

CHRISTIAN CLASSICS



in simplified modern English

AGAINST MARCION

TERTULLIAN OF CARTHAGE

AGAINST MARCION

TERTULLIAN

Preface

Tertullian's *Against Marcion* is one of the most significant early Christian works refuting heresy. Written in the late 2nd or early 3rd century, it systematically challenges the teachings of Marcion, who rejected the Old Testament and proposed a radical distinction between the God the Father and God the Son. Tertullian, with sharp reasoning and rhetorical skill, defends the unity of Scripture and the true nature of God as revealed in both the Old and New Testaments. His work remains a vital historical and theological resource, offering insight into the early Church's struggles to preserve apostolic doctrine.

This translation presents *Against Marcion* in modern English(with the help of AI), making Tertullian's arguments more accessible to contemporary readers. It is based on a previous English translation found in *Ante-Nicene Fathers*, edited by Alexander Roberts and James Donaldson, which is in the public domain (*The Writings of the Fathers Down to A.D. 325*, 10 Vols., available at the Online Library of Liberty).

This translation is also released into the **public domain**, allowing it to be freely copied, distributed, and used without restriction. It is our hope that this work will continue to serve as a valuable resource for all who seek to understand and defend the faith.

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Contents

Preface	ii
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BOOK 1: ONE TRUE GOD, NOT TWO.

Chapter 1	Preface: Reason for a New Work.	2
Chapter 2	Heresy: a good God and an evil God	5
Chapter 3	Refutation: One supreme God	7
Chapter 4	Rebuttal: Divine unity	9
Chapter 5	Contradiction: The dual principle collapses	11
Chapter 6	Contradiction: Equal gods	13
Chapter 7	Rebuttal: The bible calls other beings “gods”	15
Chapter 8	Heresy: New God	17
Chapter 9	Rebuttal: The true God is neither unknown nor uncertain.	19
Chapter 10	Rebuttal: The true God is known from the beginning	22
Chapter 11	Evidence: Everything belongs to the true God.	24
Chapter 12	Without proof, God is no God	27
Chapter 13	Nature is God’s magnificent work	29
Chapter 14	False gods relies on God’s work	31
Chapter 15	Sarcasm: Nine gods	33
Chapter 16	Rebuttal: God is the maker of everything, seen and unseen.	35
Chapter 17	To save God must have created the world first	37
Chapter 18	No revelation, no God	39

Chapter 19	Jesus Christ, the Revealer of the Creator	41
Chapter 20	Heresy: Twisting Paul's dispute	43
Chapter 21	Refutation: Paul did not preach new God	46
Chapter 22	The attribute of God's goodness	48
Chapter 23	God's goodness as a rational quality	51
Chapter 24	The incomplete goodness of Marcion's god	54
Chapter 25	God is not just pure goodness	57
Chapter 26	God opposes evil and punishes it	59
Chapter 27	Weak God makes weak moral	61
Chapter 28	The corrupt teaching of no hell is meaningless	64
Chapter 29	Marriage is blessed	66

BOOK 2: OLD TESTAMENT GOD IS JUST.

Chapter 1	The right way to think.	70
Chapter 2	Human's limited understanding of God	71
Chapter 3	God revealed through time	74
Chapter 4	God's goodness in creation of mankind	76
Chapter 5	The fall of man was because of free-will.	79
Chapter 6	Why God did not take away man's free-will?	81
Chapter 7	Why God did not limit man's free-will?	84
Chapter 8	Man was made in God's image	86
Chapter 9	Man's disobedience was a choice	88
Chapter 10	God is not the source of the sin	91
Chapter 11	Justice is the the active application of goodness	94
Chapter 12	Goodness and justice are inseparable in the true God	96
Chapter 13	Divine justice	98

Contents

Chapter 14	Punitive evil and sinful evil	101
Chapter 15	The severity of God is reasonable and just	103
Chapter 16	God acts in His own perfect way	105
Chapter 17	God's role as judge is not passive but actively at work	108
Chapter 18	Did God needed animal sacrifices?	111
Chapter 19	God gave this law out of deep kindness	113
Chapter 20	Objection: God of ordered the Hebrews to rob	116
Chapter 21	Objection: God is inconsistent about sabbath	118
Chapter 21	Objection: God asked not to make idols and then asked to make	120
Chapter 23	Objection: God of inconsistent in approving or disapprove people	122
Chapter 24	Objection: God repented?	124
Chapter 25	Objection: God did not know where Adam was.	127
Chapter 26	Objection: God's oath and Its meaning	130
Chapter 27	Objections: Jesus's human nature	132
Chapter 28	Counter attack	135
Chapter 29	Marcion's own antitheses	137

BOOK 3: DEFENDING GOSPELS

Chapter 1	Introduction	140
Chapter 2	Why Christ's coming needed to be announced in advance	141
Chapter 3	Miracles alone, without prophecy, are insufficient evidence	143
Chapter 4	Marcion's Christ was not foretold by prophecy	145

Chapter 5	Principles of interpretation of prophecies	147
Chapter 6	Examining prophecies of Christ's rejection	150
Chapter 7	Prophecy foretells two different conditions of Christ	154
Chapter 8	Heresy: phantom Christ	157
Chapter 9	Heresy: phantom angels and pre-incarnate Son of God	160
Chapter 10	The true incarnation is more worthy of God	163
Chapter 11	Christ Was Truly Born	165
Chapter 12	Isaiah's prophecy of Emmanuel – Christ rightfully bears this name	168
Chapter 13	The virgin birth prophecy	170
Chapter 14	Military metaphors for Christ	175
Chapter 15	The title Christ rightly belongs to the Creator's Son	178
Chapter 16	The sacred name Jesus best suited for the Christ of the Creator	181
Chapter 17	Prophecies about Christ's humiliation	184
Chapter 18	Foreshadowing of Christ's death	187
Chapter 19	Prophecies of the death of Christ	191
Chapter 20	The foretold impact of Christ's death on the world	194
Chapter 21	The gospel foretells the calling of the gentiles	198
Chapter 22	The Apostles' success foretold	201
Chapter 23	The scattering of the Jews and their desolation for rejecting Christ	204
Chapter 24	Christ's millennial and heavenly glory with His saints	208

BOOK 4: JESUS FULFILLS OLD TESTAMENT.

Chapter 1	Old covenant and new covenant from the same God.	214
Chapter 2	All gospels are equally valid	218
Chapter 3	Marcion's attack on certain apostles.	220
Chapter 4	Who possesses the true gospel?	222
Chapter 5	The heretic's contradictions in ignoring the other gospels.	224
Chapter 6	Marcion's goal in distorting the gospel.	227
Chapter 7	The beginning of Luke's gospel	229
Chapter 8	Jesus was recognized by demons as Christ of the Creator	231
Chapter 9	Proofs from Luke 5 that Christ belongs to the Creator	234
Chapter 10	More evidence from Luke 5 supporting the same truth	236
Chapter 11	Christ did not create a division between the law and the gospel	241
Chapter 12	Christ's Authority Over the Sabbath	245
Chapter 13	Christ's connection with the creator	250
Chapter 14	Sermon on the Mount is preached in Old Testament	254
Chapter 14	Warnings in Sermon on the Mount	260
Chapter 16	"Eye for an eye" vs "Loving one's enemies"	265
Chapter 17	On Loans, usury, and the spirit of usury	269
Chapter 18	Are You the One who is to come?	274
Chapter 19	Who is my mother? Who are my brothers?	277
Chapter 20	Comparing Christ's power over nature with God's servants miracles	281

Chapter 21	He humbled Himself for the sake of mankind	285
Chapter 23	Unfair rebuke	290
Chapter 24	The Mission of the Seventy Disciples	294
Chapter 25	The Creator's Intentional Concealment	299
Chapter 26	The Lord's Prayer	304
Chapter 27	Christ's rebuke of the pharisees	308
Chapter 28	After He has killed, has the power to cast into hell	312
Chapter 29	Your Father knows that you need these things	316
Chapter 30	The final exclusion when the Master closes the door	320
Chapter 31	With whom did Christ eat?	323
Chapter 32	Lost sheep and the lost coin	327
Chapter 33	Christ's Warning Against Greed and Pride	329
Chapter 34	Moses allows divorce, but Christ prohibits it	333
Chapter 35	The Justice of Christ and the Compassion of the Creator	339
Chapter 36	There is none good but One	344
Chapter 37	The Salvation of the Body as Rejected by Marcion	348
Chapter 38	Christ's Responses to the Pharisees and Sadducees	350
Chapter 39	The signs of His coming	355
Chapter 40	Christ's body and blood	361
Chapter 41	The judicial woe on the traitor	364
Chapter 42	Father, into Your hands I commit my spirit	367
Chapter 43	Conclusion	371

BOOK 5: PAUL'S TEACHINGS SUPPORT OLD TESTAMENT.

Chapter 1	Introduction	378
Chapter 2	On the Epistle to the Galatians	382
Chapter 3	Paul's Rebuke of Peter: A Matter of Conduct, Not Theology	386
Chapter 4	Another Example of Marcion's Alteration of Paul's Writings	391
Chapter 5	The First Epistle to the Corinthians	398
Chapter 6	The Divine Path of Wisdom, Greatness, and Power	404
Chapter 7	St. Paul's Writings and Their Connection to the Jewish Scriptures	409
Chapter 8	Man as the Image of the Creator	414
Chapter 9	The Doctrine of the Resurrection	419
Chapter 10	The Doctrine of the Resurrection of the Body (Continued)	425
Chapter 11	The Second Letter to the Corinthians	430
Chapter 12	The Eternal Home in Heaven	434
Chapter 13	The Epistle to the Romans	438
Chapter 14	God's Power Revealed in Christ's Incarnation	444
Chapter 15	The First Epistle to the Thessalonians	449
Chapter 16	The Second Epistle to the Thessalonians	453
Chapter 17	The Letter to the Laodiceans?	457
Chapter 18	Another of Marcion's Deceptions Exposed	462
Chapter 19	The Letter to the Colossians	467
Chapter 20	The Epistle to the Philippians	473
Chapter 21	The Epistle to Philemon	476

BOOK 1

ONE TRUE GOD, NOT TWO.

CHAPTER 1

Preface: Reason for a New Work.

Everything I have written before against Marcion should no longer be considered. Now, I am creating a new work to replace the old one. My first book was written too quickly, so I later replaced it with a more detailed version. However, before I could fully publish that second version, it was stolen by a man who was once my brother in faith but later abandoned it. He copied part of my work full of mistakes and published it. Because of this, I had to write a corrected version. This also gave me a chance to add more content to the book. So, this third version—though replacing the second one—should now be considered the first and final version. That is why I am writing this preface, so readers will not be confused if they come across different versions of my work.

The Euxine Sea (now called the Black Sea) has a misleading name because it is not friendly at all. It is far from the civilized world and known for its rough nature. The people who live there are some of the wildest in the world. In fact, it is hard to even call it “living” when their homes are wagons, constantly moving from place to place. They have no cities or culture, they follow their desires without control, and often live naked. When they engage in secret lust, they hang their quivers on their wagons as a signal to warn others to stay away. They even use their weapons of war without any sense of shame.

Their customs are horrific. They cut up the dead bodies of their parents and eat them along with their sheep during feasts.

If someone dies and is not eaten, it is considered a cursed death. Their women are just as savage as the men. They do not care about modesty, and instead of necklaces, they hang battle-axes from their bare chests. They prefer fighting to marriage.

The land itself is just as harsh as the people. The sky is always cloudy, the sun never shines brightly, and the entire year feels like winter. The only wind that blows is the fierce North wind. Water turns to ice, and rivers do not flow unless melted by fire. Mountains are covered in deep snow. Everything is frozen, lifeless, and cold—except for the wildness of the people. This is the land that inspired the terrifying legends of the Taurians' human sacrifices, the Colchians' passionate loves, and the terrible torments of the Caucasus mountains.

But nothing in Pontus is as terrible as the fact that Marcion was born there. He is worse than the wildest Scythian, more restless than the wandering Sarmatians, more heartless than the Massagetae, bolder than an Amazon, darker than the region's storms, colder than its winters, more fragile than its ice, more deceitful than the Danube River, and rougher than the Caucasus mountains. Worse still, Marcion attacks Almighty God Himself with his blasphemies, like a savage beast.

Even the animals of that barbaric land are not as cruel as Marcion. No beaver has ever destroyed manhood as much as Marcion has by attacking marriage. No Pontic mouse has ever chewed with such destruction as Marcion, who has torn apart the Gospels. Truly, O Euxine Sea, you have produced a monster! He might impress philosophers, but not Christians. The philosopher Diogenes once searched for an honest man with a lantern in broad daylight. But Marcion has put out the light of faith and lost the God he once found.

Even his followers cannot deny that Marcion first believed the same faith as we do. A letter from Marcion himself proves

this. From now on, we can define a heretic as someone who abandons the original faith and chooses something new. Since the truth is what was taught from the beginning, anything that comes later must be heresy.

I will write another short book to prove this point—that heretics should be rejected simply because their beliefs are new, even before we examine their teachings. However, to avoid the claim that I am refusing debate out of fear, I will begin by explaining Marcion's beliefs. This way, everyone will understand what the main argument in this book is about.

CHAPTER 2

Heresy: a good God and an evil God

The heretic from Pontus, Marcion, introduced the idea that there are two gods, like the two rocks that caused shipwrecks in his own downfall. One of these gods, the Creator, could not be denied, while the other, his own imagined god, could never be proven. Marcion first got this mistaken idea from a simple passage where Jesus talked about people, not divine beings. Jesus said that a good tree cannot produce bad fruit, and a bad tree cannot produce good fruit. This means that a good and honest person cannot do evil things, just as a corrupt person cannot do good things.

But, like many people today, especially those with heretical tendencies, Marcion obsessed over the question of where evil comes from. His confused thinking led him down the wrong path. When he read that God said, **“I am the one who creates evil”** (Isaiah 45:7), he misunderstood it. Since he had already convinced himself—like those with distorted reasoning—that God was the source of evil, he misapplied Jesus’ teaching about the bad tree producing bad fruit. He thought this meant the Creator must be like the bad tree, producing evil, and that there must be another god, like the good tree, producing only good.

Seeing that Christ’s character seemed different—full of kindness and purity, unlike the Creator—Marcion concluded that Jesus revealed a new and unknown god. Then, with this small false idea, he corrupted the entire Christian faith, spreading the sourness of his own heresy into it.

Marcion also had a supporter in Cerdon, who helped promote this blasphemous idea. This made them even more convinced that they saw two gods, though they were blind to the truth. In reality, they had never truly seen the one true God with the clarity of real faith. To people with distorted vision, even a single lamp may appear as many.

So, Marcion acknowledged the Creator because he had no choice, but he destroyed Him by blaming Him for evil. Meanwhile, he worked hard to create his second god, basing him only on the idea of goodness. The way he described these two gods can be shown through our refutation of his teachings.

CHAPTER 3

Refutation: One supreme God

The main argument, and in fact the whole debate, is about numbers: can there be two Gods? Some might suggest this idea through poetic imagination, artistic representation, or, as we must now add, heretical corruption. But Christian truth has clearly declared this principle: If God is not one, then He is not God. This is because we rightly believe that something which is not what it ought to be does not truly exist.

To understand that God is one, ask yourself what God is. You will find that He can only be one. As much as a human being can define God, I offer this definition, which everyone's conscience will recognize: God is the Supreme Being, existing eternally, unbegotten, uncreated, without beginning and without end. This eternal nature must belong to God because it is what makes Him supreme. The same applies to all His other attributes—God is supreme in His form, His reasoning, His might, and His power.

Everyone agrees on this point—no one will deny that God is in some way the Supreme Being, except someone who wants to claim that God is a lesser being, which would mean denying His divinity by stripping Him of an essential attribute. But what does it mean for God to be the Supreme Being? It must mean that nothing is equal to Him—there cannot be another Supreme Being. If there were, then He would have an equal, and if He had an equal, He would no longer be the Supreme

Being. That would contradict the very nature of supremacy, which does not allow for equals.

Therefore, the Supreme Being must be unique—having no equal, and thus remaining truly supreme. That is why our Christian truth has rightly declared, “God is not, if He is not one.” This does not mean we doubt God’s existence when we say this, but rather that we define Him as what He must be—absolute and unique supremacy.

This unique Being is God—He is only God because He is Supreme, and He is only Supreme because He has no equal. Since He has no equal, He must be one. If you try to introduce another god, you will have to give him the same divine qualities—eternity and supreme authority over all. But how can two Supreme Beings exist when supremacy means having no equal? Supremacy belongs to only one and cannot exist in two.

CHAPTER 4

Rebuttal: Divine unity

But some one may contend that **two great Supremes** may exist, **distinct and separate** in their own departments; and may even adduce, as an example, the **kingdoms of the world**, which, though they are **many in number**, are yet **supreme in their several regions**. Such a man will suppose that **human circumstances** are always comparable with **divine ones**.

Now, if this mode of reasoning be at all **tolerable**, what is to prevent our introducing—I will not say a **third god or a fourth**, but **as many as there are kings of the earth**? Now it is **God** that is in question, whose **main property** is to **admit of no comparison** with Himself. **Nature itself**, therefore, if not an **Isaiah**, or rather **God speaking by Isaiah**, will deprecatingly ask, “**To whom will you liken me?**”

Human circumstances may perhaps be compared with **divine ones**, but they may not be compared with **God**. **God is one thing, and what belongs to God is another thing**.

Once more: you who apply the example of a **king**, as a **great supreme**, take care that you can use it **properly**. For although a **king is supreme on his throne next to God**, he is still **inferior to God**; and when he is **compared with God**, he will be **dislodged from that great supremacy**, which is **transferred to God**.

Now, this being the case, how will you employ in a **comparison with God** an object as your **example**, which **fails in all the purposes** which belong to a **comparison**? **Why**,

when supreme power among kings cannot evidently be multifarious, but only unique and singular, is an exception made in the case of Him (of all others) who is King of kings? And from the exceeding greatness of His power, and the subjection of all other ranks to Him, He is the very summit of dominion.

But even in the case of rulers of that other form of government, where they one by one preside in a union of authority, if, with their petty prerogatives of royalty, so to say, they be brought on all points into such a comparison with one another as shall make it clear which of them is superior in the essential features and powers of royalty, it must needs follow that the supreme majesty will redound to one alone—all the others being gradually, by the issue of the comparison, removed and excluded from the supreme authority.

Thus, although, when spread out in several hands, supreme authority seems to be multifarious, yet in its own powers, nature, and condition, it is unique.

It follows, then, that if two gods are compared, as two kings and two supreme authorities, the concentration of authority must necessarily, according to the meaning of the comparison, be conceded to one of the two; because it is clear from his own superiority that he is the supreme, his rival being now vanquished, and proved to be not the greater, however great.

Now, from this failure of his rival, the other is unique in power, possessing a certain solitude, as it were, in his singular pre-eminence.

The inevitable conclusion at which we arrive, then, on this point is this: either we must deny that God is the great Supreme, which no wise man will allow himself to do; or say that God has no one else with whom to share His power.

CHAPTER 5

Contradiction: The dual principle collapses

On what basis did **Marcion** limit his supreme powers to just **two**? I would first ask: **If there are two, why not more?** If divine nature allows for multiple gods, then the more, the better. **Valentinus** was at least more consistent and generous in his thinking. Once he imagined two deities, **Bythos** and **Sige**, he didn't stop there—he produced an entire swarm of divine beings, no less than thirty **Æons**, much like the legendary sow of **Aeneas** giving birth to a vast litter.

Now, any principle that denies the possibility of multiple supreme beings must also reject the idea of two, because even **two** is still a form of plurality. The moment you move beyond **one**, you introduce number. Likewise, whatever logic permits **two** also allows for **more**, because once you surpass **one**, you enter the realm of **multiplicity**.

Ultimately, **reason itself** makes it clear that there cannot be more than **one** God. The same logic that asserts there is **only one God** also denies the possibility of **two**, because God, as the Supreme Being, must have **no equal**. And if nothing is equal to God, then He must be **one-of-a-kind—unique**.

Furthermore, what **benefit** or **purpose** could there be in assuming two supreme beings, two equal powers? If they are truly equal, how does that differ from just **one**? If two things are completely identical, they are in reality just **one**. Even if there were **many equals**, they would still be **one in essence**, since

none would have any superiority over the others. Therefore, if two beings are both supreme and neither is greater, then their numerical distinction is meaningless.

Additionally, any concept of **plurality** in God must be rooted in the highest **reason**, otherwise it would **undermine true worship**. Think about this: If I saw **two Gods** before me, both equally supreme, how should I worship them? If I worship **both**, I risk crossing into **superstition** rather than true **piety**. After all, if they are both completely equal, I could worship either one and it would be sufficient, since each is included in the other. In doing so, I would actually affirm their **equality and unity**—worshiping one would be the same as worshiping both.

However, if I chose to worship only **one of the two**, I would feel as though I were rejecting the **pointlessness of their numerical distinction**, since their being **two** makes no real difference. In other words, it would seem **safer** to worship **neither** than to pick **one** with a troubled conscience or to worship **both**, but with no real purpose.

CHAPTER 6

Contradiction: Equal gods

So far, our discussion suggests that Marcion presents his two gods as **equal**. While we have argued that there is only **one true Supreme God**, and that no other being can be His equal, we have examined Marcion's idea as if his two gods were of equal status. However, by demonstrating that true equality cannot exist under the nature of a Supreme Being, we have already shown that two gods cannot be truly equal.

Despite this, we clearly see that Marcion actually makes his gods **unequal**. He describes one god as **strict, judgmental, and powerful in war**, while the other is **gentle, peaceful, and purely good**. Now, let us examine whether the idea of **diversity** among gods is possible, since we have already dismissed the idea of equality. Here again, the same principle of the **Supreme Being** will guide us—defining what the nature of divinity truly is.

Now, turning to Marcion's position, we note that he does **not** deny that the **Creator is God**. This creates a contradiction: once he acknowledges the Creator's divinity, he can no longer claim that his two gods are different in nature. Human beings, though diverse, can still share the same title, but **God cannot be called "God" unless He is truly Supreme**.

Since Marcion admits that the Creator is **God**, he must also admit that He is **Supreme**. However, if the Creator is **subject** to another being, He is no longer Supreme. But a Supreme Being **cannot lose** His supremacy. If Marcion argues that the Creator's

supremacy can be diminished, then even his so-called “greater” god could also lose supremacy—leading to the collapse of his argument.

Thus, when two gods are called **Supreme**, neither can be greater or lesser than the other—**neither higher nor lower**. If Marcion insists that one of them is “inferior,” he contradicts his own claim of divinity. But if he acknowledges both as **divine**, then he has admitted that they are **equally supreme**. In doing so, he has unintentionally **denied their diversity**, making them one and the same.

CHAPTER 7

Rebuttal: The bible calls other beings “gods”

Some argue against this by pointing out that the **title “God”** is sometimes given to others in Scripture. They say this proves that the name itself does not mean supremacy. For example, the Bible says, **“God stands in the congregation of the mighty; He judges among the gods.”** And again, **“I have said, You are gods.”** So, just as those called “gods” are not truly supreme, they claim the Creator is also not supreme.

This argument is **foolish**. The mistake is in focusing on **the name** rather than **the nature** of God. If simply being called “god” made someone divine, then even **Marcion’s god** would have to prove his divinity in the same way. But that cannot be true, since even **angels and men**—who are the Creator’s creation—are sometimes called “gods.”

If **sharing a name** meant **equal status**, then we would have to say that servants who take on the names of kings—such as **Alexanders, Cæsars, and Pompeys**—are as great as the kings themselves. But this is obviously false. In the same way, **idols** of the Gentiles are also called **gods**, yet none of them are actually divine.

The **true supremacy** of God does not come from the **word “God”**, whether spoken or written. It comes from His **nature**. The one **uncreated, eternal, and Creator of all things** is the true Supreme Being. It is **not the name** but the **state of being, not the title** but the **essence**, that proves who is truly supreme.

Even Marcion himself, when he calls his god supreme, does not argue this based on the **word** but on the **nature** of that being. So, if **supremacy** comes from **essence**, not just a name, then both beings who share that essence must be equally supreme. If “god” means an **uncreated, eternal, and supreme being**, then one cannot be greater or lesser than the other.

If Marcion’s god is truly **supreme, perfect, and glorious**, then so is ours. But if our God is not supreme, then neither is Marcion’s. This means that **two “supreme” beings** cannot be either **equal** or **unequal**:

- **Not equal**, because the Supreme Being **has no comparison**.
- **Not unequal**, because the Supreme Being **cannot be diminished**.

Marcion, you are **trapped in your own argument**. The **waves of truth** close in around you. You cannot claim **two equal gods** or **two unequal ones**, because there are not two gods at all. Though this debate is about whether **two gods exist**, we now move to discussing their **unique characteristics**.

CHAPTER 8

Heresy: New God

To begin with, how arrogantly do the Marcionites construct their foolish doctrine, introducing a **new god**—as if the **true, eternal God** were something to be ashamed of! It is like schoolboys boasting about their **new shoes**, only for their experienced teacher to humble their foolish pride.

When I hear of this **so-called new god**—one who was unknown and unheard of in the **old world, in ancient times, and under the true God**—I immediately recognize the flaw in their thinking. This god was unknown for countless centuries, entirely absent from history, until, as they claim, **Jesus Christ alone revealed him**. Yet, even Christ, according to them, is **new**, despite His name being rooted in ancient prophecy. Their argument unwittingly helps me expose their falsehood—because a **new god** is nothing more than a **false god**.

This is the same pattern that even the **pagan nations** have followed, constantly creating **new deities**, each with a fresh name and title. What **new god** has ever been true? Even **Saturn**, despite his supposed ancient reputation, was once nothing more than a fabricated invention, given divine status at some point in time.

In contrast, the **one true, living, and perfect God** does not derive His existence from either **novelty or antiquity**—He simply **is**, by His very nature. **Eternity has no beginning or**

end; it is not bound by time but encompasses all time. God **acts, but does not suffer**. He **was not born**, so He does not age.

If God were **old**, He would lose the eternity that lies ahead. If He were **new**, He would lack the eternity that has already passed. **Newness implies a beginning; oldness suggests an end**. However, God is beyond both **beginning and end**, just as He is beyond **time itself**, which merely measures and marks **beginnings and endings**.

CHAPTER 9

Rebuttal: The true God is neither unknown nor uncertain.

I fully understand the reasoning behind their claim of discovering a **new god**—they base it on their supposed **knowledge**. However, the very fact that they present this god as something **new**—which naturally intrigues people—makes it all the more important to challenge their claim. If their knowledge has revealed this god for the first time, then it follows that he was completely **unknown** before they acquired this knowledge.

Let's stick to the **core** of the argument. Prove to me that an **unknown god** could exist. Yes, I am aware that altars have been dedicated to **unknown gods**, but that was simply part of **Athenian idolatry**. Similarly, altars have also been raised to **uncertain gods**, but that was just another expression of **Roman superstition**. The truth is, if a god is **uncertain**, then he is not truly **known**—for uncertainty means a lack of certainty, and what is uncertain remains **unknown**.

So, which label fits Marcion's god—**unknown** or **uncertain**? Likely **both**, since Marcion's god was once **unknown** and remains **uncertain** even now. The **Creator**, by contrast, is **known** and therefore makes Marcion's god seem even more **obscure**. Since the **Creator** is **certain**, his certainty makes Marcion's god seem even more **doubtful**.

I won't wander too far off course by speculating that if a god was once **hidden**, then he must have been concealed in a darkness so deep and vast that it would be greater than the god himself. Instead, I will simply state my argument and later expand upon it: **God could not have been unknown, nor should He have been unknown.** He **could not have been**, because of His **greatness**; He **should not have been**, because of His **goodness**—especially if (as Marcion claims) He is even greater in these qualities than the **Creator**.

Since I see that the **standard** for proving any supposed **new** or **previously unknown** god must be compared to the **Creator**, I must first clarify that I am deliberately following this **method** to strengthen my case.

Before anything else, let me ask: **Why is it that you, Marcion, who acknowledge the Creator as God and admit that He existed first, do not judge this other god by the same process that led you to recognize the first?** Everything that comes first establishes the **standard** for what follows.

In this debate, we are presented with **two gods**—one **known**, the other **unknown**. There is no question about the **known** god; His existence is certain, because otherwise, He would not be **known**. The real issue concerns the **unknown** god. Perhaps he **does not exist at all**—because if he did, he would already be **known**. Anything that remains **unknown** is **uncertain**, and as long as it is **uncertain**, its existence is **questionable**. In other words, it may not exist at all.

You claim to have a god—but he is **certain** only to the extent that he is **known**, and **uncertain** to the extent that he is **unknown**. Given this, does it seem reasonable to judge something **uncertain** by the standard of what is **certain**? If we attempt to prove something already **uncertain** using **uncertain** arguments, we will only create endless new **doubts**—and fall

into the kind of **unanswerable questions** that the **apostle Paul** warns us against.

On the other hand, if we judge uncertain and **doubtful** claims by applying the **clear and reliable** standard of what is **certain**, then the uncertain claims must be subjected to that standard. And if those claims **fail** when measured against **certainty**, they should be **rejected**.

Now, since we are debating **two gods**, they must share the same **fundamental nature**. After all, both are considered **divine**, both are said to be **uncreated**, and both are claimed to be **eternal**. These qualities define their **essence**, and Marcion himself does not dispute this. He treats their **other characteristics** as secondary. Because their **divine nature** is agreed upon, we must evaluate them by a **common standard**.

Since these two beings are both considered **gods**, any **uncertain** aspects must be judged by the **certainty** they share in their **divine nature**. Therefore, it is only logical that they should be tested by the **same criteria**.

For this reason, I confidently argue: **A god who is uncertain today, because he was unknown in the past, is not truly a god at all.** For if a god is **truly divine**, then it must be **clear** that he has **never been unknown**—and therefore, he has never been **uncertain**.

CHAPTER 10

Rebuttal: The true God is known from the beginning

From the very start, as the Creator of all things, He was **recognized alongside His creation**, for they themselves were made known so that He might be understood as God. Although Moses, long after, appears to be the first to introduce knowledge of the **God of the universe** through his writings, the origin of this knowledge should not be traced to the Pentateuch alone. The books of Moses do not **initiate** the understanding of the Creator; rather, they affirm that this knowledge existed from the beginning—from **Paradise and Adam**, not from **Egypt and Moses**.

Most of humanity, even without knowing **Moses' name**, let **alone his writings**, still recognized the **God of Moses**. Even when **idolatry spread widely across the world**, people still referred to **Him by His own name**, calling Him "God" and "the God of gods." They would say, "**If God wills**," and "**As God pleases**," and "**I entrust you to God**." Consider this—if they spoke of Him in such a way, did they not already know Him, the One they acknowledged as all-powerful? **This knowledge did not come from Moses' writings**.

The **soul existed before prophecy**. From the very beginning, knowledge of God was **instinctive** to the soul—whether among the Egyptians, the Syrians, or the people of **Pontus**—for their souls naturally recognized the **God of the Jews as their own God**. **Do not, O heretic, claim that Abraham came before the**

world! Even if the **Creator** had been known only to a single family, He was still not later than **your so-called god**. Even in **Pontus, He was known before him**.

Use the **right measure**—judge the **uncertain** by what is **certain**, the **unknown** by what is **known**. **God can never be hidden or absent**. He will always be **understood, heard, and even seen**—however He chooses to reveal Himself. The entire **human existence and the universe itself stand as His witnesses**. Because He is not unknown, He is **proven to be God—the one true God**—even though another still desperately **claims** that title.

CHAPTER 11

Evidence: Everything belongs to the true God.

And rightly so, they argue. After all, who is known better by external qualities rather than their own? No one. I stand by this statement. How could anything be *foreign* to God, when, if He truly existed, nothing would be outside His domain? For this is the defining trait of God: **everything belongs to Him** and is under His authority. Otherwise, we would not so often ask, “**What does He have to do with things that are not His?**”—a question that will be explored more fully later. For now, it is enough to note this: **if nothing belongs to a being, there is no proof that such a being exists.**

The Creator is unquestionably shown to be God because everything belongs to Him—nothing is outside His control. On the other hand, Marcion’s god proves to be *no god at all* because **nothing belongs to him**, and all things are *foreign* to him. Since the universe belongs to the Creator, I see **no place** for another god. Everything is filled with the presence of its Maker. If there were any space in creation where God was absent, that space would belong to a *false deity*—but the truth is made clear by exposing falsehood.

Why, then, can the countless false gods find a place in this world, but not Marcion’s god? This is my argument: **God must be known by His works**—a world that belongs uniquely to Him, both in its human beings and its other forms of life. Even human error has led people to call some men “gods” simply because

they have provided something useful for life. This belief arose from the understanding that **it is divine to provide for human needs**. Even false gods have borrowed their authority from this truth—one that first belonged to the real God.

Surely, Marcion's god should have produced at least **one** plant of his own—then at least he could be compared to Triptolemus, the mythical bringer of agriculture! Or can Marcion provide **any reason** why his god, assuming he exists, created *nothing*? Because if he truly existed, **he would have to be a creator**—just as we know that our God exists precisely because He created the universe.

The rule is simple: **if someone is to be considered God, they must be measured against the standard of the true God**. Since no one doubts the Creator's divinity on the grounds that He made the universe, **likewise, no one should believe in a god who has made nothing**—unless a convincing reason is provided. And such a reason can only be one of two: **either he was unwilling to create, or he was unable**. There is no third option.

If he was **unable**, then he was unworthy to be called God. If he was **unwilling**, I want to know why.

Tell me, Marcion—did your god want to be known at any point or not? Why else did he supposedly **descend from heaven, preach, suffer, and rise again from the dead** if not to be recognized? And since he *was* recognized, then clearly, he intended it. Nothing could have happened to him against his will.

What revealed him more than his **appearance in human flesh**?—and if the flesh was only an illusion, the humiliation was even worse. It would be all the more disgraceful if he only *pretended* to take on a body, yet still accepted the **curse of the Creator** by dying on a tree.

Wouldn't it have been far better for him to make himself known through **evidence of his own creation**—especially since he had to establish himself *against* the Creator, in whose world he had remained unknown from the beginning? How is it that the **Creator, supposedly unaware of any god above Himself**, made such an effort to make Himself known, even swearing that He alone exists—when, by Marcion's argument, He could have ignored this entirely if He truly had no rival?

Meanwhile, Marcion's *Superior God*, who knew the Creator had immense power, made **no effort at all** to prove His own existence? Shouldn't He have displayed **even greater** works than the Creator, so that He might be recognized as divine by His deeds—showing Himself to be *stronger and more merciful* than the Creator?

CHAPTER 12

Without proof, God is no God

Even if we were to admit that he exists, we would still have to argue that he has no **cause**. A being who has nothing to prove his own existence would be **without a cause**, because proof itself is the very reason we can claim that someone or something exists. Since nothing should exist **without a cause**, meaning without proof (because if something has no cause, it is as if it does not exist at all), I would find it more reasonable to say that God does not exist than to say that He exists but **without a cause**.

For if God had no **cause**, that is, no proof, then He would be as good as nonexistent. But God must not be without a cause, meaning He must have proof of His existence. So whenever I am told that God exists **without a cause**, even if I accept that He exists, this argument actually leads to the conclusion that He does not exist—because if He truly existed, He could not exist **without a cause**.

Likewise, even when it comes to faith, I say that someone who expects people to believe in God **without a cause** is mistaken. People usually believe in God based on what they understand about Him from the evidence of His works. If there is no proof, then belief has no foundation. Even though many believe in God, they do not do so through **reason alone**, but because they have seen signs of Him in works that are fitting for God.

For this reason, Marcion's **god** is guilty of both **arrogance** and **malice**. He is **arrogant** for expecting belief when he has given no reason to justify it. He is **malicious** for leading many people into **unbelief**, since he has provided them with no foundation upon which they can base their faith.

CHAPTER 13

Nature is God's magnificent work

As we reject from the rank of **Deity** a so-called god who lacks any proof as strong and divine as the testimony of the **Creator**, Marcion's most brazen followers arrogantly attack the works of the **Creator**, trying to discredit them. They argue: "Yes, the world is a magnificent work, worthy of a God. But does that mean the **Creator** is truly God?" Of course, He is God. Therefore, the world is not beneath Him, for **God creates nothing unworthy of Himself**. Even though He made the world for **humanity**, not for Himself, and even though every work is lesser than its maker, this does not diminish its value.

But if creating this world is supposedly **beneath God's dignity**, wouldn't it be even less worthy of Him to have created **nothing at all**? Even if the world were somehow "unworthy," at least it exists—offering the **hope of something better**.

Now, let's address the claim that this world is somehow **unworthy**. The Greeks themselves, rather than considering creation base or lowly, gave it names that reflect beauty and order. Even the very **philosophers**—whose ideas have fueled so many heresies—attributed divine qualities to parts of creation. **Thales** regarded water as divine, **Heraclitus** did the same with fire, **Anaximenes** with air, **Anaximander** with the celestial bodies, **Strato** with the sky and earth, **Zeno** with air and ether, and **Plato** even called the stars "a fiery kind of gods."

Furthermore, when these philosophers reflected on the **vastness, strength, power, and majesty** of the world, as well as the **order and harmony** governing all things—how each element plays a role in sustaining, growing, and renewing life—they hesitated to claim that the world had a beginning or an end. They feared that denying its **eternity** would lessen its **divine** status, for many regarded these very elements as objects of worship—just as the **Persian magi, Egyptian priests, and Indian ascetics** do.

Even the **common people**, caught up in their idolatry, were sometimes ashamed of worshiping statues named after long-dead men. Instead, they began associating their gods with elements of nature to cover their folly with clever symbolism. They reinterpreted **Jupiter** as a form of **heat**, **Juno** as the **air**, **Vesta** as **fire**, the **Muses** as **waters**, and the **Great Mother** as the **earth**, which is plowed, sown, and watered. **Osiris**, whose burial and return to life symbolize nature's cycles, became a representation of how crops grow and the seasons turn. Likewise, the **lions of Mithras** serve as philosophical symbols of the sun's scorching heat.

For me, it is enough that the **elements of nature**, which are so grand in their position and purpose, were more readily considered **divine** than dismissed as **unworthy of God**. But let me descend to simpler examples: a single **wildflower**—not even one from a lush meadow, just one from a hedgerow—a tiny **seashell** from any shore, not even from the exotic **Red Sea**—or even a mere **feather** from an ordinary bird, not even from a majestic **peacock**—do these things truly prove the **Creator** to be a poor craftsman? Of course not!

CHAPTER 14

False gods relies on God's work

When you take delight in the smallest creatures—those that their **glorious Maker** has intentionally given an abundance of instincts and abilities—remember that greatness is proven through small things. Just as the apostle says, “**power is made perfect in weakness**” (2 Corinthians 12:5). If you are able, try to imitate the bee’s honeycomb, the ant’s hills, the spider’s web, or the silkworm’s threads. And if you can, endure those very creatures that invade your bed and home—the **blister beetle’s toxic secretion**, the **sharp sting of the fly**, or the **gnat’s needle-like proboscis**.

What about the larger creatures? If even the small ones bring you pleasure or pain, how can you deny the Creator who made them? Now, take a look at yourself—examine humanity inside and out. Even this **handiwork of God** should impress you, since your own god—the one you claim is greater—loved it so much that **he descended from the third heaven into this lowly world**, and even chose to be **crucified in this very realm belonging to the Creator**.

Even now, your god does not reject the **water** made by the Creator, which he uses to cleanse his followers, nor the **oil** with which he anoints them. He does not reject the **honey and milk** used to nourish believers like children, or the **bread** that represents his own body. **In his very sacraments, he depends on the so-called “worthless” elements of the Creator**. Yet, you claim to be superior to him—you, a disciple above the master, a

servant above the lord! You think yourself wiser than him and reject what he embraces.

Let's see if you are at least consistent. Do you truly avoid everything you reject? You **despise the sky**, yet you eagerly breathe in its fresh air. You **disparage the earth**, though it is the very substance from which your body is formed, and yet you take its best produce for your food. You **condemn the sea**, yet you consume its fish and consider it a sacred meal. If I handed you a **rose**, you would not turn away from its beauty simply because of its Maker.

You **hypocrite**—no matter how much you practice abstinence to appear as a true Marcionite (a denier of the Creator), if you truly hated this world, you should have embraced suffering as a kind of martyrdom. But in the end, **you cannot escape the Creator's world**, for when you die, your body will return to the very elements you claim to despise. **How stubborn you are! You slander the very things in which you live and die.**

CHAPTER 15

Sarcasm: Nine gods

First of all—or rather, before everything else—since you claim that Marcion’s god has his own **creation, world, and sky**, we must consider that supposed “third heaven” when we later examine even your own apostle. But for now, whatever this **created substance** may be, it should have appeared **alongside its own god**. Yet, how is it that Marcion’s Lord was only revealed in the **twelfth year of Tiberius Caesar**, while no creation of His has been seen even up to the **fifteenth year of Emperor Severus**? If His creation is superior to the **lowly works of the Creator**, it should have revealed itself once its **Lord and Maker** was no longer hidden.

So, I ask: **If His creation could not appear in this world, how did its Lord appear here?** If this world was capable of receiving its Lord, why was it unable to receive **His creation**—unless, of course, this created substance was somehow **greater than its Lord**?

Now, this raises a question about **place**—both regarding this **higher world** and its **God**. If Marcion’s god has his own **world above** the Creator’s, then he must have placed it **in an empty space** between **his own feet** and the **Creator’s head**. This means Marcion’s god **occupies a physical space**, and so does his **world**—which implies that **this space is larger than both God and His world combined**. After all, what contains something must be greater than what is contained.

