

Chapter 1 : BIBLICAL PATRIARCHY - MARCION INFILTRATION

Blackman's important essay is a study of Marcion's relation to, and influence on, the developing Catholic Church. It considers Marcion's work as the organizer of a Christian church, as Biblical critic, canon-maker, textual emendator, and, finally, as theologian.

Marcion made a donation of , sesterces to the Church in Rome. Irenaeus writes that "a certain Cerdo, originating from the Simonians , came to Rome under Hyginus In , Epiphanius claimed that after beginnings as an ascetic , Marcion seduced a virgin and was accordingly excommunicated by his father, prompting him to leave his home town. More recently, Bart D. Ehrman suggests that this "seduction of a virgin" was a metaphor for his corruption of the Christian Church, with the Church portrayed as the undefiled virgin. Marcionism Study of the Hebrew scriptures , along with received writings circulating in the nascent Church, led Marcion to conclude that many of the teachings of Jesus were incompatible with the actions of Yahweh , the belligerent god of the Hebrew Bible. Marcion responded by developing a ditheistic system of belief around the year In contrast to other leaders of the nascent Christian Church, however, Marcion declared that Christianity was in complete discontinuity with Judaism and entirely opposed to the Tanakh. Marcion did not claim that the Jewish scriptures were false. Instead, he asserted that they were to be read in an absolutely literal manner, thereby developing an understanding that Yahweh was not the same god spoken of by Jesus. For example, Marcion argued that the Genesis account of Yahweh walking through the Garden of Eden asking where Adam was, had proved Yahweh inhabited a physical body and was without universal knowledge , attributes wholly incompatible with the Heavenly Father professed by Jesus. According to Marcion, the god of the Old Testament , whom he called the Demiurge , the creator of the material universe , is a jealous tribal deity of the Jews , whose law represents legalistic reciprocal justice and who punishes mankind for its sins through suffering and death. In contrast, the god that Jesus professed is an altogether different being, a universal god of compassion and love who looks upon humanity with benevolence and mercy. Marcion held Jesus to be the son of the Heavenly Father but understood the incarnation in a docetic manner, i. Marcion was the first to introduce an early Christian canon. His canon consisted of only eleven books, grouped into two sections: Gnosticism[edit] Marcion is sometimes described as a Gnostic philosopher. In some essential respects, Marcion proposed ideas which would have aligned well with Gnostic thought. Like the Gnostics, he argued that Jesus was essentially a divine spirit appearing to human beings in the shape of a human form, and not someone in a true physical body. Salvation lies in turning away from the physical world which Gnostics regard as an illusion and embracing the godlike qualities within yourself. Marcion, by contrast, held that the Heavenly Father the father of Jesus Christ of Marcionism was an utterly alien god; he had no part in making the world, nor any connection with it. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. June Learn how and when to remove this template message In hindsight, Marcion is seen as one of the first heresiarchs for his deviations from what would become the orthodox positions of the main authorities in the Catholic Church. The suppression of the Marcionist form of Christianity is thus viewed [12] as a catalyst for the development of the New Testament canon , the establishment of a centralized church law , and the structuring of the Church. It survived Christian controversy, and imperial disapproval, for several centuries more. This prompted the orthodox part of the Church to form a separate official canon of books that had been recognized as divinely inspired and authoritative. Therefore, Marcion played a role in finalizing the structure and contents of the collection of works now called the New Testament.

Chapter 2 : Marcion, the Canon, the Law, and the Historical Jesus

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Contact me There is little doubt that the teachings of Marcion and his followers represented a greater threat to Orthodox Christianity than any other heresy in the second century. Marcion was born in c. Certainly Gnostic sects were spreading at the same time as Christian ones; both were part of the general religious osmosis. Gnostics had two central presuppositions: Christianity fitted into this role very well. Thus Gnostic groups seized on bits of Christianity, but tended to cut it off from its historical origins. Their ethic varied to taste: The number of spheres varied with each Gnostic system. Basilides had of them! Frend considers that though the Gnostic Cerdo 30 may have provided Marcion with ideas he "may well have come to similar conclusions by another route, namely, by attentive study of the Scriptures and in particular the key work for Christians, Isaiah There he found in So he concluded that there must be two Gods: Christ, so Marcion contended, came down from heaven and began teaching, proclaiming a new kingdom and deliverance from the rule of the malevolent Demiurge. Christ also rescued from the underworld those who had died and who in their life-time had not been obedient to the Demiurge and thus from the standpoint of his Law were wicked. All that the Good God asks of men if they are to escape from the rule of the Demiurge is faith in response to his love. Men have been emancipated from the legalistic requirements of the Demiurge and of his creature Judaism. For him it was the true account of the history of the Jews, but spoke of the Demiurge. Jesus came down to Capernaum Tertullian claims that he forbade marriage because procreation was the invention of the Demiurge. Justin declared that they had become diffused through every race of men 44 and Tertullian compared the Marcionites - who had churches, bishops and martyrs of their own - to "swarms of wasps building combs in imitation of the bees". Bruce points out that: This credal statement seems to have been formulated to counter Marcionite and other similar heretical teachings. It makes clear that the Father, not the Demiurge, created the universe; that there is only One God; that Jesus had a normal human birth through a miraculous conception ; that Jesus was a human being, and that he will return to be Judge of the living and the dead the All-Loving God of Marcion was not the Judge - a role that he assigned to the Demiurge. Broadbent in *The Pilgrim Church* concludes: Bradshaw References 1 G. Galloway, *The Science of Theology*. Marshall Pickering, Henry Chadwick, *The Early Church*. Penguin, , Early Christian documents were produced in very small quantities on highly perishable papyrus. Unless they were constantly retranscribed they did not survive at all. There was no need of a censor, unless a heresiarch had followers over successive generations to keep his work alive. A *History of Heresy*. OUP, , Frend, *The Rise of Christianity*. Fortress Press, , Stander, "Marcion," Everett Ferguson, ed. *Encyclopedia Of Early Christianity*. Garland, , Christie-Murray, 26 notes that he may even have been a bishop himself. Banner of Truth, , Eerdmans, , Frend, *The Early Church*. SCM, , Bethune-Baker, 84, claims that there were Marcionite churches still in the 7th century. *Encyclopedia Britannica Micropedia*, "Marcion," Vol. William Banton, , finds evidence of them, especially in Syrian culture, in the late 10th century. Its *History And Influence*. Crucible, , One madman bit another. Lee, *Against The Protestant Gnostics*. Their task, therefore, became that of making an indirect connection which would nevertheless exonerate the good God of all guilt in regard to this world. Often the connection was made through a series of archons semidivine rulers who ruled over the lower spheres in the absence of God. Salvation, he said, was available to all men, and did not involve secrets, secret revelations or knowledge of magical rituals. Love and mercy spring spontaneously from the heart of those who have faith in Jesus Christ. Because of this, scholars such as Harnack do not regard Marcion as a true Gnostic, and point to the basically Christian characters of many of his beliefs. Latourette, *A History Of Christianity*. Westminster Press, , He taught that God the Father was merciful and good. He was the Supreme Being, but unknown, until first made known to man by Jesus. The god proclaimed in the law and the prophets of the Old Testament was the creator of the world, and inferior to the supreme being. He was a god of justice who demanded obedience. Cerdo believed that only the soul and not he the body shared in the

