τὸ τὸν εἰπόντα ἐκκόψαι αὐτὸν διὰ τοῦ εἰπεῖν «ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου». καὶ εἰ μὴ ὅτι διὰ χαρᾶς ἔσχεν (οὐχ ὡς ἀγνοῶν ὅτι ἤκασι πρὸ τοῦ ἀκηκοέναι, ἀλλὰ προγινώσκων ὅτι ἔξω ἐστήκασιν), ἐπεὶ ἂν μετ' ἐπιτιμίας τὴν ἄκαιρον τοῦ εἰπόντος φωνὴν ἀνέτρεψεν, ὡς καὶ τῷ Πέτρῳ ποτὲ ἔφη «ἀπόστα ἀπ' ἐμοῦ, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων». <σχόλιον> <ιγ>. «Πλεόντων αὐτῶν ἀφύπνωσεν· ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ

θαλάσση». <Ἐλεγχος> <ιγ>. Τίς ὑπνωσεν, λέγε. περὶ τῆς θεότητος οὐ τολμήσεις λέγειν· εἰ δὲ κἂν εἴποις, κατὰ τῆς σαυτοῦ κεφαλῆς, θεήλατε, βλασφημήσεις. παντὶ δὲ τῷ δηλόν ἐστιν ὅτι ὁ ἐν ἀληθείᾳ ἐνανθρωπήσας ὕπνου χρήζων διὰ τὸ σωματικὸν ὑπνωσεν. οἱ γὰρ αὐτὸν διυπνίσαντες οὐ δόκησιν εἶδον, ἀλλὰ ἐνανθρώπησιν ἀληθινήν. ἀμέλει χερσὶ κινοῦντες καὶ φωνήσαντες μαρτυροῦσιν ὅτι ἤγειραν. «ἀναστὰς γάρ», φησὶν, ὁ κοιμηθεὶς θεὸς σαρκοφόρος, ὁ ἀπ' οὐρανοῦ κατελθὼν καὶ σάρκα δι' ἡμᾶς ἀμφιασάμενος, «ἠγέρθη» μὲν ὡς ἄνθρωπος, «ἐπετίμησε» δὲ ὡς θεὸς τῇ θαλάσῃ καὶ ἐποίησεν <γαλήνην>. / 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 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.' 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.

Ephrem, *Commentary on the Diatessaron*, according to Dieter T. Roth (page 403): 11.9—[a citation of Luke 11:27 precedes] Marcion dit: Par ces paroles ils le tentaient, pour savoir s'il était vraiment né. Il en serait de même pour les paroles: Voici que ta mère et les frères te cherchent.

Luke 8.26–39, the exorcism of the Gadarene demoniac.

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. 27 ἔξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν **ἄνῃρ** τις ἐκ τῆς πόλεως ἔχων **δαιμόνια**, καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. 28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοὶ καὶ σοί, **Ἰησοῦ Υἱὲ τοῦ Θεοῦ** τοῦ Ὑψίστου; δέομαί σου, **μὴ με βασανίσῃς**. 29 παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἀλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρῆσων τὰ δεσμὰ ἡλαύνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. 30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς **Τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν Λεγιών**, ὅτι

26 They arrived at the country of the Gadarenes, which is opposite Galilee. 27 When Jesus stepped ashore, *a certain **man** out of the city who had **demons*** for a long time *met him*. He wore no clothes, and didn't live in a house, but in the tombs. 28 *When he saw Jesus, he* cried out, and fell down before him, and with a loud voice *said*, "What do I have to do with you, **Jesus**, you **Son of the Most High God**? I beg you, **don't torment me!**" 29 For Jesus was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bonds apart, he was driven by the demon into the desert. 30 *Jesus asked him*, "**What is your name?**" **He said, "Legion," for many**