We must also make sure that there aren't **empty gaps** left, where a **third god** might sneak in with a world of his own! So, let's count Marcion's **gods**:

1. **Local space**—because it is not only greater than God, but also **uncreated, unmade, and eternal**, making it equal to God.
2. **Matter**—since Marcion believes God **formed His world from pre-existing material**, just as he accuses the Creator of doing. If this material is **uncreated, unmade, and eternal**, then it too must be **divine**.
3. **Marcion's god**—the supposed true god.
4. **The Creator**—whom Marcion rejects but still acknowledges as a **separate being**.
5. **Evil**—Marcion treats evil as an **uncreated and eternal force**, which means he is essentially making it another **divine being**.

At this point, we already have **five gods**—but there's more.

- Marcion acknowledges **two Christs**: one who appeared during the reign of **Tiberius Caesar**, and another who is **yet to come**, according to the Creator's plan.
- If each of these Christs belongs to a different **god**, they must be considered separately.

Thus, when you add the **Christs** to the equation, Marcion doesn't just propose **two gods**, as many think. In reality, his system **implies at least nine**—even though he may not realize it himself.

CHAPTER 16

Rebuttal: God is the maker of everything, seen and unseen.

Since Marcion's so-called **other world** and its **god** cannot be seen, he and his followers are left with only one argument: they divide reality into **two categories**—things that are **visible** and things that are **invisible**—and claim that each must have a separate god. They insist that the **invisible** belongs to their supreme god.

But who, apart from someone with a **heretical** mindset, would believe that the **invisible part of creation** belongs to a god who has never made anything visible, instead of to the God who has revealed Himself through **visible things**, leading people to believe in the **unseen** as well? It is far more reasonable to believe in **the unseen** after witnessing **examples** of a creator's work rather than believing in something completely unproven.

We will later examine to **whom** even **your favorite apostle** (referring to Paul) attributes the creation of **invisible things** in **Colossians 1:16**. But for now, we are focusing on building a foundation using **common sense** and **logical arguments**, which will later support what **Scripture** also teaches.

We assert, therefore, that the **difference between visible and invisible things** must be credited to **the Creator**, because His entire work is full of **contrasts**—things that are **physical** and **spiritual**, **living** and **lifeless**, **speaking** and **silent**, **moving** and **still**, **fruitful** and **barren**, **dry** and **wet**, **hot** and **cold**. Even

human beings reflect this diversity in both their **bodies** and **emotions**. Some body parts are **strong**, others **weak**; some are **beautiful**, others **less so**; some appear in **pairs**, others are **singular**; some are **similar**, others **different**. Likewise, human emotions change: at times there is **joy**, at other times **worry**; sometimes **love**, sometimes **hatred**; sometimes **anger**, sometimes **calm**.

Since all of **creation** is made with these **contrasting** and **interdependent** elements, the **invisible** exists because of the **visible**, not apart from it. It must therefore belong to the **same Creator** who made **both kinds**. This shows that the **Creator** Himself has variety in His work—He gives **commands** but also **prohibits**; He **strikes** but also **heals**. Why then do Marcion and his followers insist that He only created **visible things** and nothing else? He should be acknowledged as the **Creator of both visible and invisible things**, just as He is the maker of both **life and death**, of both **evil and peace** (Isaiah 45:7).

And indeed, if **invisible things** are **greater** than visible ones—just as visible things themselves are **great**—then surely the **greater things** must belong to the **greater Being**. It would make no sense to say that someone who does not even control the **smallest** things could somehow be responsible for the **greatest** ones.

CHAPTER 17

To save God must have created the world first

When confronted with these arguments, the Marcionites respond: **“One act is enough for our god—he has saved humanity with his supreme and unmatched goodness, which is far greater than creating mere locusts.”** But what kind of superior god is this, if his greatest known work is saving a man who was made by a lesser god?

The first and most important step is proving that he even **exists**—just as the existence of any god must first be established **through his works**. Only after proving his existence can we discuss his goodness. The first question is, **Does he exist?** The second is, **What is his nature?** The first is determined by his works, the second by the kindness shown through them.

It is not enough to say that he exists simply because he is said to have saved humanity. **First, we must establish that he exists. Only then can we argue that he brought about this salvation.** Even this claim must be backed by proof, because it is entirely possible that he exists yet did not actually perform this supposed act of salvation.

Now, in the part of our discussion concerning the “unknown god,” we clearly established two things:

1. **He created nothing.**
2. **If he truly existed, he should have been known through his works.**

If he really existed, he should have been recognized from the very beginning, because God should not remain hidden. I must return to this key issue—the question of the unknown god—so that I can explore its related arguments.

First, we must ask: **Why did this god, who later made himself known, wait so long? Why not reveal himself from the very beginning?** As God, he was already closely connected to creation, and the closer this connection, the greater his goodness should have been. **He should never have remained hidden.**

It is unreasonable to claim that there was no way to know God, or no good reason for his revelation, since humans existed from the beginning—the same humans for whom salvation is now said to have come. If the Creator was truly malevolent, as the Marcionites claim, then the good god should have acted earlier to oppose him.

If this god **delayed his revelation**, then he either:

- **Did not understand** why or how he should reveal himself,
- **Doubted** the need to reveal himself, or
- **Was either unable or unwilling** to do so.

All of these possibilities are **unworthy** of a supreme and perfect god.

We will explore this issue in greater detail later, specifically condemning this delayed revelation. For now, we simply point it out.

CHAPTER 18

No revelation, no God

So now, their god has finally made himself known—at the moment he **chose**, at the moment he **was able**, at the time **appointed** for him. Perhaps until now, he was held back by his guiding **star**, or by some mysterious **evil forces**, or maybe even by **Saturn's alignment** or **Mars in trine**. The Marcionites are deeply obsessed with **astrology** and have no shame in making a living from the very **stars created by the God they reject**.

Now, we must examine the **nature** of this so-called revelation. Has Marcion's **supreme god** revealed himself in a way that proves his existence? And has he done so **truthfully**, making it clear that he is the same being who has already been **rightfully revealed**? For **what is truly worthy of God will confirm His existence**.

We assert that **God must first be known through nature**, and then **verified through instruction**—through nature by His **works**, and through instruction by His **revealed messages**. But if nature is **excluded**, then there are **no natural means** by which He can be known. Therefore, he should have provided a **clear revelation**, especially since he needed to prove himself against the One who—after so many great acts of **creation** and **revelation**—still had to work hard to win human faith.

How, then, has this revelation come about? If by mere **human speculation**, do not claim that God can be known **any other way** than by His **own revelation**. Do not compare Him

to the **Creator** or ignore the **contrast between God's greatness and man's smallness**—lest it appear that man has **discovered** God by his own effort, when God Himself was unwilling to be known **by His own power**. And yet, history shows that **mankind has always found it easier to create false gods** rather than to follow the one true God, whom they naturally recognize.

If, then, a man can **invent a god**—as **Romulus did with Consus, Tatius with Cloacina, Hostilius with Fear, Metellus with Alburnus**, and some **ruler in recent times with Antinous**—then surely others could do the same. But as for us, **we have found our guide in Marcion**, though he is neither a king nor an emperor.

CHAPTER 19

Jesus Christ, the Revealer of the Creator

The Marcionites claim that their god, though he did not reveal himself at the beginning through **creation**, was made known through **Christ Jesus**. I will dedicate a separate book to Christ, discussing His entire nature in detail. This is necessary so that each topic can be treated more thoroughly and systematically. However, for now, it is enough to show—briefly—that **Christ Jesus revealed no other god but the Creator**.

In the **fifteenth year of Tiberius**, Christ Jesus descended from heaven as the **Spirit of salvation**. I do not even bother to ask in which exact year of **Antoninus Pius**’ reign Marcion introduced his god. But unlike Christ, who came with **grace**, Marcion’s teaching spread like a **deadly wind** from **Pontus**, corrupting the truth. There is no doubt that Marcion was a **heretic** from the time of Antoninus Pius—an **impious** man during the reign of a supposedly **pious** ruler.

Now, from **Tiberius** to **Antoninus Pius**, about **115 years and 6.5 months** passed. That is the very gap between **Christ** and **Marcion**. Since Marcion only introduced his god in the time of Antoninus, the matter is obvious to anyone who thinks carefully:

- The **god of Antoninus’ time** did not exist in **Tiberius’ time**.

- Therefore, **Marcion's god**—first preached in the **Antonine era**—was not revealed by **Christ**, who preached **115 years earlier under Tiberius**.

To strengthen this argument, let us examine Marcion's own teachings. His main belief is the **separation of the Law and the Gospel**, and his followers claim this as their strongest proof for his doctrine. Marcion's **Antitheses**—his list of contradictions—tries to **pit the Gospel against the Law**, making it seem as though the **God of the Gospel** must be different from the **God of the Law**.

But this proves something important:

- Marcion's god was **unknown** before he introduced this **division**.
- **Before this so-called separation**, there was no such god.
- **Christ came before Marcion's division**, so **Christ could not have revealed Marcion's god**.
- Instead, **Marcion invented this god** when he falsely separated the **Gospel** from the **Law**.

The truth is, **from Christ's time until Marcion**, there was **no division** between the Gospel and the Law. The **faithful always believed** that the **God of both was the same—the Creator**. Marcion, a **heretic from Pontus**, was the first to introduce this false separation **long after Christ**.

CHAPTER 20

Heresy: Twisting Paul's dispute

This undeniable truth must be defended against the objections of the opposition. They argue that Marcion did not introduce a new doctrine by separating the **Law** and the **Gospel** but rather restored the original faith, which they claim had been corrupted.

O Christ, patient and enduring Lord, who allowed this misunderstanding of Your revelation for so many years—until Marcion supposedly arrived to “rescue” it!

Marcion's followers point to the case of **Peter and the other apostles**, who were considered pillars of the early church, and claim that Paul criticized them for **not living in accordance with the truth of the Gospel**. Yet, this is the same **Paul** who, as a new believer, was still uncertain whether his efforts had been in vain. At that time, he was just beginning to interact with those who had been apostles before him.

As a **new convert**, Paul was eager to oppose Judaism, and in his early zeal, he found fault with certain behaviors—such as unrestricted association with others. However, as he grew in his ministry, he himself would adapt his approach, becoming **all things to all people** to win them over. He later said:

- To the **Jews**, he became **like a Jew**
- To those **under the Law**, he became **like one under the Law**

Yet, Marcion and his followers twist Paul's words, suggesting that his criticism of behavior was actually a rejection of **God's law itself**. But in terms of **doctrine**, Paul and the other apostles stood in perfect agreement. They had divided their missionary work among themselves, but their message was the same:

"Whether it was I or they, this is what we preach."
(1 Corinthians 15:11)

Furthermore, when Paul spoke of **false brothers** who secretly entered the church and tried to **lead the Galatians into a different gospel**, he was not saying they introduced **a different God or Christ**. Rather, they were **promoting the continuation of the Law**, insisting on circumcision and the observance of Jewish festivals—practices that should have been abandoned under the **new covenant**.

This was exactly what **God had foretold** through His prophets:

- **Isaiah:** "Old things have passed away. **Behold, I will do a new thing.**" (Isaiah 43:19)
- **Jeremiah:** "I will make a **new covenant**, not like the one I made with their ancestors when I brought them out of Egypt." (Jeremiah 31:31)
- **Jeremiah again:** "Make for yourselves a **new covenant**, circumcise yourselves to the Lord, and remove the foreskins of your heart." (Jeremiah 4:4)

This **spiritual circumcision**—a transformation of the heart—was what Paul insisted on, rather than the continuation of **Jewish rituals**. Even the Creator Himself had declared that these **old practices would come to an end**:

- **Hosea:** "I will cause all her joy to cease—her feast days, new moons, Sabbaths, and all her sacred festivals." (Hosea 2:11)
- **Isaiah:** "Your new moons, Sabbaths, assemblies—I cannot endure them. Your holy days, fasts, and festivals—**My soul hates them.**"

If even **God Himself** had long ago declared an end to these things, and Paul was now teaching their rejection, it proves that Paul was **not preaching another God**. Instead, he was upholding the very **decrees of the Creator**, warning against those who tried to **turn back the Gospel** to the old system that God had already abolished.

CHAPTER 21

Refutation: Paul did not preach new God

If Paul's goal was to introduce a **new god** by abolishing the law of the **old God**, why does he give no instructions about this **new god**, but only about ending the old law? The answer is clear: **faith in the Creator was meant to continue**, while only His law was to come to an end. This was exactly as the **Psalmist** had foretold:

"Let us break their chains apart and throw off their cords from us. Why do the nations rage and the peoples plot in vain? The kings of the earth rise up, and the rulers take counsel together against the Lord and against His Anointed."

If Paul had truly been preaching a **different god**, there would have been no debate about whether to follow the law or not—because that law would belong to the **old god, the enemy of the new one**. The very fact that such a debate existed proves that Paul was still preaching **the same God** as before, but with a **new approach to the law**. If he had introduced a different god, there would have been no need to discuss the old law at all—it would have simply been discarded without question.

At the time, the real debate was not about **who God was** but rather about **His law**. Some argued over **eating food sacrificed to idols**, others about **whether women should wear veils**, and still others debated **marriage, divorce, and the resurrection**. But **no one** questioned **who God was**. If that had been a

disputed issue, the apostles would have addressed it directly as a crucial matter of faith.

Of course, after the time of the apostles, **some corrupted the truth about God**, but during their lifetimes, their teachings remained unchanged. Because of this, the **only doctrine that can truly be called apostolic** is the one still proclaimed today in churches founded by the apostles. And all **apostolic churches** place their **faith in the Creator**.

If Marcion and his followers claim that the original churches were already corrupt, where, then, are the so-called “pure” churches? **Would they be found among those who reject the Creator?** If so, let them **prove** their legitimacy by tracing their lineage back to an apostle. If they can do that, their case would be won.

But the truth is undeniable: **from the time of Christ to Marcion’s day, the only true God in Christian doctrine was the Creator**. This fact proves our argument—Marcion’s so-called “god” only appeared when he **separated the Gospel from the Law**.

Thus, we have confirmed our original claim: **no god should be believed in if he was invented by human imagination**. The only exception would be if the person claiming this revelation was a **true prophet**—in which case, it wouldn’t be based on his own ideas at all.

If Marcion wants to claim divine inspiration, **let him prove it**. There can be no uncertainty or deception in this matter. **Every heresy is exposed by this undeniable truth: Christ revealed no God except the Creator**.

CHAPTER 22

The attribute of God's goodness

God's goodness is a fundamental attribute. But how can we fully disprove this **false Christ** unless we go beyond just traditional arguments and directly refute all his claims? Let's take a closer look at **Marcion's version of God**, or rather, the **shadow or illusion of God** as he presents Him in Christ. We must test whether this god is truly **greater than the Creator**, as Marcion claims. And to do that, we need clear standards for evaluating God's **goodness**.

First, we must define and understand what this **goodness** is before we set up rules to measure it. Looking at the **beginning of creation**, I find no evidence of this goodness being present from the start, where it should have been active. By the time the world existed, **death had already entered**, along with **sin**, which brings death, and the **harsh judgment of the Creator**—things that Marcion's god, if truly good, should have immediately sought to **counteract**. If his goodness were **truly part of His nature**, it should have been present **from the start**, offering help as soon as it was needed.

In God, everything should be **natural and inherent**, just as **His own being is eternal**. Otherwise, it would be something **added later**, making it temporary and inconsistent. **God's goodness** must be **continuous and unchanging**, always available, not something that appears at a convenient time. If it truly existed, it would have been **there before sin, not standing at a distance, waiting**.

This brings up an important question: **Why did Marcion's god not show his goodness from the very beginning?** We already asked why he was not revealed earlier. The same question applies to his goodness—why was it **absent**? If this god truly existed, he should have revealed himself **through his goodness**. It is unthinkable that a true God would lack the power to act, let alone **fail to express His own nature**. A divine attribute that is **restrained** is no longer **natural**. **God's nature is never inactive**. If His goodness only **started at some later time**, then it had a beginning—meaning it was **not eternal**.

Marcion's god, however, had a **goodness that stopped at some point**. Any **attribute that can cease to exist** is not **part of God's true nature**, because divine attributes do not suddenly **appear and disappear**. If goodness is **not natural**, it is neither **eternal nor truly divine**. A goodness that is **not eternal** cannot sustain itself through past or future events. And indeed, this goodness **was missing in the past and will likely disappear in the future**. If it **failed to exist before**, what stops it from failing again?

Since Marcion's god **did not save humanity at the beginning**, this failure must have been a **choice, not a weakness**. But **choosing** to withhold goodness is an act of **evil**. What could be more **malicious** than **refusing to do good when one has the power to do so**? What greater wickedness is there than **standing by and allowing harm when one could prevent it**?

Thus, the **evil actions of the Creator, as Marcion sees them, must be transferred to Marcion's own god**, who allowed them by **delaying his so-called goodness**. Anyone who has the **power to stop evil but does not** is just as responsible for it as the one committing it. Humanity was condemned for eating from **one simple tree**, and because of that, **sin spread**, and all

people suffer—even those who never saw Eden. Marcion's god either **ignored this suffering** or **allowed it**.

Did he do this just to make himself look better, while making the Creator seem worse? If so, that itself is **malicious**—letting evil continue just to **make a rival look bad**. This is like a **doctor who deliberately delays treatment**, letting the disease worsen, so that his eventual cure will seem more **impressive and expensive**. If a doctor acted this way, he would be considered cruel and dishonest.

And so we must say the same of **Marcion's god**. He **allows evil, encourages wrongdoing, and plays games with his grace**, pretending to be good but only acting when it suits him. **True goodness is natural and constant, not something that appears as a performance**. If Marcion's god were truly divine, his goodness would be **eternal and self-existent**, not something that emerged only in time—certainly not **beginning with Marcion and his teacher Cerdon**, much less **from the reign of Tiberius**. A god like this belongs more in the court of an emperor than in the realm of true divinity.

CHAPTER 23

God's goodness as a rational quality

Here is another principle to consider: **All of God's attributes should be as rational as they are natural.** That means God's goodness must be guided by reason, because only what is **rationally good** can truly be called good. Goodness cannot exist in something that lacks reason. In fact, an evil thing that has some rationality can seem better than something supposedly good that is completely irrational.

Now, I argue that **Marcion's god lacks rational goodness** for this reason: he chooses to save a human being who is a stranger to him. Some might argue that true goodness is about freely helping strangers without obligation, just as we are commanded to love even our enemies. However, Marcion's god **never cared for humanity in the first place.** If he ignored humans from the start, he made it clear that they were nothing to him.

Additionally, before loving an enemy or stranger, there is a prior command: **"Love your neighbor as yourself."** This command comes from the Creator's law, and even you should accept it, since Christ did not abolish it—He actually confirmed it. The reason we are told to love enemies and strangers is so that we might love our **neighbors** even more. **Loving beyond what is required builds upon the love that is required.** But the necessary love must come first, as it is the foundation and the greater virtue.

If divine goodness is rational, it must first apply rightly to those it should benefit, and then extend to outsiders as an **overflowing** goodness, beyond what was required by the law of the scribes and Pharisees. How, then, can Marcion's god be credited with this second kind of goodness when he fails at the first—since humanity was never his to begin with? **His goodness is incomplete and flawed.** If he had no rightful claim on humans, how could his goodness extend to them?

To understand the second step of goodness, we must first establish the **first step**. Nothing can be called rational without **order**, and reason itself follows an order. If divine goodness starts at the second step—helping strangers—it will still not be truly rational **if it violates order elsewhere**. The goodness shown to a stranger can only be called rational **if it does not wrong those who rightfully come first**. It is justice that makes all goodness rational.

Thus, **true goodness is rational when it acts justly toward its rightful object**. It can also be rational when extended to strangers, **as long as it is not unjust**. But what kind of goodness acts unjustly—especially toward its rightful owner—just to benefit a stranger? Even an act of kindness that causes harm might seem rational if done for one's own family. But how can an **unjust** kindness toward a stranger—someone to whom no kindness was even owed—be considered reasonable?

What is **more unjust** than taking a slave from his rightful master, claiming him as someone else's property, and turning him against the one he serves? And what's worse, doing all this **while the slave is still under his master's roof, eating his food, and fearing his punishments**? Even in this world, such a so-called "rescuer" would be condemned as a **kidnapper**.

Yet, this is exactly what **Marcion's god does!** He **invades a world that is not his**, snatches away humans from their true

God, the son from his father, the student from his teacher, the servant from his master. He makes them **unfaithful to their God, disobedient to their father, ungrateful to their teacher, and worthless to their master.**

If this is what so-called **"rational goodness"** does to a man, what would irrational goodness do? It would produce someone even more **shameless!** Imagine a person baptized in water **that belongs to another God**, praying to his god under a **heaven that belongs to another**, kneeling on a **land that belongs to another**, giving thanks to his god over **bread that belongs to another**, and offering charity using **gifts that belong to another.**

So tell me, **what kind of "good" god is this**, if people worship him only to become **evil**? How can he be **so generous** that he makes the true God—the **rightful Lord**—**angry at humanity?**

CHAPTER 24

The incomplete goodness of Marcion's god

Since God is **eternal** and **rational**, He must also be **perfect** in all things. As Jesus said, “**Be perfect, even as your Father in heaven is perfect.**” (Matthew 5:48). So, if you claim your god is good, you must prove that his goodness is also **perfect**.

But it is clear that Marcion's god is **not** perfectly good. We have already shown that his goodness is neither **natural** nor **rational**. Now, let's look at it another way—it is not just **imperfect**, but also **weak**, **incomplete**, and **powerless**. It does not extend to all whom it should save; in fact, it does not save **most** people at all. The **Jews and Christians**, who are under the Creator, are **excluded** from its salvation. If the **majority** are left to perish, then how can this so-called “goodness” be called **perfect**? A goodness that **fails** most of the time, works **only for a few**, and is completely **useless for many**—how can that be true goodness? If more people are **lost than saved**, then this is not **goodness** but rather **cruelty**. If goodness truly brings salvation, then anything that **prevents** salvation must be **evil**.

Since Marcion's god **saves only a few**, it is actually **closer to not saving at all**. If his goodness were **greater**, it would have been shown in **saving all** rather than in **saving so few**. You cannot claim that your god is “good” in contrast to the Creator when he **fails** in saving all. If a god is truly **good**, then he must be good to **everyone**. Yet, Marcion's god, who boasts of having **goodness as his defining trait**, is **lacking** in that very quality.

But I will go even further—I am not just arguing that Marcion's god is **imperfect** in goodness because he lets **most people perish**. Even those whom he does “save” receive **only a partial salvation**—their **souls** are saved, but their **bodies** are lost. According to Marcion, the **body does not rise again**. But why should salvation be **divided** in this way? Wouldn't **true** goodness restore the **whole** person? If the Creator had **completely condemned** humanity, then Marcion's god—if he were truly merciful—should have **completely restored** it.

Ironically, by Marcion's own teachings, the **body** is baptized, **denied marriage**, and **suffers persecution** in confession. Sins are **blamed on the body**, but in reality, they **originate from the soul's desires**. The body merely **follows orders**, acting as the soul's servant. When the soul is gone, the **body does not sin anymore**. So, if Marcion's god truly had **goodness**, it would be unjust for him to **punish the body**—which is **less guilty**—while saving only the soul.

Even if Christ did not take on **real flesh**, as Marcion's heresy claims, He at least **took its appearance**. If He was willing to **identify** with the body, then should He not have **cared for it**? After all, **what is man, if not flesh**? God made man **from dust**, not from some purely **spiritual** essence. The **spirit** was only **breathed into him later**. Genesis tells us: “**The Lord God made man from the dust of the ground**”, not from a **spiritual substance**. Since humanity was **formed from flesh**, how can Marcion's god claim to be **perfectly good** while ignoring the **very nature of man**?

If salvation were **only for the soul**, then our **current** life—where we exist as a **complete being**—would be **better** than the supposed salvation Marcion offers. If resurrection is only **partial**, then it is not **true liberation** but rather a **punishment**. A **perfectly good** god would **rescue the whole person**, bringing

them out from under the control of the **evil Creator** into the care of the **most good and merciful God**.

Yet, **Marcion's followers remain trapped** in suffering. Even in this life, they endure **disease, hardship, and suffering**. You claim to be **freed** from the Creator's rule, yet even his **smallest creatures—flies—still torment you!** If your deliverance is only in the **future**, why does it **not begin now**? Wouldn't a truly **perfect** goodness work **fully and immediately**?

Unlike Marcion's god, the **true God—the Creator—is our Judge**, the One whom humanity has offended. Marcion presents his god as **only good**, but he **fails to prove** that this goodness is **complete**. And why? Because **Marcion's god has not perfectly saved you**.

CHAPTER 25

God is not just pure goodness

Regarding the idea of **goodness**, we have already demonstrated that the type of goodness Marcion attributes to God is not fitting for a divine being. It is neither natural, rational, nor perfect. Instead, it is flawed, unjust, and unworthy of the very name **goodness**. A God with such an unbalanced form of goodness—without any other qualities—is not a God at all.

This raises an important question: Should God be seen as possessing **only** goodness, while lacking other essential attributes such as emotions and affections? Marcion and his followers claim that their god has no emotions and transfer such traits—like justice and judgment—to the Creator. However, we believe that such characteristics actually belong to the **true** God because they are appropriate for a divine being. Therefore, we must reject as God any being that lacks qualities essential to divinity.

If Marcion were to take one of Epicurus' philosophers and call him **God in the name of Christ**, simply because such a being is supposedly happy and incorruptible—free from all trouble and concerns—then Marcion has completely removed any sense of divine **justice and power** from his god. But if his god is truly emotionless and undisturbed, then how could he have anything in common with **Christ**, who caused turmoil among the Jews through His teachings and suffered Himself? On the other hand, if Marcion's god does have emotions, then

he contradicts Epicurus, who rejected the idea of divine beings having any involvement with the world.

Moreover, if this god had existed for ages in a state of **total inactivity**, without revealing himself in any way, and only later chose to care about humanity's salvation, then he **must** have experienced a change in his will. This very act would make him susceptible to emotions, just like any other being. After all, **where there is will, there is desire**—for who can will something without wanting it? And with desire comes **concern**—for who desires something without also caring to achieve it?

Thus, when Marcion's god decided to save humanity, he necessarily involved himself in **concern and effort**, which contradicts Marcion's claim of an indifferent god. Even Epicurus would disagree with this, for by taking action, Marcion's god set himself against an opponent—whether that opponent be **sin, death, or, most importantly, the Creator Himself**. No struggle happens without resistance, and no resistance exists without conflict. If Marcion's god willed to **liberate mankind**, he was in direct **opposition** to the one he sought to liberate them from—the Creator.

With conflict comes emotions: **anger, discord, hatred, indignation, disdain, and frustration**. All these arise when one opposes another. Since Marcion's god engaged in an act of **rivalry**—freeing humans from the Creator—he necessarily had to experience these emotions. And since this act of deliverance was motivated by **goodness**, it proves that goodness cannot exist without accompanying emotions and affections. **Goodness is not irrational**; rather, it naturally involves the necessary emotions to carry out its purpose.

We will explore these points in greater detail when we defend the Creator's nature, where Marcion's contradictions will become even clearer.

CHAPTER 26

God opposes evil and punishes it

It is enough to prove the utter **inconsistency** of Marcion's God simply by examining his supposed **pure goodness**—a goodness so extreme that Marcion refuses to attribute to him the **mental faculties** he criticizes in the Creator. If this god has no sense of **rivalry, anger, harm, or injustice**—since he avoids exercising **justice**—then I do not see how he can uphold any form of **moral discipline**, let alone a complete one. How can he **command** what he does not intend to **enforce**? How can he **forbid** sin if he has no intention of **punishing** it? Instead, he withdraws from acting as a **judge**, believing himself above all forms of **severity or judgment**.

But why would he forbid something if he does not **punish** those who commit it? It would have been far more logical for him **not to forbid at all** rather than to prohibit something without consequence. In fact, he should have simply **allowed** what he intended never to punish, instead of **giving meaningless prohibitions** that carry no penalty. A law that is **broken without punishment** is effectively a **silent approval** of the crime.

Moreover, if he **dislikes** a particular action, yet does not react when it is committed, he is utterly **indifferent**. A true **will** must be accompanied by **displeasure** when it is **violated**. If he truly dislikes sin, he should be **offended**; if offended, he should be **angry**; if angry, he should **punish**. Punishment is the rightful outcome of **anger**, and anger is the natural response to **displeasure**. Since this god **does not punish**, he clearly **takes**

no offense—and if he takes no offense, then his **will is not actually violated**, even though people do what he supposedly **does not want**.

If this is how divine **goodness** works—**forbidding sin but being unmoved when it happens**—then he has already shown himself **weak** by merely expressing his **unwillingness**. It is irrational for him to care enough to **prohibit** something but then be **unaffected** when it is committed. By **declaring his unwillingness**, he has already made a **judicial decision**, judging that the act should not be done. In doing so, he has **assumed the role of a judge**—whether he acknowledges it or not.

If it is improper for God to act as a **judge**, or if he is only willing to express his **disapproval** without punishing wrongdoing, then he cannot **rightly govern** at all. But it is unworthy of God to **fail to carry out justice** against what he **forbids**. First, he **owes it to his own law** to enforce its authority and ensure it is followed. Second, he must **oppose evil** simply because he has **declared it wrong**.

In truth, it would be far more disgraceful for God to **spare the wicked** than to **punish them**—especially for a God who is perfectly **good and holy**. He cannot be truly good unless he is an **enemy of evil**, and he must show his **love for righteousness** by displaying his **hatred for sin**. True goodness is fulfilled not just by **upholding what is right**, but by actively **eradicating evil**.

CHAPTER 27

Weak God makes weak moral

Once again, this so-called god **judges evil** simply by **not wanting it** and **condemns it** only by **forbidding it**. Yet, at the same time, he **excuses evil** by **not punishing it** and **lets it go unpunished** by **not taking action**. What a **twister of truth** this god must be! What a **contradictory judge**! He is **afraid to condemn** what he actually condemns, **afraid to reject** what he does not accept, and **allows actions** that he supposedly does not permit. Instead of truly addressing sin, he just makes a vague statement against it. **This is not true goodness—it is an illusion of discipline, a shallow sense of duty, and a careless tolerance of sin.**

Listen, you sinners! And those of you who have not yet gone this way, listen carefully, so you don't fall into this error. A "better" god has been discovered—one who **never gets angry, never punishes, never judges**. He has prepared **no hell, no suffering, no judgment at all**! He is, as they say, **only good**. But his goodness is **only in words**—he forbids wrongdoing, but does nothing about it. He is in you, if you simply **show respect for him** for appearances' sake. He doesn't ask for your fear, only for you to act like you honor him. And the **Marcionites are quite content** with this empty display, because **they have no fear of their god at all**. They argue, "**Only a bad man is feared; a good man is loved.**"

Foolish reasoning! Do you really think that the one you call “**Lord**” should not be feared, when the very title itself suggests **power that must be feared**? How can you truly love him, if you have **no fear of failing to love him**? A true **Father** is both **loved and feared**—loved because of his care, but feared because of his authority. A real **Lord** should be **loved for his kindness** but also **feared as a teacher**. Those who **kidnap and deceive** may be **loved** in some way, but they are **not feared**—because **real power is feared only when it is just and righteous**. Corrupt power may be **loved** because it is attractive, but it does not command respect—it **controls by flattery, not by real authority**. And what could be a **greater form of flattery** than a god who **refuses to punish sin**?

If you **do not fear God** because you think he is **only good**, then why don't you **indulge in every kind of sinful desire**? Why not throw yourself into the **pleasures of the arena, the wild celebrations of the circus, or the immoral acts of the theater**? Why, when you face persecution, do you not simply **deny your faith** to save your life? If your god is so harmless, why do you hesitate?

But no—you **do fear sin**! And your fear proves that **God is to be feared, because He forbids sin**. This is completely different from the **fake honor** that you give to a god whom you do not fear—honor that is as **twisted as his own actions**, since he forbids sin without enforcing punishment.

Even more absurd is the claim that when sinners face judgment, they will simply be **cast out of sight**. Is that not still a **judgment**? If a sinner is **rejected**, that means he was **judged guilty and condemned**! Unless you believe sinners are **cast out to be saved**—which would be an utterly **illogical kindness** for such a “good” god!

But what does it mean to be **cast away**? It means to **lose what one could have had**—in this case, **salvation**. And if someone **loses salvation**, it can only mean he was judged by **an angry and offended judge**, one who punishes sin. And who else can that be but **the true and just God**?

CHAPTER 28

The corrupt teaching of no hell is meaningless

And what will happen to a person after being cast away? According to them, he will be thrown into the **fire of the Creator**. But did their god not provide any way to deal with sinners other than by handing them over to the **very being he opposes**? And what will the **Creator** do in response? I suppose He will prepare an even fiercer **hell**, filled with **brimstone**, as a punishment for those who **blasphemed against Him**—unless, of course, their god, in his eagerness to be merciful, decides to **spare those who rebelled against his rival**. What kind of god is this? **Twisted in every way, never reasonable, always meaningless, and ultimately nothing at all!** His very nature, actions, and principles lack coherence, even in the **sacrament of his faith!**

What, then, is the purpose of **baptism** in his teaching? If it is for the **forgiveness of sins**, how can he prove that he forgives sins when he does not even show that he can **hold anyone accountable for them**? After all, only a judge can either **retain or forgive** sins. If it is for **deliverance from death**, how can he save someone from death if he never had the authority to **sentence them to death in the first place**? For he must have condemned **sin to death** from the start if he were to rescue the sinner.

If baptism is for the **regeneration** of a person, how can he give new life if he has **never given life at all**? No one can repeat

an act they **never performed in the first place**. If it is for the **gift of the Holy Spirit**, how can he bestow the **Spirit** when he never gave **life itself**? After all, **life itself is a reflection of the Spirit**.

Yet, according to this belief, he **seals** a person who was never **unsealed** in relation to him. He **washes** a person who was never **defiled** in his view. He plunges the entire **body into this sacrament of salvation**, even though that **body is supposedly beyond salvation!**

No farmer would **water barren land** if he knew it would never yield **any crops**—unless, of course, he were as **foolish as Marcion's god**. So why impose **holiness** on weak and unworthy flesh—whether as a **burden** or a **privilege**? Why create a **discipline** that sanctifies what is **already considered sanctified**? Why burden the weak or **honor the unworthy**? And if he does burden or honor them, why **not reward them with salvation**? Why deny the flesh its rightful **reward** by refusing to grant it **salvation**? Why allow the **honor of holiness** in the flesh to be **wasted**?

CHAPTER 29

Marriage is blessed

According to Marcion, the **body** can only be baptized if the person is a **virgin, widow, or celibate**, or if they have gained the right to baptism through divorce. It is as if those unable to have children did not also receive their bodies through marriage. This idea **clearly rejects marriage**, so let's examine whether this rejection is justified. We are not trying to **destroy the value of holiness**, like the Nicolaitans, who support **lust and indulgence**, but instead, we **recognize, pursue, and prefer holiness**—without condemning marriage. We are not replacing something **bad** with something **good**, but rather, choosing something **good** over something **better**. We do not **reject marriage**, we simply **choose to refrain** from it. Holiness is not a **command**, but a **recommendation**, and we consider it a **higher calling**—as long as each person follows it wisely according to their ability.

At the same time, we **strongly defend marriage** against those who attack it as something **corrupt**, which would **dishonor the Creator**. God **blessed marriage** as an **honorable institution** for the growth of the human race, just as He blessed all of His creation for **good and proper use**. **Food and drink** should not be condemned simply because they can be abused through **gluttony**, and **clothing** is not bad just because it can lead to **vanity** and **pride**. In the same way, **marriage should not be rejected** just because **misuse** can turn it into excessive pleasure-seeking. There is a **big difference** between the **institution of**

marriage itself and **its abuses**. What should be condemned is not marriage, but its misuse.

God Himself set the standard, saying: **“Be fruitful and multiply”** (Genesis 1:28), but also warning **“You shall not commit adultery”** and **“You shall not covet your neighbor’s wife.”** He even gave the **death penalty** for **adultery** and **perverse sexual sins** involving men, women, and animals.

If there are any **restrictions** on marriage—such as the Christian teaching that limits believers to just **one marriage**, following the guidance of the **Holy Spirit (Paraclete)**—then it is **God’s right** to set such limits. The same **God who once allowed many marriages** has the power to **establish new boundaries**. It is **His right** to **gather what He once scattered**, to **cut down what He once planted**, and to say **“Let those who have wives live as though they had none”** (1 Corinthians 7:29), just as He once commanded, **“Be fruitful and multiply.”**

Still, this does not mean **marriage is condemned**—just as a tree is not **cut down** because it is **bad**, but because it has **fulfilled its purpose**. Marriage, too, **has its role** in preparing people for **holiness**, and when the right time comes, it will bring forth a **rich harvest**.

Now, this brings us to a problem with Marcion’s **false god**. By **condemning marriage** as **evil and impure**, Marcion is actually **undermining holiness itself**. If **marriage does not exist**, then **neither does holiness**. How can anyone prove their **self-control** if there is **nothing to abstain from**? Many virtues are only made clear through their opposites:

- **Strength is made perfect through weakness** (2 Corinthians 12:9).
- **Self-control is only evident when marriage is an option.**

- **Fasting has no meaning if there is no food to eat.**
- **Poverty makes it clear who rejects ambition.**
- **A eunuch has no temptation to resist, so his purity proves nothing.**

If no one is born, then holiness has no meaning—perhaps that is exactly what Marcion’s so-called **good god** wants. How can he desire to **save humanity** while at the same time forbidding them from being **born**? If he **hates the origin** of people, how can he **love** those who exist? Maybe he **fears overpopulation**, or maybe he does not want to be burdened with **saving too many people**. Or perhaps he **worries that Marcionite parents might produce too many followers**—true disciples of Marcion!

In this way, **Marcion’s god is even crueller than Pharaoh**, who **killed infants at birth**. Pharaoh at least allowed them to be **born before killing them**, but Marcion’s god **prevents them from being born at all**. In the end, both gods are responsible for **murdering mankind**—one **after birth**, the other **before birth**.

If Marcion’s god had only **prevented male and female from uniting**, perhaps we would be grateful—for **then even Marcion himself would never have been born!**

But enough about Marcion’s god, who does not exist at all. This entire discussion **proves the reality of the One True God**. If anyone feels that we have not **proven our case completely**, let them wait—because we will next examine the **Scriptures that Marcion misuses to support his claims**.

BOOK 2

OLD TESTAMENT GOD IS JUST.

CHAPTER 1

The right way to think.

The reason for revisiting this work—whose history we mentioned in the preface of our first book—has given us the chance to clarify our argument against Marcion’s claim of **two gods**. We will separate each argument into its own section, distinguishing one as a false god that does not exist at all and affirming the Other as the true and rightful God. In doing so, we follow the heretic from Pontus to some extent, as he also acknowledges one god while rejecting the other. However, **he could not promote his false ideas without first attacking the truth**. To establish his theory, he had to tear something down—just as a builder might try to construct a house without gathering the proper materials.

Yet, the debate should have focused on this one crucial point: **a god who replaces the Creator is no god at all**. Once this false god was dismissed using clear and established rules that define the nature of the one true, perfect God, no further debate about the real God would be necessary. His existence would be undeniable, especially in the absence of any valid proof for another god. Even more obvious would be the **honor He deserves**—not to be questioned, but worshipped; not examined with skepticism, but served with reverence. If He is to be feared, it should be for His righteous judgment. After all, what could be more essential for humanity than recognizing and rightly understanding the true God—the One we have encountered, simply because **there is no other**?

CHAPTER 2

Human's limited understanding of God

Now that we have cleared the path, we can focus on understanding **Almighty God**, the **Lord and Creator** of the universe. His greatness, I believe, is shown in the fact that He has always made Himself known. He never hid Himself but has always been **clearly visible**, even long before the time of **Romulus** or **Tiberius**. However, the **heretics**—and they alone—fail to recognize Him, despite their intense efforts to define Him. Because of this, they assume there must be **another god**, since they find it easier to criticize than to **deny** the One whose existence is so obvious. Their view of God is shaped only by what they can perceive with their **limited senses**. It is as if a **blind man** or someone with poor vision imagines a different, softer sun simply because he cannot see the real one.

But listen, **O man**—there is only **one sun** that rules this world. Even if you have different opinions about it, it remains **good and beneficial**. Though you may think it is **too harsh** or, at times, **too dim and weak**, it still follows the laws of its own nature. And even if you cannot understand those laws, you would be just as incapable of handling the light of **any other sun**, even if one existed. So, if your sight is already **flawed** when it comes to understanding a **lesser god**, how can you grasp the nature of the **Supreme One**? You are too **lenient** with yourself, assuming that just because you recognize God's **existence**, you fully understand Him. But in reality, you only see **the parts He has chosen to reveal**.

Worse still, you do not even **reject** God with understanding—you speak about Him **ignorantly**. You even accuse Him **as if you knew better**, though if you truly **understood** Him, you would never **accuse** or even question Him. You **use His name** but **deny** its true meaning. You fail to acknowledge that if God's **greatness** could be fully understood by human minds, then it would **no longer** be true **greatness**.

The prophet **Isaiah** saw this error long ago and asked, "**Who has known the mind of the Lord? Who has been His counselor? With whom did He take counsel? Who taught Him knowledge or showed Him the way of understanding?**" (Isaiah 40:13-14). The **apostle Paul** later agreed, exclaiming, "**Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways beyond finding out!**" (Romans 11:33). God's **judgments** are beyond searching because He is the **Judge of all things**, and His **ways** are beyond discovery because no human has ever given Him wisdom—except, perhaps, these self-proclaimed critics who claim "**God should have been this way instead of that!**" as if they alone **know the mind of God** (1 Corinthians 2:11).