resurrection. Bruce, *The Canon Of Scripture*. IVP, , Blackman, *Marcion and his Influence*. SPCK, , The latter supported the Perfect and were baptised at the end of their lives. It did nothing more than sanction sexual indulgence Among his other opponents were Dionysius of Corinth c. Bruce, *The Spreading Flame Exeter: Paternoster Press*, , *Marcion, das Evangelium vom fremden Gott*, 2nd edn. Hinrichs Verlag, , cited in Rumscheidt, Martin Ed. Collins, ,

Chapter 3 : theinnatdunvilla.com: Marcion: Portrait of a Heretic by Robert I Bradshaw

Marcion of Sinope (/ Ē` m Ē`Ē•r Ēf Ē™ n, -Ēf i Ē™n, -s i Ē™n /; Greek: Ἰωάννης Ἰσχυροῦς Ἰζὴρῆς; c. 85 - c.) was an important figure in early theinnatdunvilla.com theology rejected the deity described in the Hebrew Scriptures and in distinction affirmed the Father of Christ as the true God.

Philippians but only after pruning and editorial adjustment. In his opinion the 12 apostles misunderstood the teaching of Christ, and, holding him to be the Messiah of the Jewish God, falsified his words from that standpoint. Passages that Marcion could regard only as Judaizing interpolations, that had been smuggled into the text by biased editors, had to be removed so the authentic text of Gospel and Apostle could once again be available. After these changes, the Gospel according to Luke became the Evangelicon, and the 10 Pauline letters, the Apostolikon. Marcion rejected the following Christian writings: According to [Grant] p. Marcion and the Gospel according to Luke Marcion believed there was one true gospel which had been corrupted into many versions. He explained the corruption on the basis of Galatians in which Paul emphasizes that there is only one gospel 1: Of the Gospels that were current among the churches, the only one that Marcion felt he could trust was the Gospel according to Luke. We cannot say with certainty why he had confidence in this Gospel, but perhaps the reason was that he regarded the author, Luke, as a disciple of Paul and believed him to be more faithful to tradition than the other evangelists. In any case, this was for Marcion the Gospel, without identification of its human author -- a deficiency for which Tertullian Adv. Passages that Marcion could regard only as Judaizing interpolations, that had been smuggled into the text by biased editors, had to be removed so the authentic text of Gospel, which he called the Evangelicon , could once again be available. With thorough-going heedlessness of the consequences, Marcion undertook to expunge everything from the text of Luke which echoed or otherwise implied a point of contact with the Old Testament. Since Jesus, according to Marcion, had only the appearance of being human, he could not have been born of a woman. Therefore Marcion omitted most of the first 4 chapters of Luke. In the last chapters the omissions are rather more numerous than the first; the resurrection of Jesus is passed over in silence. More examples may be found in [Evans] pp. He explained the corruption of the true gospel on the basis of Galatians in which Paul states that false brethren are attempting to turn believers from the gospel: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For example, Galatians 3: Marcion placed Galatians first in his canon of epistles - the Apostolikon. Marcion and the Pauline Epistles Marcion was convinced that among the early apostolic leaders only Paul understood the significance of Jesus Christ as the messenger of the Supreme God. He accepted as authoritative these 10 Epistles:

Chapter 4 : Marcion and His Influence - E.C. Blackman - Google Books

Marcion came under the influence of the gnostic teacher Cedro "who believed that the God of the Old Testament was different from the God and Father of the Lord Jesus Christ. The God of the Old Testament was unknowable; the latter had been revealed."