εἰσῆλθεν **δαιμόνια πολλὰ** εἰς αὐτόν. 31 καὶ **παρεκάλουν** αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς **εἰς τὴν ἄβυσσον** ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ **ἐπέτρεψεν αὐτοῖς**. 33 ἔξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. 34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἔξηλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ’ οὗ τὰ δαιμόνια ἔξηλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. 37 καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ’ αὐτῶν, ὅτι φόβῳ μεγάλῳ συνέχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. 38 ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ’ οὗ ἔξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ Θεός, καὶ ἀπῆλθεν καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

demons had entered into him. 31 **They begged** him that he would not command them to go **into the abyss**. 32 Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. Then **he allowed them**. 33 The demons came out of the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned. 34 When those who fed them saw what had happened, they fled and told it in the city and in the country. 35 People went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out, sitting at Jesus’ feet, clothed and in his right mind; and they were afraid. 36 Those who saw it told them how he who had been possessed by demons was healed. 37 All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very much afraid. Then he entered into the boat and returned. 38 But the man from whom the demons had gone out begged him that he might go with him, but Jesus sent him away, saying, 39 “Return to your house, and declare what great things God has done for you.” He went his way, proclaiming throughout the whole city what great things Jesus had done for him.

Tertullian, Against Marcion 4.20.4–7: [4] *Age nunc, qui militarem et armatum bellatorem praedicari putas, non figurate nec allegorice, qui bellum spiritale adversus spiritales hostes spirituali militia et spiritualibus armis spiritualiter debellaturus esset, cum invenis in uno homine multitudinem daemonum, legionem se professam, utique spiritalem, disce et Christum expugnatorem spiritualium hostium spiritualiter armatum et spiritualiter bellicosum intellegendum, atque ita ipsum esse qui cum legione quoque daemonum erat dimicaturus; ut et de hoc bello psalmus possit videri pronuntiasse, Dominus validus, dominus potens in bello.* [5] *Nam cum ultimo hoste morte proeliatus per tropaeum crucis triumphavit. Cuius autem dei filium lesum legio testata est? Sine dubio cuius tormenta et abyssum noverant et timebant. Nec enim videntur posse ignorasse adhuc quod novi et ignoti dei virtus operaretur in terris, quia verisimile non est creatorem ignorasse. Si enim alium supra se deum ignoraverat aliquando, tamen iam infra caelum suum agentem utique compererat.* [6] *Quod autem dominus comperisset, iam et universae familiae innotuisset in eodem mundo et intra eundem ambitum caeli quo peregrina divinitas conversaretur. In quantum ergo et creator scisset eam, et substantiae eius, si fuisset, in tantum, quia nulla fuit, non alium daemones sciebant quam dei sui Christum. Non enim depetunt ab alio quod meminissent petendum sibi a creatore, veniam scilicet abyssi creatoris. Denique impetraverunt.* [7] *Quo merito? Quia mentiti erant, quia saevi dei filium eum fecerant? Et qualis erit qui mentitos iuvabat, qui infamantes sustinebat? Sed enim quia mentiti non erant, quia deum abyssi et suum cognoverant, ita eum se et ipse confirmavit quem cognoverunt daemones, lesum iudicem et ultoris dei filium. Ecce aliquid et de illis pusillitatibus et infirmitatibus creatoris in Christo. Ignorantiam enim et ego adscribere ei volo. Permittite mihi adversus haereticum. Tangitur a femina quae sanguine fluitabat, et nescivit a qua.* / [4] You suppose that He is predicted as a military and armed warrior, instead of one who in a figurative and allegorical sense was to wage a spiritual warfare against spiritual enemies, in spiritual campaigns, and with spiritual weapons: come now, when in one man alone you discover a multitude of demons calling itself Legion, of course comprised of spirits, you should learn that Christ also must be understood to be an exterminator of spiritual foes, who wields spiritual arms and fights in spiritual strife; and that it was none other than He, who now had to contend with even a legion of demons. Therefore it is of such a war as this that the Psalm may evidently have spoken: "The Lord is strong, The Lord is