These **heretics**, filled with the **spirit of the world**, fail to recognize God **through His wisdom** (1 Corinthians 1:21). They think they are **wiser than God**—but just as **human wisdom is foolishness to God**, so too is **God's wisdom foolishness in the eyes of the world**. Yet we know that even **God's "foolishness" is wiser than men**, and His **"weakness" is stronger than men** (1 Corinthians 1:25).

So, God is **most great** when He **seems small** to human minds. He is **most good** when He is not seen as **good** by human judgment. He is **truly one** when people mistakenly think He must be **two or more**.

From the very beginning, **natural man**—who does not accept the things of God's **Spirit** (1 Corinthians 2:14)—has considered God's **law** to be foolish and has refused to follow it. As a result, because of his **lack of faith**, he has **lost everything** he once had—including the **grace of paradise** and his **friendship with God**. If he had remained **obedient**, he could have understood everything about God. But instead, he was **reduced** to his **earthly nature** and forced to labor over the **ground**, passing down his **earthly, corrupted** way of thinking to his descendants—who became **fully natural, heretical, and unable to understand God's truth**.

Who would **hesitate** to call **Adam's sin** a form of **heresy**? After all, he **chose** to follow **his own will** rather than **God's**. Yet, Adam never turned to his **fig tree** and asked, "**Why did you make me this way?**" Instead, he admitted that he had been **deceived**, and he did not try to hide the one who led him astray. **Adam was a very crude heretic**—he was **disobedient**, but he did not **blaspheme** his Creator. He did not **blame** the One who had given him life, whom he had known from the beginning to be **good and righteous**. In fact, he may have even recognized **God as his Judge** from the very start.

CHAPTER 3

God revealed through time

As we begin our study of the **God who is known**, we must first consider **how** He is known to us. The best way to approach this is by looking at **His works**, which existed **before mankind**. By doing so, we see that His **goodness** is revealed along with Himself, firmly established from the beginning. This understanding helps us comprehend how everything that followed came into existence.

Marcion's followers, while acknowledging the **goodness of our God**, might come to see that it is truly **worthy of the Divine Being**—in contrast to their own belief, where we have demonstrated that their god's so-called goodness is **unworthy**. Interestingly, **Marcion himself** did not find this fundamental **goodness** in any other god but **invented** it in his own version of god.

The **first and original goodness** was that of the **Creator**—the One who did not wish to remain hidden forever. In other words, God wanted there to be something through which He could be known. After all, **what could be better** than the ability to **know and experience God**?

Even though at the very beginning **there was nothing yet** to perceive His goodness, God **already knew** the goodness that would later be revealed. Therefore, He chose to express His **perfect goodness** by bringing about the **creation of all things**. But this goodness was not a **sudden impulse** or an **unexpected**

decision. It did not **suddenly begin** at the moment it was put into action. If it had, then its **beginning** would only exist from the point it was first displayed. However, because goodness itself acted **before time existed**, it proves that God's **goodness is eternal**—it has always been present in Him.

When God performed His first act of creation, **time itself began.** He then ordered the **stars and heavenly bodies** to mark **seasons, days, and years**, as He declared:

“Let them be for seasons, and for days, and years.” (Genesis 1:14)

Before this creation of time, the **goodness that brought time into existence** did not belong to time itself. And before the **beginning of all things**, which this same goodness brought about, it had no **beginning** of its own. Since God's **goodness exists beyond time and beginnings**, it must be **eternal**—without limits, without an end, and beyond any sudden or temporary **emotion**. It does not rely on **time-based causes** or sequences, proving that it is **an essential and everlasting** attribute of God.

Because of this, God's goodness **forever exposes the flaws** of Marcion's so-called god. Marcion's god appeared **after time already existed**—not just after all **beginnings and eras**, but even after the supposed **“evil”** of the Creator. That is, if evil could even be **found** in goodness at all.

CHAPTER 4

God's goodness in creation of mankind

Since God, in His **goodness**, created humanity so that they might seek to know Him, He also ensured that everything was set in place for that purpose. First, He prepared a dwelling for man—this vast world—and then an even greater one to come. In both realms, man was to learn, grow, and be tested, moving from the **goodness** already given to him toward something even greater—a higher dwelling prepared by God.

In this great work, God used the most excellent servant—**His own Word**. As Scripture declares, “**My heart has brought forth my most excellent Word.**” Let Marcion take note: the noble fruit of this truly **excellent tree** is clear. Yet Marcion, like an unskilled farmer, has **grafted a good branch onto a bad tree**. His false teaching will never thrive; it will wither away along with its creator. This will reveal the true nature of the **good tree**—for the **Word** is fruitful.

When God commanded, it happened: **He spoke, and it was so**. And He saw that it was good—not because He was uncertain beforehand, but because He was acknowledging, honoring, and sealing His creation with approval. His **goodness** was fully revealed in His works, both in word and deed. At this stage, the **Word** knew no curse, for there was yet no wrongdoing.

The world, in its entirety, was filled with **goodness**, foreshadowing how much more **good** was in store for the one for whom all this was created—humanity. Who else was more

worthy to dwell among God's works than the one made in **His own image and likeness**? This **image** was crafted with an even greater effort than the rest of creation. God did not command it with a distant decree, but with a **personal, almost intimate expression**:

"Let us make man in our image, after our likeness."
(Genesis 1:26)

It was **goodness** that spoke these words. It was **goodness** that formed man from the dust, shaping a body of remarkable strength and complexity from a single substance. It was **goodness** that breathed into him a living soul. It was **goodness** that gave him authority over all things—to rule, to enjoy, and even to give them names.

But **goodness** did not stop there. Man was also given **pleasures**—not just mastery over the world, but the joy of something even higher. He was taken into **paradise**, which symbolized the **Church**, where he could experience even greater blessings. And so that nothing should be lacking, **goodness** provided him with a companion, a helper suited for him. For God said:

"It is not good for man to be alone."

God, in His wisdom, knew how great a blessing **woman** would be—not just in the creation of Mary, but also of the **Church**.

Even the **law**, which some object to and twist into a cause for complaint, was given to humanity **out of goodness**, to guide them toward happiness. Through obedience, man would remain close to God and show himself to be a **free being**, not a lowly creature reduced to the level of animals, which live without moral responsibility. Instead, humanity alone was

honored with the privilege of receiving laws from God. As a rational being, capable of **understanding and wisdom**, man was given the opportunity to **exercise true freedom**—remaining in obedience to the One who had placed all things under his authority.

To ensure this law was taken seriously, **goodness** set forth a clear warning:

“On the day that you eat of it, you shall surely die.”

(Genesis 2:17)

This was an **act of great kindness**—God did not leave man in ignorance but clearly showed the consequence of disobedience, so that he might avoid destruction. By setting a penalty beforehand, God gave an even stronger reason for obeying the law, though His desire was that man would never have to suffer it.

Let us recognize, then, the **goodness** of our God in all of this. We see it in His magnificent works, His generous blessings, His merciful provisions, His wise laws, and His loving warnings. All of these demonstrate that He is truly good, both in **justice and in mercy**.

CHAPTER 5

The fall of man was because of free-will.

Now then, you who oppose the truth—whom the apostle says will be left outside (Revelation 22:15)—let us address your arguments. These are the same issues you always raise! You claim:

“If God is **good**, knows the future, and is powerful enough to stop evil, then why did He allow man—made in His own **image and likeness**, and even sharing His own **divine essence**—to be deceived by the devil and fall into sin and death? If He were truly good, He would not have wanted this to happen. If He knew the future, He would not have been unaware of it. And if He were powerful, He could have prevented it. Since this terrible event did occur, the conclusion must be that God is **not** good, prescient, or powerful. After all, if He had those attributes, such an event could never have happened. But because it **did** happen, it proves that He is not as He is claimed to be.”

In response, we must first defend the Creator’s **goodness, foreknowledge, and power**, which you question. However, I will not spend much time on this, because Christ’s own words (John 10:25) provide an answer: we must look at **God’s works** for proof.

The **Creator’s works** clearly show His goodness, because they themselves are **good**, as we have demonstrated. They also display His **power**, since they are **mighty** and were brought

into existence from **nothing**. Even if, as some claim, God created the world from pre-existing material, it still came from **nothing**, because it was not what it is now. **Greatness** comes from **goodness**, and **God is mighty** because all things belong to Him—this is why He is **almighty**.

And what about **foreknowledge**? God has as many witnesses to this as He has **prophets**, since He inspired them. What greater proof do we need that the Creator of the universe knows the future? He showed His **foreknowledge** by determining everything in its proper place **beforehand**. Even sin itself was foreknown—otherwise, He would not have **warned** against it, attaching the penalty of death to disobedience.

Now, if God truly has such attributes, and if they should have made it **impossible** for man to fall into sin, yet sin still occurred, then we must consider **man's own condition**. Could it be that the reason this happened lies not in God but in **man himself**?

I find that God created man **free**, giving him control over his own **will** and **power**. This freedom is the clearest reflection of God's **image and likeness** in man. It is not through his physical features that man resembles God, but through the **spirit** he received from God, and through his **free will**.

This freedom was confirmed by the very **law** God gave to him. A **law** would be pointless if man did not have the ability to **obey** it. Likewise, the **penalty of death** would make no sense if it were **impossible** for man to disobey.

This same pattern appears throughout **God's commandments**: He sets before man **good and evil, life and death** and calls him to choose rightly. His warnings, punishments, and encouragements all make it clear that man is truly **free**—able to obey or disobey by his own will.

CHAPTER 6

Why God did not take away man's free-will?

Even though our argument affirms that humans have **free will**, meaning their actions are their own responsibility and not God's, someone might still argue that humans should not have been created with such freedom since it could lead to harm. To answer this, I will first defend the idea that mankind was **rightly made with free will**. This will allow me to confidently affirm both the nature of human creation and its **alignment with God's goodness and purpose**. The reason for creating humans with this nature was the best one possible.

Furthermore, man, having been created in this way, is **protected by both God's goodness and His purpose**, which always work together. God's **purpose** is never without **goodness**, and His **goodness** is never without **purpose**—except in the case of Marcion's god, who is supposedly good but without any clear reason, as we have already refuted.

It was right for God to be **known**, and it was **good and reasonable** that there should be a being capable of knowing Him. What being could be more fitting for this than one created in the **image and likeness of God**? This, too, was **good and reasonable**. Therefore, it was appropriate for the one made in God's image to be created with **free will and self-mastery**, so that this very **freedom and self-control** would be part of what it means to bear God's image. To fulfill this, mankind was given a **spirit from God**, who is Himself **free and unrestricted**.

If someone objects to this reasoning, let them consider this: How is it that man, who had dominion over the whole world, did not have dominion over himself? How could he be a **master over creation but a slave to himself**? God's **goodness** is evident in the great gift He gave to mankind—**free will**—and His **purpose** is seen in the way He arranged all things.

For now, let us focus on **God's goodness**, which granted such a remarkable gift to humanity: the **liberty of the will**. We will discuss God's **purpose** at another time, as it provides similar insights.

Now, **only God is naturally good**. Since He has no beginning, His goodness is not created but **part of His nature**. However, **man, who was created and had a beginning, received his goodness through creation, not by nature**. In other words, goodness is not an inherent trait of mankind, but a gift given by the Creator, who is the **source of all good**.

Thus, for man to truly possess **his own goodness**, given by God, it was necessary that goodness should become part of his nature—though in a way that required him to **choose it freely**. This is why **free will** was embedded in his nature: so that mankind could **choose to do good of his own accord** rather than being forced into it. If goodness were merely imposed upon him, it would not be truly his own. Likewise, **man was made capable of resisting evil**—because God foresaw this necessity. **Man was created to be free and self-governing**, for if he lacked **self-mastery**, and instead did good out of **necessity** rather than choice, he would be equally **enslaved to good as he could be to evil**.

Therefore, **man was given complete free will in both directions**—so that he could **freely choose to do good and freely reject evil**. For even if this were not the case, God would

still judge man **according to the choices of his will**, which was made **free**.

However, **reward and punishment would be meaningless if a person were good or evil simply because they were forced to be**. This is the very reason why the law was given—to prove human liberty, either through **willing obedience** or **willing disobedience**. This clearly shows that **man's free will is real**, allowing him to choose either outcome.

Since God's **goodness** and **purpose** are both evident in the gift of **free will**, it is wrong to ignore their original definitions and argue, based on later events, that God **should not have created man this way** simply because things did not turn out as some might expect. Instead, we should first recognize that it was **necessary and right for God to create man this way**. Only after accepting this truth can we properly examine the consequences.

It is easy for those who are offended by **man's fall to blame God** before they have even understood **the purpose of human creation**. But when we fully consider **God's goodness** from the very beginning of His works, we will see that **evil could not have come from Him**. And when we reflect on **man's free will**, we will recognize that **he alone is responsible for the wrong he commits**.

CHAPTER 7

Why God did not limit man's free-will?

With this conclusion, we uphold **all** of God's attributes—His **goodness**, His **wisdom in governing** the world, His **foreknowledge**, and His **unlimited power**. However, if you want to argue that nothing could ever happen against God's will, then you must deny both His **clear purpose** and **perfect truth** in all that He created. But when you acknowledge these qualities in the **good God**, as can be proven from rational creation itself, you will no longer be surprised that He did not step in to **prevent what He did not want to happen**—because in doing so, He was **protecting something He valued more**.

Since God had **granted** man free will and self-control from the beginning—and as we have already shown, did so rightly—then surely, by His own divine authority, He **allowed** man to enjoy these gifts. He permitted them to be used in a way that reflected **His own character**, which is always for **good** (for who would allow something that goes against themselves?). At the same time, He permitted them to be used according to **man's own will** (for when someone gives another a gift to enjoy, don't they also allow them to use it freely?).

As a result, God had to **separate from man's freedom**—which He had already granted—both His **foreknowledge** and **power** that could have stopped man from misusing his free will. If He had stepped in to prevent the fall, then He would have **taken away** the very freedom He had **deliberately** and **graciously** given to mankind.

But suppose God had interfered—if He had blocked man's freedom by **forbidding him from approaching the tree**, or by **keeping the serpent away from Eve**—what would Marcion have said then? He would have accused God of being **inconsistent, unstable, and untrustworthy** for taking back the gift He had given! He would have asked, **Why grant free will only to take it away later?** Why remove what was once permitted? Wouldn't that mean God had made a **mistake**—either when He first created man or when He later took away man's freedom?

If God had **stopped man from choosing**, wouldn't that make it seem as if He had been **wrong in His original plan**, as though He hadn't foreseen what would happen? But if He gave man full freedom, wouldn't some claim He was **ignorant** of the outcome?

Yet God **did** foresee that man would misuse his freedom. But what could be **more fitting** for God than to remain faithful to His **purpose** and **truth**, no matter the result? If man **failed to use his gift wisely**, then it is **man's own fault** for breaking the law he was meant to follow. The blame does not fall on **the Lawgiver**—as if He had been deceptive by allowing a law that could be broken.

So, whenever you feel tempted to criticize the Creator, remind yourself of **His wisdom, patience, and truth**—how He gave mankind the ability to be both **rational** and **good**.

CHAPTER 8

Man was made in God's image

God did not create man merely to exist but to live **righteously**, in harmony with Him and His commandments. When God breathed life into man, He granted him existence, but when He gave him a law to follow, He called him to live virtuously. Furthermore, God demonstrates that man was not meant for death by offering him the chance to be restored to life, preferring **repentance** over destruction. As Ezekiel 18:23 states, God desires that sinners turn back to Him rather than perish.

God originally intended man to have **life**, but man brought **death** upon himself. This was not due to weakness or ignorance, so no fault can be placed on the Creator. It was indeed an **angel** who deceived man, but the one deceived was **free** and had control over his own actions. Since man was made in **God's image and likeness**, he was stronger than any angel. And because he possessed the **breath of God**, he was nobler than the angels, who were merely **spiritual beings**. As Scripture says, "**He makes His angels winds, and His servants flames of fire.**"

If man had been too weak to rule, God would not have made all things subject to him, nor would He have placed the **burden of His law** upon him if he were unable to bear it. Likewise, God would not have warned him of **death** as a consequence if He knew man lacked the ability to choose rightly. If God had made man **feeble**, He would not have also given him **free will** and the ability to act independently.

Therefore, even now, **man, with the same soul and nature as Adam, can conquer the same devil**—not through his own strength but by the very **freedom and power of will** God granted him, when he chooses to obey His laws.

CHAPTER 9

Man's disobedience was a choice

Some argue that if the **soul**—the **breath of God**—sins, then the **fault** must belong to the whole from which it came, meaning **God** would be responsible for man's fall. To address this claim, we must first understand the nature of the soul.

It is crucial to recognize the distinction found in the **Greek Scriptures**—they use the term “**breath**” (**afflatus**) rather than “**spirit**.” Some translators, without carefully considering the difference, have wrongly used “**spirit**” instead of “**breath**.” This mistake has given heretics an excuse to accuse the **Spirit of God**, or **God Himself**, of imperfection.

To clarify, **breath is lesser than spirit**, even though it originates from spirit. A **breeze** is gentler than the **wind**, and though it comes from the wind, it is not the wind itself. In the same way, **man is the image of God**, who is **spirit**. The **breath of God** is merely an **image** of the **spirit**—and an image is never equal to the original. There is a difference between **resembling something** and **being that thing**.

Thus, while the **breath of God** is an image of **His Spirit**, it does not mean that the breath, or **the human soul**, is incapable of **error**. The soul possesses divine qualities—**immortality, free will, intelligence, reasoning, and knowledge**—but remains **only an image**, not the full **power** of God. Unlike God, the **soul is not inherently sinless** because true perfection belongs to the original, not to the image. Just as a painting may resemble a

person but lacks their life and motion, so too does the **soul**, as an **image of God**, lack His absolute power and sinlessness. If the soul were incapable of sin, it would not be a **soul**, but **spirit**; it would not be **man**, but **God**.

Moreover, not everything that **comes from God** is **God Himself**. You would not claim that your **breath** becomes **human** simply because you blow into a flute, just as **God breathing into man** does not make the soul **divine**. Scripture clarifies this in **Genesis 2:7**—God breathed into man **the breath of life**, and man became a **living soul**, not a **life-giving spirit**. This distinction shows that man is **separate from his Creator**—just as a **potter** is different from the **pot he forms**. Likewise, though **God's breath created the soul**, the soul itself is **not God's Spirit**.

It is true that the **soul has limitations**, which I acknowledge when you compare it to **God** and demand that it be sinless like Him. However, when compared to **angels**, man is still superior—he is given **authority** over all things, and angels serve him (**Hebrews 1:14**). If he remains faithful to **God's law**, he will even **judge angels** (**1 Corinthians 6:3**).

Man's **disobedience** was a choice, not a necessity. The **breath of God** within him had the ability to sin—not because it was meant to, but because it possessed **free will**. The soul was given **moral freedom**, not forced servitude. To guide him, man was **warned of sin's consequences**, showing that his **weakness** was supported by God's law, while his **free will** allowed him to choose rightly.

Therefore, the soul's **sin** was not due to its **connection to God**, but to the **free will** that was given to it. This **free will**—granted by God with **wisdom and purpose**—was used **recklessly by man**, not imposed upon him. Because of this, God cannot be blamed for **evil**. **Man's own choices** led to his fall, and **God**

cannot be held responsible for how man misuses the gifts He gave him.

So what exactly do you want to accuse **God** of? If your complaint is **sin**, that is **man's fault**, not God's, since man committed it. If it is **death**, then blame the one who **ignored the warning**, not the one who gave it. Death entered the world because **man disregarded God's command**—something that never would have happened had he **obeyed**.

CHAPTER 10

God is not the source of the sin

If you argue that evil comes from the devil because he tempted **Man** to sin, and therefore shift the blame onto **God as the Creator**, since He also created the devil—just as He created the angels—then consider this:

Whatever is **created** belongs to its **Creator**. The angel, before he fell, was created by God. But the **devil**, or the **accuser**, was not made by God as an evil being—rather, he made himself evil. He did this through his false accusations against God: first, by twisting God’s command, claiming that He had forbidden eating from all the trees; then, by lying that man would not die if he ate; and finally, by making it seem as if God was keeping divine knowledge from man out of jealousy.

Where did this deception and slander against God come from? Certainly not from **God**, who made the angel good, just as all His works are good. Before becoming the devil, this being was the **wisest of all created beings**—and wisdom itself is not evil. The prophet **Ezekiel** makes this clear when speaking about the prince of **Tyre**, who represents the devil:

“The word of the Lord came to me, saying: Son of man, mourn for the king of Tyre and say to him: ‘This is what the Lord says: You were the seal of perfection, full of wisdom, perfect in beauty. (This refers to him as the highest angel—the archangel, the wisest of all.) You were in Eden, the garden of God. (For it was there that God created the angels in a form resembling

certain creatures.) Every precious stone covered you: sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, and carbuncle. Your treasures were filled with gold. From the day you were created, I made you a cherub on My holy mountain. You walked among the fiery stones and were blameless from the day of your creation—until iniquity was found in you. Because of your great trade, you were filled with violence, and you sinned.”

It is clear that this passage refers not to the human **prince of Tyre**, but to the **fallen angel** himself. No human was **born in the Garden of God**—not even **Adam**, who was placed there later. No human stood **with a cherub on God’s holy mountain** (which represents the heights of heaven), from where **Satan fell**. No man lived among **the fiery stones**—the dazzling and blazing lights of the celestial realms—before being **cast down like lightning**, as Jesus testifies in **Luke 10:18**.

This passage describes the **true source of sin**: a being who was once blameless, created good by God, the **good Creator** of all things. He was adorned with every angelic glory, living in harmony with God. But by his **own choice**, he turned to evil. As Ezekiel says, *“From the day your iniquity was found...”*—referring to his rebellion when he **led man astray** and caused him to be cast out of God’s presence.

It was from that moment that the devil truly sinned, spreading his corruption like a **merchant** filling his storehouses—not with goods, but with **wickedness**, his many transgressions. Even though he was a **spiritual being**, he was created with **free will**, just like man. God, in His wisdom, gave this **high-ranking being** the same ability to choose between good and evil. But when the devil abandoned his original nature and chose wickedness, God **condemned** him in advance. Still, He

allowed him to act for a time—not out of weakness, but **to serve a greater purpose**.

God **postponed the devil's destruction**, just as He postponed man's complete restoration. Why? To allow for a **battle** in which man, using the same free will that led him into sin, could **overcome his enemy** and prove that the fault was entirely his own, not God's. By **defeating the devil**, man could **rightfully reclaim his salvation**. At the same time, the devil's punishment would be even greater—he would be **defeated by the very creature he had deceived**.

And in all of this, God's goodness is made even more **evident**. He patiently waits for mankind to return—not just to his former state, but to an even greater glory, with the **right to eat from the Tree of Life** in a **new and better paradise**.

CHAPTER 11

Justice is the the active application of goodness

Before humanity fell into sin, **God was purely good** from the very beginning. However, after the fall, He became a **strict judge**—one whom the Marcionites wrongly consider cruel. **Woman was immediately condemned** to suffer pain in childbirth and to be subject to her husband (Genesis 3:16). Before this, she had received the blessing to “increase and multiply” without pain, and she was intended to be a **helper** rather than a **servant** to her husband.

At once, **the earth was cursed** (Genesis 3:18), whereas before it had been blessed. Instantly, **thorns and briers** replaced the grass, herbs, and fruit-bearing trees that had once grown freely. From that moment on, **hard labor and sweat** were required to produce food, whereas before, nourishment had been provided naturally from the trees. **Man was now bound to the ground** instead of being formed from it; he was now **destined for death** instead of life. He was now clothed with **garments of animal skins**, whereas before, his nakedness brought no shame.

Thus, **God’s goodness was originally part of His nature, but His severity arose due to circumstances**. His **goodness was inherent**, while His **judgment was a response to sin**—one was natural, the other necessary. His goodness came from Himself, while His judgment was something He allowed. Yet, **it would not have been right for God’s goodness to remain inactive**, nor for His judgment to be hidden or disguised. **God**

exercised both attributes as required—goodness by His nature, and justice when the situation called for it.

Now, you claim that a **judge must be associated with evil**, because you imagine another god who is only good. This is because you fail to understand that **judging is also part of God's nature**. We have already proven that God is indeed a **judge**. If He were not, then He would be a **flawed and ineffective ruler**, enforcing a discipline that could never be justified—or, in other words, never judged.

Yet, you do not disprove God's role as a judge, **since you have no proof against it**. Instead, you would have to condemn **justice itself**, since it is what establishes the role of a judge. Otherwise, you would have to classify **justice as something evil**—which would mean adding injustice to the definition of goodness! But if **justice were evil, then injustice would be good**—which contradicts reason.

In reality, you are forced to admit that **injustice is one of the worst evils**. By that same reasoning, **justice must be among the greatest virtues**. **Nothing that opposes evil can be anything but good, and nothing that opposes good can be anything but evil**. Therefore, if **injustice is evil, then justice must be equally good**.

Moreover, justice is not just a part of goodness; **it is the active application of goodness**. For goodness cannot truly be **good** unless it is also **just**. If goodness were unjust, it would **no longer be goodness at all**. Nothing unjust can be called good, but everything that is just must also be good.

CHAPTER 12

Goodness and justice are inseparable in the true God

Claim that your two supposed gods must be distinct—one being exclusively the **good** God and the other the **just** God? Where **justice** exists, so too does **goodness**. From the very beginning, the **Creator** was both **good** and **just**, with both attributes working together. **Goodness** brought creation into being, while **justice** gave it structure and order. Even at the start, justice ensured that creation was made from **good materials**, because it worked alongside **goodness** in forming the world.

The role of **justice** is clearly seen in how things were separated: **light from darkness, day from night, heaven from earth, the waters above from the waters below, the sea from the dry land, the greater lights from the lesser, the sun from the moon, male from female, the tree of knowledge from the tree of life, the world from paradise, and water-dwelling creatures from land-dwelling creatures**. Just as **goodness** conceived all things, **justice** distinguished and arranged them. Through **justice**, everything was assigned its proper place and function—the positioning of elements, their effects, their movement, and their state. The rising and setting of all things follow the **judicial decrees** of the Creator.

Do not think that God's role as **judge** only began when **evil** appeared, as if His **justice** only came into existence because of wrongdoing. That would wrongly associate His **justice** with the

cause of evil. Instead, we show that **justice** has always existed alongside **goodness**, as its companion in creation. Justice is not something that was added to God by chance—it is **intrinsic** to His nature. It was found in Him from the very beginning, as He governs all things as their rightful **Judge** and **Creator**.

CHAPTER 13

Divine justice

However, when **evil entered the world**, God's **goodness** **now faced an opponent**. As a result, His **justice took on a new role**—not only to uphold righteousness but also to **determine how His goodness is distributed based on human actions**. The outcome of this is clear:

- **God's goodness, which was once freely given, is now dispensed according to merit.**
- **It is granted to the worthy, withheld from the unworthy, removed from the ungrateful, and repaid with vengeance against His enemies.**

Thus, in this sense, **justice serves as an instrument of goodness**. Whatever **justice condemns or punishes**, it ultimately benefits rather than harms. **Even the fear of judgment leads to good, not evil.**

Since goodness now has an adversary, **it is not strong enough to prevail on its own**. Even if it had great power, **it lost its invulnerability when confronted by evil—unless the fear of judgment was added to compel even the unwilling to seek and preserve goodness.**

But consider this: When so many **temptations to sin surround us**, who would desire goodness if they could **ignore it without consequence**? Who would value goodness if they could **lose it without risk**?

Jesus Himself warns in **Matthew 7:13** how **broad and crowded the path to destruction is**, compared to the narrow way leading to life. **Wouldn't everyone take the easy road if there was nothing to fear?** Even with God's severe warnings, many barely turn away from evil—**so what if He gave no warnings at all?**

Would you call this **justice a bad thing, when it only opposes evil?** Would you refuse to call it **good, when it ultimately aims at goodness?** What kind of God would you prefer? A God who allows sin to **flourish under His rule, while Satan mocks Him?**

Would you still consider Him good if He allowed people to **become worse by feeling safe in their sin?** The One who **commands goodness must also be its source.** Similarly, the One who **opposes evil must be a stranger to it.** And who else can be its enemy **except the One who defeats it?** Who else can **defeat evil but the One who punishes it?**

Thus, **God is entirely good because He always upholds goodness.** In fact, He is **all-powerful**, for He is able **both to bless and to punish.** Simply being able **to do good is not enough**, for that alone would make Him **incapable of true justice.** If He could only bless, how could I trust Him **to reward the righteous or hold the wicked accountable?** If He lacked the power to do both, I would have to doubt whether He could truly carry out justice.

In this way, **justice is an essential part of God's very nature**, revealing Him as both a **perfect Father and a perfect Master:**

- **A Father, in His mercy. A Master, in His discipline.**
- **A Father, in the gentleness of His power. A Master, in His authority.**

- **A Father, to be loved with devotion. A Master, to be feared with reverence.**

He must be **loved** because He prefers **mercy over sacrifice** (**Hosea 6:6**). He must be **feared** because He **abhors sin**. He must be **loved** because He desires **repentance over destruction** (**Ezekiel 33:11**). He must be **feared** because He **rejects those who refuse to repent**.

Therefore, **God's law commands both:**

- **"You shall love the Lord your God."**
- **"You shall fear the Lord your God."**

One command is given **to those who obey**, the other **to those who rebel**.

CHAPTER 14

Punitive evil and sinful evil

At every turn, **God is present**—He is the one who **strikes but also heals**, who **takes life but also restores it**, who **humbles yet exalts**, who **creates hardship but also brings peace**. These very contrasts in His **providence** provide an answer to the **heretics**.

They point to the passage “**It is I who create evil**” and argue that God admits to being the **creator of all evil**. However, they misunderstand the meaning of “**evil**”, as the word can refer to two distinct things: **sin** and **punishment**. Because of this ambiguity, they assume that God must be responsible for all evil, thus making Him the **author of sin**.

But we reject this interpretation. Instead, we **distinguish between the two types of evil**:

- **Sinful evil (mala culpæ)** – wrongdoing and moral corruption, which originate from **the devil**.
- **Punitive evil (mala pœnæ)** – just punishment for sin, which comes from **God’s justice**.

Sinful evil is **morally wrong**, while punitive evil is an act of **justice**, enforcing consequences against sin. Therefore, God is indeed the author of punitive evil, but these are **not acts of injustice**, rather **righteous judgments**. While punishment may feel evil to those who suffer it, in itself, it is **good**, as it defends

righteousness and opposes sin. In this sense, punitive evil is worthy of God.

If you claim that such punishments are unjust, then prove it! If they are unjust, they belong to the category of **sinful evil**—but if they are **acts of justice**, then they are no longer evil at all. They are only “evil” to the wicked, who condemn even good things as if they were evil.

To illustrate:

- Was it **unjust** for a rebellious man to suffer judgment, even though he had knowingly **defied God’s law**?
- Was the **flood** that wiped out the wicked generations unjust?
- Was the **fire** that destroyed Sodom unjust?
- Were the **ten plagues of Egypt**, which struck a nation that was not only corrupt and idolatrous but also oppressed God’s people, unjust?

God hardened Pharaoh’s heart—but Pharaoh **deserved to be hardened**. He had already rejected God, defied His messengers, and burdened His people with oppression. **As an Egyptian, he had long been guilty of idolatry**, worshipping creatures like the ibis and the crocodile rather than the living God.

Even **God’s own people** suffered punishment for their **ingratitude**. And what of the young boys who mocked the prophet? **God sent bears against them** for their irreverence.

Thus, God does not create **sin**, but He does **administer justice**. His judgments may seem harsh to the guilty, but they are **good, just, and necessary**.

CHAPTER 15

The severity of God is reasonable and just

Before anything else, carefully consider **the justice of God as Judge**. If His purpose is clear, then His severity—and how it unfolds—will also be seen as reasonable and just. To avoid dwelling too long on the point, I challenge you: **if you believe the Judge’s decisions are unjust, prove it**. Try to lessen the sinner’s guilt if you wish to criticize the conviction. But instead of simply condemning the Judge, **demonstrate that He is unjust**.

Now, even if God held children accountable for their fathers’ sins, it was due to the people’s **stubbornness**. Such corrective measures were necessary so they would learn obedience to divine law with their descendants in mind. After all, **who does not care more for their children than for themselves?** Likewise, if **the blessings of the fathers** could be passed down to their children before they had done anything to deserve them, why couldn’t **the guilt of the fathers** also be passed down? Just as grace was inherited, so too was guilt. This principle affected the whole human race—until a later decree **made it possible to say otherwise**:

“The fathers have eaten sour grapes, but the children’s teeth are not set on edge” (Jeremiah 31:29).

This meant that **each person would bear responsibility for their own sin**—a shift in justice after the law had initially

been harsh due to the people's hardness of heart. No longer would God judge entire generations, but rather **each individual separately**.

However, if you accept **the gospel truth**, you will see **on whom God's judgment fell** when He allowed sons to suffer for their fathers' sins. It fell upon **those who, in their hardness, willingly brought condemnation upon themselves**, saying:

"His blood be on us and on our children!" (Matthew 27:25).

Thus, **God's providence acted accordingly, fulfilling what had been spoken**.

CHAPTER 16

God acts in His own perfect way

Even **God's severity** is **good**, because it is **just**. A good judge is always just, and the same applies to other qualities that accompany His righteous severity—whether **wrath, jealousy, or sternness**. These traits are essential to **justice**, just as **severity** itself is. The **shamelessness of a generation** that should have been **reverent** had to be punished. Thus, when these qualities belong to a **blameless Judge**, they cannot be seen as faults.

Consider this: If you recognize that a **doctor** is necessary, would you criticize his **instruments** simply because they **cut, burn, amputate, or tighten**? Without these tools, no doctor could be effective. Now, you may criticize an incompetent doctor who **cuts carelessly, amputates clumsily, or burns recklessly**, but the tools themselves are essential. In the same way, it is **irrational** to acknowledge that God is a **Judge** yet reject the means by which He carries out His **justice**.

We learn about **God** from the **prophets** and from **Christ**, not from **philosophers** or **Epicurus**. We, as believers, know that **God truly lived on earth**, taking on a **human form** for the purpose of saving humanity. This is entirely different from the beliefs of those who **deny that God is involved in the world**.

Some **heretics** argue: *"If God experiences anger, jealousy, grief, or any other emotion, then He must be subject to corruption and death."* But the Christian faith boldly affirms that **God did die**, yet He is also **alive forevermore**. Their **foolishness** is evident—they

assume that because humans experience **corrupt emotions**, God must have them in the **same flawed way**.

We must **distinguish** between **divine and human nature** and recognize that although similar words are used for both, their meanings differ as much as their **essence** does. For example, we read about **God's right hand, eyes, and feet**, yet we do not assume that they resemble human **limbs** simply because they share the same names. In the same way, the **passions** of God are different from those of **humans**—ours are **corruptible**, while His are **incorruptible** due to His **divine nature**.

Do you believe that the **Creator is God**? Of course, you do. Then **why assume that anything about Him is human**? If you **confess Him as God**, you acknowledge that He is **entirely different from mankind**. It is **absurd** to place **human weaknesses** in God rather than recognizing that man is made in **God's image**. Instead of imagining God in human form, we should see that our **souls reflect aspects of His nature**, though in a **limited and imperfect way**.

Now, consider the **opposite qualities**—**meekness, patience, mercy**, and the ultimate source of them all, **goodness**. Why do people judge these divine traits based on human experiences? Unlike us, **God possesses them in perfection**, because **only He is perfect**. Similarly, when it comes to **anger and indignation**, we experience them **imperfectly**, whereas **God remains untouched by corruption**.

God may **be angry**, but **He is not irrational**. He may **be moved**, but **He is never overwhelmed**. He uses every **necessary means** to deal with **every situation**—**anger against the wicked, indignation against the ungrateful, jealousy against the proud, and whatever else hinders evil**. Likewise, He shows **mercy to the lost, patience to the unrepentant**, and **favor to the righteous**, according to what is **just and fitting**.

In all these things, God acts in **His own perfect way**, just as He designed man to experience emotions in **a human way**. Though the terms may sound the same, their meaning differs entirely when applied to **God** and to **man**.

CHAPTER 17

God's role as judge is not passive but actively at work

These reflections prove that God's entire role as **Judge** is not passive but actively at work. To put it more precisely, His judgment is an expression of His **supreme and universal goodness**—a goodness that is **free from human-like emotions** and pure in its very nature. However, the **Marcionites** refuse to accept that this same God, who **sends rain on both the just and the unjust** and **causes the sun to rise on both the wicked and the righteous**, is the only true Deity. This is a generosity that no other so-called god offers.

It is true that Marcion was bold enough to **remove Christ's testimony about the Creator** from the Gospel. Yet, **the world itself proclaims the goodness of its Maker**, and every person's **conscience** recognizes this truth. In fact, the very **patience of the Creator** will serve as evidence against Marcion. This patience does not seek a sinner's **destruction**, but rather his **repentance**. It is the same divine mercy that **prefers compassion over sacrifice** (Hosea 6:6), that **spared Nineveh from destruction** after its people repented (Jonah 3:10), that **granted Hezekiah more years of life in response to his tears** (2 Kings 20:1), and that **restored the Babylonian king to his throne after he repented** (Daniel 4:33).

This mercy also **spared the son of Saul** in response to the people's plea (1 Samuel 14:45), and **forgave David** when he confessed his sin regarding **Uriah's house** (2 Samuel 12:13).

Again and again, God **restored Israel** after judging it, offering **comfort** as often as He gave **reproof**.

So, do not look at God only as a **Judge**—consider His **goodness** as well. When you see Him **execute judgment**, also recognize the **mercy** He shows. Balance His **justice** with His **compassion**. When you realize that **both** exist in the Creator, you will understand that what **misleads you into thinking there must be another God** is actually the full nature of the **one true God**.

Finally, examine His **teachings, laws, commands, and instructions**. You might argue that human legal systems have similar moral principles. But **Moses and God existed before** all the **Lycurguses and Solons** of history. Every later lawgiver **borrowed from earlier wisdom**.

At the very least, my **Creator did not need to learn from Marcion's so-called god** in order to give these commandments:

- You shall not kill
- You shall not commit adultery
- You shall not steal
- You shall not bear false witness
- You shall not covet what belongs to your neighbor
- Honor your father and mother
- Love your neighbor as yourself

These are the **fundamental laws of innocence, purity, justice, and faithfulness**. Along with them, God has also **commanded acts of kindness**, such as:

- Freeing slaves every seventh year
- Letting the land rest from farming during the same period

- **Providing for the poor**
- **Allowing the ox to eat as it treads grain**, showing that **mercy should begin even with animals** and then extend to **humanity**

Through these laws, we see that God's government is not only about **justice** but also **goodness** and **compassion**.

CHAPTER 18

Did God needed animal sacrifices?

What parts of the law can I defend with more confidence than those which heresy has attacked so eagerly? Take, for example, the **law of retaliation**, which commands: “**Eye for eye, tooth for tooth, stripe for stripe**” (Exodus 21:24). This is not a license for revenge or mutual harm, but rather a safeguard to **limit violence**. The Israelites, being stubborn and lacking trust in God, might have found it hard to believe that God Himself would later declare through the prophet: “**Vengeance is mine; I will repay, says the Lord.**”

Until that time, immediate consequences were necessary to **restrain wrongdoing**. The fear of **swift punishment** served as a deterrent, discouraging acts of provocation and preventing further conflict. In this way, the law was designed to **reduce** acts of impulsive violence—by allowing measured retribution, it actually discouraged initial wrongdoing. Additionally, it reinforced a natural lesson: **no one wants to suffer the very pain they have inflicted on others**.

When the law declared certain animals **unclean**—even though they were once blessed—it was not an arbitrary rule. Instead, it served as a **lesson in self-control**, placing a restriction on human appetite. The Israelites, though fed with **angels’ food**, still longed for the cucumbers and melons of Egypt. This dietary restriction also acted as a safeguard against **excessive indulgence**, since appetite often leads to lust and luxury. As

Scripture notes, **“The people sat down to eat and drink, and then rose up to play”** (Exodus 32:6).

Furthermore, to curb greed—especially that which arises from the pursuit of food—God restricted their access to **costly meats and drinks**. In this way, He trained them to be **content with simple food**, preparing them for the practice of **fasting**. Ironically, some might blame God for withholding certain foods from **His own people** rather than from the ungrateful Marcionites.

As for the **strict and burdensome sacrifices**, along with the detailed requirements of religious ceremonies and offerings, they should not be misunderstood as something God needed for Himself. After all, He plainly asks: **“What is the multitude of your sacrifices to me?”** and **“Who has required these at your hand?”** (Isaiah 1:11-12). Rather, these laws were a **wise provision**, intended to **draw a rebellious people away from idolatry**. Since their hearts were naturally drawn toward false gods, God commanded them to direct their religious practices toward Him—**not because He needed their offerings, but to keep them from sinning through idol worship**.

CHAPTER 19

God gave this law out of deep kindness

Even in everyday life—whether in personal relationships, public interactions, or even in the care of the smallest household items—**God made specific arrangements** in every way possible. This ensured that, wherever the people went, they would constantly be reminded of His laws, never losing sight of Him. After all, what could bring greater joy than **delighting in the law of the Lord**? A man devoted to it would meditate on it **day and night**.

God did not give this law out of harshness, but out of **deep kindness**. His goal was not to burden His people, but to soften their **hardened hearts**. Through these laws and their required efforts, He was shaping a nation that had yet to prove its **obedience**. (For now, I will not discuss the deeper, spiritual meanings of the law, which include its prophetic aspects and its many symbolic elements.) At the most basic level, the law bound people to God, and no one should criticize it—except those who refuse to serve Him.

To **reinforce** this good and **gracious** purpose of the law, God also sent **prophets**. By His kindness, these prophets taught divine instructions, urging people to:

- **Turn away from evil** and learn to do what is right.
- **Seek justice**, defend the fatherless, and stand up for widows (Isaiah 1:16-17).