There has been so much emphasis on grace doctrines in the church today that the church has comparatively little knowledge and understanding of the Law as in the Old Testament. The church is not even aware that this shift of focus had been propagated ever since the 2nd century. What has caused the church to pay so little attention to the Law and the Prophets and other parts of the Bible and so much attention to Paul and his writings on grace? The church today is in reality very much influenced by a "church father" by the name of Marcion. At the beginning, after all the apostles had died, the leaders who replaced them were mostly Gentiles from pagan backgrounds. These Gentiles had comparatively little understanding of the Old Testament Scriptures as compared to the Jewish apostles who had been exposed to the teachings of the Law and the Prophets since their childhood. As such, the danger was there to have a shift in focus to the New Testament. Marcion was born around C. His father was a leader in the church and so Marcion grew up in fellowship with the church in Asia Minor. Sometime after C. As a wealthy ship-owner, Marcion was able to make relatively large contributions to the church to prove the sincerity of his faith and he became a respected member in the Christian community. He was eloquent and learned in the contemporary form of the Gospel and the early Christian community and so gave the impression of being a Christian teacher with apostolic authority. Marcion was later condemned as a heretic when he developed unorthodox views that brought him into conflict with the Roman church. He was even formally excommunicated and his contribution to the church was refunded. He then went on his own way and started energetically propagating a strange kind of Christianity that quickly swept across large sections of the Roman Empire. By the end of the 2nd century, his doctrine became a serious threat to the mainstream Christian Church. In his belief, the saving grace of God was miraculous. He held the whole creation to be faulty, being the creation of a lesser god, thus containing no element of the divine. Marcion was influenced by Persian dualism two forces in the universe, one good and one bad, who are constantly fighting it out for supremacy and believed that the Creator God who created the material universe was the God of Israel, who was a totally different God from the Father spoken of in the gospel of Christ. The Father Marcion held as the highest was perfect, good and merciful. He was love and He was not the god of justice and the lawgiver of the Old Testament, the bad God. Marcion claimed that nothing of truth and good could be found in the Old Testament and that after Jesus Christ, the Law was obsolete. Jesus had come to free man from the Law. He believed that the gospel is entirely a gospel of love to the exclusion of the Mosaic Law. The preaching in the church today that we are no longer under the Law but under grace alone is part of his theology. Marcion, therefore, rejected the entire Old Testament. Today, many believers also make a clear division between the Old Testament Law and New Testament grace, and view the Law as opposed to grace. The Law is seen as obsolete and of little use to a Christian. They shun the Old Testament God because He is too stern and fierce. The judgements that He made was far too "terrifying" for them to take. They would rather focus on the "New Testament God" who does not expect obedience to His laws. He is kind and forbids sin; but will give choice to each individual. Thus, the spirit of Marcion still has a very strong influence on the Church today. One discovery is that the popularity of the Scofield Reference Bible has also contributed to the thriving of the spirit of Marcion in churches today. He and his followers followed a strict ethic. One was not allowed to eat meat, fish, eggs, etc or drink wine. Christians could not serve as guards or soldiers and were not allowed to bear weapons. There was to be no contact with the opposite sex. The institution of marriage was scorned and birth of children forbidden. Although there was conversion in his church, the lay community did not like his message.

Chapter 5 : Marcion and His Influence - E.C. Blackman - Google Kitaplar

Marcion was born about AD, being the son of the wealthy Bishop of Sinope in Pontus. By AD, at age 34, Marcion had caused such a stir, that his teachings were the subject of an investigation and condemnation. II. What did Marcion believe that made him a dangerous heretic: Marcion believed.

Marcion was born toward the end of the first century in Sinope, a city in Pontus, on the southern coast of the Black Sea. A shipowner by profession and a man of wealth, he was a member of the Christian church in his home city where, according to some sources, his father was bishop, but he left there after being ejected by the church. He lived for a time in western Asia Minor but again left because his ideas found little acceptance. As his ideas became more clearly defined, he ran into conflict with the leaders of the church in Rome, and in he founded his own church his money was returned, which spread rapidly throughout the Roman Empire and came to rival the Catholic Church. By the end of the century, there were Marcionite congregations in cities throughout the Roman world, and writers in Greek Justin Martyr, Latin Tertullian, and Syriac Bardesanes, or Bardaisan were refuting his views. Both because of his success in establishing an organization parallel to the "great" church, with its own bishops, elders, catechumens, liturgy, and canon of holy scripture, and his radical conception of God as love, Marcion is a significant figure in early Christian history. He taught that Christianity has no relation to the Judaism from which it sprang, he rejected the Hebrew scriptures in their entirety, and he abbreviated the New Testament to conform to his teaching. He believed that the God of Jesus Christ has nothing to do with, and is superior to, the God of the Hebrew scriptures who created the world, and he believed that Jesus came to reveal an utterly new and strange God, who is of pure goodness and mercy and without wrath or judgment. Marcion claimed to have learned this message from the apostle Paul, who, he believed, was alone among the early Christian leaders in understanding the revelation in Christ. While most Christians saw continuity between the covenant with Israel and the new covenant initiated under Jesus, Marcion saw only contradiction and opposition, and by a selective reading of the scriptures he sought to restore and reprimatinate the original and authentic faith that had been obscured by Christian teachers. He did not, however, make any claims for himself, either as a prophet or as a holy man. He saw himself as a teacher and a man of learning who pointed beyond himself to the teachings of Jesus and Paul. Like other Christian thinkers from this period whose views were not accepted by the growing consensus, Marcion has gone down in history as a "heretic," but this epithet should not obscure his importance. At a time when questions such as the relation of Christianity to Judaism, the place of the Hebrew scriptures Christian Old Testament in Christian life and thinking, the proper method for interpreting scripture especially passages that describe God as capricious, despotic, or vindictive, and indeed the very terms in which the Christian faith would be expressed, were matters of intense dispute, Marcion provided clear and unequivocal answers. He also emphasized a central element in Christianity, the boundless grace of God, a point that was lost on his critics. Marcion repudiated all attempts to see Christ as the fulfillment of ancient prophecy. Christ is wholly unique and must be set apart from everything, that is, from Judaism, the created world, and the God who made the world. His critics classified him among the Gnostics, but he does not fit easily into this classification. On certain points—his contrast between the creator God and the high God who is the father of Jesus, his depreciation of the world, his dualism, his docetic Christology his view that Christ did not have a real human body, and his rejection of the Old Testament—there were affinities with Gnosticism, perhaps through the influence of Cerdo and others he met at Rome. But Marcion had little sympathy for the speculative systems of the Gnostic teachers: Marcion was the first Christian to put together a collection of books a canon as a standard for Christian life and teaching. His canon of the New Testament, in contrast to the generally accepted Christian collection of twenty-seven books, comprised an edited version of the gospel of Luke omitting such parts as the infancy narratives, genealogy, baptism, and temptation and ten epistles of Paul not including 1 Timothy, 2 Timothy, and Titus with the references to God as judge and passages dealing with punishment or the fulfillment of Jewish prophecy edited out. His effort to provide an original and authentic witness to the gospel was a powerful impetus toward the adoption of an approved list of books by the Catholic Church. Marcion