mighty in battle." [5] For with the last enemy death did He fight, and through the trophy of the cross He triumphed. Now of what God did the Legion testify that Jesus was the Son? No doubt, of that God whose torments and abyss they knew and dreaded. It seems impossible for them to have remained up to this time in ignorance of what the power of the recent and unknown god was working in the world, because it is very unlikely that the Creator was ignorant thereof. For if He had been at any time ignorant that there was another god above Himself, He had by this time at all events discovered that there was one at work below His heaven. [6] Now, what their Lord had discovered had by this time become notorious to His entire family within the same world and the same circuit of heaven, in which the strange deity dwelt and acted. As therefore both the Creator and His creatures must have had knowledge of him, if he had been in existence, so, inasmuch as he had no existence, the demons really knew none other than the Christ of their own God. They do not ask of the strange god, what they recollected they must beg of the Creator----not to be plunged into the Creator's abyss. They at last had their request granted. [7] On what ground? Because they had lied? Because they had proclaimed Him to be the Son of a ruthless God? And what sort of god will that be who helped the lying, and upheld his detractors? However, no need of this thought, for, inasmuch as they had not lied, inasmuch as they had acknowledged that the God of the abyss was also their God, so did He actually Himself affirm that He was the same whom these demons acknowledged----Jesus, the Judge and Son of the avenging God. Now, behold an inkling of the Creator's failings and infirmities in Christ; for I on my side mean to impute to Him ignorance. Allow me some indulgence in my effort against the heretic. Jesus is touched by the woman who had an issue of blood, He knew not by whom.

Luke 8.40–56, the raising of the daughter of Jairus, the healing of a hemorrhaging woman.

40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. 41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ὃν ὄνομα Ἰάειρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα καὶ αὐτὴ ἀπέθνησεν. ~Ἐν δὲ~ [Marcion: ~ἐγένετο δὲ ἐν~] ~τῷ ὑπάγειν αὐτὸν~ [Marcion: ~αὐτοῦς~] οἱ ὄχλοι συνέπνιγον αὐτόν. 43 καὶ γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἣτις οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς [Marcion: κύριος] Τίς ὁ ἀψάμενός μου [Marcion: τίς μου ἤψατο]; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν Ἦψάτό μου τις· καὶ ἐγὼ γὰρ ἔγνω δύνάμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. 49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν Διδάσκαλον. 50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ Μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται. 51 ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν

40 When Jesus returned, the multitude welcomed him, for they were all waiting for him. 41 Behold, a man named Jairus came. He was a ruler of the synagogue. He fell down at Jesus' feet, and begged him to come into his house, 42 for he had an only daughter, about twelve years of age, and she was dying. ~But it happened that as he~ [Marcion: ~they~] ~went~, the multitudes pressed against him. 43 A certain woman who had a flow of blood for twelve years, who had spent all her living on physicians and could not be healed by any 44 came behind him, and touched the fringe of his cloak. Immediately the flow of her blood stopped. 45 Jesus [Marcion: the Lord] said, "Who touched me?" When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'" 46 But Jesus said, "Someone did touch me, for I also perceived that power has gone out of me." 47 When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately. 48 He said to her, "Daughter, cheer up. Your faith has made you well. Go in peace." 49 While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the Teacher." 50 But Jesus hearing it, answered him, "Don't be afraid. Only believe, and she will be healed." 51 When he came to the house, he didn't allow anyone to enter in, except Peter, John, James, the father of

μητέρα. 52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν Μὴ κλαίετε· οὐκ ἄπέθανεν ἀλλὰ καθεύδει. 53 καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἄπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων Ἡ παῖς, ἔγειρε. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

the child, and her mother. 52 All were weeping and mourning her, but he said, "Don't weep. She isn't dead, but sleeping." 53 They were ridiculing him, knowing that she was dead. 54 But he put them all outside, and taking her by the hand, he called, saying, "Child, arise!" 55 Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat. 56 Her parents were amazed, but he commanded them to tell no one what had been done.