- **Embrace God's corrections**, avoid wicked influences, and **set the oppressed free** (Isaiah 58:6).
- **Overtune unjust rulings**, feed the hungry, shelter the homeless, clothe the naked, and show compassion to their own families.
- **Guard their speech**, avoiding deceit and wicked words.
- **Depart from evil, pursue peace, and seek righteousness.**
- **Control their anger**—being angry but **not sinning**, meaning they should not dwell in rage.
- **Avoid ungodly company**, not following the ways of sinners or joining in with those who mock righteousness.

So where should one stand? **Among God's people!** The Scripture says:

"How good and pleasant it is when brethren dwell together in unity!" The righteous **meditate on God's law day and night** because it is **better to trust in the Lord than to rely on men**. It is **safer to place hope in God than in people**.

And what will be the **reward** for those who trust in Him?

- They will be **like a tree planted by streams of water**, bearing fruit at the right time, whose leaves never wither, and **everything they do will prosper**.
- The one who has **clean hands and a pure heart**, who does not take God's name in vain or deceive his neighbor, will receive **blessings from the Lord and mercy from the God of his salvation**.
- The **Lord watches over those who fear Him**, those who **hope in His mercy**. He **rescues them from death**—not just physical death, but **eternal death**—and provides for them as they long for **eternal life**.

Though **the righteous face many hardships, the Lord delivers them from them all**. In God's eyes, **the death of His saints is precious**. He protects them so that **not one of their bones is broken**. He will **redeem the souls of His servants**.

We have provided just a few passages from the vast **Scriptures of the Creator**. But even these alone are enough to show that He is a **most gracious God**, for they clearly demonstrate both **His commandments of goodness** and the **blessings** that result from them.

CHAPTER 20

Objection: God of ordered the Hebrews to rob

These **insolent heretics**, whom the Law in **Deuteronomy 14** symbolically forbids—just like certain unclean sea creatures—spew out their **poisonous blasphemy** when they realize their arguments have been defeated. Their goal is clear: to spread doubt and confusion, trying to **tarnish the renewed light** of the Creator’s goodness.

But we will expose their **false accusations**, even as they try to **hide in the darkness of their slander**. One of their main charges against the Creator is that He ordered the Hebrews to **take gold and silver from the Egyptians**—an act they call **fraud and theft**.

Let’s examine the situation carefully. **Listen, heretic!** Consider the **two nations involved**, and then judge whether the command was just. The Egyptians claimed that the Hebrews had taken their gold and silver. But the Hebrews had their own **counterclaim**, arguing that they were **owed payment** for the **backbreaking labor** they had done for generations—building cities and palaces, making bricks under harsh conditions.

So, what’s your judgment? **Who is guilty?** Must the Hebrews be accused of fraud, or should the Egyptians acknowledge the Hebrews’ right to compensation? Even the **legal representatives** of both sides understood the matter: the Egyptians **demand**

their gold and silver, while the Hebrews **demanded justice for their suffering**.

In truth, the Egyptians **gave up their claim** right then and there. Meanwhile, the Hebrews—despite the **Marcionites’ objections**—continue to insist that they were still **not fully compensated**. Even if you **calculate their labor at the lowest possible wage**—say, a tiny sum per day for **600,000 workers**—it would still be far more than the value of the gold and silver they took.

Now, let’s consider the numbers. **Who was greater in number—those demanding the gold and silver or those who had been enslaved?** And which was the greater offense—the Egyptians’ loss of **a few gold vessels** or the injustice of **enslaving an entire nation?**

Did the **free Hebrews become slaves** simply so they could later **sue the Egyptians for damages?** Or was it so that **their backs could be beaten bloody** by the cruel whips of their oppressors? **Would a few gold plates and cups—owned by only a few rich Egyptians—ever be enough to compensate for generations of suffering?** The rightful repayment should have come from **all the wealth of Egypt, contributed by the entire nation** that had benefited from Hebrew labor.

If the Hebrews’ **claim was just**, then so was the **Creator’s command**. God, in His wisdom, made the Egyptians **repay their debt unknowingly** while also ensuring that His people were **freed with at least some compensation** for their years of slavery. In fact, what they took was **far less than what they were owed**. If true justice had been served, the Egyptians should have also **returned the Hebrew children** they had once tried to kill.

CHAPTER 21

Objection: God is inconsistent about sabbath

In other cases as well, you accuse God of **inconsistency and contradiction** in His commandments. You claim that He **forbade work on the Sabbath** yet commanded the **ark to be carried around Jericho for eight days**—which, of course, included a **Sabbath day**. However, you fail to understand the true meaning of the **Sabbath law**: it prohibits **human work, not divine work**.

As stated in **Exodus 20:9-10**:

“For six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God; in it, you shall not do any work.”

What kind of work is prohibited? Clearly, it refers to **your own work**—that is, the **daily tasks of human life**. The **Sabbath law** sets aside one day in which people are to **cease from their usual labors**.

However, the **procession of the ark** around Jericho was **not a common daily task**, nor was it a **human activity**. Instead, it was a **sacred and divine act**, commanded **directly by God**. I could fully explain the **symbolism behind this event**, but it would take too long, and you would likely reject the evidence anyway. Instead, the **simple truth** is more effective than **complicated arguments**:

The Sabbath law **forbade human work**, but **not divine work**. This is why the man who **gathered sticks on the Sabbath** was **put to death**—he was performing **his own work**, which was explicitly forbidden. However, those who **carried the ark around Jericho on the Sabbath** were **not punished**, because they were following **God's command**. Their action was not their **own work**, but **God's work**, carried out by **His direct order**.

CHAPTER 21

Objection: God asked not to make idols and then asked to make

When God forbade making **images** of anything in heaven, on earth, or in the waters, He also explained **why**—to prevent any material representation that could lead to **idolatry**. He added, “**You shall not bow down to them or serve them.**”

However, the **brazen (bronze) serpent** that God later commanded Moses to create was not an idol. Instead, it was meant as a **means of healing** for those afflicted by **fiery serpents** (Numbers 21:8-9). I will not go into the deeper symbolism of this act here.

Similarly, the **golden Cherubim and Seraphim** on the Ark of the Covenant were **decorative elements**, intended solely as **ornaments**, not objects of worship. Their purpose had nothing to do with **idolatry**, which is why they did not violate the commandment against making graven images.

We have already discussed how the sacrificial system was **rationally instituted**—its purpose was to turn people away from idolatry and redirect their devotion **to God**. However, God later rejected these sacrifices, saying:

“To what purpose is the multitude of your sacrifices to Me?” (Isaiah 1:11).

This does not mean He ever truly needed these offerings for Himself. He even declared:

“I will not eat the flesh of bulls,”
and elsewhere, **“The everlasting God shall neither**
hunger nor thirst.”

Although God **accepted** the offerings of Abel and found Noah’s burnt offering **pleasing**, He was not satisfied because He needed **the flesh of sheep** or the **smell of burnt offerings**. Instead, He valued the **hearts** of those who made the offerings—their **faithful reverence** toward Him.

Consider this: If a servant gives a **small gift** to a wealthy man or a king—someone who lacks nothing—would the **value of the gift** dishonor the king? Or would the **respect** behind the gift bring him pleasure?

Now, suppose the servant **brings grand gifts** and follows all royal traditions but **without sincerity, faith, or genuine obedience**. Wouldn’t the king, in that case, reject the gifts, saying:

“To what purpose is the multitude of your sacrifices to Me? I am full of your solemnities, your feast-days, and your Sabbaths.”

By calling them **“yours,”** God made it clear that these offerings were done **for the people’s sake, not in true obedience to Him**. Even though God originally commanded sacrifices, He rightly rejected them **when they became empty rituals**, performed **without faith or devotion**.

CHAPTER 23

Objection: God of inconsistent in approving or disapprove people

You claim that God is **inconsistent** in how He treats people—either **disapproving** of those who deserve approval or **approving** those who should be rejected. This, you argue, makes it seem as though He either **regrets His past decisions** or **cannot predict the future**. However, even a good judge must **both choose and reject** based on a person's present character.

Saul was chosen (**1 Samuel 9**), but at that time, he had **not yet** rebelled against the prophet Samuel (**1 Samuel 13**). Solomon, on the other hand, was rejected **only after** he **turned to foreign women** and became a **slave to the idols of Moab and Sidon**.

So, what should the **Creator** do to avoid criticism from the Marcionites? Should He **condemn people too early**, before they have done wrong, just because they will sin later? But a **good God** does not **punish in advance** those who have not yet **earned condemnation**. Should He, then, refuse to **reject sinners** simply because they once did good? But a **just judge** does not **excuse sin** based on past virtues that are **no longer practiced**.

Now, is there **anyone** so perfectly **good** that God **must always choose him** and never reject him? Or anyone so entirely **evil** that God **must always reject him** and never choose him? Show me a man who is **always good**, and he will never be rejected. Show me someone who is **always evil**, and he will never be chosen.

Objection: God of inconsistent in approving or disapprove people

However, if a person **changes over time**, doing **both good and evil**, then God—who is both **good and just**—**rewards or punishes accordingly**. This does not mean His **judgment is inconsistent or lacking foresight**; rather, He **fairly responds** to each situation with **steadfast and wise decision-making**.

CHAPTER 24

Objection: God repented?

Regarding God's **repentance**, you interpret it in a misleading way, as if He changes His mind out of **fickleness** or because He realizes He made a mistake. For example, when God says, **"It repents me that I have set up Saul to be king"** (1 Samuel 15:11), you assume this means He is admitting to an **error** or **wrong decision**. But that is not the case. **Repentance** does not always mean regret over a mistake—it can also serve as a **rebuke** or **condemnation** of someone who has been ungrateful for God's blessings.

Take Saul, for instance. God, in His perfect wisdom, made no mistake in choosing him as king. He even declared that Saul was the most suitable man for the role at that time, saying, **"There is none like him among the children of Israel"** (1 Samuel 9:2). God knew from the beginning how Saul would turn out, for He is divine and therefore all-knowing. So when God says He repents of making Saul king, it is not an admission of a mistake but rather a way of **expressing disappointment** in Saul's unfaithfulness.

Now, you might say, **"But what about the Ninevites?"** In the book of Jonah, it says, **"And God repented of the evil that He had said that He would do unto them, and He did it not"** (Jonah 3:10). Jonah himself acknowledges this when he tells God, **"I fled to Tarshish because I knew that You are a gracious God, merciful, slow to anger, and of great kindness, and You repent of the evil"** (Jonah 4:2).

This actually proves the **goodness** of God. He is patient with the wicked and full of mercy for those who **repent**, like the Ninevites. However, if you claim that the most **good** God cannot be associated with **evil**, then you must reconsider your own position. Even **Marcion**, who argues that a good tree cannot produce bad fruit, acknowledges the mention of **evil** in these passages. How then do we reconcile this?

The answer is simple: the **evil** mentioned here does not refer to **sinful evil**, as if it were part of God's nature. Instead, it refers to **judicial punishment**—the consequences of divine justice. That's why God says, "**I create evil**" (Isaiah 45:7) and "**I frame evil against you**" (Jeremiah 18:11). He is speaking not of **moral wickedness** but of **righteous judgment**. These acts of judgment, though called **evil** in the sense of causing suffering, are completely just. When the Bible says that God **repented** of bringing destruction upon Nineveh, it simply means that He changed His course of action in response to their **repentance**.

Some might object, saying, "**If God was just in decreeing destruction upon Nineveh, then wasn't He wrong to change His decision?**" Not at all. **God never repents of justice**. What we must understand is what **God's repentance** truly means.

Human repentance usually happens when a person realizes they have sinned or regrets a past decision. But this is **never** the case with God. Since He **never sins** and never regrets a good action, His repentance does not mean He made a mistake. The Bible makes this clear: "**The Lord has torn the kingdom of Israel from you today and has given it to a neighbor better than you... for He will not turn nor repent, for He is not a man, that He should repent**" (1 Samuel 15:28-29).

Thus, God's repentance is **unlike human repentance**. It does not indicate **improvidence**, **fickleness**, or an **error** in judgment. Instead, it simply means that He **changes His course of action**

in response to circumstances, which is entirely consistent with His flawless nature.

In Greek, the word for **repentance** (μετάνοια) means **a change of mind**, not necessarily the confession of sin. God's **repentance** is best understood in this way—His decisions are **perfect**, but He **adjusts His actions** according to the situation, always in harmony with His justice and mercy.

CHAPTER 25

Objection: God did not know where Adam was.

Now is the right time to address and clarify the supposed **contradictions, weaknesses, and inconsistencies** that you claim exist.

When God called out to Adam in **Genesis 3:9, 11**, saying, **“Where are you?”** was He unaware of Adam’s location? And when Adam answered that he hid because he was ashamed of his nakedness, did God ask whether he had eaten from the forbidden tree out of doubt? **Certainly not.** God was neither ignorant of Adam’s whereabouts nor uncertain about his sin.

Rather, it was fitting for God to summon the sinner, who was hiding out of guilt, and bring him into His presence—not just by calling his name, but by striking at the very sin he had committed. The question **“Where are you?”** should not be read as a simple inquiry but as a **grave and sorrowful rebuke**:

“Oh, Adam, where are you?”

The implication is clear: **“You are no longer where you should be—you are lost.”** This is not merely a question but a voice of both **reproach and lamentation**.

Are we to believe that the same God who holds **the entire universe** as easily as a bird’s nest, whose throne is **heaven** and whose footstool is **the earth**, somehow failed to see Adam

hiding? Did He truly need to summon Adam to discover where he was? Can the **watchman of a vineyard** notice a thief, yet the all-seeing God overlook a man in His own garden? **Foolish heretic!** You mock a profound display of **God's greatness and His desire to instruct mankind.**

God **appeared** to ask with uncertainty, not because He lacked knowledge, but **to allow man the opportunity to confess.** He gave Adam the chance to take responsibility for his actions and lessen his guilt. Similarly, He asked **Cain** where his brother was—not because He had not already heard **Abel's blood crying from the ground**, but so that Cain, too, could freely confess or further condemn himself by lying. These moments serve as early examples that teach us the importance of **confessing sins rather than denying them.** Even then, the foundation of Jesus' teaching was being laid:

"By your words you shall be justified, and by your words you shall be condemned" (Matthew 12:37).

Although Adam, being under the law, was subject to **death**, hope was still extended to him when God said:

"Behold, Adam has become like one of us."

This pointed forward to a future where **humanity would be brought into divine fellowship.** Then God added:

"And now, lest he reach out his hand, and take from the tree of life, and eat, and live forever."

By saying **"And now,"** God indicated that He was extending **man's life for a time**, delaying judgment. This is why **Adam**

and Eve were not directly cursed. They were **candidates for restoration** and had **found mercy through confession**.

However, Cain's case was different. **He was not only cursed but also forbidden from dying** when he sought death as a form of atonement. Instead of allowing him to escape through death, God burdened him with a **greater punishment**—to live under the weight of his crime.

So was God **ignorant** in these events? No. **He deliberately questioned man** so that man would **understand his own responsibility**.

The same is true when we come to **Sodom and Gomorrah**. God says:

"I will go down now and see whether they have done altogether according to the outcry that has come to me; and if not, I will know."

Does this mean God was uncertain? **Of course not.** This was a **warning, not an inquiry**. His words did not express doubt but a **judicial announcement** before acting.

If you mock the idea of **God "going down"**, as though He could not execute judgment otherwise, be careful—you **accuse your own God in the process**. For He, too, **came down to accomplish His will**.

CHAPTER 26

Objection: God's oath and Its meaning

God also **swears**—but by whom? Could it be by the **God of Marcion**? Certainly not! Instead, He swears by **Himself**—which Marcion might call a meaningless oath. But what else could He do, when He clearly declares in **Isaiah 44:8** that **He knows of no other God**? This is precisely what He was affirming when He swore—that **besides Himself, there is absolutely no other God**.

So, Marcion, are you accusing Him of **swearing falsely** or of taking a **vain oath**? But He could not have sworn falsely if, as you claim, He was unaware of another God. When He swore by what He **knew**, there was no perjury. And His oath was **not** meaningless, because it was necessary to affirm His uniqueness—especially in a world where **idol worshipers** and even today's **heretics** believe in other gods.

That is why God **swears by Himself**, so that even when He takes an oath, you may believe His words: that **there is no other God but Him**. And you, Marcion, have forced God to make this declaration, because even back then, your heresy was **foreseen**.

If God swears both **in promises and in warnings**, it is for a purpose—to inspire faith, even when belief is difficult. There is **nothing unworthy of God** in doing what is necessary to lead people to trust in Him.

But you, Marcion, say that God acted **lowly** in His **anger**, when, furious at the Israelites for making the **golden calf**, He told Moses:

“Leave Me alone, so that My wrath may burn against them, and I may destroy them. Then I will make you into a great nation.” (Exodus 32:10)

You claim that **Moses was better than God**, because he pleaded with God to spare the people—even offering himself in their place. You see this as Moses **preventing God's wrath**, when in reality, **you fail to see Christ foreshadowed in Moses**. Just as Moses interceded on behalf of Israel and offered his own life, so too did Christ plead before the **Father** and lay down His life for the salvation of humanity.

In truth, God did give the nation to Moses at that moment. What Moses, as a **faithful servant**, dared to ask of the Lord, **the Lord Himself had already intended**. When He said, **“Leave Me alone, so that I may destroy them,”** He was inviting Moses to intercede—so that by his **pleading** and **self-sacrifice**, he might **halt the judgment**.

Through this, God teaches **the great privilege granted to a faithful man and a prophet**—the power to stand before God in prayer and change the course of history.

CHAPTER 27

Objections: Jesus's human nature

Now, let me briefly summarize the objections you have gathered in an attempt to discredit the Creator, claiming that His actions are weak, lowly, and unworthy. I will present them clearly: You argue that God could not have interacted with humanity unless He took on human emotions and affections, allowing Him to soften the overwhelming power of His majesty. Otherwise, it would have been too much for human nature to bear. You say this act of humility was degrading to Him, yet it was necessary for humanity. In reality, this very act makes God **worthy**, for nothing is more fitting for Him than the salvation of mankind.

If I were debating with **pagans**, I would expand on this argument further. However, even against heretics like you, the discussion remains largely the same. Since you already believe that **God took on human form** and lived as a man, you should no longer need to be convinced that God adapted Himself to humanity. Your own belief commits you to this truth. If the God you profess to believe in lowered **His supreme majesty** to the point of suffering death—**even death on a cross**—why do you refuse to accept that He might also humble Himself in ways less extreme than **Jewish mockery, crucifixion, and burial**? Are these the humiliations that now make you reject Christ, simply because He experienced human emotions? Do you accuse Him of dishonoring His divine nature by taking part in the humanity of the very God whose **divinity you now deny**?

We believe that **Christ always acted in the name of God the Father**. From the beginning, He interacted with humanity—He spoke with **the patriarchs and prophets**, because He is the **Son of the Creator**, His **Word**, whom God **brought forth from Himself**. God appointed Him to oversee every aspect of His divine plan, making Him, for a time, **lower than the angels**, just as David wrote. In this **lowered state**, He received from the Father a role that involved those very human experiences you now criticize. Even then, from the beginning, He was learning what it meant to be human, a reality He was destined to fully embrace in the end.

It is He who descends. He who asks. He who commands. He who swears. Yet concerning the **Father**, our shared Gospel testifies that He was **never seen**—as Jesus Himself said:

“No one knows the Father except the Son.” (*Matthew 11:27*)

Even in the Old Testament, God declared:

“No man can see Me and live.” (*Exodus 33:20*)

This means that the **Father is invisible**, while the one who appeared as the Son of God did so **under His authority and in His name**. But for us, **Christ is received as Christ**, for this is how He is also **our God**.

So, if you demand qualities that are truly **worthy of God**, they must be found in **the Father**, who is **invisible, unapproachable, and serene**—the kind of God even **philosophers** imagine. But the traits you reject as unworthy must be seen in **the Son**, who has **been seen, heard, and encountered**—the **Witness and Servant of the Father**. He unites both **man and God**—God in

power, man in weakness—so that He might give to humanity as much as He took from God.

What you consider the ultimate **shame** of my God is, in fact, the **mystery of human salvation. God engaged with man so that man might learn to live like God.** He humbled Himself to relate to man, so that man might rise to relate to God. **God became small so that man might become great.** You reject such a God—yet I wonder whether you even truly believe that **God was crucified.**

How twisted is your reasoning regarding the Creator! You call Him a **Judge** but then condemn Him as **cruel** when He enforces justice according to what is deserved. You demand that **God be good**, yet scorn His **kindness** when He humbles Himself to interact with mankind. **He does not please you, whether as great or small—neither as your Judge nor as your Friend!**

But what if these same qualities are found in the **God you claim to follow?** We have already demonstrated that **He too is a Judge.** And since a Judge must be **just**, He must also be **strict**—and if strict, then by your reasoning, **He too must be cruel.**

CHAPTER 28

Counter attack

Now, regarding the supposed **weaknesses and faults** of the Creator, I will present counterarguments to challenge Marcion's claims.

If **my God** was unaware of any being greater than Himself, then **your god** was equally unaware of any being beneath himself. This aligns with what **Heraclitus the obscure** once said: whether one looks **up or down**, it amounts to the same thing. But if your god was not ignorant of his own status, then he must have known his position from the very beginning.

Sin, death, and even the **devil—the author of sin**— along with all the evil my God permitted to exist, were also permitted by your god—since he allowed my God to permit them.

You claim that **our God changed His plans**, but so did yours. Your god, who **delayed** in turning his attention to humanity, clearly changed his intention after long neglecting them. Similarly, our God repented of certain actions, and so did yours. By finally showing concern for humanity's salvation, your god **admitted regret** for his previous indifference—an indifference that was effectively a **wrongdoing**. For if ignoring humanity's salvation was not wrong, why did he seek to correct it?

You accuse **our God** of commanding a **deceptive act**, but it involved mere **gold and silver**. However, **human beings** are far more valuable than gold and silver. Therefore, your god is

even more deceitful, since he **robs mankind of their true Lord and Creator**.

Our God requires **“an eye for an eye,”** but according to your reasoning, your god commits a **greater injustice** by forbidding retribution altogether. After all, what man would **refuse to strike back** after being attacked, without waiting to be struck again?

You claim that **our God** does not know whom He should choose, yet **your god** was no better—for if he truly had foreknowledge, he would not have **chosen Judas**, the traitor.

If you accuse the Creator of **deception**, then your Christ was **far more deceitful**, for even his **body was not real**.

Many perished under the **judgment of my God**—but your god, too, condemns people to ruin, as seen in those whom he did not save.

My God **commanded the execution of a man**. But your god **chose to be put to death himself**—which makes him just as much a **homicide**, whether by his own will or by the one who carried it out.

Furthermore, I will prove to Marcion that **many perished by the will of his god**, for he **condemned all** except those who fulfilled their duty to Christ.

In the end, the virtue of **truth** is **simple and needs little defense**—but **falsehood** requires many justifications.

CHAPTER 29

Marcion's own antitheses

I would have directly and thoroughly challenged Marcion's **Antitheses** if a more detailed refutation were necessary to defend the Creator as both a good God and a just Judge. However, since we have already demonstrated that both goodness and justice are essential aspects of God's nature, I am satisfied with briefly refuting his **Antitheses**. These aim to create a false division between the Creator's works, laws, and great deeds, separating Christ from the Creator—claiming that the most **merciful** One is different from the **just** Judge, that the **Savior** is not the same as the One who brings **judgment**.

In truth, these supposed contradictions actually unify the two, proving that both characteristics exist within the same God. If you strip away Marcion's book title and its intended argument, his very examples serve as undeniable proof that the **same** God is both supremely good and a just Judge—since these qualities can only be fully realized in **one** Divine Being. Ironically, Marcion's attempt to contrast Christ with the Creator ends up reinforcing their unity. The very examples he uses to set them against each other instead reveal that both goodness and severity belong to the same Divine nature. The same God who first exercised **judgment** later extended **mercy**—not as a contradiction, but as a consistent and deliberate plan.

The difference in **timing** should not be surprising. The same God who was **strict** when evil was unchecked later became **merciful** once that evil had been addressed. Rather than

abolishing the Creator's work, Christ **reformed** it; rather than destroying His order, He **restored** it. And yet, Marcion, you claim your god has nothing in common with the Creator—no conflict, no opposition. But if that were true, why do your **Antitheses** portray him as the Creator's rival in every matter of dispute?

Even if I allow that my God has been a **jealous** God in these matters, it is only in the sense of a **rightful** and **rational** rivalry—a competition that fosters growth and leads to perfection. Even nature itself reflects this principle, as opposing forces exist in balance under divine wisdom. If you were truly thoughtful, Marcion, you would have argued that one of your so-called gods was a god of **light** and the other a god of **darkness**. Then your claim that one was **good** while the other was **harsh** might seem more convincing.

But in reality, **antitheses**—or contrasts—rightfully belong to the One who governs the world, the One who designed it all with purpose and reason.

BOOK 3

DEFENDING GOSPELS

CHAPTER 1

Introduction

Following the path of my original work—now lost, but which we are actively working to restore—we now arrive at the subject of **Christ**. This discussion might seem unnecessary, given that we have already proven there is only **one true God**. It has been made abundantly clear that Christ must belong to no other God but the **Creator**, since we have established that only the Creator is worthy of faith. Christ Himself openly proclaimed this, and the apostles, one after another, affirmed just as clearly that Christ belonged to none other than the **Creator**—the very God whom He preached.

Before **Marcion's** corrupt teachings emerged, there was never any debate about the existence of a **second God**—and consequently, no notion of a **second Christ**. This fact is easily confirmed by examining both **apostolic** and **heretical** churches. From this, it becomes evident that any belief that appears later in time is a deviation from the true **rule of faith**—a point I already emphasized in my first book. Revisiting this issue is still valuable as we now turn our focus specifically to Christ. By proving that Christ is the **Son of the Creator**, we automatically refute Marcion's false god.

Truth must use every possible argument, without hesitation or compromise. However, in the simple and clear foundations of faith, truth already holds firm. Even so, I have resolved to confront my opponent from every angle. Marcion's heresy is so extreme that he has found it easier to invent a **Christ who was never known**, rather than acknowledge the **Christ who has always been foretold**.

CHAPTER 2

Why Christ's coming needed to be announced in advance

Getting straight to the point, I must address the question: **Should Christ have come suddenly and without warning?** My answer is **No**.

First, because He is the **Son of God**. It was necessary for the **Father** to reveal the **Son** before the **Son** could reveal the **Father**. Likewise, the **Father** needed to testify about the **Son** before the **Son** could testify about the **Father**.

Second, beyond simply being the **Son**, Christ was also the **One Sent**. This means the **authority of the One who sent Him** had to be established first. No one who comes with another's authority declares it on their own; rather, they rely on the authority of the one who sent them. **First comes the recognition of the sender, then the acknowledgment of the one sent**. If the **Father** never named **Christ**, how could He be recognized as the **Son**? If there was no **Sender**, how could He be believed to be the **Sent One**? Thus, the **Father** deliberately named Him, and the **Sender** purposefully commissioned Him.

Anything that disregards this natural order would raise suspicion. The fundamental rule of all things requires that the **Father** be known before the **Son**, the **Sender** before the **Sent**, and **God** before **Christ**. Nothing should be recognized before its own **origin**, either in existence or in order. **Could Christ**

suddenly appear as the Son, the Sent One, and the Messiah without prior revelation? Certainly not!

I argue that nothing from **God** happens suddenly, because everything He does is **ordered and arranged**. And if something is **ordered**, then it should also be **foretold**—so that its prediction confirms its divine plan, proving it was intentional.

A work as great as Christ's coming—planned for **human salvation**—could not have happened suddenly. It required preparation because **faith** was essential for it to be effective. Since salvation depended on **faith**, and faith needed a firm foundation, it was necessary that Christ's coming was pre-arranged and foretold. Only then could faith be rightly expected from humanity—because once **people had been taught what to believe**, they had a duty to believe.

CHAPTER 3

Miracles alone, without prophecy, are insufficient evidence

You argue that prophecy was unnecessary because Christ would immediately prove Himself to be **the Son of God, the Sent One, and the true Christ** through the evidence of His miracles. However, I must disagree. Miracles alone were not enough to confirm His identity. In fact, Christ Himself later **undermined** the authority of miracles when He warned that **many false christs would come, performing great signs and wonders, even deceiving the elect**. Yet, He commanded that they should not be accepted. This shows how **dangerous it is to rely solely on miracles**, since even deceivers can perform them.

If Christ intended to establish His identity solely through miracles, why did He forbid people from recognizing others who performed the same kinds of wonders? These false christs would arrive just as suddenly and without prophetic announcement. If Christ was to be accepted simply because He performed miracles first—just as the first person to arrive at a bathhouse claims the best spot—then we must consider a critical issue: **Was Christ Himself not “late” in comparison to the Creator, who had already been revealed and had performed similar miracles long before?**

If being **first** to perform miracles and issue warnings is what grants authority, then **Christ would actually be disqualified**, since the Creator preceded Him in both miracles and prophecy.

Only the **Creator**—who existed before all things—would have the right to set such a standard.

Now, I will demonstrate that the **Creator had already worked the same kinds of miracles** through His servants in the past, and that He had even reserved some for His own Christ. If these miracles were already **performed by the Creator's servants** and were meant to be fulfilled in His Christ, then they serve as evidence that **Christ belonged to the Creator, not to another god.**

Even if some new miracles were unique to your Christ, it **would make more sense to attribute them to the same God who performed the earlier ones** rather than to an entirely different deity—one who offers only new signs, without any connection to the miracles of old. Faith is built on **historical continuity**, not novelty. This means that Christ should have been validated not only by His miracles but also by **prophecies foretelling His coming**, just as the **Creator's Christ** was announced by prophets and signs.

But how could your god have foretold his Christ if **he himself was never prophesied?** The logical conclusion is unavoidable: **neither your god nor your Christ can be trusted.** A true God should have been known beforehand, and a true Christ should have been revealed through **divine prophecy**, not just miracles.

CHAPTER 4

Marcion's Christ was not foretold by prophecy

Marcion, it seems, **refused to follow** the order established by our God because he found Him displeasing and sought to overthrow Him completely. He wanted to appear as a **new figure in an entirely new way**—a son arriving before his father had been announced, a messenger arriving before the sender had authorized him. His goal was to promote a belief so irrational that people would accept Christ's arrival **without even knowing He existed beforehand**.

Now, let us examine another issue: **Why did he not come after Christ?** When I consider how, for such a long time, Marcion's supposed god **endured the presence of the Creator with patience**, despite the fact that this very Creator was constantly proclaiming the coming of His Christ, I am forced to ask: **What reason did he have for delaying his own revelation?** Whatever the cause, the same logic should have required him to continue waiting—allowing the Creator to complete His plans, both for Himself and for His Christ—before introducing his own supposed plan. However, he grew **impatient** and refused to wait for the Creator's course to be completed.

But what was the point of waiting for Christ to be foretold, only to then **prevent Him from appearing?** If he had a valid reason to interrupt the Creator's work, then why did he **hold back for so long** before intervening? And if he had no reason to interrupt, why did he suddenly act when he did? What initially **restrained him**, and what finally **provoked him?**

As things stand, Marcion's god has contradicted himself in both respects—he arrived **too late** after the Creator, yet **too soon** before Christ. He should have **confronted the Creator earlier** to refute Him, while **delaying his conflict with Christ**. Instead, he **tolerated the Creator's supposed cruelty for too long**, yet disrupted Christ's arrival **before He had even done anything!** In both cases, his actions make him appear not as the **supremely good** god but as an inconsistent and unpredictable being—**hesitant in his anger** toward the Creator, yet **eager to oppose Christ**, and ultimately **powerless against both!**

For he did not **restrain the Creator** in any way, nor did he **stop Christ from coming**. The Creator **remains as He is**, and Christ will still appear, just as it was foretold. **Why, then, did he reveal himself after the Creator, if he could not correct Him?** And why did he appear **before Christ, if he could not prevent Him from coming?**

If, however, he did intend to **punish the Creator**, then naturally, he would have come **after Him**—for things that need correction must first appear. In that case, **he should have also waited for Christ to arrive** before acting against Him, just as he had supposedly acted against the Creator.

There is another issue to consider: Since Marcion's god is expected to come **again in a second advent**, will he then do to Christ what he previously did to the Creator? The first time, he **opposed the Creator**, seeking to destroy His law and the prophets. So, will he, at his second coming, attempt to **overthrow Christ's kingdom?** If so, only then would he **bring his mission to completion** and prove his claims.

Otherwise, if his **work is already finished**, there would be **no reason for him to return**, for there would be nothing left for him to accomplish.

CHAPTER 5

Principles of interpretation of prophecies

I have made these initial remarks as an introduction to our discussion, while the debate is still at a distance, so to speak. However, since I must now engage with my opponent directly and address a specific issue in close argument, I recognize the need to establish certain key points. These key points center on the **Scriptures of the Creator**, for my argument will prove that **Christ comes from the Creator** based on these very Scriptures—Scriptures that were later fulfilled in **Christ, who belongs to the Creator**. Therefore, it is essential to first clarify the nature and structure of these Scriptures, so that they do not become a source of confusion when applied to our discussion. Otherwise, their validity might be mixed up with the proof of the very topics we seek to establish.

There are **two key characteristics** of prophetic speech that I will set forth, which I expect my opponents to acknowledge as we continue our debate.

1. **Prophecies often describe future events as if they have already happened.** This is because, from the perspective of **God**, whatever He has determined is as good as accomplished. Since **God exists outside of time**, everything He wills is fixed and certain, making the past, present, and future indistinguishable to Him. This principle is fundamental to prophecy: it often presents future events as though they have already taken place. **For example, Isaiah states:**

"I gave my back to those who struck me, and my cheeks to those who pulled out the beard. I did not hide my face from shame and spitting." (Isaiah 50:6)

Whether these words were spoken by **Christ, as we believe**, or by the **prophet Isaiah, as the Jews claim**, the point remains: the prophecy describes something **not yet fulfilled** as though it **had already occurred**.

2. Many prophecies use symbolic language, such as riddles, allegories, and parables, which must be interpreted beyond their literal meaning.

- When the prophet Joel writes,

"The mountains shall drip with new wine" (Joel 3:18), he does not mean that **wine will physically flow from rocks**, as if grapes could be pressed from stones.

- Likewise, when Scripture describes a land **"flowing with milk and honey"**, it does not mean one should expect to find **cakes and sweets** sprouting from the earth.
- Similarly, when God declares,

"I will open rivers in a dry land; I will plant cedars and box trees in the wilderness,"

He is not suggesting that He is taking on the role of a **water distributor or a farmer**.

3. This same symbolic nature applies when God foretells the **conversion of the Gentiles**, saying:
4. *"The beasts of the field will honor Me, the dragons and the owls."*

5. Clearly, He does not mean that He **seeks signs from wild animals or birds**, nor is He looking for omens from creatures of fables and myths.

But why elaborate further on this point? Even the very **apostle whom the heretics claim to follow** interprets the Old Testament in a non-literal way:

- **Paul interprets the law about oxen**—which allows them to eat while working—not as a rule about animals, but as a lesson **about human laborers in ministry** (1 Corinthians 9:9).
- He also declares that **the rock which followed the Israelites and gave them water was Christ** (1 Corinthians 10:4).
- Moreover, he explains to the **Galatians** that the stories of Abraham’s two sons are **allegorical**, representing deeper spiritual truths.
- To the **Ephesians**, he applies the Genesis passage about marriage—

“A man shall leave his father and mother and be joined to his wife, and the two shall become one flesh”
—as a reference to **Christ and the Church** (Ephesians 5:31-32).

Thus, **both prophecy and the law often speak in symbolic terms**, requiring careful interpretation rather than a strictly literal approach.

CHAPTER 6

Examining prophecies of Christ's rejection

Since Jewish prophetic writings contain **two key aspects**, the reader should keep in mind that whenever we cite them, the discussion is not about the **form** of Scripture but rather about the **subject** it is meant to prove.

Now, when these **heretics**, in their delusion, claimed that **Christ had come, but without ever being prophesied**, their argument implied that the **Christ who had been foretold** had not yet appeared. This forced them into agreement with the **Jewish error**, using the same reasoning as the Jews—who believed that Jesus was someone else entirely. As a result, the Jews not only **rejected Him as a stranger** but even **killed Him as an enemy**. However, had He been **one of their own**, they would have recognized Him and followed Him with full devotion.

Our so-called “shipmaster” (Marcion) did not derive his knowledge from **the respected Rhodian law** but from **the Pontic** (a reference to Marcion’s homeland), leading him to wrongly assume that the Jews had no right to **sin against their own Christ**. Yet, even if **Scripture had never predicted their rejection of Christ**, it is still natural for **human beings to err**. Thus, even without prophecy, it would have been reasonable to believe that the Jews could **reject and even kill Christ**, simply due to **human nature**—not necessarily due to **bias against them**.

However, prophecy did, in fact, foretell their rejection of Christ. This means that the Jews **ignored and killed Him**, as

had been predicted. If you want **proof**, instead of pointing to passages that show Christ would suffer and die—since His rejection is implied by His suffering—I will first focus on verses that specifically predict **His rejection**.

This is clear because Scripture states that **God took away their ability to understand**:

- **"I will take away the wisdom of their wise men, and the understanding of their prudent men will I hide."** (Isaiah 29:14)
- **"You will hear but not understand; you will see but not perceive. For the heart of this people has grown dull; their ears are hard of hearing, and they have shut their eyes—lest they should see, hear, understand, turn back, and be healed."** (Isaiah 6:9-10)

This **spiritual blindness** was **their own doing**, as they honored **God with their lips** but kept their hearts far from Him.

Since Christ was **announced by the Creator—who forms the lightning, creates the wind, and reveals His Christ**, as the prophet Joel says—it was clear that **the entire hope of the Jews**, and even the **Gentiles**, was in the coming of Christ. Yet, because they were **deprived of wisdom and understanding**, they failed to **recognize Him**.

Thus, their **scribes, Pharisees, and other wise men** were mistaken about Christ, and the people, like them, would **hear Him but not understand, see His miracles but not perceive who He was**. Another passage reinforces this:

- **"Who is blind, but my servant? Or deaf, but he who rules over them?"** (Isaiah 42:19)

And again, God rebukes them through Isaiah:

- **“I have nourished and brought up children, but they have rebelled against Me. The ox knows its owner, and the donkey its master’s crib, but Israel does not know; My people do not consider.”** (Isaiah 1:2-3)

We, however, **know for certain** that Christ **always spoke through the prophets**, as the **Spirit of the Creator**. The prophet affirms this when he says:

- **“The person of our Spirit, Christ the Lord, who from the beginning was both heard and seen as the Father’s representative in the name of God.”**

Thus, when Christ rebuked Israel, He was **fulfilling prophecy**, just as it was foretold:

- **“You have forsaken the Lord and have provoked the Holy One of Israel to anger.”** (Isaiah 1:4)

If someone wishes to apply this **rebuke to God the Father instead of Christ**, they still cannot escape the truth: from the beginning, **the Jews rejected the Creator’s Word and Spirit**—which means **they rejected Christ**. If you do not deny that **the Son, Spirit, and Being of the Creator are one**, then you must also admit that those who failed to recognize the **Father** likewise failed to recognize the **Son**.

When we carefully examine this, it becomes clear that the Jews **rejected and crucified Christ—not because they saw Him as the Messiah of another god, but because they failed to recognize their own**. If they could not even understand the One who had been prophesied for centuries, how could

they possibly have understood a Christ who had **never been foretold**?

Something that has been **prophesied can be either understood or misunderstood**, but something **never prophesied at all** cannot even be judged. This shows that the Jews did not **hate Christ because they thought He belonged to another god**, but rather because they viewed Him as a **mere man**, a **trickster performing wonders**, and a **threat to their teachings**.

That is why they **put Him on trial** as an ordinary man—a **Jew like themselves, but one they saw as a traitor to Judaism**—and sentenced Him according to their law. If He had truly been a **stranger**, they would not have judged Him at all. So far from thinking He belonged to **another god**, they did not even regard Him as **foreign to their own human nature**.

CHAPTER 7

Prophecy foretells two different conditions of Christ

Our heretic, along with the Jews from whom he has drawn his arguments, now has the perfect chance to recognize his mistakes. However, since **the blind leads the blind, both will fall into the pit together**. We declare that the prophets clearly describe **two distinct conditions of Christ**, and these correspond to **two separate appearances**. The first was to be **in humility**, where He would be **led like a sheep to slaughter, silent like a lamb before its shearer, and without external beauty**. As the prophet declares:

“He grew up like a tender shoot, like a root from dry ground. He had no form or majesty to attract us to Him, no beauty that we should desire Him. He was despised and rejected, a man of sorrows, familiar with suffering. His appearance was disfigured, marred more than any human.” (Isaiah 53:2-3, paraphrased)

The Father placed Him as **a stumbling stone and a rock of offense** (Isaiah 8:14), made Him **lower than the angels** (Psalm 8:5), and He even described Himself as **a worm, not a man—scorned and despised by the people** (Psalm 22:6). These signs of humiliation unmistakably belong to **His first coming**.