also figures in the history of textual criticism of the New Testament, although recent scholarship has tended to see his work less as that of an independent witness and more as a testimony to one branch of the textual tradition. Marcion wrote one book, *Antitheses*, which is known only through fragments and allusions in the writings of his critics. It consisted of a series of contradictory statements setting forth opposition between the creator God of the Old Testament and the good and benevolent God of Jesus, between the Jewish law and the Christian gospel. Though designed as a polemical and theological work, it assumed a creedlike status as a confession of faith within the Marcionite congregations and served as a key for interpreting the scriptures. Besides taking an active part in the formation of the biblical canon, Marcion indirectly forced Christian thinkers of the second and third centuries to clarify their ideas on the relation between the Old Testament and the New Testament and led them to affirm that the Hebrew scriptures were not to be discarded by the church. In modern times, largely through the historical and theological interpretation of the nineteenth-century German church historian Adolf von Harnack, there has been renewed interest in Marcion as an original Christian thinker with an alternative vision of the Christian faith; his admirers have included figures as diverse as the Marxist Ernst Bloch and the historian Arnold Toynbee. *Marcion and His Influence. A fundamental study, with a collection of the most important texts. Marcion and the Restitution of Christianity.* Wilken Pick a style below, and copy the text for your bibliography.

Chapter 6 : The Canon of Marcion the heretic

This post is the final in the series examining Marcion of Sinope and his influence of the formation of the New Testament canon. By way of closing both our section on modern perspectives on Marcion as well as this series as a whole, I offer the following conclusions.

Marcion, the Canon, the Law, and the Historical Jesus Written by Layman It is ironic that perhaps one of the most influential of figures in Church History is also one of the most reviled heretics: Although his ideas were completely rejected by the Apostolic Fathers of the second-century church, the very need to reject them forced the second-century church to consider, clarify, and consolidate its beliefs about important issues: But the Jewish writer Celsus also knew of Marcion and used his writings to argue against Christianity. Fox, Pagans and Christians, at Additional information about Marcion and his followers can be gleaned from other Christian writers who continued to engage Marcionites centuries after his death. This is not due to an intentional cleansing or burning by Orthodox Christians. It is simply the result of the passage of time. The writings of religious groups that became extinct were largely doomed to extinction themselves because writing materials of that time simply did not last very long. Without eager new generations of scribes willing to recopy aging texts, it is very unlikely that any manuscripts would survive. His father was a Christian bishop. Marcion was a wealthy merchant and shipowner. After being accused of "defiling a virgin" and reportedly excommunicated by the church in Sinope, Marcion left Asia Minor and moved to Rome in about CE. Perhaps to ensure his acceptance in the Roman Church after his misdeeds in Asia Minor, Marcion gave the Roman Church , sesterces a very sizable gift upon his arrival. At first, Marcion was accepted by the Roman Church. However, it soon became obvious that his teachings were a radical departure from traditional Christianity. Marcion came under the influence of the gnostic teacher Cedro "who believed that the God of the Old Testament was different from the God and Father of the Lord Jesus Christ. The God of the Old Testament was unknowable; the latter had been revealed. Cedro also stressed the existence of "secret knowledge" from Jesus that had not been previously made public a common claim among gnostics. Marcion adopted these ideas into his "heretical" brand of Christianity. Up until then, the traditional Church had considered the Old Testament to be sacred and assumed that Christianity was a fulfillment or continuation of Judaism. He faced a pretty obvious problem. For more than years, Christians had been using the Old Testament as Christian Scripture, and even the most sacred documents of Christians referred to and relied heavily on, the Old Testament. Although a small number of scholars have, from time to time, argued that Marcion may have had access to earlier forms of the gospels especially Luke , even John Knox, the most prominent promoter of this theory, admits that Marcion intentionally and knowingly excised as much Old Testament and Jewish influence as he could find in the Paulines and Gospel of Luke. Philip Comfort, at Beyond chapters 1 and 2 of Luke, Marcion also removed Luke 4: Bruce, The Canon of Scripture, at The mention of Abraham as an example of faith was eliminated from Galatians 3: He removed Romans 1: In Ephesians, he changed, "the mystery hidden for ages in God who created all things" 3: This simple little change has the creating God being duped by the God of the New Testament. Or, as Robin Lane Fox writes, "[b]y rewriting scripture, he presented a powerful case. His theology was a tremendous departure from that of the Christian churches in which he had grown up. Key to his theology was the notion that there were actually two "Gods. Jesus was the product of the New God. The creator, he argued, was an incompetent being: Christ, by contrast, was the new and separate revelation of an altogether higher God. The God of the Old Testament was the "creating God," but he was harsh, cruel, and incompetent. Marcion contrasted this creating God with the God of Jesus, who was nothing less than love and grace. Marcion vehemently repudiated the idea of a Judgment. According to him, the God of the Old Testament was to have sent a messiah to collect the chosen people into the Kingdom to rule over the whole earth and to exercise judgment over sinners. But at this point God appeared, showing mercy on sinners and freeing all from the bonds of the God of the Jews. In other words, while the creating God of the Old Testament was preparing to send a messiah that would establish an earthly Kingdom, the new God acted more quickly by sending Jesus to teach love and mercy for all. There would be no judgment, no bodily resurrection, and no