Tertullian, *Against Marcion* 4.20.8–9: [8] *Quis me, inquit, tetigit? Etiam excusantibus discipulis perseverat in ignorantiae voce: Tetigit me aliquis; idque de argumento affirmat: Sensi enim virtutem ex me profectam. Quid dicit haereticus? Sciebatne personam? Et cur quasi ignorans loquebatur? Ut confessionem certe provocaret, ut timorem probaret. Sic et Adam aliquando quaesierat quasi ignorans, Adam ubi es? Habes et creatorem cum Christo excusatum et Christum creatori adaequatum.* [9] *Sed et hoc qua adversarius legis, ut quia lex a contactu feminae sanguinantis summovet, idcirco gestierit non tantum contactum eius admittere, sed etiam sanitatem donare. O deum non natura beneficum, sed aemulatione! At enim, si fidem mulieris invenimus ita meruisse, cum dicit, Fides tua te salvam fecit, quis es, ut aemulationem legis interpreteris in isto facto, quod ipse dominus ex fidei remuneratione editum ostendit?* / [8] "Who touched me?" He asks, when His disciples alleged an excuse. He even persists in His assertion of ignorance: "Somebody hath touched me," He says, and advances some proof: "For I perceive that virtue is gone out of me." What says our heretic? Could Christ have known the person? And why did He speak as if He were ignorant? Why? Surely it was to challenge her faith, and to try her fear. Precisely as He had once questioned Adam, as if in ignorance: Adam, where art thou? " Thus you have both the Creator excused in the same way as Christ, and Christ acting similarly to the Creator. [9] But in this case He acted as an adversary of the law; and therefore, as the law forbids contact with a woman with an issue, He desired not only that this woman should touch Him, but that He should heal her. Here, then, is a God who is not merciful by nature, but in hostility! Yet, if we find that such was the merit of this woman's faith, that He said unto her, Thy faith hath saved thee." what are you, that you should detect an hostility to the law in that act, which the Lord Himself shows us to have been done as a reward of faith?

Tertullian, *Against Marcion* 4.20.13: [13] *Atque ita potest videri legem non inrupisse, sed distinxisse. Haec erit fides quae contulerat etiam intellectum: Nisi credideritis, inquit, non intellegitis. Hanc fidem probans Christus eius feminae, quae solum credebatur creatorem, eius fidei se deum respondit quam probavit. Nec illud omitam, quod dum tangitur vestimentum eius, utique corpori non phantasmati inditum, corpus quoque demonstrabatur; non quasi iam de hoc retractemus, sed quia ad praesentem conspirat quaestionem.* / [13] And thus she may evidently be regarded as having discerned the law, instead of breaking it. This will prove to be the faith which was to confer intelligence likewise. "If ye will not believe," says (the prophet), "ye shall not understand." When Christ approved of the faith of this woman, which simply rested in the Creator, He declared by His answer to her, that He was Himself the divine object of the faith of which He approved. Nor can I overlook the fact that His garment, by being touched, demonstrated also the truth of His body; for of course" it was a body, and not a phantom, which the garment clothed. This indeed is not our point now; but the remark has a natural bearing on the question we are discussing.

Epiphanius, *Panarion* 42.11.6: <ιδ>. «Ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτούς, συνέπνιγον αὐτὸν οἱ ὄχλοι. καὶ γυνὴ ἀψαμένη αὐτοῦ ἰάθη τοῦ αἵματος· καὶ εἶπεν ὁ κύριος· τίς μου ἥψατο;» καὶ πάλιν· «ἥψατό μου τις. καὶ γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ». / 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, 'Someone hath touched me; for I perceive that virtue hath gone out of me.'

Epiphanius, *Panarion* 42.11.17: <σχόλιον> <ιδ>. «Ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτούς, συνέπνιγον αὐτὸν οἱ ὄχλοι. καὶ γυνὴ ἀψαμένη αὐτοῦ ἰάθη τοῦ αἵματος. καὶ εἶπεν ὁ κύριος, τίς μου ἥψατο;» καὶ πάλιν «ἥψατό μου τις. καὶ γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ». <Ἐλεγχος> <ιδ>. «Ἐν τῷ ὑπάγειν αὐτούς», καὶ οὐκ εἶπεν «ἐν τῷ ὑπάγειν αὐτόν», ἵνα μὴ ἐτέρως αὐτὸν σχηματίσῃ παρὰ τὴν τῶν ὁδοιπορούντων

ἀκολουθίαν. τὸ δέ «συνέπνιγον αὐτὸν οἱ ὄχλοι», πνεῦμα οὐκ ἠδύναντο συμπνίγειν οἱ ὄχλοι. γυνὴ δὲ ἀψαμένη καὶ ἰαθεῖσα οὐκ ἄερος ἦψατο, ἀλλὰ ἀφῆς ἀνθρωπείας. ἵνα γὰρ δείξῃ ὅτι οὐχὶ δοκῇσι μόνον ἡ ἀφή τοῦ σώματος αὐτοῦ ὑπὸ τῆς γυναικὸς γεγένηται, διδάσκει λέγων «τίς μου ἦψατο; καὶ γὰρ ἔγνω δύνάμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ». / 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.'