However, the **signs of His majesty** point to **His second coming**, when He will **no longer be a stone of stumbling**, but

instead will be **the chief cornerstone**, exalted to the highest place in **His temple, the Church**. He is the **stone in Daniel's vision**, cut from the mountain, which will **crush the kingdoms of this world**. Concerning this, the prophet Daniel declares:

"I saw One like the Son of Man coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence. To Him was given dominion, glory, and a kingdom, so that all nations and peoples of every language might worship Him. His dominion is everlasting, and His kingdom will never be destroyed." (Daniel 7:13-14)

At that time, He will have **a glorious and radiant appearance, far surpassing all men**. As the Psalmist says:

"You are more beautiful than the children of men; grace is poured upon Your lips. Therefore, God has blessed You forever. Gird Your sword upon Your thigh, O Mighty One, in Your splendor and majesty!" (Psalm 45:2-3)

The **Father, who made Him lower than the angels**, will then **crown Him with glory and honor and place everything under His feet**. Then, the people **will look upon the One they pierced and mourn** (Zechariah 12:10), realizing they had once rejected Him in **His humble human condition**. Even the prophet Jeremiah affirms this:

"He is a man, but who will recognize Him?" (Jeremiah 17:9, paraphrased)

Isaiah, likewise, asks:

"Who can describe His generation?" (Isaiah 53:8)

Similarly, the prophet Zechariah portrays **Jesus Christ, the true High Priest**, in the person of Joshua, even symbolizing His name. He is shown wearing **two different garments**, signifying both of His comings. At first, He is clothed in **filthy garments**, representing **His suffering and mortal flesh**. During this time, **Satan stood against Him**, just as he did in the betrayal by **Judas** and during **Christ's temptation in the wilderness**. Later, these garments are removed, and He is clothed with **priestly robes, a mitre, and a pure crown**—symbols of **His glory and honor at His second coming**.

If we examine **the two goats offered on the Day of Atonement**, we find another clear sign of Christ's twofold mission. These goats, similar in size and appearance, reflect Christ's **unchanging identity** across both comings. One goat, **marked with scarlet**, was sent into the wilderness under **curses, spitting, and abuse**—mirroring Christ's suffering and rejection. The other, **sacrificed for sins**, represents **His second coming**, when He will be received by the priests of the spiritual temple—the Church. They will partake of **His grace**, while those who reject Him will be left outside, deprived of salvation.

Thus, prophecy made it clear that **Christ's first coming would be one of suffering and humility**, while **His second coming would be one of divine glory**. However, because people **focused only on the glorious return**, which was easier to **understand and believe**, they ignored the **humble and lowly first appearance**. This is precisely why **the Jews reject Christ to this day**, refusing to believe He has come—simply because **He did not appear in majesty**, while ignoring that **He was also prophesied to come in humility first**.

CHAPTER 8

Heresy: phantom Christ

Our heretic must now stop borrowing falsehoods from the **Jews**, just as one venomous creature does not need another to spread its poison. Instead, he should reveal the corruption of his own thinking—especially when he claims that Christ was merely a **phantom**. His claim, however, is not new. Others, whom we may call his **early followers**, also maintained this belief. The Apostle **John** himself warned against such people, calling them **antichrists** because they denied that Christ came **in the flesh**. Yet, these deniers were not trying to promote the authority of another god—John also exposed them for this—but rather, they simply could not accept the idea of an **incarnate God**.

Since Marcion fully embraced this assumption, he naturally went further and **denied Christ's physical body altogether**. After all, he had introduced his own **god** as neither the **creator** nor the **redeemer** of flesh. In his view, being good meant being completely separate from the material world, avoiding any association with the **Creator's work**. Consequently, Marcion's **Christ** was nothing but an illusion—he only appeared to be what he was not. He **seemed incarnate but lacked flesh**, he **seemed human but was not truly a man**, and he **claimed to be divine but was not truly God!**

But if Marcion insists on this **phantom Christ**, why does he not extend this logic and call **God Himself** a phantom? How can I trust his claims about the **invisible nature of God** when he is so wrong about **Christ's physical reality**? If he distorts such an

obvious truth, how can we trust him to be right about a **divine mystery**? Moreover, since he **mixes truth with falsehood**, how could he possibly embody the **union of light and darkness**, which Scripture says **cannot exist together**? (2 Corinthians 6:14)

Since Marcion's **denial of Christ's flesh** is now exposed as false, it follows that **everything Christ did in the flesh must also be false**—whether it was touching others, being touched, eating, drinking, or even performing miracles. If Christ **healed the sick** with his hands, but his hands were not real, then how can we believe the miracles were real? Nothing solid can be accomplished by something **non-existent**. A shadow cannot perform an act, and an imaginary figure cannot produce real works.

By this same logic, **Christ's suffering is also meaningless**. If he did not truly suffer, then he did not **truly die**—and if he was only an illusion, then his suffering was an illusion too. But **Christ's death** is central to the Christian faith! The Apostle Paul declares it plainly, saying:

"I delivered to you as of first importance that Christ died for our sins, that he was buried, and that he rose again on the third day." (1 Corinthians 15:3-4)

If Christ had no real **flesh**, then how can we claim he truly **died**? Death is something that **only happens to flesh**, which returns to the **earth** according to the law of its **Creator**. And if Christ **did not die**, then there is **no proof of his resurrection**. If he had **no real body**, then just as he did not truly die, he could not have **truly risen**—for both **death** and **resurrection** belong to the **body**.

But if Christ's **resurrection is denied**, then **our own resurrection is also denied**! The entire reason for Christ's

coming was to ensure our **future resurrection**. Just as Paul refuted those who denied the **resurrection of the dead** by pointing to **Christ's own resurrection**, so too, if Christ's resurrection is false, then the **resurrection of all believers collapses**. If this is the case, then our faith is **meaningless**, and the **preaching of the apostles** was in vain. Worse still, they would be guilty of **lying about God**, since they testified that He **raised Christ from the dead**—a claim that would be false if Christ never **truly died**.

And what does this mean for those who have already died **in Christ**? If Christ's resurrection was **merely an illusion**, then perhaps they, too, will only rise **as phantoms**, just like Marcion's so-called **Christ**.

CHAPTER 9

Heresy: phantom angels and pre-incarnate Son of God

In your argument, you claim that the **Creator's angels** only appeared to Abraham and Lot in **phantom-like bodies**, meaning they only seemed to have real flesh but did not. However, they still spoke, ate, and performed their tasks as commanded. **First of all**, you are not allowed to use the actions of a God you reject as proof in your argument. If you believe your god is better and more perfect, then examples from a completely different God—one whom you claim is inferior—would be completely **irrelevant** to your case. Without a clear difference between your god and the Creator, you would have no basis for calling your god superior.

Secondly, you must understand that we do not accept the idea that the angels only had **illusory flesh**. Instead, we affirm that they possessed **real, solid human-like bodies**. If, as you claim, God had no difficulty **giving them real sensations and actions** in a phantom body, then it would have been **even easier** for Him to simply grant them real flesh to match their real sensations and actions—especially since He is the One who originally **designed and created** human flesh.

Perhaps your god, since he never created flesh at all, had no choice but to present **mere illusions** of what he was unable to produce in reality. However, **my God, the Creator**, formed true human flesh from the dust of the ground, even before it came through human birth. If He could make **the entire universe out**

of nothing, shaping it into diverse and complex forms **with just a word**, then surely He could give **real bodies** to angels from any material He wished.

Furthermore, your own scriptures say that men will one day have the **true nature of angels** (Luke 20:36: *"They shall be like the angels."*). If men will become like angels in **reality**, then why shouldn't **my God** have given angels **true human flesh** when needed? You cannot even explain where your version of angelic nature comes from, so I have every right to say that **God fitting them with real flesh** was entirely possible. After all, what Abraham and Lot saw, touched, and heard was **real and tangible flesh**, not an illusion. Deception is **harder** for God than simply creating **actual flesh** from any material He chooses—without even needing **human birth** to do so.

Now, some **other heretics** argue that if the angels had **real human flesh**, then they must have been born in the usual way. However, we reject this because their flesh was indeed **truly human**, yet it was **not born in the normal way**. It was truly human because **God is truthful**—He neither lies nor deceives. Moreover, humans can only **interact with angels in a human way** if those angels **possess actual human substance**. However, their flesh was also **unborn**, because **only Christ** was meant to take on flesh by being **born**. He alone was to be **incarnated** through birth, so that through His own **human birth, death, and resurrection**, He could bring **new life** to mankind.

That is why, when the Son of God appeared with the angels to Abraham, He **had real flesh**, though it had not yet gone through birth—because **His time to die had not yet come**. Even then, He was already **interacting with humanity** in a bodily form. The angels, however, were never given the role of **dying for us**. Since they were never meant to take on flesh permanently or to **lay it down through death**, they were given

temporary human flesh in a different way. But no matter how they received their **fleshly appearance** or how they later **set it aside**, they never **faked** having real bodies.

Just as **the Creator** makes His angels **spirits** and His ministers **a flame of fire**—both of which are **truly real**—so too, He has the power to make them **flesh** when necessary. With this in mind, we can remind ourselves—and also the **heretics**—that if God has **promised** to one day transform **men into angels**, then it should not be surprising that He once **transformed angels into men**.

CHAPTER 10

The true incarnation is more worthy of God

Since you are not allowed to refer to examples from the **Creator**—as they are unrelated to your argument and have their own distinct purposes—I ask you to explain the reasoning behind your god’s decision to present his **Christ** without **real flesh**. If he looked down on flesh as something **earthly** and, as you claim, filled with **impurity**, then why did he not also reject its **appearance**? After all, nothing should be honored in its **image** if the thing itself is considered **unworthy of honor**. The nature of something determines the nature of its **likeness**.

But how could your Christ interact with humans except by appearing in human form? And if he had to take on such an appearance, why not take on **real flesh** so that his interaction with people would be **genuine** rather than **deceptive**? Would it not have been far more **meaningful** for him to serve the cause of **faith** rather than **fraud**? Your god is **pathetic**, for he could not present his Christ in anything but the mere **illusion** of a form he deemed unworthy and even **foreign**.

In some cases, using something **imperfect** is acceptable—if **it belongs to us**. On the other hand, it would be completely inappropriate to use something, no matter how **valuable**, if it does **not** belong to us. So why did your god not take on some **other**, more **noble** form—especially one that was **his own**—so that he would not appear as if he **needed** an unworthy and foreign one?

Now, my **Creator** interacted with mankind even through a **burning bush** and **fire**, later through a **cloud** and a **pillar**, and also through **manifestations** that used elements of creation. These **demonstrations** of divine power prove that **God** does not need to rely on **false flesh**—or even **real flesh**—to reveal Himself. However, if we examine the issue closely, there is **no** material substance that is truly **worthy** of being God's **covering**. But **whatever He chooses to clothe Himself with, He makes worthy of Himself—without any deception.**

So why, then, would he consider **real flesh** a **disgrace**, yet not its **illusion**? You claim he **honored** it by **pretending** to take it on. But if that is the case, how **great** must this flesh be, if even its **mere illusion** was **necessary** for the **supreme God**!

CHAPTER 11

Christ Was Truly Born

Marcion created all these **illusions** about Christ having only an *imaginary body* so that His birth would not have any proof from real human flesh. By doing this, he tried to make it seem as if the Christ of the **Creator** was the only one that fit the **prophecies** about a Savior who would be **born as a human** and have a **real body**. But in doing so, Marcion acted **foolishly**. Would it not be easier to believe that if God took on flesh, it would be **unborn** rather than **fake**? The **Creator's angels** had already shown this possibility when they appeared in real human form, though they were not born.

Even **Philumena**, who influenced Apelles and others who broke away from Marcion, **convinced them** that Christ had a real **fleshly body**—but not one **born from a woman**, rather a body He **took from the elements**. However, Marcion feared that if Christ had real **flesh**, people would also believe He had a real **birth**. And indeed, because Christ appeared as a real man, people naturally **believed He was truly born**. A woman in the crowd even cried out, “**Blessed is the womb that bore You, and the breasts You sucked!**” (Luke 11:27). If His **mother and brothers** were mentioned as **standing outside** (Luke 8:20), how could He not have been born? We will explore this more in the right place.

Clearly, when Christ **called Himself the Son of Man**, He was **admitting He was born**. While I prefer to examine this through the **Gospels**, one thing is certain: if Christ appeared

to be human, then He must have been **perceived as having been born**. It makes no sense for Marcion to insist that Christ's birth was only **imaginary**, since either way, people **believed it was real**. What was the point of making something **false**, if it was still going to be **believed as true**—whether His **flesh** or His **birth**?

Or perhaps you will argue that **human opinion does not matter**. But if that is the case, you are making your god a **deceiver**, because he would have intentionally **misled people** into believing he was something he was not. If Marcion wanted to insist that Christ only had a **pretend birth**, he could have done so without **falsely inventing a fake body**. Some women mistakenly think they are **pregnant** when they are simply bloated or sick. Likewise, if Christ had only put on the **mask of a body**, He should have **continued that act** from the moment of His supposed birth, or else His **illusion** would have failed from the very start.

But now, Marcion—you have **denied a fake birth** and **claimed Christ had real flesh**! And yet, even a **real birth** for a divine being is something **humbling**. So go ahead—**mock the natural process of birth**! Ridicule everything about human nature! Call the womb a **filthy sewer** rather than the **workshop where man is formed**. Complain about the **pain of childbirth** and the **messiness of labor**. But even after all this **insulting of human birth**, it does not make birth **worse** for Christ than **death**, nor **infancy** worse than the **cross**, nor **natural suffering** worse than **punishment**, nor **being in the flesh** worse than **being condemned**. If Christ truly **suffered** all these things, then surely, **being born was a much smaller thing** for Him. And if He **only appeared to suffer**, then He could have just as easily **only appeared to be born**.

These are Marcion's main arguments for creating a **false Christ**. But I believe we have made it clear that his reasoning is completely **flawed**. The truth is much more consistent with God: **if Christ was real, He had real flesh; if He had real flesh, He was truly born**. The **heresy** that attacks this truth falls apart when we expose its errors. Therefore, if Christ had **flesh because He was born**, and if He was **born because He had flesh**, and if He was **not a phantom**, then He must be acknowledged as the **true Christ of the Creator**—the one foretold by the Creator's **prophets** to come in **real human flesh** and through a **true human birth**.

CHAPTER 12

Isaiah's prophecy of Emmanuel – Christ rightfully bears this name

You often challenge us, as is your custom, to examine Isaiah's prophecy about Christ, arguing that it does not apply to Him in any way. First, you claim that Isaiah's Christ must be called **Emmanuel** (Isaiah 7:14). Then, you point out that He is described as taking the riches of Damascus and the spoils of Samaria against the king of Assyria. However, the Christ who has come was neither born with this specific name nor engaged in military campaigns.

I must remind you, however, to consider the **context** of these passages. Immediately after the name **Emmanuel** is mentioned, its meaning is provided: "**God with us.**" This means we should focus not just on the spoken name but also on its significance. The word **Emmanuel** is in Hebrew, the language of the prophet's people, but its meaning—"God with us"—is universally understood.

Now, examine whether this title, "**God with us**", is not frequently used for Christ because He has brought **light** to the world. You likely will not deny this, since even you acknowledge that He is called "**God with us**," which is the meaning of **Emmanuel**. But if you insist that since He is referred to as "**God with us**" rather than "**Emmanuel**," He cannot be the one foretold by Isaiah, then you are being unreasonable. Even Hebrew Christians and Marcionites refer to Him as **Emmanuel** when they mean "**God with us.**" Likewise, in every language,

people call Him by the term that conveys this same meaning, adapting the sound to their own tongue.

Since **Emmanuel** means “**God with us,**” and Christ is **God with us**—dwelling within His people (for “**all of you who were baptized into Christ have clothed yourselves with Christ**” – Galatians 3:27)—Christ is just as much present in the meaning of the name “**God with us**” as He is in the pronunciation of **Emmanuel**. Therefore, it is clear that Christ has now come, just as foretold, because **what Emmanuel signifies—God with us—has been fulfilled in Him.**

CHAPTER 13

The virgin birth prophecy

You are also misled by the sound of **names**, interpreting the **riches of Damascus**, the **spoils of Samaria**, and the **king of Assyria** as if they imply that the **Christ of the Creator** would be a warrior. You fail to notice the real promise in the passage:

“Before the child knows how to cry ‘My father’ and ‘My mother,’ He will take away the riches of Damascus and the spoil of Samaria before the king of Assyria.” (Isaiah 8:4)

First, consider the **age** mentioned—does this passage describe Christ as even a full-grown man, let alone a warrior? If so, are we to imagine that as an infant, He would call troops to battle with His cries? That He would sound the alarm for war not with a **trumpet** but with a **rattle**? That He would seek out His enemies not **on horseback**, in a **chariot**, or from a **fortress**, but from the **arms of His nurse**? That He would conquer Damascus and Samaria **while still nursing**?

It’s quite different, of course, when the **children of barbarian Pontus** leap into battle! They are, I suppose, trained to strike before they can even tear flesh, first wrapped in **sunshine and ointments**, then later armed with their school bags and fed with bread and butter!

Since **nature** never allows a man to **wage war before he can even speak**, nor to **plunder Damascus before he knows his parents’ names**, this prophecy must be understood **figuratively**.

But then you say, “**Nature does not allow a virgin to conceive!**” And yet, you still believe the prophet’s words. Rightly so! Because he explains why this seemingly impossible event would happen—it is to be a **sign**:

“Therefore, the Lord Himself shall give you a sign: Behold, a **virgin** shall conceive and bear a son.” (Isaiah 7:14)

Now, a **sign from God** would not be a **sign** unless it was something **extraordinary and miraculous**.

The **Jewish critics** attempt to challenge us, claiming that **Scripture only says a ‘young woman’ will conceive, not a ‘virgin.’** However, their argument fails—because something that happens **every day** (a young woman having a child) cannot be considered a **sign**. A **virgin giving birth**, however, is truly a **miraculous sign**.

On the other hand, a **warrior infant** would not be a **sign** at all, since even in such a case, nothing **unusual** would have occurred.

Yet after the prophecy of the **miraculous birth**, another **sign** follows—the prophecy that the child will **eat butter and honey**. This, in itself, is **not** a miraculous sign, nor is His rejection of evil, since that is simply part of **childhood**. But the real **sign** is His prophesied **capture of the riches of Damascus and the spoil of Samaria before the king of Assyria**—a truly remarkable event.

If you consider **His age**, the **meaning** of the prophecy becomes clear. Rather than **twisting** its interpretation, restore it to the **truth of the Gospel**, instead of distorting it with your **late heresy**. Then, the prophecy makes perfect sense and reveals its **fulfillment**.

Let the **Magi from the East** come to the **newborn Christ**, bringing Him gifts of **gold and frankincense**. Even as an **infant**, He will have **received the riches of Damascus**—not by battle, and without needing to be **armed**.

The Riches of the East and the Gifts of the Magi

It is well known that the **riches of the East**—its **strength and resources**—are gold and spices. But even beyond that, the **Creator** has made **gold** the wealth of **all nations**.

As Zechariah prophesied:

“Judah shall also fight at Jerusalem and shall gather together all the wealth of the nations round about—gold and silver.” (Zechariah 14:14)

David also speaks of these gifts of **gold**:

“And they shall bring Him gold from Arabia.” (Psalm 72:15)
“The kings of Arabia and Sheba shall offer Him gifts.”
(Psalm 72:10)

The **Magi** were widely regarded as **kings** in the East. And Damascus, before it became part of **Syrophoenicia** under **Roman rule**, was once considered a part of **Arabia**.

Thus, Christ received its **riches** when He was presented with **gold and spices**. Meanwhile, the **Magi themselves** became the **spoils of Samaria**—because they found Him, **worshipped Him**, honored Him with their gifts, and bowed before Him as their **God and King**.

The **star** led them to Christ and **testified** to His identity. In this way, they became **the spoils of Samaria**, meaning

the spoils taken from idolatry. This is fitting, as the **city of Samaria** was infamous for its **idolatry**, having turned away from God since the days of **King Jeroboam**.

The Symbolic Use of Place Names in Prophecy

It is common for the **Creator** in Scripture to use **place names metaphorically**, linking them to the **sins** of their people.

For example, He calls the leaders of the Jews:

“Rulers of **Sodom**,” and the nation itself “people of **Gomorrhah**.” (Isaiah 1:10)

He also declares:

“Your father was an **Amorite**, and your mother a **Hittite**.” (Ezekiel 16:3)

This is not **literal**—He says it because of their **sinful nature**, even though He had also called them **His children**:

“I have nourished and brought up children.” (Isaiah 1:2)

Similarly, **Egypt** is often used as a symbol for the **whole world**, as it was known for **idolatry** and being **under a curse**.

Likewise, **Babylon**, in the book of **Revelation**, is a **symbol of Rome**—because of its **great power**, its **arrogance**, and its persecution of **God’s people**.

So, in the same way, **the Magi are called ‘Samaritans’**—not because they were from Samaria, but because they had once been **idol worshippers**, just as the **Samaritans** had been.

Finally, the phrase **“before the king of Assyria”** should be understood as **“against Herod.”**

The Magi stood **against** him when they **refused to return to him with news of Christ**, whom he sought to kill.

CHAPTER 14

Military metaphors for Christ

Our interpretation will be confirmed when you consider this: If Christ is called a **warrior** in any passage, simply because of references to weapons or military terms, then you must carefully examine their deeper meaning and draw conclusions accordingly.

David says, “**Gird Your sword upon Your thigh.**” But what does he say about Christ just before this? “**You are fairer than the children of men; grace is poured forth upon Your lips.**” It is amusing to think that **beauty** and **gracious speech** are being attributed to someone who is supposedly preparing for war!

Similarly, when the psalm continues with, “**Ride on prosperously in Your majesty,**” the reason is immediately given: “**Because of truth, meekness, and righteousness.**” But who achieves **truth, meekness, and righteousness** with a literal sword? A real battle produces the opposite—**deception, cruelty, and harm**—which are the natural outcomes of war. Clearly, this **sword** must be something different.

The apostle **John**, in the book of **Revelation**, describes a **sword** coming from the mouth of God—a **double-edged sword** (Revelation 1:16). This is best understood as **the Divine Word**, which is sharpened with **wisdom**, opposed to the **devil**, equipping us to fight **spiritual enemies**, and separating us from anything that might draw us away from God.

If you do not accept John's account, consider **Paul**, our common teacher. He instructs us to **gird ourselves with truth**, wear the **breastplate of righteousness**, and put on the **shoes of the gospel of peace**, not war. He tells us to take up the **shield of faith**, which can extinguish **all the fiery arrows of the devil**, and to wear the **helmet of salvation**. Finally, he says we must wield the **sword of the Spirit**, which is the **word of God** (Ephesians 6:14-17).

This is the **sword** that Christ Himself said He came to bring upon the earth—not peace (Matthew 10:34). If this Christ is yours, then even **He** is a warrior. But if He is **not** a warrior, and His **sword** is metaphorical, then surely the **Christ of the Creator**, as described in the Psalms, is also **girded with a figurative sword—the Word of God—rather than literal weapons**.

The **beauty and graceful speech** mentioned earlier perfectly align with such a **sword**, already described as being **girded upon His thigh** in David's psalm, and later **sent into the world** by Christ. He declares, "**Ride on prosperously in Your majesty**," meaning that **His Word will spread across all lands, calling the nations to Him**. He will **succeed** because of the **faith** of those who receive Him, and He will **reign** because He has conquered **death** through His resurrection.

"**Your right hand shall wonderfully lead You forth**"—referring to the **power of Christ's spiritual grace**, through which knowledge of Him spreads. "**Your arrows are sharp**"—His **teachings, warnings, and convictions** pierce the hearts of those who hear them, moving their **consciences**. "**The people shall fall under You**"—meaning they will bow in **worship**.

Thus, the **Messiah of the Creator** is indeed **mighty in battle** and **armed for war**, but in a spiritual sense. He **claims victory**,

not just over **Samaria**, but over **all nations**. If His **spoils** are **metaphorical**, then His **weapons** must also be **allegorical**.

Since both **the Lord** and **His apostles** use figurative language in such descriptions, we are not being reckless in interpreting them this way. Even **our opponents** accept these scriptural records. So, in the end, Christ is **Isaiah's Messiah**, **not as a literal warrior**, because Isaiah never describes Him that way.

CHAPTER 15

The title Christ rightly belongs to the Creator's Son

Now that we have discussed Christ's **flesh**, His **birth**, and even His name **Emmanuel**, let that part of the argument be settled. But what about His other names, especially the name **Christ**? How does the opposing side respond? If you claim that the name **Christ** is as common as the name **God**—so that both gods' sons can be called **Christ**, just as each father can be called **Lord**—this reasoning is flawed.

The title **God** is a **natural** designation for divine beings and can be applied to any entity that is believed to have divine nature—including idols. As the apostle Paul says: "**For there are many who are called gods, whether in heaven or on earth**" (1 Corinthians 8:5). However, the name **Christ** does not come from divine nature but from a **specific mission** (dispensation). Therefore, it belongs uniquely to the one who fulfills that mission. It is not a name that can be shared with any other god, especially not with a **rival god** who has his own separate plan. A god with a different purpose should also have different names.

If Marcion claims that his god has a **different** mission than the Creator, why does he allow a **shared** name between them? If there were truly two rival gods, the most obvious proof of their opposition would be that they have different names, just as they have different plans. When distinct qualities are not reflected in distinct names, confusion arises. The Greeks

call this **katachresis**, which is the misuse of a word in an inappropriate context. But God should not be associated with misused words, nor should His plans be established through **linguistic misrepresentation**.

So who is this so-called god that borrows names from the **Creator**? Not just any names, but names that are **ancient and well-known**—names that, because of their deep-rooted history, do not fit a **new and unfamiliar** deity. How can Marcion's Christ condemn **mixing the new with the old**, saying that a new cloth should not be sewn onto an old garment and that new wine should not be poured into old wineskins (Matthew 9:16-17), when he himself is wearing a **patched-up** identity made of old names? How can he claim to have **separated the gospel from the law** when he **cloaks himself in a name taken from the law**—the name **Christ**?

What prevented him from choosing another name, since he preaches a **different gospel**, comes from a **different source**, and even **rejects having a real body**—all to avoid being mistaken for the **Creator's Christ**? His attempt is futile. Even if he didn't want to appear as the **Creator's Christ**, he could have avoided the association more effectively by choosing a different name instead of keeping it. As it stands, he **denies the true identity** of the one whose name he assumes—even though the very name **Christ** proves that identity.

The word **Christ** means **Anointed**, and **anointing** involves a **physical body**. Someone without a body **cannot** be anointed, and one who **cannot** be anointed **cannot** be called Christ. Of course, it would be another matter if he had merely **pretended** to have the name as well.

But then Marcion might argue: "**How else could my Christ gain the trust of the Jews except by using a familiar name?**" This makes his god seem **deceptive and unreliable**! To achieve

a goal through **trickery** is a sign of **dishonesty or malice**. At least the **false prophets** who opposed the Creator were more straightforward—they came claiming to be from the **true God**.

But in the end, what did this deception achieve? The Jews either assumed that Christ belonged to **them**, or they dismissed Him as a **fraud**—not that He was the **Christ of another god**. The gospel itself proves this.

CHAPTER 16

The sacred name Jesus best suited for the Christ of the Creator

If Marcion insists on the name **Christ**, grasping at it like a thief snatching a purse, why does he also wish to be associated with the name **Jesus**—a name that the Jews were not particularly expecting? While we, by God’s grace, have come to understand that this name was indeed meant for the Messiah, the Jews, from whom wisdom was taken away, did not recognize this truth. Even to this day, they anticipate **Christ**, not **Jesus**, and are more inclined to believe that **Elijah** will be the Christ rather than Jesus.

Since He came with a name that was not expected—**Jesus**—He could have simply come with the one that was anticipated. Yet, because He bore **both** names—one anticipated and the other unexpected—Marcion’s argument falls apart. If He is called **Christ** to make Him appear as the Messiah of the Creator, then the name **Jesus** contradicts this, since the Jews were not expecting the Christ of the Creator to be called Jesus. But if He is called **Jesus** to make Him seem like He belongs to another god, then the name **Christ** undermines that claim, because the title **Christ** was expected only in connection with the Creator. Neither name, when taken separately, supports Marcion’s argument, yet both names fit perfectly within the context of the Creator’s Christ.

But how do we know this? **Let’s examine the Scriptures**, as even the Jews—who unknowingly share Marcion’s error—can confirm. When **Oshea, the son of Nun**, was appointed as

Moses' successor, his name was changed for the first time to **Joshua**. Do you acknowledge this? **Yes**, you must. And this change was not random—it was a **foreshadowing of the One to come**.

Just as **Jesus Christ** leads a new generation (since we are born in the wilderness of this world) into the **promised land**, which represents **eternal life**, a land flowing with milk and honey, so too did **Joshua** lead Israel into Canaan. This was not accomplished by Moses—that is, not by the **law's discipline**—but rather by **Joshua**, symbolizing the **grace of the gospel**. Our circumcision, too, is not by a blade of metal but by a **knife of stone**, which represents the **circumcision of Christ**, for **Christ is the rock**. Because of this, the man chosen as a **foreshadowing of Christ** was **given a name that mirrored the Lord's own name**—Joshua.

Even Christ Himself confirmed that this name belonged to Him **long before His incarnation**. Consider when He spoke to Moses: **"Behold, I send my angel before you, to guide you along the way and bring you into the land I have prepared for you. Listen to him and obey his voice; do not provoke him, for he will not pardon your transgressions, for my name is in him."** (Exodus 23:20-21).

Here, God calls this figure an **angel**—not merely because of his great power and prophetic role in declaring God's will, but also because **his name prefigured Christ's own name**. The name was not **Angel** or **Oshea**, but rather **Joshua (Jesus)**, the very name God commanded him to bear.

Since **both names, Jesus and Christ, belong rightfully to the Messiah of the Creator**, they cannot belong to the so-called Christ of another god. In fact, **nothing at all** can be shared between the Christ of Marcion's god and the Christ of the Creator. **A clear distinction must be made**—just as much as

Marcion needs to prove his Christ is entirely different from the Creator's, we are equally bound to demonstrate that the true Christ is exactly as the Creator ordained Him to be.

So, here is my final stance against Marcion:

I claim Christ for myself.

I maintain Jesus as my own.

CHAPTER 17

Prophecies about Christ's humiliation

Let us compare the rest of **His mission** with **Scripture**. No matter how **weak** or **despised** His body appeared—since it could be seen and touched—it is still **my Christ**, whether He seemed **without honor, lowly, or scorned**. For this was exactly how He was foretold to be, both in His **physical state** and **appearance**.

Once again, **Isaiah** provides us with confirmation:

"We have proclaimed His way before Him," he says. **"He is like a servant, like a root in dry ground; He has no form or majesty. We saw Him, and He had neither beauty nor splendor; His appearance was despised, more disfigured than any man."**

Similarly, **God the Father** speaks to the Son, saying:

"Many will be astonished at You, so also will Your beauty be without glory among men." (Isaiah 52:14)

Yet, while **David** describes Him as **"fairer than the children of men,"** this refers to His **spiritual beauty**, clothed with **the sword of the Spirit**—which is His **true form, splendor, and glory**. But as the prophet **Isaiah** declares, in His physical condition, He was treated as **"a worm, not a man; a disgrace among men, rejected by the people."**

However, **this does not mean His inner nature was lacking** in any way. On the contrary, **the fullness of the Spirit dwelled in Him**. That is why I recognize Him as **the rod from Jesse's stem**. My Christ is **the blossoming flower**, upon whom, as Isaiah foretells, **the Spirit of wisdom and understanding, counsel and might, knowledge and piety, and the fear of the Lord** has rested (Isaiah 11:1-2).

Such **spiritual characteristics** apply to no one else **but Christ**. He is indeed like a **flower**, flourishing in the grace of the **Holy Spirit**, descended from the **line of Jesse**—and through **Mary**, He has taken on His human lineage.

Now, I ask you plainly: **Do you accept that all this humiliation, suffering, and gentleness belong to Christ?** For this is the very **Christ of Isaiah**—

“A man of sorrows, familiar with grief, led like a sheep to slaughter, silent like a lamb before its shearer; He did not resist, nor cry out, nor was His voice heard in the streets. He did not break the bruised reed” (symbolizing the **shattered faith of the Jews**), **“nor extinguish the smoking flax”** (representing the **newly kindled faith of the Gentiles**).

No one else fits this prophecy—**He alone is the One who was foretold**.

Therefore, it is right that His life and actions be examined **according to Scripture**. If I am not mistaken, His mission was marked by **two key aspects: His preaching and His miracles**. However, I will postpone discussing these in full until I address **Marcion's gospel**, where I will examine His **teachings and miraculous works** in greater detail.

For now, let us complete this discussion in general terms by highlighting how **Isaiah foretold Christ as both a preacher and a healer**:

- As a **preacher**, Isaiah asks:
“**Who among you fears the Lord and obeys the voice of His Son?**” (Isaiah 50:10)
- As a **healer**, Isaiah declares:
“**He has taken away our infirmities and carried our sorrows.**” (Isaiah 53:4)

CHAPTER 18

Foreshadowing of Christ's death

Regarding Christ's death, it seems you attempt to introduce various interpretations simply because you reject the idea that the **suffering of the cross** was foretold in the prophecies of the Creator's Christ. Additionally, you argue that the Creator would not subject His Son to a form of death that He Himself had declared **cursed**:

"Cursed is everyone who hangs on a tree."

However, the meaning of this **curse**, which directly relates to the prophecy of the cross—our main topic—will be examined later. This is because, elsewhere, we have already provided reasoning supported by evidence. For now, I will fully explain how these events were **foreshadowed** in Scripture.

It was necessary that this **mystery** be revealed through **types and symbols**, as this was the most fitting way to present such a profound truth. If it had been plainly foretold, its **incredible nature** might have made it a stumbling block. On the other hand, because of its **great significance**, it was intentionally veiled in **shadows and symbols**, prompting people to seek understanding through prayer and the grace of God.

Isaac as a Foreshadowing of Christ

First, consider **Isaac**. When his father **offered him up** as a sacrifice, Isaac himself **carried the wood** for his own execution.

This act pointed forward to **Christ**, who was **offered up by His Father** and carried the **cross** upon which He would suffer.

Joseph as a Type of Christ

Likewise, **Joseph** was a foreshadowing of Christ. Not merely because he suffered **persecution** from his brothers for the sake of God—just as Christ was persecuted by His **Jewish brethren**—but also in how he was **blessed by his father** with these words:

“His glory is that of a bull; his horns are the horns of a unicorn. With them, he will push the nations to the ends of the earth.” (*Deuteronomy 33:17*)

This does not mean Joseph was literally a **unicorn** or a **minotaur** with two horns. Rather, he symbolized **Christ**, who is depicted as a **bull** with two contrasting characteristics:

- **To some, He is severe as a Judge.**
- **To others, He is gentle as a Savior.**

His **horns** represent **the cross**, as the **arms of a cross** were often referred to as **horns**, while the central beam was likened to a **unicorn’s single horn**. Through the power of His cross, Christ now **pushes the nations**, drawing them from **earth to heaven** by faith. But in the final judgment, He will **drive them back** from heaven to earth, condemning those who reject Him.

Jacob Against Simeon and Levi – A Symbol of Christ Against the Religious Leaders

In another prophetic reference, Christ is symbolized as **Jacob opposing Simeon and Levi**. This represents Christ standing

against the scribes and Pharisees, from whom these two figures **symbolically originate**.

Just like Simeon and Levi, the **scribes and Pharisees** carried out their **wickedness** through **false teachings** and by persecuting Christ. Scripture says:

"Into their council, let my soul not enter; in their assembly, let my heart not unite. In their anger, they slew men, and in their self-will, they hamstrung an ox." (Genesis 49:6)

The **men** they slew were the **prophets**. And the **ox** they wounded was **Christ Himself**, against whom they **vented their fury**, crucifying Him after killing the prophets. Otherwise, why would it make sense to accuse them of harming an **ox** after they had already slain men? Clearly, the **ox** refers to **Christ**, whom they affixed to the **cross with nails**.

Moses Praying Against Amalek – A Symbol of the Cross

Again, look at **Moses**. When **Joshua** was battling **Amalek**, why did Moses choose that particular moment to **pray with outstretched hands**? Surely, in such a serious conflict, one would expect a different posture—kneeling, striking the chest, or falling face down in prayer.

Why then did Moses pray in this position?

Because this battle was fought **in the name of the Lord**, who would one day **battle Satan**, and the **shape of Moses' outstretched hands** was **the form of the cross**—the very means through which **Jesus would win the victory**.

The Bronze Serpent – A Symbol of Christ on the Cross

Lastly, consider **Moses and the bronze serpent**. After prohibiting **idolatry**, why did Moses then set up a **bronze serpent** on a pole and instruct the people to **look at it for healing**?

The reason is clear: this was a symbol of **the power of the cross**. Just as that serpent **hung on the pole**, so too would Christ be **lifted up on the cross**.

- By this, the **old serpent—the devil—was defeated**.
- And anyone who has been **spiritually bitten by sin**, but looks to Christ **in faith**, receives **healing and eternal life**.

Thus, all these examples—**Isaac, Joseph, Jacob’s prophecy, Moses praying, and the bronze serpent**—were shadows and symbols that pointed to the **death of Christ on the cross**, which was foretold long before it happened.

CHAPTER 19

Prophecies of the death of Christ

Now, when you read in David's words that **"the Lord reigns from the tree,"** what do you think this means? Do you imagine it refers to some **wooden** king of the Jews? Or rather, does it not clearly point to **Christ, who conquered death through His suffering on the cross and began to reign from there?** Death ruled from Adam until Christ, but why shouldn't we say that Christ **reigned from the tree,** since He **ended the dominion of death by dying upon the cross?**

Isaiah also prophesies, saying: **"For unto us a child is born."** (Isaiah 9:6) What is remarkable about this statement unless it refers to **the Son of God?** **"To us is given He whose government is upon His shoulder."** (Isaiah 9:6) But what kind of king carries the **symbol of his rule upon his shoulder?** Normally, kings wear their authority on their **head as a crown, in their hand as a scepter, or displayed in royal garments.** Yet this **new King of a new era—Jesus Christ—carried on His shoulder the symbol of His authority and glory: the cross.** This aligns perfectly with the prophecy, showing that **He would reign from the tree as Lord.**

The prophet Jeremiah also points to this tree when he warns the Jews, saying: **"Come, let us destroy the tree with its fruit, (its bread)."** (Jeremiah 11:19) What does this mean? It refers to **His body.** This interpretation is confirmed in the Gospel itself, where God calls His body **"bread."** This shows that Christ

intentionally gave His body the **symbolism of bread**, just as Jeremiah had spoken of it **figuratively** long before.

If you need more prophecies concerning the cross, **Psalm 22** speaks directly about the **suffering of Christ**. In it, He declares: **“They pierced my hands and my feet.”** This describes the **specific brutality of crucifixion**. Again, when He cries out for His Father’s help, He says: **“Save me from the lion’s mouth”—**meaning from **the jaws of death—“and my humiliation from the horns of the unicorns”—**a reference to **the extremities of the cross**. Clearly, **David himself never endured such a crucifixion, nor did any Jewish king**. This prophecy, then, can refer to no one **except the One who was uniquely crucified by the nation**.

If heretics refuse to accept these interpretations and reject them outright, I will concede to them that the **Creator gave us no signs of the cross of His Christ**. But even with this concession, they cannot argue that the **One who was crucified was a different Christ**—unless they can prove that **their own god** predicted such a death. Only if **a different prophecy existed for a different Christ** could they claim another person fulfilled it. However, **there is no prophecy about Marcion’s Christ, let alone his cross**. For my Christ, it is enough that **His death was foretold**, and since the **manner of death was not always specified**, it is entirely possible that **the prophecy still referred to crucifixion**. If the prophecy had truly referred to someone else, then another person should have undergone this exact death.

Moreover, if Marcion refuses to admit that my Christ’s **death was predicted**, then his position is even weaker, for he insists that **his Christ died**, even though he denies that he was ever **born**. On the other hand, he denies that **my Christ could die**, despite acknowledging **His birth**.

However, I will prove the **death, burial, and resurrection of my Christ** through a single passage from Isaiah, which states: **“His sepulture was removed from the midst of them.”** (Isaiah 53:9) But there can be **no burial without death**, and **no removal of a burial without resurrection**. Finally, Isaiah adds: **“Therefore, He shall have many for His inheritance, and He shall divide the spoil of the many, because He poured out His soul unto death.”** (Isaiah 53:12) This prophecy explains why He was given such great honor: **as a reward for His suffering and death**. It also confirms that **His reward was to come after His death, through the resurrection**.

CHAPTER 20

The foretold impact of Christ's death on the world

So far, I have followed the course of Christ's mission to show how His life fulfills what prophecy foretold about Him. This confirms that He should not be viewed in any other role than the one the Scriptures assigned to Him. The fact that His life aligns with the prophecies in the Scriptures of the **Creator** should restore faith in them, removing doubts caused by differing interpretations that have led to skepticism or even outright rejection of many parts of them.

Now, let us go further and establish that the **Creator's Scriptures** also predicted what would happen after Christ. His mission would not be complete if events did not continue to unfold as intended. Look at the nations—emerging from the confusion of human error and turning toward the **Divine Creator** and **Divine Christ**—and try to deny that He is the subject of prophecy, if you dare.

Immediately, you will recall the **Father's promise** in the Psalms:

**"You are My Son; today I have begotten You. Ask of Me,
and I shall give You the nations for Your inheritance,
and the ends of the earth for Your possession."**

It would be absurd to claim that this prophecy refers to just any son of David instead of Christ, or that the promise of

dominion over the earth was meant for David, whose kingdom was limited to Israel, rather than for Christ, whose Gospel now reaches the whole world.

Likewise, through **Isaiah**, God declares:

"I have given You as a covenant for the people, a light for the Gentiles, to open the eyes of the blind" (that is, those lost in error), "to free prisoners from their prison" (meaning liberation from sin), "and from the dungeon those who sit in darkness" (symbolizing ignorance). (Isaiah 42:6-7)

If Christ has fulfilled these prophecies, they could not have been intended for anyone else.