second coming of Jesus. The purpose of Jesus was to free people from the bondage of the Jewish God, not from the bonds of sinful nature. Between these, he interposes a separation of a great and absolute difference as great as lies between what is just and what is good, as great as lies between the law and the gospel, as great as is the difference between Christianity and Judaism. Marriage and Sex Despite sounding almost antinomian, Marcion and his followers were actually very strict. This was not unusual in an of itself. Several sayings were ascribed to Jesus in which he reviled and praised the androgynous state of man at creation. Bishop Polycarp had known how to deal with him. Marcion was expelled from the Roman Church in CE. They were so adamant about rejecting his teachings that they even returned the generous donation he had given them. Thereafter, Marcion used those funds and attempted to emulate Paul by engaging in missionary activities to spread his new version of Christianity. Marcion met with some success. As Tertullian put it, he planted churches "as wasps make nests. Only a few were ultimately deemed worthy to receive baptism and become members of his churches. It eventually only established a lasting presence in Syria, but it died out completely by the mid-to-late s. As Professor Johnson stated, "belief in celibacy necessarily proves fatal to a heretical movement. The Church eventually responded by embracing the Four Gospels: Mark, Luke fully restored , Matthew, and John. The Church also embraced all of the Apostles, not just Paul. As a result, the Church embraced a much broader theology and perspective than that envisioned by Marcion. It continues to resonate with the Story of Israel. He thus claims that the story of Jesus fulfills the purpose for which the creator God called Abraham in the first place. The Church reacted by rejecting this idea of a "secret knowledge" that was really just manufactured by gnostic leaders. Instead, the Church committed itself to the "Apostolic Tradition. It could also be called a rudimentary commitment to the "historical Jesus. Church teaching must be based on that standard, rather than on newly discovered or revealed teachings that no one had heard before. Conclusion In many ways, Marcion caused the Orthodox Church to be more moderate. The Church had to acknowledge its Jewish roots and embrace Jewish literature, without forfeiting its Christian revelation. The Church acknowledged that Jesus brought grace and freedom, but refused to descend into antinomianism or reject the idea that the law had any moral instruction to offer. The Church was staunchly opposed to fornication and adultery, but accepted that sex within marriage and procreation were moral and necessary.

Chapter 7 : Tertullian : Evans, E., Tertullian Adversus Marcionem ()

Marcion's teachings were rejected by his church and the Apostolic Fathers who were leading the other Apostolic Churches. "To any church leader, Marcion's heresy was the most shocking deviation from Apostolic truth.

Marcion himself had come to Rome from Sinope perhaps as early as A. The Roman church received him, apparently as a Christian already: As a shipowner by profession he seems to have been a man of wealth, for he made the church a present of , sesterces, which were returned to him when shortly afterwards he left the church or was expelled from it. At this point his peculiar doctrines, hitherto undetected, and perhaps carefully concealed, received fuller expression and wider dissemination, with the establishment of a new society, a church which within half a generation expanded throughout the known world, vigorous enough to be in almost every place a serious rival to the catholic church, and with strong enough convictions to retain its expansive power for more than a century, and to survive heathen persecution, Christian controversy, and imperial disapproval for several centuries more. It is perhaps unfortunate that most of our information about Marcion and his doctrines is derived from those who undertook to controvert him: Indeed there is remarkable agreement among them. He is first mentioned by Justin Martyr who, writing perhaps A. Irenaeus, who may have been in Rome in company with x St. Polycarp his master not long before Justin wrote, intended to compose a treatise against Marcion. Whether he did so, is not clear: He says that Marcion was in some sense a follower or successor of a certain Cerdo, who came to Rome during the episcopate of Hyginus, and taught that the God of whom the law and the prophets speak is not the Father of our Lord Jesus Christ: In succession to him Marcion, of Pontus, developed this doctrine, with shameless blasphemy of the God of whom the law and the prophets tell, saying that he is the creator of evil things, takes delight in wars, is inconstant also in temper and at variance within himself: Marcion persuaded his adherents that he himself expressed the truth better than the apostles who delivered the gospel: He says that salvation is of souls only, those souls which have learned his doctrine: So the serpent in Marcion asserted: Hippolytus, more or less contemporary with Tertullian, gives much the same information, though in more abstruse form. Empedocles, to account for the origin of the universe, had postulated six first principles, the four elements, along with the two opposing forces of hostility and amity. Empedocles had objected to matrimony and the procreation of children on the ground that by this means the One becomes dispersed into the Many: Marcion, Hippolytus says implausibly enough, copied from him these speculations and these rules of conduct Haer. In another connection Hippolytus summarizes as follows the doctrine of Marcion, and of Cerdo his master Haer. They postulate three universal principles, the good, the just, and matter: They all agree that the Good never made anything: It was certainly that of Hermogenes cf. They quote to this effect the gospel parable, that a good tree cannot bring forth evil fruit, and what follows. He says that marriage is a corruption, and persuades his adherents to a canine life, supposing that by this means he distresses the Creator, by repudiation of the things made or ordained by him. Almost contemporary with Tertullian, those are lively doctrines which Origen from time to time brings under censure. Marcion in fact appears to have been an abler man than his opponents suggest, a man of strong convictions and of forcible or even attractive character, a man also of some business capacity and of great organizing ability. What had he to say that was of interest to so many? At what point did his doctrine begin, and which shall we say was its central feature? The Old Testament he regarded as a true historical record, but rejected it as being the work, and a record of the works, of an inferior god of objectionable character: He was interested, as many people then were, in the question of the origin of evil, attributing it, as did others, to the intractability of matter 1 The Dialogue of Adamantius, On Right Faith in God, composed, as it appears, about the middle of the fourth century, soon began to be ascribed to Origen, as for example by Basil and Gregory in the Philocalia, scholion to ch. The dialogue in its earlier part is a discussion with a Marcionite of the doctrine of three, or two, first principles: So then this superior god, this stranger, whose existence was previously unknown and unsuspected, appeared suddenly and unannounced at Capernaum in the fifteenth year of Tiberius Caesar. He made himself visible in only the phantasm of a body, and it is the soul only that he will save, for the flesh is both incapable and unworthy of salvation. Marcion had excised from St. One might have

expected that in consistency with himself he would have excised the passion as well—or, as Tertullian suggests, even more so. This he did not do: And here perhaps we have our answer: Christianity cannot escape being a religion of redemption. The passion and resurrection are too important ever to be left 1 Tertullian, adv. So he must, Marcion thinks, be set in isolation from all else that has ever been—from the world itself, and from the God who made it. It could have been matter for some surprise if a new theory of the creation of the world, coupled with a repudiation of Judaism, and supported by a book of Antitheses in which scripture was set against scripture, should have been attractive enough to have brought into being a world-wide society in less than a generation. But that the exaltation of the name of Christ should have had this effect, is much less surprising. The early emergence of docetism, even within the period covered by the apostolic writings,¹ however wrong-headed in origin and intention, shows how welcome that theory was to a certain type of reverent mind, unable to distinguish the fanciful from the real, or to understand that redemption means not the disentanglement of the good from among the bad, but the restoration of the bad to goodness. It is consistent with such principles as these that almost alone of the heretics of those days Marcionites did not refuse martyrdom or compromise with apostasy, and that not even Tertullian can find any strictures to pass on the morals of Marcion or his adherents. Marcion, as already observed, rejected the Old Testament, not as untrue but as non-Christian. He also rejected such parts of the New Testament as spoke with approval of the past, or brought Christ into any sort of relationship with the God who made the world. From his mutilated and otherwise edited copy of St. Paul's apostolicon consisted of ten epistles of St. Paul,² these also 1 Cf. The pastorals were afterwards accepted by some of his successors. The companion treatise, *de resurrectione carnis*, also maintains, against Marcion and others, the essential dignity of the human body and its hope of resurrection to eternal life. Apelles said that Christ had a real body, no phantasm, though not of human descent or nativity: As regards Marcion and his influence, a few further questions 1 See also Appendix 2. Secondly, Marcion is the first person known to have compiled a closed canon of Christian scriptures, and his apostolic canon included no epistles except those of St. Paul. But it need not follow that it was his influence which rescued the Pauline writings from an oblivion into which but for him they would have fallen: Tertullian is fully justified in his claim that in the essentials of the faith, in the things which really matter, the three apostles are in complete agreement: A more important question would be how far Marcion, in his doctrine of creation, his docetism, and his attitude to the Old Testament, represents a tradition older than himself, coming down from the beginnings of Christianity. Here we should need to take account of the things said, or assumed, by Clement and Ignatius and Polycarp, as well as the somewhat different view presented in the Epistle of Barnabas: In the first book it is argued, on the general principles essential to rational theology, that the god imagined or invented by Marcion is not a god in any acceptable sense of that term: Book three is concerned with prophecy and its fulfilment: Here we observe that though there is at times some tendency to interpret Christ in terms of the prophecies, for the most part the opposite is true: What may have been the effect of this highly competent and impressive work, it is difficult to say. Certainly it did not put an end to Marcionism. But if it is true that by the next generation this form of doctrine had lost much of its expansive power and was on the defensive, Tertullian may have been in part responsible for that. Marcion was of course ignorant of any idea.

Chapter 8 : The Marcion Problem: Irenaeus | Pursuing Veritas

Marcion placed Galatians first in his canon of epistles - the Apostolikon. Marcion and the Pauline Epistles Marcion was convinced that among the early apostolic leaders only Paul understood the significance of Jesus Christ as the messenger of the Supreme God.