In another passage, God says:

"See, I have appointed Him as a witness to the nations, a leader and commander for the peoples. Nations that do not know You will come to You, and peoples will rush to You." (Isaiah 55:4-5)

These words cannot be referring to David because the prophecy first declares:

"I will make an everlasting covenant with you—the sure mercies of David." (Isaiah 55:3)

This very promise forces us to recognize that Christ is identified as a descendant of **David** through His birth from the **Virgin Mary**. Regarding this promise, we read in the Psalms:

"From the fruit of your body, I will set one upon your throne."

But what is meant by **“body”** here? Clearly, it cannot be David’s own body, for he was not going to give birth to a son. Nor can it refer to his wife’s body—otherwise, the prophecy would have said, **“from the fruit of your wife’s body.”** Instead, by referring to **David’s body**, it points to someone from his lineage, whose flesh would ultimately be formed in Mary’s womb. The term **“fruit of the body”** is used specifically because Christ was uniquely born from a **womb alone**—without the involvement of a husband. The **womb** is attributed to **David**, the head of the family, since Mary, as his descendant, inherited his lineage.

This **new covenant**, now established in Christ, is precisely what the **Creator** had promised under the name **“the sure mercies of David.”** These mercies belong to Christ, for He came from David’s line, and His very flesh is the fulfillment of that promise. His body, made sacred by its resurrection, is the ultimate **assurance** of this covenant.

The prophet **Nathan** also made a promise to David in **1 Kings**: **“I will raise up your offspring, who will come from your own body.”**

If someone tries to say this refers only to **Solomon**, the claim is laughable—are we to believe David physically gave birth to Solomon? Clearly, the prophecy refers to **Christ**, who is the true **offspring of David** through Mary.

Furthermore, Christ, not Solomon, was the one destined to **build the true temple of God**—not a physical building, but the **holy people of God**, in whom the Spirit dwells as in a greater temple. This means Christ, not Solomon, was truly the **Son of God**.

The promise of an **eternal throne and kingdom** fits Christ far better than Solomon, who ruled only for a time. Christ also never lost God’s **favor**, unlike Solomon, who fell into **luxury**

and idolatry, which provoked God's wrath. Indeed, **Satan stirred up an Edomite enemy** against Solomon.

Since these promises cannot truly apply to **Solomon** but perfectly fit **Christ**, our interpretation must be correct. The actual fulfillment of these events proves that these prophecies pointed to Christ all along.

Therefore, in **Christ**, we see the **sure mercies of David** come to pass. **God appointed Him**, not David, as a **witness to the nations**, as their **leader and commander**. It is **Christ**, not David, whom **all nations now call upon**, even those who once did not know Him.

It is impossible to claim that these events are still **future**, when we see them unfolding before our very eyes **every day**.

CHAPTER 21

The gospel foretells the calling of the gentiles

You cannot use your idea to justify a distinction between two different Christs—one belonging to the Jews and another to the Gentiles. It is incorrect to claim that the **Jewish Christ** was sent by the **Creator** to restore only the dispersed people of Israel, while your Christ was sent by a so-called **supremely good God** to free all of humanity. The reason is simple: the earliest **Christians** were followers of the Creator, not of **Marcion**, and the call to all nations was part of **His** plan from the beginning. God established **His kingdom through the cross**, long before **Cerdon** was born, let alone **Marcion**.

When you are proven wrong about the **calling of the nations**, you turn to **proselytes** instead. You argue: *How can the nations turn to the Creator if the prophet only refers to proselytes, who come from different and individual circumstances?* But **Isaiah** answers this clearly: *The proselytes shall come to me through You.* This shows that even **proselytes** would reach God through **Christ**. However, the prophecy also specifically mentions the **Gentiles**—people like us—who would place their trust in Christ. As it is written: *And in His name shall the Gentiles trust.*

Your argument also fails because the **proselytes** you refer to do not put their faith in **Christ's name** but instead follow **Moses' law**, from which they receive their instruction. But

Isaiah foretells that in the **last days**, the **calling of the nations** would begin. He says:

In the last days, the mountain of the Lord—that is, God’s greatness—and the house of God—that is, Christ, the universal temple of God where He is worshipped—shall be established above all mountains, over every high place of virtue and power. And all nations shall come to it. Many people shall say: “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us His way, and we will walk in it. For from Zion shall go forth the law, and the word of the Lord from Jerusalem.” (Isaiah 2:2-3)

This prophecy shows that the **Gospel** is the new **law** and the **new word in Christ**, replacing **Moses’ law**. Isaiah continues:

He shall judge the nations, correcting their errors. And He shall rebuke a great nation—the Jews and their proselytes. They shall beat their swords into plowshares and their spears into pruning hooks.

This means they will abandon their harmful ways and violent words, exchanging hatred for peace.

Nation shall not lift up sword against nation, nor shall they learn war anymore. (Isaiah 2:4)

This proves that **Christ was not sent as a conqueror through war, but as a bringer of peace**.

Now, you must either deny that these prophecies exist—though they are clearly written—or deny that they have been fulfilled—though history proves them true. If neither can be denied, then they must have been fulfilled in the **One** whom

they foretold. Look at how this **calling** has unfolded from the beginning until now—it is addressed to the **Gentiles**, who in these last days are turning to **God the Creator**, and not to proselytes, who were chosen in earlier times. The **apostles** themselves have disproven your claim.

CHAPTER 22

The Apostles' success foretold

The mission of the **apostles** was prophesied in advance: *"How beautiful are the feet of those who preach the gospel of peace, who bring good news"*—not of war or destruction. In response, the psalm declares: *"Their sound has gone out through all the earth, and their words to the ends of the world."* This refers to those who spread the **law from Zion** and the **word of the Lord from Jerusalem**, fulfilling what was written: *"Those who were far from My righteousness have come near to My righteousness and truth."*

When the apostles committed themselves to this mission, they separated themselves from the Jewish elders, rulers, and priests. Some may argue: "Did they not do this to preach about another god?" No—rather, they were proclaiming the **same** God, whose Scriptures they were fulfilling with all their strength! The prophet **Isaiah** commands: *"Depart, depart! Go out from there! Do not touch the unclean thing!"* This refers to **blasphemy against Christ** and calls for leaving the synagogue. He continues: *"Be separate, you who bear the vessels of the Lord."* (Isaiah 52:11).

The Lord had already revealed **His Holy One** by His power—**Christ**—before the nations, so that all the earth could witness the **salvation from God**. By leaving **Judaism**, the apostles abandoned the burdens of the Law and embraced the **freedom of the Gospel**, thus fulfilling the psalm: *"Let us break their chains and throw off their yoke."* This happened after the

nations **raged** and the **kings of the earth** **conspired** against the Lord and His Christ.

What, then, did the apostles suffer? The answer is clear: They faced **every kind of persecution** from men who belonged to the **Creator**—the same Creator who, according to some, opposed Christ. But if the Creator were truly an enemy of Christ, why would He not only **predict** the apostles' suffering but also **express His displeasure** over it? If He opposed Christ, He would neither foretell the works of another god (whom, as some claim, He did not know) nor grieve over events He supposedly caused. As it is written: *"The righteous perish, and no one takes it to heart; merciful men are taken away, and no one considers that the righteous are spared from evil."* (Isaiah 57:1).

Who is this **righteous one** if not Christ? As the wicked say: *"Come, let us take away the righteous man, for he is of no use to us, and his ways are opposed to ours."* (Wisdom 2:12). Since the suffering of **Christ** was foretold, so too was the suffering of **His followers**—the apostles and all believers after them. The prophet **Ezekiel** spoke of this when the Lord commanded: *"Go through the city of Jerusalem and mark the foreheads of the men."* The **Greek letter Tau** (T) and the Latin letter "T" resemble the **shape of the cross**, which was prophesied to be the sign upon the foreheads of the faithful in the **true Church**—the **New Jerusalem**. There, Christ, speaking to the **Father**, declares: *"I will proclaim Your name to My brethren; in the midst of the congregation, I will sing Your praise."* (Psalm 22).

This prophecy was meant to be fulfilled in our time, through His name and by His Spirit. Later, the psalm adds: *"My praise will be from You in the great assembly."* Similarly, Psalm 67 proclaims: *"In the congregations, bless the Lord God."* Malachi confirms this, saying: *"I have no pleasure in you," says the Lord, "nor will I accept your offerings. But from the rising of the sun to its*

setting, My name will be great among the nations. In every place, a pure offering will be presented to My name.” (Malachi 1:10-11). This “pure offering” refers to **praise, blessing, and hymns** offered to God.

Since all these things—the **sign on the forehead**, the **sacraments of the Church**, and the **pure offering**—are found among you, you should boldly proclaim that the **Spirit of the Creator** prophesied about **your Christ**.

CHAPTER 23

The scattering of the Jews and their desolation for rejecting Christ

Since you side with the Jews in denying that **their Christ has already come**, consider the consequence that was foretold for them because of their rejection and crucifixion of Him. This judgment began to unfold from the very moment when, as Isaiah prophesied, a man would **cast away his idols of gold and silver**—objects of worship that became worthless and even harmful (Isaiah 2:20). In other words, this turning point came when people abandoned idolatry after the truth had been revealed through Christ.

Now, ask yourself whether the next part of Isaiah's prophecy has already come true: **"The Lord of hosts has taken away from Judah and Jerusalem both the prophet and the skilled artisan"** (Isaiah 3:1). This means that God withdrew His **Holy Spirit**, the one who builds **the Church**, which is God's true temple, household, and city. From that moment on, God's grace was removed from them. As another prophecy states, **"The clouds were commanded not to send rain upon the vineyard of Sorech"** (Isaiah 5:6)—that is, heaven's blessings were withheld from Israel, for instead of bearing righteousness, they produced **thorns**—the very ones that crowned Christ. Instead of bringing forth justice, they raised their voices to cry out for His crucifixion (Isaiah 5:7).

Thus, **"the Law and the Prophets were until John"** (Luke 16:16), but after John the Baptist, **God's grace was withdrawn**

from the Jewish nation. Their rebellion persisted even after that, and they continued to **blaspheme the name of the Lord**, as Scripture says: **“Because of you, My name is continually blasphemed among the nations”** (Isaiah 52:5). It was from them that this blasphemy originated. And from the reign of Emperor **Tiberius to Vespasian**, they **failed to repent**.

For this reason, their land was **left desolate**, their cities **burned with fire**, and their country **devoured by foreigners before their very eyes**. The daughter of Zion has been abandoned, **“like a hut in a vineyard, like a shack in a cucumber field”** (Isaiah 1:7-8). This has been their condition ever since they refused to acknowledge the Lord, failed to understand Him, abandoned Him, and provoked **the Holy One of Israel to anger** (Isaiah 1:3-4).

Likewise, the prophecy that warns, **“If you refuse and do not listen, the sword shall consume you”** (Isaiah 1:20), has been fulfilled—for it was **Christ against whom they rebelled, and for this rebellion they have perished**.

In **Psalm 58**, Christ prays to the Father for their dispersion: **“Scatter them in Your power.”** And in Isaiah, as He concludes a prophecy about their destruction by fire, He declares, **“Because of Me, this has happened to you; you shall lie down in sorrow”** (Isaiah 50:11).

Now, all this would be meaningless unless they suffered these punishments because of Him—the very one who, through prophecy, had foretold their suffering as **being for His sake**. If, instead, these sufferings were for some other Christ—one belonging to a different god—then the prophecies would not align with reality.

You claim that it was **the Christ of another god** who was crucified by the powers and rulers of the Creator—as if He had

been overcome by enemies. But look at what actually happened: **the Creator Himself defended Him**. Consider how **His burial involved both the wicked and the rich**—the very ones who claimed His body had been stolen, and those who had either purchased His betrayal from Judas or helped suppress the truth by bribing the soldiers (Isaiah 53:9).

So either these things did not happen because of Christ (in which case, your argument falls apart, since Scripture aligns with history), or they **did happen because of Him**, meaning that the Creator must have been punishing them **for rejecting His own Christ**. If that were not the case, then the Creator should have rewarded **Judas** for handing over a supposed enemy.

And if, as you claim, **the Christ of the Creator has not yet come**, then the Jewish people must still suffer these punishments **when He does arrive**. But tell me—when that day comes, where will there be a **daughter of Zion** to be left desolate? There is **none left to be found**. Where will there be **cities to be burned**, when they are already in ruins? Where is a **nation left to be scattered**, when they are already in exile?

If you insist that the **Christ of the Creator has yet to come**, then restore Judea to its former state so that He may find it as the prophecy describes. Only then could you argue that **another Christ** has already come.

But again, how could the **Creator** have allowed another Christ to **roam freely in His heaven**, only to later **put Him to death on earth**? Would God really allow His **own kingdom** to be defiled before dealing with the intruder? Or was it all just an illusion?

God is certainly a **jealous God**! And yet, **you put your faith in a Christ who was defeated**. Shouldn't this make you feel ashamed? What can you possibly hope to gain from a god **who**

could not even save himself? If he was truly overcome by the Creator's powers and human agents, then he was weak. If, on the other hand, he allowed himself to suffer deliberately, then he did so to **trap the Jews in their wickedness**. Either way, your Christ stands powerless, while **the true Christ reigns victorious**.

CHAPTER 24

Christ's millennial and heavenly glory with His saints

You say, “Yes, certainly! I hope to receive from Christ what proves that God’s kingdom is eternal and heavenly.” But your Christ promises the Jews a return to their original state, the restoration of their homeland, and after death, rest in **Abraham’s bosom** in **Hades**.

Oh, what a great God—who restores in **mercy** what He once removed in **judgment**! Oh, what a God—who both **wounds and heals**, who **creates hardship and brings peace**! Oh, what a merciful God—even reaching down to **Hades**! I will discuss **Abraham’s bosom** in its proper place.

As for the **restoration of Judea**, even the Jews, led by references to specific locations, expect it to be literal. But explaining how this restoration is meant to be understood **spiritually**, referring to Christ and His Church, would take too long here. That subject has already been covered in another work, which we titled *De Spe Fidelium* (*On the Hope of the Faithful*). And right now, it would be unnecessary because our focus is on what is **promised in heaven**, not on earth.

However, we do acknowledge that **a kingdom is promised on earth**—but only for a **different phase of existence** before we reach heaven. This will take place **after the resurrection**, lasting **a thousand years** in the **divinely-built city of Jerusalem**, which **descends from heaven** (*Revelation 21:2*). The apostle calls this

city “*our mother from above*” (*Galatians 4:26*), emphasizing that our **true citizenship is in heaven**—showing that this city is truly **heavenly**. Both **Ezekiel** (*Ezekiel 48:30-35*) and **the Apostle John** (*Revelation 21:10-23*) saw it.

A prophecy, which is part of our **faith**, predicted that a **sign of this city** would be displayed before its actual arrival. This prophecy was fulfilled recently in an **expedition to the East**. Even **pagan witnesses** confirm that for **forty days**, every morning, a **city appeared in the sky** over Judea. As the day progressed, the image of its walls **faded** and sometimes disappeared **instantly**.

We believe this city was **prepared by God** to receive the saints after their resurrection, where they will be **refreshed with true spiritual blessings**, as a reward for what they sacrificed or lost for His sake. It is only just and fitting that those who suffered for God's name will receive their **joy in the very place** where they endured affliction.

The Heavenly Kingdom—Its Process

Here is how it unfolds:

After the **thousand years**, during which the resurrection of the saints is completed (some rising earlier or later depending on their **deeds**), the **world will be destroyed in fire** at the final judgment. Then, we will be **transformed instantly** into an **angelic state**, clothed in **incorruptible bodies**, and taken into the **eternal heavenly kingdom**.

Yet, some claim this **heavenly kingdom** proves Christ belongs to a different god, as if He alone revealed it. But this idea is false. The **Creator Himself** already **predicted** this, and even without a direct prophecy, **we should still trust in it**.

Consider this: When **Abraham's descendants** were promised to be as numerous as **the sand on the shore**, they were also told they would be **like the stars in heaven**. Is this not proof of **both an earthly and a heavenly destiny**? When Isaac blessed Jacob, he said, "*May God give you the dew of heaven and the richness of the earth*" (Genesis 27:28). Do we not see **both** kinds of blessings here?

Notice the **order** of the blessing: **Jacob** (a symbol of **the later and greater people**, meaning us believers) is first promised **heavenly blessings**, then **earthly ones**. This shows that we are first **called to heavenly things**, and only afterward do we receive **earthly benefits**. The **Gospel confirms this**, saying: "*Seek first the kingdom of God, and these things will be added to you*" (Luke 12:31).

But when **Esau** is blessed, the **earthly blessing** comes first: "*You will live by the richness of the earth, and by the dew of heaven*" (Genesis 27:39). This reflects the **Jewish people**, who first received **earthly blessings** through the **Law** and later were called to **heavenly ones** through the **Gospel**.

When **Jacob** saw a **vision** of a **ladder reaching from earth to heaven**, with **angels ascending and descending**, and **the Lord standing above**, he realized its meaning immediately. He exclaimed: "*How awesome is this place! This is none other than the house of God; this is the gate of heaven!*" (Genesis 28:12-17). In this vision, he saw **Christ Himself**, the **true temple of God**, and the **only gate to heaven**.

Would he have called it "**the gate of heaven**" if there were no **heavenly kingdom** planned by the Creator? Now, **Christ** has opened this **gate**, through which we enter **glory**. **Amos** speaks of it: "*He builds His stairway to heaven*" (Amos 9:6)—not for Himself alone, but for **His people**, whom He will gather like **a bride's adornment** (Isaiah 49:18). The **Spirit of God** describes

this glorious gathering: *"They fly like clouds, like doves returning home"* (Isaiah 60:8). The **Apostle Paul** confirms this, saying that we will be **caught up into the clouds** to meet the **Lord** (1 Thessalonians 4:17).

As long as **Christ remains in heaven and on earth**, He calls even the **elements** to witness against those who are **ungrateful** for **both the earthly and heavenly promises**: *"Hear, O heavens, and listen, O earth"* (Isaiah 1:2).

Even if **Scripture had not** explicitly promised me heaven (though it does **many times**), I would still **expect it**. Why? Because the **God who gave me earthly blessings** surely has **heavenly ones** too! If He fulfilled **smaller** promises, why would He not fulfill **greater** ones?

Yet, you claim there is **another Christ** just because He speaks of a **new kingdom**? If so, **prove His goodness first**, before asking me to believe in His **great promises**. Does He have a **heaven** to rule from? You invite us to a **banquet**, yet show us **no house**. You announce a **kingdom**, but where is His **royal authority**?

Could your Christ really **promise a heavenly kingdom** without even having a **heaven**? Just as He supposedly appeared as a **man without a body**? What an **illusion**—an empty **claim** of a **great promise** with no reality behind it!

BOOK 4

JESUS FULFILLS OLD TESTAMENT.

CHAPTER 1

Old covenant and new covenant from the same God.

We now put every belief and the entire framework of the **impious and sacrilegious** Marcion to the test—using the very Gospel that he has distorted through his own edits. To persuade people to accept his version of the Gospel, he has attached to it a fabricated work called **Antitheses**, a collection of contradictory statements meant to divide the **law** from the **gospel**. His goal was to make it seem as if there were two distinct gods—one for each **Testament** (or as it is more commonly called, each Covenant). By doing this, he hoped to establish credibility for his **Gospel according to the Antitheses**.

Ideally, I would have confronted these Antitheses individually, engaging in a direct **one-on-one** refutation of each deceptive claim made by this **Pontic heretic**. However, it is far more effective to dismantle them using the very Gospel that Marcion himself claims as his authority. While these contradictions can be easily dismissed outright, I choose instead to examine them thoroughly—accepting them as valid arguments only to turn them against their author, exposing the **blatant blindness** of his reasoning. To accomplish this, I will present my own **counter-Antitheses** to challenge Marcion's claims.

I acknowledge that God established **one order** of things in the Old Testament and **another order** in the New, under Christ. I do not deny that there are differences in **language, moral precepts, and laws** between the two. However, all these

variations remain perfectly **consistent with the same God**, who **both ordained and foretold them**. As the prophet Isaiah declared long ago:

“Out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isaiah 2:3).

Clearly, this refers to a **new law and a new word**. Isaiah further proclaims:

“He shall judge among the nations, and shall rebuke many people” (Isaiah 2:4).

This judgment is not limited to Israel but extends to the **nations**, who, upon embracing the **new law of the gospel**, abandon their **former errors**. As a result,

“They shall beat their swords into plowshares and their spears into pruning hooks” (Isaiah 2:4).

In other words, once-cruel hearts are transformed, yielding lives that bear **good fruit**.

Likewise, Isaiah says:

“Listen to me, my people; give ear to me, O kings! For a law shall proceed from me, and my judgment shall be a light to the nations” (Isaiah 51:4).

This proves that God had always planned for the **nations** to be **enlightened by the law of the gospel**. This is the very **law** that **David** describes as **“perfect, reviving the soul”**, turning people **from idols to God**. The prophet Isaiah further emphasizes:

“The Lord will make a decisive word in the land”
(Isaiah 10:23).

This aligns with the nature of the **New Testament**, which is both **concise** and **free from the heavy burdens** of the old law.

Why elaborate further? The **Creator Himself**, through the prophet Isaiah, foretells this renewal in the clearest terms:

“Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs forth!”
(Isaiah 43:18-19).

Similarly, **Jeremiah** proclaims:

“Break up for yourselves new ground and do not sow among thorns! Circumcise your hearts!” (Jeremiah 4:3-4).

And again,

“The days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah—not like the covenant I made with their ancestors when I brought them out of Egypt”
(Jeremiah 31:31-32).

By stating that the **old covenant would be replaced**, God makes it clear that it was **temporary** and meant to be followed by an **eternal one**. Through Isaiah, He promises:

“Hear me, and you shall live; I will make an everlasting covenant with you, adding the sure mercies of David”
(Isaiah 55:3).

This **eternal covenant** was meant to be **fulfilled in Christ**, who descended from David's line—symbolized by the **rod springing forth from Jesse's root** (Isaiah 11:1).

Furthermore, the **Creator Himself** foretold a transformation in **worship and sacrifice**, saying through Malachi:

"I have no pleasure in you, says the Lord, nor will I accept an offering from your hands. For from the rising of the sun to its setting, my name will be great among the Gentiles, and in every place, a pure offering shall be made to my name" (Malachi 1:10-11).

This **pure offering** refers not to physical sacrifices but to **prayer from a sincere heart**. Any **new change** naturally brings **differences** from what came before. However, a difference does not mean opposition, nor does it imply two separate gods.

If you claim that the **contrast between the Old and New Testaments** proves they come from **different gods**, why do you ignore the many **opposites found in nature**, which all stem from the same **Creator**? Do you not see that the **world itself**, even in your own land of **Pontus**, is made up of **opposing elements**? If you were consistent, you would have first concluded that there must be a **god of light** and a **god of darkness** before applying your logic to the **law and the gospel**.

But I stand firm in my conviction, supported by undeniable proof: just as God's **works and plans** involve **contrasts and distinctions**, so too do the **mysteries of His divine purpose**.

CHAPTER 2

All gospels are equally valid

We have now provided a response to the **Antitheses**, briefly outlined earlier. Now, I move on to demonstrate how the Gospel—**not from Judea, but from Pontus**—was tampered with. This will establish the structure of our argument.

Our first principle is that the **apostles** themselves authored the Gospel, as they were **commissioned by the Lord** to proclaim it. However, there were also **apostolic men**, not apostles themselves but closely associated with them and following their lead. If the teachings of such disciples were not backed by their **masters—the apostles—who were established by Christ**, their authority could be questioned. The **apostles Matthew and John** were the first to instill faith, while **Luke and Mark**, as apostolic men, later reinforced it. All four Gospels begin with the same essential **truths of faith**: belief in **one God, the Creator, and His Christ**, born of a **virgin**, who came to fulfill the **Law and the Prophets**. Differences in narrative order do not matter as long as they agree on **core doctrine**—which is exactly where they diverge from Marcion.

Marcion, on the other hand, provides no **author** for his Gospel, as if it were acceptable to **destroy the body of the text** but not claim responsibility for it. Here, I could argue that a work with no clear authorship, no consistency, and no credibility should not be acknowledged at all. However, we will **address every aspect of this debate**, ensuring that nothing that supports our position is overlooked.

Among the Gospel writers, **Marcion specifically chose Luke for his alterations.** Yet, Luke was **not an apostle**, only a **follower of apostles**, and thus secondary in authority—just as **Paul was later than the original apostles.** Even if Marcion had claimed his Gospel came from **Paul**, that alone would not be enough. Paul himself **did not create a new Gospel** but submitted to the **preexisting Gospel, confirmed by the apostles.** He even traveled to **Jerusalem to consult them**, ensuring that he was not straying from the truth (Galatians 2:2). **If Paul needed this confirmation for his Gospel, how much more does Luke's Gospel require the same?**

CHAPTER 3

Marcion's attack on certain apostles.

According to Marcion, **the Christian faith only truly begins with Luke's Gospel**. However, since Christianity was already **established before Luke**, there must have been authentic sources that reached him, ensuring that even Luke's Gospel depended on prior testimony.

Marcion, relying on **Paul's letter to the Galatians**, where Paul rebukes some apostles for failing to act in line with the Gospel, **uses this as a pretext to undermine the credibility of the apostolic Gospels**. He argues that since even **Peter, John, and James** (considered "pillars" of the faith) were **corrected by Paul**, their Gospels must be flawed. However, their **mistake was not in teaching, but in conduct**—choosing their company based on fear of others' opinions.

Paul himself adapted his approach to different audiences (1 Corinthians 9:22), so **Peter may have done the same without compromising the Gospel's truth**. The **false apostles** that Paul condemned were exposed by their **insistence on circumcision and Jewish rituals**, not by any actual corruption of the Gospel message. If Paul had found them **preaching a different God or a different Christ**, he would have denounced them for that as well.

Marcion's **main accusation is that the apostles corrupted the Gospel**, but by doing so, he **accuses Christ Himself**, since Christ chose these men as His witnesses. If the **apostles'**

Gospels are corrupted, where is the **true Gospel that Paul and Luke relied on**? If it has been completely **lost**, then Marcion himself does not have it either. But if **only Marcion's version is true**, then how does it match **ours, which he claims is corrupted**? Either way, his argument collapses.

Thus, if Marcion's Gospel **differs from ours**, it must be false. But if it **agrees with ours**, then ours must be **equally authoritative**—yet Marcion himself claims our Gospel is corrupted.

CHAPTER 4

Who possesses the true gospel?

Marcion claims his Gospel is the **authentic one**, while I say it is **altered**. He claims mine is **corrupted**, while I say his is a **fabrication**. **How do we determine the truth?** By the **principle of antiquity**—that which is **older is authoritative**, while later variations are corruptions.

Since **error is a distortion of truth**, truth must come **first** before it can be altered. A thing must exist before it can be **damaged**, and an original must exist before **counterfeits** arise. It would be absurd to claim that our Gospel, which is **historically earlier**, is false, while Marcion's, which **came much later**, is the original. His Gospel appeared **over a century after the Christian faith was established**—long after the core doctrines had been widely taught and recorded.

Regarding **Luke's Gospel**, which both Marcion and we claim, the portion we possess **is so much older than Marcion that he once believed it himself**. Before falling into **heresy**, he even **donated money to the Catholic Church**. What if Marcion's followers deny this? Even if they refuse to acknowledge it, they **still accept his writings, including the Antitheses**, where he accuses the Gospel of being altered. But if he **found the Gospel already altered**, it must have existed **before his time**, proving that it was the original. **One cannot claim to correct something before it exists.**

Marcion presents himself as the **first to “fix” the Gospel, centuries after it was written**. Are we to believe that **Christ waited for Marcion to come along to finally “get it right”**? That for over a hundred years, **the apostles and all their followers misunderstood the Gospel**—until Marcion alone arrived to **correct Christ’s mistake**?

But heresy is **always in the business of “fixing” the Gospel**, when in reality, it only **corrupts it further**. If Marcion is a **disciple**, he is still **not above his master** (Matthew 10:24). If he is an **apostle**, then Paul’s words still apply: *“Whether it be I or they, so we preach”* (1 Corinthians 15:11). If Marcion is a **prophet**, then **prophets must submit to one another, not cause confusion** (1 Corinthians 14:32). And if he claims to be an **angel**, he is no different from those whom Paul condemns as **anathema** for preaching a **false gospel** (Galatians 1:8).

So in the end, **Marcion’s so-called “corrections” only prove two things:**

1. **Our Gospel is the original**, because **he had to alter it to create his own**.
2. **His Gospel is a later invention**, because **he built it by distorting ours**.

Thus, his version is **both novel and false**—while the Gospel we uphold is the **true and original one**.

CHAPTER 5

The heretic's contradictions in ignoring the other gospels.

If what is **older** is more **authentic**, if what is **from the beginning** is more **trustworthy**, and if what originates from the **apostles** is most **reliable**, then the gospel that has been preserved in the **apostolic churches** must undoubtedly be **true**. Let us examine what **Paul** taught the Corinthians, what rule of faith was used to correct the **Galatians**, and what the **Philippians, Thessalonians, and Ephesians** read. Consider also the **Romans**, so close to the **apostles**, who received the Gospel from **Peter and Paul**, sealed with their **martyrdom**. We also have the churches founded by **John**—even though **Marcion** rejects his **Revelation**, the succession of bishops in those churches traces back to **John himself**. The same can be said of other apostolic churches, all of which have preserved the **true Gospel of Luke** since its very first publication.

In contrast, **Marcion's Gospel** is **unknown to most people** and outright **rejected by all** who do know of it. Though his version has its own churches, they are as **recent** as they are **false**. If you trace their origins, you will find not **apostolic roots**, but **heresy**, with **Marcion** or one of his followers as their founder. Even **wasps build hives**, but that does not make them the same as **bees**—so also, **Marcionites establish churches**, but they are **not of God**.

The authority of the **apostolic churches** also confirms the authenticity of the **other Gospels—Matthew and John**, which

were written by the apostles themselves, and **Mark**, which reflects the teachings of **Peter**, since **Mark was his interpreter**. Likewise, **Luke's Gospel** is commonly associated with **Paul**, and it is natural for a disciple's writings to align with his teacher's teachings.

Marcion must answer for his **selective acceptance** of Luke's Gospel while **ignoring the others**. If Luke's Gospel was freely received in the churches from the beginning, then so too were the **Gospels of Matthew, Mark, and John**, which existed **even earlier**. How can it be that the **apostles published nothing**, yet their **disciples** were the ones to spread the Gospel? Surely, disciples **must first learn from their teachers** before they can write.

If these Gospels circulated freely in the churches, why did Marcion **not use them**—either to **alter them if they were false**, or to **accept them if they were true**? **False teachers** typically seek to corrupt what is **most widely accepted**, just as the **false apostles** tried to imitate the true ones through deception. If Marcion believed Luke's Gospel was **authentic**, then he should have preserved it **unaltered**. If he thought it was **corrupt**, he should have corrected it. But instead, he **only modified it where it suited him**, even though there was **nothing truly corrupt** in the original.

If the apostolic Gospels have come down to us **intact**, and if **Luke's Gospel aligns with them**, then it too has remained **uncorrupted** until Marcion's **sacrilegious alterations**. When **Marcion tampered** with Luke's Gospel, he turned it into something **hostile to the true Gospels**.

Thus, I advise **Marcion's followers**: either **modify their Gospel** so that it conforms to the apostolic writings—though it is late to do so, and they are constantly **revising their errors** as we expose them—or **be ashamed** of their leader, who

condemns himself by either **proving the truth and rejecting it, or corrupting it without cause.**

We argue against **heretics** by defending the **chronology of the Gospels**—because later texts belong to **forgers**—and by upholding the **authority of the churches**, which maintain the **apostolic tradition**. **Truth must always come before forgery**, and it must come directly from **those entrusted to preserve it.**

CHAPTER 6

Marcion's goal in distorting the gospel.

We now take another step forward and challenge **Marcion's Own Gospel**, proving that he **corrupted it**. His entire effort, even in composing his **Antitheses**, centers on the idea that there is a **division** between the **Old and New Testaments**. He wants to **separate his Christ** from the **Creator** and claim that he belongs to a **different god**, unrelated to the **Law and the Prophets**.

To support this, he has **deleted anything** that contradicts his views and promotes the **Creator**, as if these parts were added later. However, we will carefully examine what he **left intact**—and if those parts actually **support our argument**, we will embrace them. In doing so, we will expose **Marcion's blindness**, for he has been **equally wrong** in both **erasing what opposed him** and **retaining what refutes him**.

Marcion claims that **Christ**, who was revealed in the days of **Tiberius**, was sent by a **previously unknown god** to **save all nations**. He insists that this Christ is **different** from the one the Creator **ordained to restore Israel** and who is **still to come**. He draws a **sharp distinction** between them, as great as the difference between **justice and goodness**, between the **Law and the Gospel**, between **Judaism and Christianity**.

But this very argument exposes its **weakness**. If Christ has **fulfilled the Creator's prophecies**, carried out **His laws**, and brought **His promises to pass**, then He must belong to

the Creator. Marcion's attempt to separate Christ from the **Old Testament** crumbles when we examine whether He truly **opposes** the Creator or **fulfills His will**.

I urge the **reader** to keep this in mind as we investigate: **Is Christ truly Marcion's, or is He the Creator's?**

CHAPTER 7

The beginning of Luke's gospel

According to Marcion, **Christ descended** from his own **heaven** to the **Creator's realm**, arriving in **Capernaum** in the **fifteenth year of Tiberius' reign**. But this story is **inconsistent**—why would Christ first **descend to the Creator's world** before coming to **earth**? If He came **as an enemy**, why would the Creator allow it? And how exactly did this **descent occur**? Who **saw it**? Who **reported it**?

Even **pagan myths** have witnesses—**Romulus** had Proculus to confirm his ascent to heaven—yet Marcion's Christ had **no one** to testify to his descent! This is absurd. Moreover, if he did **not belong to the Creator**, why would he **go to Galilee**, a land **prophesied** for the Messiah's work?

The prophet **Isaiah foretold** that **Galilee would see a great light**—and Christ **fulfilled** this prophecy by preaching there. Marcion would have done better to place his Christ in **Pontus** rather than in a land that clearly belonged to the **Creator's Messiah**.

Marcion also **removed** the words of Jesus: **"I have not come to abolish the Law and the Prophets, but to fulfill them."** But His **actions** prove this truth, even if Marcion erases His words. Jesus **went to the synagogue** and **preached first to Israel**. If He was **not the Creator's Christ**, why did He start with **the Jews**?

When Jesus cast out a demon, the **evil spirit recognized Him**, saying: **"I know who You are—the Holy One of God!"**

This was a title known from **Jewish prophecy**. If Jesus was from a **different god**, how did the demon **know this title**? Clearly, he knew Jesus was the **Christ of the Creator**, not some **new deity**.

Thus, even **the demons bear witness** that Jesus is **the Creator's Christ**, refuting Marcion's claim that He came from **another god**.

CHAPTER 8

Jesus was recognized by demons as Christ of the Creator

The **Christ of the Creator** was prophesied to be called a **Nazarene**, which is why the Jews also call us **Nazarenes**, following Him. As it is written:

“Her Nazarites were whiter than snow” (Lamentations 4:7)—referring to those who were once stained by sin and darkened by ignorance but have now been purified. The title **Nazarene** suited Christ well because He spent part of His early life in **Nazareth**, where He stayed to escape **Archelaus, the son of Herod**.

I bring this up because **Marcion’s Christ** should have had no connection at all with the **places associated with the Creator’s Christ**, especially since there were many towns in **Judæa** that the prophets never linked to the Messiah. Yet, Christ is shown to be **the one foretold by the prophets** wherever He appears in fulfillment of their words. Even in **Nazareth**, however, He did not preach anything radically new (**Luke 4:23**). Instead, He was **rejected** there (**Luke 4:29**) simply because of a well-known proverb (**Luke 4:24**).

When I see that the people **laid hands on Him**, I must conclude that He had a **real, physical body**. He was not some **phantom** (as Marcion claims), since He could be touched and even seized violently when they tried to throw Him off a cliff.

Though He escaped through the crowd, it was likely because they **lost their grip in the commotion**, not because He was some **intangible spirit**.

As the saying goes:

“To touch and to be touched is something only a real body can do.”

Indeed, Jesus **touched others**, laying **His hands** on them to heal them (**Luke 4:40**)—hands that were just as **real and tangible** as the healing they brought. This proves He was the **Messiah prophesied by Isaiah**, the one who came to heal our afflictions:

“Surely, He has borne our griefs and carried our sorrows”
(*Isaiah 53:4*).

The **Greek language** has a word for “carry” that also means “**take away**,” which is fitting because **Jesus truly removed our afflictions**.

To **cast out demons** is also a kind of **healing**, and the **evil spirits** acknowledged Him as **the Son of God (Luke 4:41)**. The identity of this **God** is clear from the context—He is the **Creator**. However, Jesus rebuked the demons and forbade them from speaking because He wanted to be **proclaimed by people, not by unclean spirits**. He had already chosen **human witnesses** to spread His message, men who were more **worthy preachers** than demons.

If **Marcion’s Christ** had never been **foretold** and yet **wanted to be recognized**, he would have gladly accepted the testimony of demons, since he had **no true identity of his own**. Furthermore, if he were the **opponent of the Creator**, he would have welcomed recognition from the very demons created by the **God he supposedly opposed**—for what better way to **frighten people** than to be feared by evil spirits?

But **Marcion claims** that his god is **not to be feared**, saying that a truly good being should **inspire love, not fear**. Yet the **demons clearly feared Jesus**, proving that He was the Son of a **God to be feared**—for why would they submit to Him if they had nothing to fear? Unlike a **gentle being**, Jesus cast them out by **command and rebuke**, not by persuasion.

If Jesus did not want to be feared, why did He **rebuke** the demons? How else could He have driven them out except by **making them afraid**? This puts Marcion in a dilemma—either his Christ **acted against his own nature** by terrifying demons, or he **was not truly good** to begin with. Worse still, if Marcion's Christ let the demons fear Him **as the Son of the Creator**, He would have been using the **Creator's authority** to cast them out, not His own power.

Later, Jesus **went into the wilderness (Luke 4:42)**—a location that had long been associated with the **Creator's presence**. It was in the **wilderness** that God had **revealed Himself in a cloud**, so it was fitting for the **Word made flesh** to be present in the same setting. This fulfills Isaiah's prophecy:

"Let the wilderness and the solitary place be glad and rejoice"
(Isaiah 35:1).

When the people tried to stop Him from leaving, He said,
"I must preach the kingdom of God to other cities also" (Luke 4:42-43).

Had He ever **spoken of another god**? Had the people **heard of another god**? No! Since neither He nor the people knew of any god other than the **Creator**, it is clear that the **kingdom He preached was the kingdom of the Creator**.

CHAPTER 9

Proofs from Luke 5 that Christ belongs to the Creator

Out of all professions, why did Jesus choose **fishermen** as His apostles? Why did He say to Peter, after the miraculous catch of fish:

“Fear not; from now on you will catch men” (Luke 5:10)?

With these words, He fulfilled **Jeremiah’s prophecy**:

*“Behold, I will send many fishers, and they shall fish them”
(Jeremiah 16:16).*

Peter and the others **left their boats and followed Him** because they realized that Jesus was **fulfilling what was foretold**.

Now, Marcion might argue that Jesus’ **choosing fishermen** was no different from choosing **shipmasters**, such as Marcion himself claimed to be. However, the **calling of the apostles** was in line with **the Creator’s plan**, fulfilling the promise of a **new covenant** and a **new Word**.

When it comes to the **healing of the leper (Luke 5:12-14)**, Marcion sees a contradiction. According to the **Law of Moses**, a leper was to be **avoided**, just as **sinners were to be avoided**. Even Paul instructed believers **not to associate with sinners (1 Corinthians 5:11)**. Yet Jesus **touched the leper**.

Was this a rejection of the law? No! Jesus, as **God in the flesh**, could not be **defiled**. The **law's prohibition** was meant to symbolize **separation from sin**, not a restriction on the **One who cleanses sin**.

Marcion claims that because Jesus healed by **a mere word**, He was superior to **Elisha**, who told **Naaman the Syrian** to wash **seven times** in the Jordan (**2 Kings 5:10**). But this comparison **misses the point**. The **sevenfold washing** of Naaman symbolized the **seven deadly sins** from which the **nations of the world** would be cleansed in Christ. The fact that Jesus healed with **a single word** only confirms that He had the **greater power**—not that He was a different Christ.

Marcion tries to argue that Jesus' command to the leper—*"Go, show yourself to the priest and offer the sacrifice Moses commanded"*—was **only given out of politeness**. But if Jesus truly wanted to **abolish the law**, why would He command the man to **follow it**?

Marcion's Christ is full of contradictions. If he truly **destroyed the law**, then commanding obedience to it **made no sense**. But if he **upheld the law**, then he was clearly the Christ of the **Creator**, not some **separate, unknown god**.

Thus, everything Jesus did—His teachings, His miracles, His fulfillment of prophecy—proves that He was the **Christ of the Creator**. Marcion's arguments fall apart because they ignore the **continuity between the Old and New Testaments**—a unity that Jesus Himself never denied.

CHAPTER 10

More evidence from Luke 5 supporting the same truth

A paralyzed man is healed in **Luke 5:16-26**, and this happens publicly, in front of many witnesses. As **Isaiah** prophesied, “They shall see the **glory of the Lord** and the **excellence of our God**” (**Isaiah 35:2**). What is this **glory** and **excellence**? The prophecy continues: “Be strong, you weak hands, and you feeble knees” (**Isaiah 35:3**)—this refers to paralysis. “Be strong; do not be afraid” (**Isaiah 35:4**). The repetition of **Be strong** and the addition of **do not be afraid** are not meaningless; they emphasize that the restoration of the body includes not only the renewal of limbs but also restored physical strength. Thus, when Jesus says, “**Arise, and take up your couch,**” He is fulfilling this prophecy—both in healing and in the responses of those present.

Moreover, **Jesus forgives sins**, which also aligns with prophecy. Isaiah foretold: “**He shall remit to many their sins, and shall Himself take away our sins.**” Earlier, Isaiah speaks on behalf of the Lord: “**Even though your sins are as scarlet, I will make them white as snow; even though they are crimson, I will whiten them as wool**” (**Isaiah 1:18**). The scarlet color signifies the **blood of the prophets**, while the **crimson** refers to the **blood of Christ**, which is even greater.

The prophet **Micah** confirms this as well: “**Who is a God like You, pardoning iniquity and passing by the transgressions of the remnant of Your heritage? He does not retain His anger**

forever, because He delights in mercy. He will turn again, and have compassion on us; He will wipe away our iniquities and cast our sins into the depths of the sea” (Micah 7:18-19). If none of these things were predicted about Christ, I would have expected such forgiveness to come only from **the Creator**, who had already demonstrated His mercy in various cases—such as when the **Ninevites** received pardon (**Jonah 3:10**) or when **David**, after confessing his sin against Uriah, was told by Nathan: **“The Lord has canceled your sin; you shall not die” (2 Samuel 12:13).** The same mercy was shown to **King Ahab**, a wicked man guilty of idolatry and murder, when he repented (**1 Kings 21:29**), and to **Jonathan**, the son of Saul, when he pleaded for forgiveness after breaking a fast.

The **Israelites** themselves were repeatedly restored after their sins were forgiven by the same **God who desires mercy rather than sacrifice**, and who prefers a sinner’s **repentance over his death** (**Ezekiel 33:11**). If you want to argue that Christ’s power to forgive sins is something **new and unrelated** to the Creator, you must first **deny that the Creator ever forgave sins** and then claim that He never gave this authority to His Christ. Only then could you argue that this supposed **“new” Christ** brings something unheard of. But before you do that, consider this: How can one forgive sins if he **cannot even judge**? How can he remit offenses if **no offense can be committed against him**?

The Meaning of the Son of Man

We have a **clear rule** regarding the title **Son of Man**:

1. **Christ cannot lie.** If He calls Himself the **Son of Man**, He must truly be one.
2. **To be the Son of Man, He must be born of a human parent.**

This leads to an important question: **Who is this human parent—father or mother?** Since **God the Father** begot Him, He clearly has no **human father**. That means He must be the **Son of a human mother**. But if He had no **human father**, then His mother must have been a **virgin**. A woman without a husband retains her **virginity**, which aligns with the prophecy: **“A virgin shall conceive” (Isaiah 7:14).**

This presents a problem for **Marcion**: On what grounds can he admit that Christ is the **Son of Man**?

- If Christ had a **human father**, He would not be the **Son of God**.
- If He had both a **human and divine father**, then He would resemble **pagan myths** like those of **Hercules or Castor**.
- If He had only a **human mother**, then He was indeed **born of a virgin**, which contradicts Marcion's claims.
- If He had neither a **human father nor mother**, then He was **not truly human** and **lied** by calling Himself the **Son of Man**.

The **only way** Marcion can maintain his position is by either:

1. Claiming that his **god** was Christ's **actual human father** (like **Valentinus**, who made his **Æon** the father of Christ), or
2. Denying that **Mary was truly human**, which even **Valentinus** did not do.

The Son of Man in Daniel

If Christ is called the **Son of Man** in **Daniel**, isn't that proof that He is the prophesied **Messiah**? After all, Jesus **applies**

this title to Himself, which had already been foretold. But if Marcion argues that this is **just a coincidence**, he must explain why Christ and Jesus bear **identical names** despite being supposedly different beings.

In **Daniel 3:25**, the king of Babylon sees a **fourth figure** in the fiery furnace with the three faithful Jews—**“one like the Son of Man.”** Later, in **Daniel 7:13**, the prophet himself sees the **Son of Man coming with the clouds of heaven as a Judge**. The **fact that He is a Judge** means that He also has the **authority to forgive sins**, since judgment and absolution go hand in hand.

Thus, when Jesus **forgave sins**, He was not just revealing His authority—He was fulfilling Daniel’s prophecy. The Jews, recognizing Him only as a **man**, questioned, **“Who can forgive sins but God alone?”** Instead of simply stating that a **man** could forgive sins, Jesus deliberately referred to Himself as the **Son of Man**, prompting them to recall the prophecy. This was His way of **leading them to recognize that He was both God and Man**—the **Son of Man** foretold by **Daniel**, the **Judge and Redeemer**.

Christ’s First Declaration as Son of God

Interestingly, Jesus does not call Himself the **Son of God** until this very moment—when He first **forgives sins**. Why? Because by **exercising judgment**, He was proving His divine nature.

Marcion and his followers must confront a dilemma. On one hand, they must claim that their Christ is also the **Son of Man** to avoid admitting that Jesus **lied** about Himself. On the other hand, they must **deny** that He was **born of a woman**, lest they acknowledge Him as the **Virgin’s Son**. But common sense, **Scripture**, and even basic logic **do not support this contradiction**.

A Final Challenge to Marcion

If Christ is **truly the Son of Man**, then He must have had a **physical body**, for one **born of man is a body derived from a body**. A person can be born **without a heart** or **without a brain**—as is seemingly the case with Marcion himself—but never **without a body**.

Thus, the **bodiless Christ of Marcion is a phantom**, a fabrication, and a lie. **Jesus, the true Christ, was the Son of Man in body, in prophecy, and in truth.**

CHAPTER 11

Christ did not create a division between the law and the gospel

The **tax collector** chosen by the Lord is presented as evidence that Jesus selected someone unfamiliar with the **law of Moses** and untrained in Judaism—implying that Jesus opposed the law. However, this argument ignores the case of **Peter**, who, though a man of the law, was not only chosen by the Lord but also received divine revelation from the **Father** (Matthew 16:17). The accuser overlooks Scripture that foretells Christ as the **light, hope, and expectation of the Gentiles**.

Yet, Christ spoke favorably of the **Jews** when He said, “**The healthy do not need a physician, but the sick do**” (Luke 5:31). Here, Christ indicated that the **heathens and tax collectors** He called were the ones who were spiritually sick, while the Jews were considered spiritually **healthy**—implying they did not need a physician. If this were the case, it would be **wrong** to say Christ came to abolish the law as a cure for spiritual disease. After all, those under the law were already deemed **whole** and in no need of healing.

But if Christ truly was a **physician**, then His role must have been real and necessary. Just as a physician is only needed for the sick, not the healthy, so too would Christ’s healing be irrelevant if He were one of **Marcion’s so-called “god-made” men**—created separately, without connection to the **Creator**. A true physician serves those who belong to him.

Christ and John the Baptist: A Shared Mission Under the Creator

Where does **John the Baptist** fit into all this? In **Marcion's belief system**, events happen suddenly and without connection. Christ appears out of nowhere—just as John does! But in the Creator's plan, everything follows a deliberate and structured course.

John was the **prophet of the Creator**, and Christ was the **Messiah of the Creator**. Thus, John and Christ were **linked**, and Marcion's attempt to separate them only weakens his own argument. John's mission was foretold by **Isaiah**, who described him as "**a voice crying out in the wilderness**", preparing the way for the Lord through a call to **repentance**. If John had not baptized Christ along with others, no one could have compared the disciples of Christ, who ate and drank, with the disciples of John, who fasted and prayed.

If Christ and John had served different deities, there would have been **no reason for comparison**, since their teachings would have been fundamentally **opposed**. Instead, Christ **confirmed** John's mission by stating that while His disciples did not fast while He was present, they **would** fast once He was taken away (Luke 5:34-35). This shows that Christ **did not reject** John's discipline but instead placed it in its proper time. If Christ had belonged to a **different** god, He would have rejected John's teaching outright.

Christ as the Bridegroom

It is clear that **my Christ**—the true Christ—is the one called the **bridegroom** in Scripture. The **Psalms** describe Him as "**a bridegroom coming out of his chamber**", and Isaiah proclaims, "**He has clothed me with the garment of salvation**,

as a **bridegroom**.” (Isaiah 61:10). The **Church**, too, is His bride, as the Spirit declares: “**You shall clothe yourself with them all as with a bridal ornament**” (Isaiah 49:18).

Even **Solomon**, in calling the **Gentiles**, foreshadows Christ’s invitation: “**Come with me from Lebanon, my spouse**” (Song of Songs 4:8). This reference to **Lebanon**, known for its **incense**, symbolizes Christ redeeming the **Church** from **idolatry**.

So, **Marcion**, how can you deny this? You contradict your own **law**! Your god neither allows marriage nor baptizes anyone except **the celibate or the eunuch**—reserving baptism until either **death or divorce**. If your god opposes marriage, why do you call his Christ a **bridegroom**? The **true Bridegroom** is the One who **unites** man and woman, not the one who **separates** them.

The Parable of the New and Old Wine

You misunderstand Christ’s words about **new and old things**. You take pride in the **old wineskins**, but your mind is clouded by the **new wine**—sewing your **new heresy** onto the fabric of the **true gospel**.

How is the **Creator** inconsistent with Himself? Did He not command through **Jeremiah**, “**Break up new ground for yourselves**” (Jeremiah 4:3)? Did He not declare through **Isaiah**, “**Behold, I am making all things new**”? The **new state of things** was always intended by the Creator—first as a **promise**, then as a **fulfillment** through Christ. Both the **old and new** belong to the **same God**.

The analogy is clear: **new wine** is not put into **old wineskins**, unless the one doing so **owns both**. Likewise, a **new patch** is not sewn onto an **old garment**, unless the tailor **possesses the**

old garment to begin with. Only someone who **has authority over both** can bring **newness** while respecting the **foundation**.

Christ did not create a **division** between the **law** and the **gospel**, but rather showed their **natural progression**—just as fruit grows from a seed. The gospel is **separate from the law**, but **not foreign** to it; it is **distinct**, but **not opposed**.

Even in His way of teaching, Christ follows the pattern of **Psalm 77**, where it is written: **“I will open my mouth in a parable; I will utter dark sayings.”** His use of parables and arguments confirms that He belongs to the **same divine tradition**.

If you wished to prove that a man belonged to a **different race**, you would look at the **language he speaks**. Likewise, Christ’s teachings, language, and mission all prove that He belongs to the **same God** who spoke through the **law and the prophets**.

CHAPTER 12

Christ's Authority Over the Sabbath

Regarding the **Sabbath**, I must first state that this debate would never have arisen if Christ had not publicly declared Himself to be the **Lord of the Sabbath**. There could be no argument about Him abolishing the Sabbath unless He actually had the authority to do so. If He had such authority, it would imply that He belonged to a **different god**. In that case, no one would be surprised that He acted accordingly.

The reason for the **Pharisees' shock** was their belief that Christ was proclaiming the **Creator as God**, yet seemingly **violating** the Sabbath. To address these concerns, we must settle one key point: every new **teaching** introduced by Christ sparked discussion **not because He was revealing a new deity**, but because He had not yet mentioned any such thing. Therefore, the idea that Christ's new teachings pointed to a different god was **invalid**, since **novelty itself** was nothing unusual—the **Creator had already foretold new things** through prophecy.

Logically, if Christ had come to introduce a **new god**, He would have first explained who this god was before introducing new laws. A **god** grants authority to a set of teachings, not the other way around. However, in the case of **Marcion**, his mistaken beliefs did not come from a **teacher**, but rather, his **teacher** came from his **beliefs**!

Christ and the Sabbath: Following the Creator's Example

Regarding all other aspects of the **Sabbath**, I affirm this: if **Christ altered the Sabbath, He was simply following the Creator's example**. In the siege of **Jericho**, the **Ark of the Covenant** was carried around the city for **eight days**, including the **Sabbath**. By the **Creator's command**, this act technically **broke** the Sabbath—just as some accuse Christ of doing in the **Gospel of Luke**. However, neither Christ nor the **Creator** truly violated the Sabbath, as I will soon demonstrate.

Yet, the fact remains: **Joshua** did override the Sabbath, meaning the same accusation could be made against Christ. But even if Christ, **as someone separate from the Jewish Messiah**, had opposed the Sabbath out of **hatred for the Jews' sacred day**, He still would have been **following the Creator's example**. The **Creator Himself** declares through **Isaiah**:

"Your new moons and your Sabbaths My soul hates."
(Isaiah 1:14)

Regardless of the intended meaning of this statement, one thing is clear: when faced with an abrupt accusation, an equally **direct defense** is necessary.

The Disciples' Actions and Christ's Response

Let's now address the incident where Christ's disciples were accused of **violating** the Sabbath. His disciples, hungry on the **Sabbath day**, plucked some **ears of grain** and rubbed them in their hands to eat. This act of **preparing food** was deemed a **Sabbath violation** by the **Pharisees**, and they accused Christ of **permitting** it.

Marcion distorts this event to suit his argument, but **both Scripture and Christ's intention** provide a clear precedent for this act. **David**, when in need, **entered the temple on the Sabbath and ate the sacred showbread**. This act was allowed because the **Sabbath itself had always permitted exceptions for human need**. From the beginning, the **Creator established the Sabbath with provisions to prevent excessive hardship**.

For example, when the **Creator commanded** that no **manna** be collected for two days, He made an **exception** before the Sabbath so that people would not **go hungry** on that day. Thus, Christ had **good reason to defend** His disciples' actions in this case, rather than condemning them.

If Christ had truly wanted to **abolish** the Sabbath, He would have done something far more drastic—such as commanding His disciples to **fast on the Sabbath**, which would have directly contradicted **both the Scriptures and the Creator's will**. Instead, He did not outright **defend** them but **excused** them based on their **need**, showing that the Sabbath was meant to be a day **free from hardship**, not just a day free from work.

Healing on the Sabbath: Divine Work vs. Human Work

The **Pharisees** then closely watched to see whether **Christ would heal on the Sabbath**, hoping to accuse Him. But they accused Him **not of preaching a new god**, but of **breaking the Sabbath**. This is a crucial distinction—no one at the time argued that Christ was introducing **a different deity**.

The **Pharisees misunderstood** the Sabbath law. It did not prohibit **all** work but rather distinguished between **human labor** and **divine work**. The law stated:

“You shall not do any work of **yours** on the Sabbath.”
(Exodus 20:10)

The word “**yours**” restricts the prohibition to **human activities**, such as personal employment or business. However, acts of **healing and saving lives** fall under **divine work**, which is not prohibited. The **law itself** even states:

“You shall not do any manner of work in it, **except** what is to be done for any soul.” (Exodus 12:16)

Thus, work related to **saving a life** was always **permitted**. Since healing is **God’s work**, it could rightfully be done on the **Sabbath**. Christ, as **God in human form**, acted accordingly.

When He healed the man with the **withered hand**, He asked:

“Is it lawful on the Sabbath to do good or to do evil? To save life or to destroy it?” (Luke 6:9)

By this, He showed that the **Sabbath law** had always allowed for **acts of mercy and healing**, proving that the Pharisees had **misunderstood** its purpose. Christ was called **Lord of the Sabbath** (Luke 6:5) **not because He abolished it, but because He upheld it according to its true purpose.**

The True Meaning of the Sabbath

Even if Christ **had** abolished the Sabbath, He would have had the right to do so as its **Lord and Creator**. However, He did not **destroy** it but rather **fulfilled it**. His actions clarified that the **Sabbath was never violated by the Creator**, even when **Jericho fell**. That was **God’s work**, carried out for the **protection of His people** in war.

The **Creator once rejected Israel's observance of the Sabbath**, calling them **"your Sabbaths"** (Isaiah 1:13-14), because they were kept hypocritically, without **true reverence**. However, He also affirmed that when observed **correctly**, they were **holy, delightful, and inviolable**.

Thus, **Christ did not abolish the Sabbath but upheld its true purpose**. He provided for His disciples' needs when they were hungry, **just as David had done**. He healed the **withered hand**, fulfilling the prophecy:

"Strengthen the weak hands and make firm the feeble knees." (Isaiah 35:3)

Even **Elisha** performed a miracle on the **Sabbath**, raising the **Shunammite's son** from the dead.

So, **Pharisee and Marcion**, take note: **doing good and saving lives was always the purpose of the Creator's Sabbath**. Christ introduced **nothing new**—His actions aligned perfectly with the **mercy, justice, and prophecy of the Creator**.

CHAPTER 13

Christ's connection with the creator

Without a doubt, Christ brings **good news** to **Zion**, and to **Jerusalem**, He brings **peace and every blessing**. He ascends a **mountain**, where He spends the **night in prayer** (Luke 6:12), and the **Father hears Him**. Turn to the **prophets**, and you will find that His entire life was foretold. **Isaiah declares**, “Go up to the high mountain, you who bring **good news** to **Zion**; lift up your voice with strength, you who bring **good news** to **Jerusalem**” (Isaiah 40:9).

The people were **amazed by His teaching**, for He spoke with **authority** (Luke 4:32). Again, Isaiah states, “Therefore, on that day, My people shall know My **name**.” What name does he mean, if not **Christ’s**? “That I am He who speaks—yes, I am” (Isaiah 52:6). For it was **Christ, the Word, the Son of the Creator**, who had spoken through the **prophets**. “I am present, at the appointed time, on the **mountains**, bringing **good news of peace** and proclaiming **glad tidings**.” Likewise, the prophet **Nahum** writes: “Behold! On the mountains, the swift feet of Him who brings **good news of peace**” (Nahum 1:15).

As for His **prayers to the Father at night**, the **Psalms** make this clear: “O my God, I cry out in the **day**, and You will hear; and in the **night**, my cry will not be in vain.” Another Psalm echoes this: “I cried out to the **Lord** with my voice, and He heard me from His **holy mountain**.”

Here, we see:

- **His name** (the Christ)
- **His role** (the Evangelizer)
- **The mountain** (His place of prayer)
- **The night** (His chosen time)
- **The voice** (His cry in prayer)
- **The Father's response** (He is heard)

All these elements reveal **the Christ foretold by the prophets**.

Why Did Jesus Choose Twelve Apostles?

Why did He select **twelve apostles** (Luke 6:13-19) rather than another number? Even in this, we see **prophetic fulfillment**. The **Creator's plan** had already provided hints of this **sacred number**:

- The **twelve springs of Elim** (Numbers 33:9)
- The **twelve gemstones** on Aaron's **priestly breastplate** (Exodus 28:13-21)
- The **twelve stones** Joshua took from the **Jordan River** and set up as a sign for the **Ark of the Covenant**

This number foreshadowed Christ's apostles, who would become **fountains of living water** for the **Gentile nations**, once spiritually barren (Isaiah 43:20). They would be **precious gems**, adorning the Church like a sacred robe, just as Christ, the **High Priest**, wears His divine garment. They would be **strong stones**, taken from the river of **baptism**, set as **pillars of faith** in Christ's new covenant—just as Joshua set the **twelve stones** in the Old Testament.

Now, can **Marcion's Christ** offer any meaningful reason for choosing twelve? Not at all. **Marcion's Christ** is disconnected from the **Old Testament**, unlike the true **Christ of prophecy**, whose every action aligns with divine **foreshadowing**. The **true Christ** fulfills the past; the **false Christ** stands alone.

The Renaming of Simon to Peter

Jesus also **changed Simon's name to Peter**. But why? The **Creator** had similarly renamed people in the past—**Abram** became **Abraham**, **Sarai** became **Sarah**, and **Oshea** was renamed **Joshua**.

Why **Peter**? If it was to reflect his **strong faith**, many other strong materials could have inspired the name. But consider that **Christ Himself is called a Rock and a Stone**:

- “A **stone of stumbling** and a **rock of offense**” (Isaiah 8:14).

Thus, Christ gave Peter a name that reflected **His own divine identity**, rather than choosing a name with no connection to Himself.

Gentiles from Tyre and Sidon Come to Him

People from **Tyre** and beyond traveled across the sea to seek Him. This, too, was foretold in the **Psalms**:

“Behold, foreign tribes, and **Tyre**, and the people of **Ethiopia**—they were there. **Zion is my mother**, shall a man say, for in her a **man was born** (the **God-man**, Christ), and He established her by the Father's will.”

This confirms that **Gentiles flocked to Him** because He was the **God-man**, sent to **build the Church** according to the **Father's plan**.

Isaiah also prophesies this:

"Behold, they come from **far away**; some from the **north**, some from the **west**, and some from **Persia**" (Isaiah 49:12).

He continues:

"Lift up your eyes and see—all of them have gathered together!" (Isaiah 49:18).

And again:

"You see these strangers and ask, 'Who has given me these? Who has raised them for me? Where did they come from?'" (Isaiah 49:21).

The Christ of Prophecy vs. Marcion's Christ

How can anyone deny that **this Christ** is the **Christ of the prophets**? And what of **Marcion's Christ**? If truth is what they despise, then **Marcion's Christ** cannot be the Christ of **prophecy**.

CHAPTER 14

Sermon on the Mount is preached in Old Testament

I now turn to Christ's fundamental teachings, where He presents the essence of His doctrine in what could be considered His **official proclamation as the Christ**.

Blessed are the needy, for this is the most accurate interpretation of the Greek term, **because theirs is the kingdom of heaven** (Luke 6:20). The fact that Jesus begins with **blessings** is significant, as it reflects the nature of the **Creator**, who has always spoken blessings—whether in His first act of creation or in the final dedication of the universe. As the psalmist declares, **“My heart has composed a very good word.”** This is the very **good word of blessing** that introduces the New Testament, following the pattern of the Old.

Is it any surprise, then, that Jesus starts His ministry using the same **language of compassion** as the Creator? The Creator has always loved, comforted, protected, and defended **the poor, the humble, the widow, and the orphan**. This act of Christ is like **a small stream flowing from the great springs of salvation**. Truly, I feel overwhelmed by the **richness of these words**, as if I were wandering through a **vast forest, a flourishing meadow, or an orchard heavy with fruit**. Therefore, I must carefully examine what stands out most among them.

In the **Psalms**, God commands: **“Defend the fatherless and the needy; uphold justice for the humble and the poor;**

rescue the weak and the needy from the grasp of the wicked.” Similarly, Psalm 72 declares: **“In righteousness shall He judge the needy among the people and save the children of the poor.”** And concerning Christ, the psalmist says, **“All nations shall serve Him.”** This statement cannot refer to **King David**, since his reign was limited to **Israel alone**. Instead, it speaks of one who **took upon Himself the condition of the poor and the oppressed**:

“He shall deliver the needy from the mighty, spare the weak and the poor, and save their lives. He will redeem them from oppression and injustice, and in His sight their names will be honored.”

Again, the psalmist declares: **“The wicked shall be turned into hell—all the nations that forget God—because the needy shall not always be forgotten; the hope of the poor will not perish forever.”** Elsewhere, he exclaims:

“Who is like the Lord our God, who dwells on high yet looks upon the lowly in heaven and on earth? He raises the poor from the dust and lifts the needy from the ash heap to seat them with princes, with the rulers of His people.”

This same theme appears earlier in **1 Samuel**, when Hannah, the mother of Samuel, glorifies God: **“He raises the poor from the dust, lifting the beggar to sit among the princes of His people, enthroning them with honor.”** (1 Samuel 2:8).

The **prophet Isaiah** likewise condemns those who oppress the poor:

“What do you mean by setting fire to My vineyard? Why is the spoil of the poor in your houses? Why do

you crush My people and grind the faces of the needy?"
(Isaiah 3:14-15).

And again, he declares:

"Woe to those who issue unjust laws, who deprive the needy of their rights and rob the poor of My people!"
(Isaiah 10:1-2).

God demands **justice for the fatherless and widows**, offering not just correction but also comfort:

"Do justice to the fatherless; plead for the widow; come now, let us reason together," says the Lord. (Isaiah 1:17-18).

The one who has always **protected the weak** will also grant **the kingdom promised by Christ**—a kingdom long destined for **those who receive His mercy**.

Even if someone argues that the Creator's promises were merely **earthly**, while Christ's are **heavenly**, it is clear that **heaven has never belonged to any god other than the One who also owns the earth**. The Creator has already fulfilled lesser promises (earthly blessings), making it more reasonable to believe that He will also fulfill His greater promises (heavenly blessings). This is far more credible than the claims of **Marcion's god**, who has never demonstrated his generosity through even minor blessings.

Blessed are those who hunger, for they shall be filled
(Luke 6:21).

This statement naturally follows the previous one since **only the poor and needy experience hunger**. However, the Creator had

a **specific purpose** in making this promise—to prepare people for the Gospel, so that they might recognize it as His work.

Through **Isaiah**, God speaks of the people He would call from **the ends of the earth**—that is, the Gentiles:

“Behold, they shall come swiftly with speed.” (Isaiah 5:26).

They come **swiftly**, as they hasten toward the fulfillment of time. They come **with speed**, unburdened by the weight of the **old law**. **“They shall neither hunger nor thirst.”**

Thus, **they shall be filled**—for this promise is made only to **those who hunger and thirst**. Again, Isaiah says:

“Behold, My servants shall be filled, but you shall be hungry; My servants shall drink, but you shall be thirsty.” (Isaiah 65:13).

Are these contrasts not a **foreshadowing of Christ**? The promise of **satisfaction to the hungry** clearly comes from **the Creator**.

Blessed are those who weep, for they shall laugh (Luke 6:21).

Consider Isaiah’s words again:

“Behold, My servants shall rejoice, but you shall be put to shame; My servants shall be glad, but you shall cry out in sorrow.” (Isaiah 65:13-14).

Here again, the **same contrast** appears in Christ’s ministry. Comfort and **joy** are promised to those who are in an opposite

condition—the sorrowful, the distressed, the anxious. As Psalm 126 declares:

“Those who sow in tears shall reap in joy.”

Just as **weeping** is tied to **grief and sorrow**, so **laughter** accompanies **joy and celebration**. Since the **Creator first foretold both sorrow and joy**, He was the first to declare that **those who mourn shall laugh**.

Thus, Christ, in beginning His ministry **by comforting the poor, the humble, the hungry, and the sorrowful**, unmistakably identifies Himself as the **one prophesied by Isaiah**:

“The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor.” (Isaiah 61:1).

Blessed are the needy, because theirs is the kingdom of heaven (Luke 6:20).

“He has sent Me to heal the brokenhearted.” (Isaiah 61:1).

Blessed are those who hunger, for they shall be filled (Luke 6:21).

“To comfort all who mourn.” (Isaiah 61:2).

Blessed are those who weep, for they shall laugh (Luke 6:21).

“To give them beauty for ashes, the oil of joy for mourning, and a garment of praise instead of a spirit of despair.” (Isaiah 61:3).

Since **Christ immediately fulfilled this prophecy**, He must be either:

1. The one who foretold His own coming, or
2. Marcion's **Christ**, whose claim to this role is **absurd**—and even **unnecessary**.

Finally, Jesus says:

"Blessed are you when men hate you, exclude you, insult you, and reject your name as evil for the Son of Man's sake." (Luke 6:22).

This is clearly an **exhortation to patience**. But what did the **Creator** say through Isaiah?

"Do not fear the reproach of men, nor be crushed by their contempt."

This **reproach and contempt** arise because of **the Son of Man**—the one who comes according to the **Creator's plan**.

CHAPTER 14

Warnings in Sermon on the Mount

“In the same way,” says Jesus in Luke 6:26, **“their ancestors treated the prophets.”** How inconsistent is Marcion’s Christ! At one moment, he is the enemy of the prophets, destroying their influence by converting their followers. At another, he is their defender, condemning those who persecuted them. However, if Marcion’s Christ came to destroy the prophets, how can he now defend them? In contrast, it is only natural for the **Christ of the Creator** to denounce the persecutors of the prophets, for He came to fulfill their words.

Furthermore, it is more in line with the Creator’s character to hold children accountable for their ancestors’ sins than it is for Marcion’s god, who punishes no one—not even for their own wrongdoing. But some may argue, “He is not defending the prophets—He is merely pointing out the wickedness of the Jews for mistreating their own prophets.” If that were the case, then the Jews should not be condemned at all! In fact, they should be praised, for they mistreated the very prophets whom Marcion’s supposedly “good” god later sought to destroy. But if that is true, then Marcion’s god has ceased to be “absolutely good”—he has spent too much time among the Creator’s works and is no longer the distant, indifferent god of Epicurus.

Look at how Marcion’s Christ **curses**! He takes offense, he feels anger, and he even **pronounces a “woe”**—a declaration of judgment! Some try to soften this word, claiming it is more of a warning than a curse. But what difference does it make?

Even a warning carries the weight of a threat, especially when it is reinforced with a **“woe!”** Warning and threats come from someone who can feel anger. After all, no one **forbids** an action with a warning unless they are willing to punish those who disobey. And no one punishes unless they are capable of anger.

Some accept that the word **“woe”** implies a curse, but they claim Christ did not utter it as his own judgment, but rather to reflect the severity of the Creator—to contrast his own supposed kindness. But why would the Creator not be capable of both **mercy and justice**? He had already declared in **Deuteronomy 30:19**, **“I have set before you blessing and cursing.”** This principle carries over into the Gospel itself. If Marcion’s Christ sought to establish his goodness by contrasting it with the Creator’s severity, what kind of virtue is that? True goodness does not require tearing down another’s character for validation.

Ironically, by acknowledging the Creator’s **justice**, Marcion’s Christ admits that the Creator is someone to be **feared**. And if He is to be feared, then He is also to be **obeyed**. Thus, Marcion’s Christ unwittingly begins to teach **in favor of the Creator!** If the **“woe”** directed at the rich comes from the Creator, then it is **not Christ but the Creator who is angry with the rich**. This would mean Christ, instead, approves of their arrogance, their worldly pride, and their disregard for God—attitudes that deserve the Creator’s judgment. But how could Christ approve of the rich when he has just pronounced a **blessing on the poor**? Would not the same God who **blesses the poor** also **condemn the rich**? If the Creator is responsible for the **“woe”** against the wealthy, then He must also be the source of the **blessing upon the poor**. This would mean that Christ is continuing the work of the Creator.

Likewise, if Marcion’s god is responsible for **blessing the poor**, then he must also be responsible for **cursing the rich**.

This would make him equal to the **Creator—both good and just**. But if both gods share these attributes, what distinction remains between them? **With the distinction removed, only one truth remains: the Creator is the one and only God.**

Since **“woe”** is a word of judgment, and Christ directs it toward the **rich**, it becomes clear that the Creator also **rejects the rich**—just as He defends the poor. Even when He granted Solomon great wealth (**1 Kings 3:5-13**), it was because Solomon had first asked for wisdom, something that pleased God. **Riches themselves are not inherently evil**, as they can be used for justice and charity. However, wealth often leads to serious spiritual dangers—which is **why the Gospel pronounces judgment upon the rich**.

“You have already received your comfort,” Jesus declares (Luke 6:24). Their wealth has given them worldly luxury and vanity, but at a cost. Moses warned in **Deuteronomy 8:12-14**, **“Lest, when you have eaten and are full, and have built fine houses...your heart will become proud, and you will forget the Lord your God.”** Similarly, when King Hezekiah boasted of his treasures to the Babylonian envoys, the Creator responded through Isaiah, declaring, **“The days are coming when everything in your house...will be carried off to Babylon”** (Isaiah 39:6).

Jeremiah also warns, **“Let not the rich boast in their riches, but let the one who boasts boast in the Lord”** (Jeremiah 9:23-24). Isaiah condemns the pride of **Zion’s wealthy daughters** (**Isaiah 3:16-24**), just as he declares:

“Hell has enlarged itself and opened its mouth wide; down go the proud, the great, and the wealthy” (Isaiah 5:14).

This is precisely Christ's **"woe to the rich"**! Isaiah continues:

"The Lord of Hosts will bring down the arrogant...Those who are exalted will fall by the sword" (Isaiah 10:33).

Who are these proud ones but the **rich**, whose wealth has brought them honor and high status? Even in the **Psalms**, the Creator warns:

"Do not fear when someone grows rich...for when they die, they will take nothing with them" (Psalm 49:16-17).

"Do not set your heart on riches" (Psalm 62:10).

The prophet Amos, too, **condemned the wealthy** who lived in indulgence:

"Woe to those who lounge on ivory beds...who drink fine wine and anoint themselves with the finest oils" (Amos 6:4-6).

If I did nothing else but show that the Creator discourages riches—in the **exact same terms** as Christ—no one could doubt that Christ's "woe" against the rich follows the **same authority** as the Creator's. **Christ's warning is the necessary consequence of the Creator's prior instructions against wealth.**

Jesus also declares **woe upon those who are "full," for they will go hungry; and on those who "laugh now," for they will mourn** (Luke 6:25). These warnings reflect the Creator's words in Isaiah:

"My servants will eat, but you will go hungry...My servants will rejoice, but you will be put to shame" (Isaiah 65:13).

The Psalms confirm this:

“Those who sow in tears will reap in joy” (Psalm 126:5).

This principle remains unchanged—**Christ simply brings it to light, rather than altering it.**

Lastly, Christ warns, **“Woe to you when everyone speaks well of you, for that is how their ancestors treated the false prophets”** (Luke 6:26).

Likewise, the Creator, through Isaiah, condemns those who **seek human approval:**

“My people, those who call you blessed mislead you”
(Isaiah 3:12).

And in Jeremiah:

“Cursed is the one who trusts in man” (Jeremiah 17:5).

Even the Psalms emphasize, **“It is better to trust in the Lord than to rely on man”** (Psalm 118:8-9).

Thus, all human praise, like wealth itself, is **rebuked by the Creator**. Christ is simply **continuing the same message**, reinforcing the truth that **the Creator is the one true God**.

CHAPTER 16

“Eye for an eye” vs “Loving one’s enemies”

“But I say to you who are listening”—Jesus here echoes the Creator’s command: “Speak to those who are willing to hear.” He continues: **“Love your enemies, bless those who hate you, and pray for those who slander you.”**

This teaching was already given by the **Creator** through the prophet **Isaiah**, who said: **“Say to those who hate you, ‘You are our brethren.’”** (Isaiah 66:5) If even our enemies—those who hate, insult, and slander us—are to be called our **brothers**, then clearly, God has always commanded us to **bless those who hate us** and **pray for those who defame us**.

Yet, some might argue that **Christ’s command** introduces an entirely new kind of patience. He forbids any **retaliation**, even though the **Creator** previously permitted the principle of **“an eye for an eye, a tooth for a tooth”** (Exodus 21:24). Instead, Jesus tells us: **“If someone strikes you on one cheek, offer the other also. If someone takes your coat, give them your cloak as well.”** (Luke 6:29)

At first glance, this seems like a **new command**, but in reality, it aligns with the **Creator’s teaching**. The key question is: **Did the Creator command patience?** The answer is yes. Through **Zechariah**, He said: **“Do not plot evil against your brother.”** (Zechariah 7:10) And later, He expands it: **“Do not imagine evil in your heart against your neighbor.”** (Zechariah 8:17) The one who told us to **forget an injury** is surely also telling us to **endure it patiently**.

Furthermore, when God declared: **“Vengeance is Mine, I will repay”** (Deuteronomy 32:35), He was teaching that **true patience waits for God’s justice**. It would be absurd to think that the **same God** who forbids vengeance and even harboring resentment would contradict Himself by permitting retaliation.

The True Purpose of “An Eye for an Eye”

So why did the **Creator** command **“an eye for an eye”**? Not to promote revenge, but to **prevent violence** in the first place. The **threat of retaliation** was meant to **deter wrongdoing**. A person, knowing they could be punished with the same injury they inflicted, would think twice before committing harm.

But since not everyone fears **God’s vengeance**, the law also provided a system of **human justice**. The **faithful** could trust in **God’s justice**, while the **lawless** would be restrained by the **fear of legal consequences**.

Christ, as **Lord of the Sabbath, the Law, and all the Father’s works, clarified and fulfilled** this law. By telling us to **turn the other cheek**, He sought to **eliminate vengeance completely**—not overturning the **Creator’s justice**, but **fulfilling its true purpose**.

God’s Teaching on Charity

“Give to everyone who asks of you.” (Luke 6:30) Does this command mean to **give indiscriminately**? Not necessarily. The **Creator already established** how we should care for the poor. In **Deuteronomy**, He commanded creditors: **“There shall be no needy person among you, for the Lord will bless you.”** (Deuteronomy 15:4) This means that God expected those with **resources** to ensure that **poverty did not exist**.

Furthermore, the **Creator’s command** goes beyond just responding to requests for help. He says: **“Do not let there be a poor man among you”**—which means we should **actively prevent poverty**, not just react to it. Again, in **Deuteronomy**, He instructs: **“If there is a poor man among you, do not harden your heart or close your hand, but open your hand wide and lend to him whatever he needs.”** (Deuteronomy 15:7-8)

Loans are typically given only to those who **ask**, but **God commands generosity even before the request is made.**

Did Christ Introduce a New Law?

Some argue that Christ’s command—to **give to everyone who asks**—expands beyond the **Creator’s precepts**, which focused on **helping fellow Israelites**. However, rather than a **new law**, Christ was **fulfilling and extending God’s existing teaching**. **The Creator first taught love for one’s brethren**, but His plan was always to **extend His mercy to all nations**.

Initially, His command was **“Show kindness to your own people”**, because Israel was His chosen nation. But after Christ **received the Gentiles as His inheritance** (Psalm 2:8), God’s mercy was extended to **all mankind**. As the prophet **Hosea** foretold: **“You were once not My people, but now you are My people; you had not received mercy, but now you have.”** (Hosea 1:10)

The Golden Rule—A Teaching from the Creator

“As you want others to treat you, do the same to them.” (Luke 6:31) This command implies its **opposite** as well: **“Do not do to others what you do not want done to you.”**

If Christ’s command were truly **new**, we would expect some **prior instruction** from this so-called “new god” so that

people would know **what they should desire or avoid**. But no such guidance exists. Without it, each person would be left to **their own moral instincts**, leading to **inconsistencies and contradictions**.

In contrast, the **Creator has always instructed mankind** on how to live righteously. He taught:

- **“Do not murder.”** (Exodus 20:13)
- **“Do not commit adultery.”** (Exodus 20:14)
- **“Do not steal.”** (Exodus 20:15)
- **“Do not bear false witness.”** (Exodus 20:16)

By forbidding these acts, God was already teaching **“Do not do to others what you would not want done to you.”**

Thus, the **Golden Rule** is not a **new revelation**, but rather a **clear and concise summary** of the **Creator’s moral law**. As **Isaiah foretold**, Christ came to **declare God’s truth briefly and powerfully**: **“The Lord will speak a concise word on the earth.”**

CHAPTER 17

On Loans, usury, and the spirit of usury

Now, regarding loans, Jesus asks: **“If you lend to those from whom you expect to receive back, what credit is that to you?”** This teaching aligns with Ezekiel’s words about a just man: **“He does not charge interest or take a profit on a loan.”** Here, “profit” refers to the extra amount gained through interest, which is **usury**.

The first step was to eliminate profit from lending, helping people become accustomed to the idea of losing money if necessary—first through interest, then, if needed, even the principal. This, we argue, was the purpose of **the Law as a preparation for the Gospel**. The Law trained people step by step to embrace true Christian faith, teaching charity, even if imperfectly.

Ezekiel also states: **“You shall return the pledge of a loan.”** This clearly refers to someone unable to repay, since there would be no need to mandate returning a pledge to a debtor who could afford to repay. Deuteronomy reinforces this principle:

- **“Do not sleep with your debtor’s pledge; return his garment before sunset so he may sleep in it.”** (Deuteronomy 24:12-13)
- **“You shall cancel every debt your neighbor owes you; you shall not demand repayment from your brother, for it is the Lord’s release.”** (Deuteronomy 15:2)

When God commands the cancellation of debts for those unable to repay—and **even forbids demanding repayment from those who can afford it**—what else is He teaching but that we should lend without expecting anything in return? This principle is reinforced by Jesus' words: **"And you shall be the children of God."**

Yet, how contradictory would it be for a being who supposedly forbids marriage—thus preventing us from having children—to claim He is making us **His children**? How can He bestow a title He has already erased? I cannot be a child of a god who is incapable of creating life. My Father is the same great Creator to whom the entire universe belongs. If the **true God** had never united male and female or allowed creatures to reproduce, I would still be His child—before Eden, before the fall, before exile from paradise. I was **first His child** when He **shaped me with His hands and gave me life through His breath**. And now, He calls me His child again—not through natural birth, but **through spiritual rebirth**.

For **"He is kind to the ungrateful and the wicked."** (Luke 6:35)

Well done, Marcion! You stripped God of the sun and rain so He would not appear to be the Creator! But who is this so-called "kind" god, who was never known before? How can he be kind when he has never shown kindness—such as the gift of sunshine and rain? How can he claim to care for humanity when **he has never received worship as Creator** and has, until now, ignored those who give thanks to idols instead?

But **the true God** is kind—not only in material blessings but also in spiritual gifts. **"The words of the Lord are sweeter than honey."** He **expects gratitude**, yet even you, Marcion, have enjoyed His sunshine and rain **without gratitude**! Your god,

however, has no right to complain about human ingratitude, for **he has done nothing to earn it.**

He also teaches **compassion**:

- **“Be merciful, just as your Father is merciful.”**
- **“Share your food with the hungry, bring the homeless into your house, clothe the naked.”** (Isaiah 58:7)
- **“Defend the orphan, plead for the widow.”** (Isaiah 1:17)

These commands align perfectly with the ancient teaching of **“I desire mercy, not sacrifice.”** (Hosea 6:6)

Yet if some **new** god now preaches mercy, where was he for **all these ages**? Why did he never show mercy before?

Judgment and Just Retribution

- **“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you—a good measure, pressed down, shaken together, and running over will be poured into your lap. For with the measure you use, it will be measured to you.”** (Luke 6:37-38)

This passage teaches that judgment and rewards will be proportional to one’s actions. But from whom will the retribution come?