Significant breakthroughs have been achieved through means of manuscript discoveries and critical reassessments of some strong traditions. One such orthodox claim that has lost support among many researchers is the once dominant tradition that describes Catholicism as the oldest form of Christianity Walter Bauer. Orthodoxy and Heresy in Earliest Christianity. In the Twentieth Century, the emergence of some significant studies on Marcion has led a variety of Christian thinkers to describe Marcion as the initiator of some important customs and features now found in our modern Christian Faith. Here is a brief list of five things described on the Web as being created by Marcion: The "faith only" movement solafideism , 2. The theory of dispensationalism , 3. The concept of "New Testament Christianity," 4. The New Testament itself, as a distinct body of inspired writings, 5. There are at least eight notable reactions to Marcion that indirectly may be attributed to his early work and mission. The Orthodox began to expand his New Testament, 2. These formulations helped crystallize the concept of Orthodoxy or Catholicism. After Marcion commenced his evangelistic crusade, a significant portion of Christian literature became devoted to apologetics or polemical defenses of Orthodoxy correct doctrines. Forgeries of Christian semi-scriptures mushroomed. Some scholars, such as Arthur C. Even the extra-Biblical and incomprehensible word "Trinity" may be seen as a useful device invented to help fend off Marcionite logic. The Rosary, according to Catholic Tradition, was also originally designed as an instrument to aid in the battle against Albigensians. Marcion enters the scene while a battle was waging for the soul of Christianity. Marcion was attempting to bring Christianity back to its real roots in Jesus Christ. According to Marcion, faith in our Savior led to the real birth of the family of Christians. Traveling across the ancient world, Marcion spread his message of faith. His great success was due to a number of factors. His personal dynamism may have been important. The staying power of his influence was due in large part to the New Testament that he published. The logic of his thinking was persuasive. His ability to answer the problem of evil made him rise head and shoulders above all philosophers and metaphysicians. That educated scholar from Alexandria Clement represents Marcion as an "elder" predecessor to two early Gnostic teachers, Valentinus and Basilides. Another heresiarch, Simon Magus, who is often portrayed as the grand father of Gnosticism, also is described by Clement as succeeding Marcion. A Study of a Second-Century Heretic. James Clarke and Co. Indeed, Gnostics are often mistakenly described as Dualists. More correctly, the Gnostic method is essentially an imaginative attempt to give a monotheistic explanation about the rise of evil. Gnostics seem to be direct heirs of Jewish speculative theology where there was a keen interest in angelology and Logos theories. The Orthodox were less disturbed over the Gnostics than they were over Marcion. The Gnostics believed they had adequately explained how darkness and corruption could ultimately descend from a singular source of Divine Light. Between that Perfect Light and our imperfect world, there are according to the Gnostics a significant number of stations, events and beings that tend to absorb the attribution of evil away from the highest level of Divine Unity. The various lists of intermediaries found in Gnostic literature identify a number of individuals that seem to be responsible for all the strife and confusion that is so evident in this lower realm. Thus the Highest Cause remains ineffable and unsullied. The Gnostic quest is to return to that great level of Divine Integrity. All Gnostic theories eventually envision a single source for everything. Sometimes this original point seems to be bipolar and sometimes it is bisected along sexual lines. Even this binary entity acts corporately for the birth or incipience of all else. All Gnostic theologies seemingly spring forth as ideological children born from the ancient Mosaic idea about an inviolable monotheism. This form of theism sees everything no matter what as ultimately deriving from a single Creator. Working within this rigid model of monism, the Judaistic or Mosaic theoreticians could only think in a linear or vertical fashion, where our world lies on one end, while an independent Father of Light stands on the other. These semi-Marcionite schemes all attempt to place evil far, far away from the Supreme Being. They make evil seem

hardly related to the Most High Entity. Whenever a sufficient distance is achieved away from the Ultimate Source for Light, then this detached condition seems almost fated to bring about a measure of darkness. The later Church Fathers loved to describe Marcion as a Gnostic. They could make this allegation effective only at a time when Gnosticism was clearly waning. The original distinction between Marcion and the Gnostics is easily discoverable when the matter of the Christian canon is carefully examined. Marcion was a man who determined all by the canon sola scriptura. He did not rely on secret visitations or mysterious documents in order to validate his teaching. He relied solely on the plain message of the Gospel and the Epistles of Paul. They all felt totally justified in this because their holy campaign was looked on by them as a necessary defense of Hebrew monotheism. Many Gnostics alluded to the existence of Jesus, and when they made some such reference, they usually portrayed him as a brilliant Messenger who had been sent to point a way for man to pass back through the great cosmic confusion. The Gnostics were generally a scholarly community who tossed around their knowledge of ancient history and traditions. They gleaned much from their library of classics and they mixed legendary and scriptural matters freely. They had pride in mental eccentricity and they gloried in their metaphysical erudition. Marcion sponsored an open Christianity that met in churches. The Gnostic affinity or group identity was a secret bond that transcended the local "Christian" congregations. Marcion preached the Gospel to all, while the Gnostics gloried in their elite status by carefully guarding the deepest of their inspired secrets. Again, the similarity between Marcion and the Gnostics is only superficial. The similarity actually only involves a common vocabulary of a few key words. When the respective usage of these words is taken into consideration, a vast difference slowly emerges. Marcion had a practical and ethical interest. The Gnostic interest was philosophical and argumentative. A Gnostic group could be libertine in its practice, and still it could be recognized as fundamentally faithful to the principles of Gnosticism. Love, for the Gnostics, was generally only their conscious desire to return to the Highest Heaven, in company with their friends. Loving our enemies is the heart of this Gospel. Cerdo or Cerdon apparently flourished as a teacher after AD , "in the time of Hyginus, who was the eighth bishop" Robert Smith Wilson. A Study of a Second Century Heretic. Hyginus superintended the Roman Ecclesia AD And he, by the aid of devils, has caused many of every nation to speak blasphemies, and to deny that God is the maker of this universe, and to assert that some other being, greater than He, has done greater works. By AD , Marcionites could be found in "every nation. Because of this, there was needed some kind of explanation about its origin. Not many know that the Sinaiticus manuscript has a peculiar way of spelling the word Christian. Everywhere this title appears, that Fourth Century manuscript spells it "Chrestian. There is still some bifurcation between the words "Catholic" and "Christian" today. In AD 49, Rome experienced disturbances in the Jewish community that had been provoked by the preaching of "Chrestus" based on the account of Suetonius in J. It seems notable at this time AD 49 that "Jews" in general were expelled, and not simply followers of "Chrestus" or "Chrestians. The presence of the Gentile title "Chrestus" in Rome implies also the presence of an accompanying Gentile-oriented Gospel. Some Jews seem to have loudly voiced a degree of intolerance upon hearing this proclamation of "Chrestus. A scribal device called "nomina sacra" was employed as a emphatic technique to highlight special words. The highlighted words were shortened. Because of this, the scribes left out the main vowel every time. Most Greek editions restore the vowel as an iota "i". Besides the two oldest Greek New Testaments from the Fourth Century, and in addition to the oldest dated church inscription AD , there is an abundance of ancient testimony that shows that the title "Chrestus" for Jesus was very popular among "common" Christians. The two titles "Chrestus" or "Chrestian" are referred to in the following written sources: There is even a disputed inscription now lost from Pompei AD 79 that is believed to have contained a reference to this lost title of Jesus. The ruling theologians of orthodoxy denounced the spelling "Chrestus" as based on ignorance. Lactantius AD said: To the intellectuals, He is Christ, the just King, who casts the sinner into hell. As a token of His merciful character, Jesus was once honored with the title "Chrestus" which means benevolent one. This meaning matches that of the Hebrew word "Messiah. It is no accident, indeed, that the adherents of the new faith were early called Christians" Arthur Cushman McGiffert. The God of the Early Christians. The rapid growth of Marcionite churches across the Roman Empire in the first two decades of the Second Century motivated the presbytery of the "great" Roman congregation to form a more comprehensive

hierarchy and outreach. Before this time, Christianity was often viewed as indistinguishable from Judaism.

Marcionism was an Early Christian dualist belief system that originated in the teachings of Marcion of Sinope at Rome around the year Marcion believed Jesus was the savior sent by God, and Paul the Apostle was his chief apostle, but he rejected the Hebrew Bible and the God of Israel.

Marcion of Sinope According to Tertullian and other writers of early proto-orthodox Christianity , the movement known as Marcionism began with the teachings and excommunication of Marcion around Marcion was reportedly a wealthy shipowner, the son of a bishop of Sinope of Pontus , Asia Minor. He arrived in Rome c. The organization continued in the East for some centuries later, particularly outside the Byzantine Empire in areas which later would be dominated by Manichaeism. Schism within Marcionism[edit] By the reign of emperor Commodus â€” , Marcionism was divided into various opinions with various leaders; among whom was Apelles, whom Rhodo describes as: But others, among whom were Potitus and Basilicus, held to two principles, as did Marcion himself. Others consider that there are not only two, but three natures. Of these, Syneros was the leader and chief. Focusing on the Pauline traditions of the Gospel, Marcion felt that all other conceptions of the Gospel, and especially any association with the Old Testament religion, was opposed to, and a backsliding from, the truth. He further regarded the arguments of Paul regarding law and gospel , wrath and grace, works and faith, flesh and spirit, sin and righteousness, death and life, as the essence of religious truth. He ascribed these aspects and characteristics as two principles, the righteous and wrathful God of the Old Testament, who is at the same time identical with the creator of the world, and a second God of the Gospel who is only love and mercy. As the law which governs the world is inflexible and yet, on the other hand, full of contradictions, just and again brutal, and as the law of the Old Testament exhibits the same features, so the God of creation was to Marcion a being who united in himself the whole gradations of attributes from justice to malevolence, from obstinacy to inconsistency. Marcion called God, the Stranger God, or the Alien God, in some translations, as this deity had not had any previous interactions with the world, and was wholly unknown. See also the Unknown God of Hellenism and the Areopagus sermon. In various popular sources, Marcion is often reckoned among the Gnostics , but as the Oxford Dictionary of the Christian Church 3rd ed. In Henry Wace stated: Also, the Christology of the Marcionites is thought to have been primarily Docetic , denying the human nature of Christ. This may have been due to the unwillingness of Marcionites to believe that Jesus was the son of both God the Father and the demiurge. Scholars of Early Christianity disagree on whether to classify Marcion as a Gnostic: Mead claimed Marcionism makes certain points of contact with Gnosticism in its view that the creator of the material world is not the true deity, rejection of materialism and affirmation of a transcendent, purely good spiritual realm in opposition to the evil physical realm, the belief Jesus was sent by the "True" God to save humanity, the central role of Jesus in revealing the requirements of salvation, the belief Paul had a special place in the transmission of this "wisdom", and its docetism. The pure gospel, however, Marcion found to be everywhere more or less corrupted and mutilated in the Christian circles of his time. His undertaking thus resolved itself into a reformation of Christendom. This reformation was to deliver Christendom from false Jewish doctrines by restoring the Pauline conception of the gospel , Paul being, according to Marcion, the only apostle who had rightly understood the new message of salvation as delivered by Christ. This of itself shows that it is a mistake to reckon Marcion among the Gnostics. A dualist he certainly was, but he was not a Gnostic. According to Harnack, the sect may have led other Christians to introduce a formal statement of beliefs into their liturgy see Creed and to formulate a canon of authoritative Scripture of their own, thus eventually producing the current canon of the New Testament. His polemic would necessarily have been much less simple if he had been opposed to a Church which, by possessing a New Testament side by side with the Old Testament, had ipso facto placed the latter under the shelter of the former. In particular, he refused to re-admit those who recanted their faith under Roman persecution; see also Lapsi Christian. It also included ten of the Pauline epistles , in the following order: In bringing together these texts, Marcion redacted what is perhaps the first New Testament canon on record, which he called the Gospel and the Apostolikon, which reflects his belief in the

writings of Jesus and the apostle Paul respectively. The Prologues to the Pauline Epistles which are not a part of the text, but short introductory sentences as one might find in modern study Bibles [17] , found in several older Latin codices , are now widely believed to have been written by Marcion or one of his followers. Harnack makes the following claim: De Bruyne has made one of the finest discoveries of later days in proving that those prefaces, which we read first in Codex Fuldensis and then in numbers of later manuscripts, are Marcionite, and that the Churches had not noticed the cloven hoof.