- **If only from men**, then Jesus merely promotes human morality, not divine justice.
- **If from the Creator**, then He acknowledges the Creator as the true Judge and Rewarder of deeds.

- **If from Marcion's god**, then Marcion contradicts himself—his god must judge, though Marcion denies his god has any right to.

Let the Marcionites decide: **will they abandon their master's teaching, or admit that Christ upholds the authority of the Creator?**

The Blind Leading the Blind

Jesus warns: **"A blind man leading another blind man will cause both to fall into a pit."** (Luke 6:39)

Some follow Marcion blindly. But Jesus says: **"A disciple is not above his teacher."** (Luke 6:40)

Apelles, Marcion's disciple, should have remembered this when he tried to **"correct"** his master. A heretic should first remove the **beam from his own eye** before criticizing Christians for a **speck in theirs**.

Just as **a good tree cannot bear bad fruit**, neither can truth produce heresy. Likewise, **a bad tree cannot bear good fruit**, so heresy cannot produce truth. Marcion brought nothing good from Cerdon, and Apelles brought nothing good from Marcion.

If we apply Jesus' words **correctly**, they make **far more sense** when applied to **individuals and their teachings**—rather than Marcion's absurd attempt to use them to prove the existence of two gods.

No Other God Has Been Revealed

I stand firm: **nowhere in Christ's words is another God revealed**. Why, in this passage alone, did Marcion hesitate to

alter the text? Perhaps even thieves sometimes feel remorse. After all, guilt always comes with fear.

The Jews knew only **one** God. They never acknowledged another. They never worshiped another.

So who is the one saying: **“Why do you call me ‘Lord, Lord,’ yet do not do what I say?”** (Luke 6:46)

- **Is it a god who was never known or worshiped before?**
- **Or is it the God whom the Jews always called ‘Lord’—the Creator?**

Who else could say: **“You do not obey my words?”**

- **Would this be a god who had never spoken to them before?**
- **Or the one who had spoken to them all along—through the Law and the Prophets?**

He rebuked them for **disobedience**, just as He had before. He had already said through Isaiah:

“These people honor me with their lips, but their hearts are far from me.” (Isaiah 29:13)

Otherwise, how absurd it would be for a **new** god, a **new** Christ, revealing a **new religion**, to **reprimand** people for rejecting a teaching **he had never given them before!**

Thus, Christ **was not revealing a new God** but rather confirming the very same **Creator** that Israel had known all along.

CHAPTER 18

Are You the One who is to come?

When praising the **centurion's faith**, how remarkable it is that Jesus states He has not found such great faith even in **Israel** (Luke 7:1-10). This statement seems surprising—why would He compare faith in Israel if Israel's faith was not relevant to Him? However, this does not mean He was indifferent to Israel's faith. If He had come to oppose Israel's faith, He would have rejoiced in its weakness rather than expressing disappointment. Instead, by acknowledging the centurion's faith, Jesus shows that He expected to find such faith in Israel—because He was **the God and Messiah of Israel**. His response does not reject Israel's faith but rather seeks to uphold it.

Jesus also **raised a widow's son from the dead** (Luke 7:11-17). This miracle was not new—the **prophets of the Creator had performed similar acts**. So, wouldn't it be even more fitting for **the Son of the Creator** to do the same? The crowd's reaction proves that Jesus was not introducing another god. Instead, those who witnessed the miracle **glorified the Creator**, saying, "**A great prophet has risen among us, and God has visited His people**" (Luke 7:16). Which **God** did they mean? Clearly, the **God of Israel, from whom their prophets had come**. If Jesus had been revealing a new god, He would have corrected them—but instead, He allowed them to honor the Creator, confirming that He served no other.

John the Baptist's Doubt and Christ's Response

John the Baptist **became troubled** when he heard about Christ's miracles, as if they were the works of a different god. But why did he feel this way? Before Jesus' ministry, **John had been preparing the way for the Lord** through the power of the Holy Spirit. Now that Jesus was active, that prophetic Spirit was returning to its source—to **Christ Himself**. As an ordinary man now, John reacted like any human might. But he was not doubting whether another Christ would come—he was simply unsure if Jesus was truly **the One** they had been expecting.

John sent messengers to ask Jesus, "**Are You the One who is to come, or should we expect someone else?**" (Luke 7:20). This does not mean John expected a different Christ, but rather, he wanted confirmation that **Jesus was truly the promised Messiah**. At the time, people thought a prophet might have been sent before the Messiah Himself arrived. This was John's dilemma—was Jesus merely a great prophet, or was He truly the awaited Christ?

Jesus responded by pointing to His **miraculous works**, fulfilling the very prophecies that described the **Messiah of the Creator** (Luke 7:21-22). If Jesus were introducing another god, why would He prove His identity using **the prophecies of the Creator's Christ**? This would be a contradiction.

Even more strikingly, **Jesus affirmed John's role** by calling him a **prophet** and quoting Scripture about him:

"Behold, I send My messenger before Your face, who will prepare Your way before You" (Luke 7:27).

By doing this, Jesus resolved John's uncertainty. Since the forerunner had completed his mission, it was time for people to recognize that **the Messiah had come**.

Whether Jesus was referring to **the least person** because of their **humble status**, or to **Himself**—since people followed **John** more than Him (Luke 7:25)—it makes no difference. **Both John and Christ belong to the Creator.**

John was **the greatest among those born of women**, yet **even the least in God's kingdom** would be greater than him. Why? Because **unlike John, they would not struggle with doubt about Christ.** John's moment of doubt **diminished his greatness**, while those who fully accepted Christ had a clearer understanding of Him.

The Sinful Woman's Repentance

We have already discussed **the forgiveness of sins**, but the story of the **sinful woman** further confirms this truth. When she **kissed Jesus' feet, washed them with her tears, dried them with her hair, and anointed them with ointment** (Luke 7:36-50), she demonstrated that **Jesus was no mere spirit or illusion but a real, physical being.**

Her deep **repentance** was met with **forgiveness**, in line with the Creator's own nature, for **He prefers mercy over sacrifice** (Hosea 6:6). Jesus declared to her, **"Your faith has saved you"**—confirming the same truth found in Scripture: **"The just shall live by faith"** (Habakkuk 2:4). This shows that forgiveness comes **not through ritual sacrifices, but through faith**, as the Creator had always intended.

CHAPTER 19

Who is my mother? Who are my brothers?

The fact that **wealthy women** followed Christ and supported Him financially—including the wife of the king’s steward—is actually **prophesied** in Scripture. Through **Isaiah**, the Lord calls upon these **women of privilege**, saying: **“Rise up, you women who are at ease, and hear my voice”**—first inviting them to become disciples, and then to assist in His mission. He further declares: **“Daughters, hear my words with hope; remember this day throughout the year and labor with expectation.”** These women truly followed Christ **through toil** and **served Him with hope**.

Regarding **parables**, it has already been demonstrated that this form of teaching was foretold by the **Creator**. But Christ also used a **direct** method of speaking to the people, fulfilling Isaiah’s prophecy: **“You shall hear with your ears, but you shall not understand”** (Isaiah 6:9). This prophecy explains why Jesus frequently urged: **“He who has ears to hear, let him hear”** (Luke 8:8). This does not mean that Christ, as if led by a different spirit, allowed people to hear what the **Creator** had supposedly denied them. Instead, it follows a pattern: first, **the warning**—**“You shall hear but not understand”**—then, **the invitation**—**“He who has ears to hear, let him hear.”** The people had ears, but they **refused** to truly listen. Christ was teaching that it is **the ears of the heart** that matter, just as the **Creator** had said they would refuse to hear with them. This is why Jesus adds: **“Take heed how you hear”** (Luke 8:18). He

was warning them not to hear only with their **physical ears**, but with **understanding**.

If we properly interpret the **Creator's warning**, it becomes clear that Christ's words—"Take heed how you hear"—were not merely advice but a **warning** to those who refused to listen. Interestingly, the **Marcionite god**, who supposedly neither judges nor gets angry, also issues a **threat**. This is evident in Christ's next statement: "**Whoever has, more will be given; but whoever does not have, even what he seems to have will be taken away**" (Luke 8:18). What is given? **Faith, understanding, or even salvation**. And what is taken away? **The same things**. But by whom? If the **Creator** is the one taking away, then He must also be the one giving. But if **Marcion's god** is the giver, then he must also be the one who removes. Yet why would a god who supposedly never **judges or gets angry** take anything away?

It is also curious that Christ states, "**No one lights a lamp and hides it**" (Luke 8:16), considering that Marcion's god—the supposed **greater light**—had remained **hidden** for so long! Christ promises, "**Everything hidden will be revealed**" (Luke 8:17), yet Marcion's god had kept himself **unknown**—as if waiting for Marcion to be born before revealing himself!

Now, we come to one of the **main arguments** used by those who deny Christ's birth. They claim that when Jesus asked, "**Who is my mother, and who are my brothers?**" (Matthew 12:48), He was denying that He had a mother or brothers at all. Heretics often **twist** simple words to fit their own interpretations or **force** a literal meaning onto words meant **conditionally**.

Our response is simple: If Jesus truly had **no mother or brothers**, how could someone have told Him, "**Your mother and brothers are outside, wanting to see you**"? The person making the announcement must have **known** who they were,

either from past knowledge or by recognizing them at that moment.

The **Marcionite argument** usually responds by suggesting that His family sent this message **to test Him**. But Scripture does **not** say they were testing Him. Whenever the Bible describes a test, it clearly states so, such as: “**A certain lawyer stood up and tested Him**” (Luke 10:25) or “**The Pharisees came to test Him regarding tribute**” (Luke 20:20). Since the text does not mention **testing**, there is no reason to assume it.

However, even if we momentarily **grant** this idea, we must ask: **What exactly would they be testing?** Were they trying to determine if Jesus had truly been **born**? When had this even been a **debate** that required testing? No one doubted that Jesus was a **real man**, standing before them in **human form**. People questioned whether He was **God** or the **Son of God**, but they assumed He was **born as a man**—perhaps even just a great **prophet**. If His birth needed **verification**, there were far **better ways** to prove it than by mentioning His family. After all, a man can be truly born but still **lack** living family members. **Not every son has a living mother. Not every person has siblings.**

Moreover, historical records confirm that a **census** had recently been taken in **Judea** under **Sentius Saturninus**, which could have easily confirmed **Jesus’ birth and lineage**. So, testing Him in this way makes no sense. Those standing outside truly were **His mother and brothers**.

Now, what did Jesus **mean** when He asked, “**Who is my mother? Who are my brothers?**”? At first, this may **seem** like a rejection of His **family** and **birth**, but in reality, it was a response to the **situation**. His words were **not a denial**, but a **rebuke**. He was upset that His **own family** stood **outside**, while those who were **not related** to Him were **inside**, attentively

listening to His words. Moreover, His family was attempting to **interrupt** Him while He was engaged in a **sacred task**.

Thus, when Jesus declared, “**Only those who hear my words and do them are my mother and brothers**”, He was **shifting** the idea of **family** from **biological ties** to **spiritual kinship**—placing greater value on **faith** than on blood relationships. However, this does not mean He **denied** His family’s existence! One cannot **transfer** a title (such as “mother” or “brother”) to someone else unless it **already belonged** to someone in the first place. If He **made others** His mother and brothers, it means He **had them** to begin with.

Jesus’ statement was not a rejection of His **biological** family, but a **teaching moment**—demonstrating that anyone who prioritizes **family** over **God’s Word** is not a true disciple (Matthew 10:37). By **refusing** to acknowledge His mother and brothers at that moment, He was actually emphasizing their **real relationship** to Him. Those who were **outside** were still His **family**, but they had acted **unworthily**, so He **highlighted** the faith of those who were inside.

In the end, Jesus was not **denying** His family—He was showing that **faith** is greater than **blood ties**. And if His **family lacked faith**, then it was not surprising that He would prefer **believers** over them.

CHAPTER 20

Comparing Christ's power over nature with God's servants miracles

Is He now the new **master** of nature, having overthrown the Creator and taken control of the elements? Of course not! The elements recognize their own **Maker**, just as they once obeyed His **servants**.

Look carefully at **Exodus**, Marcion. See how Moses lifted his **staff** over the **Red Sea**, which is far greater than any lake in **Judæa**. The sea parted, forming two massive **walls of water**, allowing God's people to cross on dry ground. Then, at another command, the sea returned with full force, drowning the **Egyptian army**. Even the **winds** played a role in this great event!

Consider also the **Jordan River**. It acted as a **barrier** to the Israelites, but when **Joshua** commanded, its upper waters **stopped** flowing, while the lower waters **ceased** altogether, allowing his people to pass through (Joshua 3:9-17).

What will you say to this? If it was **your Christ** performing these acts, He would have no greater power than the **servants** of the Creator. However, I could stop here, for the **psalmist** had already foretold Christ's crossing of the sea: "**The Lord is over many waters**" (Psalm 29:3). When Christ calmed the waves, He fulfilled **Habakkuk's** words: "**Scattering the waters in His passage**" (Habakkuk 3:10). When He rebuked the storm, **Nahum's** prophecy was realized: "**He rebukes the sea and dries it up**" (Nahum 1:4).

Would you have **my Christ** proven through **examples** or **prophecies** from the Creator? You argue that Scripture depicts Him as a **military warrior**, yet He was meant to fight **spiritual** battles against **spiritual** enemies with **spiritual** weapons.

Think of the man possessed by a **Legion** of demons (Luke 8:30). Here, a single person was host to a **multitude** of evil spirits. Doesn't this show that **Christ** came to **destroy** spiritual enemies, wielding **spiritual power**? The **psalmist** affirms this war: "**The Lord is strong, the Lord is mighty in battle**" (Psalm 24:8). His final battle was against **death**, and He triumphed over it through the **cross**.

Now, what **God** did the demons acknowledge Jesus as the **Son of** (Luke 8:28)? Clearly, the **God** they feared—the One whose **torments** and **abyss** they dreaded. Would they not have recognized the power of a **new and unknown** god? That is unlikely, for if such a **god** existed, the Creator would certainly have known about Him.

If the **Creator** had been unaware of another **god**, He would have at least **discovered** him by now. But both the **Creator** and His **creatures** must have known of such a being if He existed. Since no such **god** exists, the demons knew only **the Christ of their own God**.

Notice that the demons did not **plead** with a new deity. Instead, they begged the **Creator** not to cast them into His **abyss**. Their plea was granted. Why? Was it because they had lied about who Christ was? Or because they had **correctly** declared Him to be the **Son of a just God**? Would a **false god** have rewarded liars? No, they did not lie. They recognized Christ as **Jesus, the Judge, and the Son of the avenging God**.

Now, let's consider Christ's **human limitations**. The **heretic** might accuse Him of **ignorance**. When the woman with the

issue of blood touched Him, He asked, **"Who touched Me?"** (Luke 8:43-46). Even when His **disciples** pointed out the crowd pressing against Him, He insisted: **"Someone touched Me, for I felt power go out from Me."**

Did Christ **really** not know who touched Him? Or was He testing her **faith** and **fear**—just as **God once asked Adam, "Where are you?"** (Genesis 3:9), though He already knew. This shows that Christ acted just like the **Creator**.

Yet, some claim that Christ acted **against** the **Law** by allowing this woman to touch Him, since the **Law forbids contact** with a woman during such a condition (Leviticus 15:19). Not only did He let her touch Him, but He **healed her**! Does this mean He opposed the **Law**?

No, for Christ said to her: **"Your faith has saved you"** (Luke 8:48). This means the act was a **reward for her faith**, not defiance of the Law. Do you think she deliberately **rejected** the Law? Would a woman who had **never known any other God** or **any other law** suddenly choose to **violate** the one she had always followed?

Her **faith** was in the **Creator**, so she could not have knowingly **disobeyed** His Law. Whatever **violation** there was, it was due to her **trust** in God.

But how could faith cause her to break the **Law**, when faith should **uphold** it? Because she understood the **heart** of the Law! She believed that **God preferred mercy over sacrifice**. She recognized that **God was working through Christ**.

She did not touch Him as if He were a **mere holy man** or a **prophet**, who could be **ritually defiled** by such contact. No—she touched Him as **God**, knowing that **God cannot be defiled**. She rightly interpreted the **Law**, understanding that only things

capable of defilement could become impure, but not **God in Christ**.

She also knew that the **Law's prohibition** referred to the **natural cycle** of blood flow, not an **illness**. Her condition was one of **chronic suffering**, not a normal bodily function. She sought not the **relief of time**, but the **mercy of God**.

Thus, far from **breaking** the Law, she **understood** it in its true sense. This faith granted her **understanding**, fulfilling the prophet's words: "**If you will not believe, you shall not understand**" (Isaiah 7:9).

When Christ **approved** of her faith—faith in the **Creator**—He revealed that **He Himself was the object of that faith**.

One more thing: her touch proved that **Christ's body was real**. His garment was **touched**, showing that it covered a **physical** body, not a **phantom**. If He were merely a **spirit**, He could not have been **touched** or **contaminated**.

If He were merely **pretending** to uphold the Law while being unable to be **defiled**, then His actions would have been **deceptive**. But He was no **adversary** of the Law—He was its **fulfillment**.

CHAPTER 21

He humbled Himself for the sake of mankind

Jesus sends out His disciples to preach about the **kingdom of God** (Luke 9:1-6). But does He specify **which** God? He commands them not to take anything for their journey—no food or clothing. Who else would give such an instruction except the **One who feeds the ravens and clothes the flowers of the field**? Who, in ancient times, commanded that an ox should not be muzzled while treading grain so that it could eat freely—establishing the principle that **a worker is worthy of his wages** (Deuteronomy 25:4)? Marcion may try to erase such commands, but the meaning behind them remains.

Furthermore, when Jesus tells them to **shake the dust off their feet** against those who reject them, He says it should serve as a **witness**. Now, a witness only testifies in cases subject to **judgment**—which means Jesus, by ordering this, speaks as **a judge**.

It was also evident to everyone that Christ was not introducing a **new god**. Some people told **Herod** that Jesus was **the Christ**, while others thought He was **John the Baptist, Elijah**, or one of the old prophets come back to life (Luke 9:7-8). No matter which of these figures they thought He was, none of them were expected to reveal a **new deity**.

The Feeding of the Multitude—A Reflection of the Creator's Power

Jesus feeds a great crowd in a **deserted place** (Luke 9:10-17). But this follows the pattern set in the **Old Testament**. If Christ's

miracle was **less impressive**, that would suggest He is **inferior** to the Creator. The **Creator** fed **not just 5,000**, but **600,000 people**—not just for a single day, but for **forty years**—not with a mere few loaves and fish, but with **manna from heaven**.

However, the **greatness of Christ's miracle** is seen in how He made a **small amount of food** not only **sufficient** but **overflowing**—following an established precedent. Consider the time of **Elijah**: during a famine, the widow of **Zarephath** had only a small portion of flour and oil, yet it miraculously lasted throughout the entire famine **by God's blessing** (1 Kings 17:7-16). Similarly, in the days of **Elisha**, a man brought **twenty barley loaves** to feed **a hundred people**, and despite the servant's doubts, Elisha said: *Give it to the people to eat, for this is what the Lord says: "They will eat and have some left over."* (2 Kings 4:42-44).

O Christ, even Your so-called "new works" are old!

Peter's Confession—Recognizing the True Christ

When Peter, having **witnessed the miracle**, compared it with past events and saw **their prophetic significance**, he answered Jesus' question: **"Who do you say that I am?"** with the declaration: **"You are the Christ."** (Luke 9:20). Peter recognized that **this Christ was the same one foretold in Scripture**, and the miracles before him confirmed it.

Jesus does not deny this claim but instead instructs the disciples **to tell no one** (Luke 9:21). If Peter's statement was **false**, Jesus would have corrected him. Instead, He gives a different reason for their silence: **"The Son of Man must suffer many things, be rejected by the elders, scribes, and priests, be killed, and rise again on the third day."** (Luke 9:22).

These sufferings had already been **foretold** for the **Creator's Christ**—which we will examine in greater detail later. But by

applying them **to Himself**, Jesus makes it clear that He is indeed **the One** about whom these prophecies were written. Even if such predictions had never existed, His reason for commanding silence confirms that **Peter had not been mistaken**. His silence was required because these events **must** take place.

The Cost of Following Christ—A Call to Martyrdom

Jesus declares: **“Whoever wants to save his life will lose it, but whoever loses his life for My sake will save it.”** (Luke 9:24). This is none other than the **Son of Man** speaking. Look closely—just as the **King of Babylon** looked into the fiery furnace and saw **“one like the Son of Man”** standing with the three Hebrew men (Daniel 3:25-26). At that time, Christ was not yet **born of a woman**, yet He was already **saving those who risked their lives for God**—while **destroying those who saved their lives through idolatry**.

So, where is the **“new doctrine”** that Marcion claims? The **concept of martyrdom** and its reward from God was **foretold**:

“The righteous perish, and no one takes it to heart; the devout are taken away, and no one understands that the righteous are taken away to be spared from evil.” (Isaiah 57:1).

When has this been **more true** than in the **persecution of Christ’s followers**? This is not just some **natural event** but a **holy struggle**—where those who **lose their lives for God’s sake** actually **save them**.

Being Ashamed of Christ—A Shame Unique to the True Christ

Jesus also says: **“Whoever is ashamed of Me, I will also be ashamed of him.”** (Luke 9:26). Only the **true Christ** could

be the cause of such shame. His entire life was marked by reproach, giving heretics plenty of material for their mockery—His humble birth, lowly upbringing, and even the nature of His flesh were ridiculed.

But Marcion's Christ? How could such a Christ be shamed, if He was never truly human?

- He was never conceived in a woman's womb.
- He never grew from an embryo to a child.
- He never endured birth pains, nor entered the world through human suffering.
- He never cried as a newborn, nor received the traditional cleansing of an infant.
- He was never swaddled, never nursed by a mother, never grew from infancy to adulthood.

Instead, Marcion's Christ supposedly descended from heaven, fully grown, instantly Christ, purely spirit, pure power, pure divinity—and therefore, not real. Since He never endured the curse of the cross, He could never say: "Whoever is ashamed of Me."

But our Christ?

- He was made lower than the angels (Psalm 8:5).
- He was a worm, not a man, scorned and despised (Psalm 22:6).
- By His wounds, we are healed (Isaiah 53:5).
- Through His humility, we are saved.

It was only right that He humbled Himself for the sake of mankind—made in His image, not another's. If people felt no shame in worshiping stone and wood, then they should also

show **no shame** in worshiping **Christ**, standing boldly in **faith** rather than denying Him.

So, Marcion, which of these **Christs**—yours or ours—better fits the **truth of Scripture**?

It is **you** who should be ashamed—for inventing a **false** Christ.

CHAPTER 23

Unfair rebuke

I take upon myself the role of Israel. Let Marcion's Christ come forward and declare: **"O faithless generation! How long shall I be with you? How long shall I endure you?"** (Luke 9:41). Immediately, I would have a response for him:

"Whoever you are, O stranger, first tell us who you are, where you come from, and what authority you have over us. So far, everything you see belongs to the Creator. If you come from Him and act on His behalf, then we will accept your rebuke. But if you come from another god, I ask you—what have you ever given us that belongs to you alone, which we were bound to believe? How can you accuse us of 'faithlessness' when you have never even revealed yourself to us? When did you begin dealing with us, that you now complain about delay? What patience have you shown toward us that you speak of enduring us?"

Like Aesop's donkey, you have just arrived from the well, yet you fill the place with your braying.

Now, I also take on the role of the disciple whom he rebukes: **"O perverse nation! How long shall I be with you? How long shall I endure you?"** To this, I could fairly reply:

"Whoever you are, O stranger, first tell us who you are, where you come from, and what authority you have over us. So far, you belong to the Creator, and that is why we have followed you, recognizing in you all things that are His. If

you truly come from Him, we will accept your rebuke. But if you serve another, tell us what you have ever given us that is uniquely yours, which we were obligated to believe. How can you call us ‘faithless’ when you have provided no proof of your identity? When did you start dealing with us, that you now complain about our delay? What patience have you shown toward us, that you now boast of your endurance?”

Again, like the donkey from Aesop’s well, you have only just arrived, yet you are already making noise.

Who would not have responded this way to such an unfair rebuke, especially if the one rebuking had no right to complain? But in truth, Christ would not have spoken these words unless He had already lived among them—through the Law, the prophets, and His mighty works and mercies—constantly experiencing their faithlessness.

But look—Christ embraces **infants** and teaches that all must become like them to be truly great (Luke 9:47-48). In contrast, the Creator once sent bears to attack children who mocked His prophet Elisha (2 Kings 2:23-24). This comparison is dishonest, as it treats infants and older children as if they are the same—one still innocent, the other old enough to mock, perhaps even to blaspheme.

Since God is just, He did not spare those **impious children** because He demands honor from all ages, especially the young. And because God is good, He loves infants—blessing the midwives of Egypt when they protected Hebrew infants from Pharaoh’s decree (Exodus 2:15-21). Christ shares this same kindness with the Creator.

But what of Marcion’s god, who opposes marriage? How can he claim to love little children when they are the **natural result of marriage**? If he despises the seed, he must also despise

the fruit. Indeed, he is even more merciless than Pharaoh, who only forbade infants from being raised—while Marcion's god would not even allow them to be born, denying them their ten months in the womb.

Surely, kindness toward children is more fitting for the **true God**, who **blessed marriage for the sake of procreation** and included in that blessing the promise of offspring—the first of which is infancy itself.

The Creator, at the request of Elijah, sent **fire from heaven** against a false prophet of Baalzebub (2 Kings 1:9-12). Here, I recognize the severity of the **Judge**. Yet, in contrast, Christ **rebuked** His disciples when they wished to call down fire on a Samaritan village (Luke 9:51-56). Even the heretic Marcion can see that this gentleness of Christ was foretold by the same **just Judge**:

“He shall not quarrel, nor shall His voice be heard in the streets; a bruised reed He shall not break, and a smoldering wick He shall not quench.” (Isaiah 42:2-3)

Being of such a nature, He was far less inclined to destroy men with fire. Even in Elijah's time, the Lord revealed that He was not in the fire but in the **gentle whisper** (1 Kings 19:12).

But why does this most **merciful God** reject the man who offers to follow Him everywhere? (Luke 9:57-58). If the man's offer was made in **pride** or **hypocrisy**, then Christ was rightly rebuking these sins. The rejection itself was a form of judgment. Just as He calls some to salvation, so does He reject others, condemning them to **perdition**.

When another man hesitates, saying he must first **bury his father**, Christ replies: **“Let the dead bury their dead, but you go and proclaim the kingdom of God.”** (Luke 9:59-60)

This aligns perfectly with two laws from the Creator:

- **Leviticus** commands that priests must not be present at funerals, even for their own parents: **“The priest shall not enter where there is a dead body; he shall not defile himself even for his father.”**
- **Numbers** commands that those who take the Nazarite vow must not go near any dead body, **not even that of a father, mother, or sibling** (Numbers 6:6-7).

Christ was preparing this man for the role of a **Nazarite** or a **priest** devoted to the **preaching of God’s kingdom**.

Otherwise, if this law had no relevance, Christ’s words would seem cruel—ordering sons to neglect their parents’ burial for no valid reason.

Finally, in the third case, Christ forbids a man from **looking back** when he asks to first say goodbye to his family (Luke 9:61-62). This command follows the **pattern of the Creator**, who forbade Lot’s family from looking back as they fled from Sodom (Genesis 19:17).

Thus, Christ’s actions align with **the justice, kindness, and laws of the Creator**, confirming that He is one with Him—rather than a stranger from another god, as Marcion claims.

CHAPTER 24

The Mission of the Seventy Disciples

Jesus appointed **seventy additional disciples** besides the twelve. If the number twelve corresponded to the **twelve springs of Elim**, then why shouldn't the seventy relate to the **seventy palm trees** found there? While there may be **differences in symbolism**, these arise from **distinct purposes**, not from varying degrees of divine power. Failing to recognize this distinction could lead one to mistakenly assume that the powers involved are different.

When the Israelites left Egypt, **God provided for them abundantly**, allowing them to take **gold, silver, clothing, and food** from the Egyptians. In contrast, **Jesus commanded His disciples to travel without even carrying a staff**. The Israelites were sent into the wilderness, while the disciples were sent into **cities**. The difference in their **circumstances** explains why the same divine power that provided abundantly in one case **withheld provisions** in another. **In the desert, supplies were given in abundance** because there was no other way to obtain them, whereas in the cities, provisions could be found along the way.

Jesus even forbade them from **carrying shoes**, just as God had sustained Israel in the wilderness, where their **shoes never wore out for forty years** (Deuteronomy 29:5). Furthermore, Jesus said, **"Do not greet anyone on the road"** (Luke 10:4). This was not a rejection of the Old Testament, as Marcion might claim. In fact, Jesus was **following the example of the**

prophets. When Elisha sent Gehazi to raise the Shunammite's son, he told him: **"Gird up your loins, take my staff, and go. If you meet anyone, do not greet them, and if they greet you, do not answer"** (2 Kings 4:29). What is a roadside blessing, if not a mutual greeting between travelers? **Jesus' instructions aligned perfectly with prophetic precedent.**

Moreover, Jesus commanded: **"When you enter a house, say, 'Peace be to this house'"** (Luke 10:5). This mirrors what Elisha instructed Gehazi to say when meeting the Shunammite: **"Peace to your husband, peace to your child."** Instead of separating Christ from the Creator, these examples **demonstrate His continuity with Old Testament traditions.**

The Labourer and His Wages: A Divine Principle

Jesus said, **"The labourer is worthy of his wages"** (Luke 10:7). Who better to declare this than the **ultimate Judge?** To determine that a worker deserves payment is an act of **judgment and justice.** This principle is **not new**—it aligns with the Creator's law, which declares: **"You shall not muzzle the ox while it treads out the grain"** (Deuteronomy 25:4). The same God who cares for animals **surely values human labourers.**

By upholding this principle, **Jesus justified the Israelites' taking of Egyptian gold and silver.** Those who had **built Egypt's cities and homes** were **labourers worthy of their wages.** Their departure was not an act of theft, but a rightful claim to the compensation they had long been denied.

The Kingdom of God: Not a New Concept

Jesus instructed His disciples to declare: **"The kingdom of God has come near"** (Luke 10:9). This shows that **the kingdom was not something entirely new,** but something that had

previously been **far off** and was now **approaching**. If it had never existed before, it could not be said to have “come near.” New and unheard-of things appear **suddenly**, but the kingdom was **foretold** and **anticipated**.

Furthermore, Jesus told His disciples to say to those who rejected them: “**Nevertheless, know this: the kingdom of God has come near to you**” (Luke 10:11). If this statement carried **no warning of judgment**, it would be meaningless. Why should it matter to them that the kingdom was near **unless its arrival also brought consequences**? A warning without a consequence is **no warning at all**.

Shaking the Dust: A Testimony Against Unbelief

Jesus instructed His disciples to **shake the dust from their feet** as a testimony against those who rejected them (Luke 10:11). Even the smallest particles of earth clinging to their sandals were to be cast off, symbolizing the **complete severance** from those who rejected the message. If no judgment were to follow, what purpose would such a testimony serve?

This act is consistent with God’s commands in **Deuteronomy**, where He forbade the inclusion of **Ammonites and Moabites** in the assembly because they **refused to help Israel in their time of need** (Deuteronomy 23:3). The principle behind Christ’s command **originated with the Creator**.

Rejecting the Messengers is Rejecting God

Jesus stated: “**He who rejects you rejects Me, and he who rejects Me rejects the One who sent Me**” (Luke 10:16). This echoes God’s words to Moses: “**They have not grumbled against you, but against Me**” (Numbers 14:27). Moses, like the

apostles, was **a chosen messenger**, and the authority of both came from the same divine source.

Authority Over Serpents and Scorpions: A Promise of Divine Protection

Jesus promised His disciples the **power to tread on serpents and scorpions** (Luke 10:19). Could such authority come from anyone **other than the Creator**, who rules over all living things? Marcion's supposed "Christ," who is not the Creator, would have no dominion over even the **smallest lizard**.

This power had already been promised by **God through Isaiah**, who foretold that even **children would safely put their hands into a serpent's den** (Isaiah 11:8-9). This prophecy was not merely symbolic—faith has indeed protected believers from actual venomous creatures. However, **serpents and scorpions** also represent **evil spirits**, whose ruler is described as **the serpent, the dragon, and the great beast** (Revelation 12:9).

The **Creator first granted this power to His Christ**, as foretold in **Psalm 91**: "**You will tread upon the asp and the basilisk; you will trample the lion and the dragon underfoot.**" Similarly, Isaiah prophesied: "**In that day, the Lord will use His great and powerful sword to punish Leviathan, that twisted serpent, and He will slay the dragon**" (Isaiah 27:1).

Furthermore, Isaiah describes a **holy path** where **no unclean thing, no lion, and no ravenous beast will be found** (Isaiah 35:8-9). This refers to **the path of faith**, where evil is rendered powerless. The **timing** of these promises is clear from the context: Isaiah speaks of **the blind receiving sight, the deaf hearing, the lame leaping, and the mute speaking** (Isaiah 35:5-6). When Christ **healed the sick**, He also **demonstrated power over spiritual forces**, fulfilling prophecy.

Thus, Jesus **did not introduce a new authority**, but rather **fulfilled what the Creator had already declared**. He first **received this power from the Father**, then **bestowed it upon His followers**, all in perfect accordance with **God's eternal plan**.

CHAPTER 25

The Creator's Intentional Concealment

Who can be called **Lord of heaven** without first proving He is its **Creator**? Jesus declares, **"I thank You, Father, Lord of heaven, because You have hidden these things from the wise and prudent and revealed them to babes"** (Luke 10:21). But what are these things? Who hid them, and from whom? And who revealed them?

If Marcion's god was the one who both hid and revealed them, then his actions were utterly unjust. His god had never given any prophecies, parables, visions, or hidden truths through allegories or mysteries. In fact, Marcion's god had not even revealed his own greatness—yet now, through Christ, he supposedly exposes it? Why, then, would the wise and prudent be punished by being **denied knowledge** of God when they had never been given any way to recognize Him? No evidence had been provided, no divine works declared, nothing by which they could have become wise or prudent. And even if they had unknowingly failed to serve this god, once they came to know him, they should have found him **merciful, not jealous**.

Since Marcion's god had **neither hidden anything nor had anyone from whom to hide**, he could not now be the revealer. Only the true God, in whom all these attributes align, can be both **the one who conceals** and **the one who reveals**. The Creator **hid** these truths through prophetic messages, understood only by faith—**"If you will not believe, you shall not understand"** (Isaiah 7:9). The **wise and prudent** were those who, instead of

seeking God through His many mighty works (Romans 1:20-23), chose to speculate and create philosophies, leading others into error. Moreover, the Creator is a **jealous God**.

Christ thanks the Father for fulfilling what was prophesied: **“I will destroy the wisdom of the wise and hide the understanding of the prudent”** (Isaiah 29:14). Elsewhere, God declares, **“I will reveal to them treasures that had been hidden”** and **“Who else can confound the schemes of false prophets, turning wise men backward and making their counsel foolish?”** If Christ is called **“a light to the Gentiles”** (Isaiah 49:6), and the “babes” in Luke 10:21 refer to **those once ignorant but now humble in faith**, then the same God who once hid these things has now revealed them through Christ.

If, however, Marcion’s god was the one revealing what the Creator had hidden, then he was merely **doing the Creator’s work**—not overthrowing it. And if his goal was to **refute the Creator**, why didn’t he reveal the truth to the very **wise and prudent** from whom the Creator had hidden it, rather than to the babes? If his actions were done out of kindness, **shouldn’t knowledge have been given to those who lacked it rather than those whom the Creator had already favored?** Yet, everything Christ has done so far **confirms the law and the prophets rather than destroying them**.

All Things Delivered to the Son – But by Whom?

Christ declares, **“All things have been delivered to Me by My Father”** (Luke 10:22). This statement makes sense only if He is the Christ of the **Creator**, to whom **all things** belong. The Creator did not entrust all things to a lesser being, but rather **to His Word**, through whom He made all things. But if Christ were truly **a stranger** to the Creator, then what are the “all things” that His Father has given Him?

- If they belong to the **Creator**, then the Creator is **good**, for all He has made is good.
- But if Marcion's god seized the **Creator's** works and gave them to Christ, then he is a **thief**, not a god—teaching **robbery instead of righteousness**.
- And if Marcion's god gave **nothing** of the Creator's to Christ, then **what exactly does Christ rule over?** If he has **no dominion**, by what right does he claim authority over mankind?
- If **only man** was given to him, then **"all things"** does not refer to all creation. Yet Scripture is clear—**all things were delivered to the Son**.

Even if we interpret **"all things"** as referring to **all nations**, the Creator already declared: **"I will give You the nations as Your inheritance, the ends of the earth for Your possession"** (Psalm 2:8). If Marcion's god had **his own things to give**, then where is the proof? If he had **any creation**, let him show even one thing so that we may believe him! But if all that we see belongs to the Creator, then **even what is unseen must belong to Him as well**.

The Father is Revealed by the Son – Not a New God

Christ says, **"No one knows the Father except the Son, and no one knows the Son except the Father, and those to whom the Son chooses to reveal Him"** (Luke 10:22). Marcion and other heretics claim that this passage proves Christ introduced **a previously unknown god**. Yet, if the Creator was already known to Israel and to the Gentiles through nature, how does this claim hold up?

- The Creator **Himself** declares, **"Israel does not know Me, My people do not understand"** (Isaiah 1:3).

- He also says, **“Among the nations, I have found no one who seeks Me”** (Isaiah 41:28).

Clearly, the world’s ignorance of God lasted **until the coming of the Son**. Christ, as **the light to the Gentiles**, was sent to **enlighten both Israel and the nations** concerning God. Thus, **this passage does not support a rival god**, but rather proves that the Creator was fulfilling what He had foretold.

The Blessedness of Seeing What the Prophets Longed For

Jesus tells His disciples, **“Blessed are the eyes that see what you see. For I tell you, many prophets longed to see what you see and did not see it”** (Luke 10:23-24). This reinforces the earlier point—even the prophets did not fully grasp what they had foretold. Why would Christ mention the prophets at all if He were speaking of a god who was unknown to them? If Marcion’s god was truly **unrelated to the prophets**, why should their ignorance be surprising? But if they were expecting to see the fulfillment of their own prophecies, then their **inability to see it** proves **the very truth Christ was revealing**.

Christ’s words indicate that the **blessing** belonged to those who now saw the fulfillment of what had once been prophesied **but remained hidden**. We have already demonstrated that **what Christ revealed was in perfect continuity with what the Creator had promised**—not a disruption of it.

The Lawyer’s Question: Eternal Life vs. Prolonged Life

In the true Gospel, a lawyer asks Jesus, **“What must I do to inherit eternal life?”** But in the **heretical version**, the word **“eternal”** is omitted. This alteration makes it seem as if the

lawyer was only asking about the **temporary life** promised under the law, rather than eternal life. Christ's response—"**Love the Lord your God with all your heart, soul, and strength**" (Luke 10:27)—proves otherwise.

The lawyer, having witnessed Christ's **miracles, even raising the dead**, was stirred to **hope for eternal life**. He wasn't merely curious about a **long earthly life**, which was already promised under the law. Christ, teaching no new doctrine, affirmed the **Creator's commandment** as the path to eternal life.

If Christ had belonged to a **different god**, He would have discouraged love for the Creator. Instead, He upheld **the command to love the Creator**, confirming that the same God who promises **life** also promises **eternal life**. The **one who gives lesser things proves He can give greater things**—not the other way around.

Thus, Marcion's distinction **between a "Creator's life" and an "eternal life"** collapses. The true Christ calls men to eternal life **from the very God who gave them life in the first place**.

CHAPTER 26

The Lord's Prayer

While praying in a particular place to His **Father above**, Jesus looked up toward the heavens of the **Creator**—the very One who, with His mighty power, could have struck Him down with hail and lightning. Indeed, it was by this same **Creator's will** that Christ was later crucified in Jerusalem. At that moment, one of His disciples approached Him and said, "**Master, teach us to pray, just as John taught his disciples.**"

This disciple made such a request because he assumed that different gods required different prayers. But before asking how to pray, wouldn't one first need to know **whom** they were praying to? If Christ had revealed a different god, the disciple would have first inquired about that god. Since there is no evidence that such a god was proclaimed, it is clear that Christ's disciple sought instruction on how to pray to the **same Creator** whom John's disciples also prayed to.

John had introduced a specific way of praying, which led the disciple to wonder whether Christ also had a distinct prayer method—not to another god, but simply a different approach. However, before Christ could teach prayer, He would have first revealed the **true God**. Since He did not introduce a new deity, it follows that He taught prayer to the God the disciple already knew. The content of the prayer itself reveals **to whom** it is directed:

- **To whom do I call “Father”?** The one who had no part in creating me, or the One who made and shaped me?
- **From whom do I ask for the Holy Spirit?** The one who does not even give the ordinary spirit of life, or the One who makes His angels spirits and whose Spirit hovered over the waters at creation? (Genesis 1:2)
- **Whose kingdom shall I pray to come?** The one I have never heard of as the King of Glory, or the One who holds the hearts of kings in His hands?
- **Who provides my daily bread?** The one who has never given me even a grain of millet, or the One who supplied His people with heavenly manna, the bread of angels?
- **Who forgives my sins?** The one who refuses to judge them and thus does not retain them, or the One who, unless He forgives, will retain them for judgment?
- **Who protects me from temptation?** The one before whom the tempter does not tremble, or the One who, from the very beginning, condemned the tempter?

If someone directs such a prayer to another god and **not the Creator**, they are not praying but **blaspheming**. Similarly, when we ask, seek, and knock (Luke 11:9), who has the power to respond? Only the One **to whom all things belong**—the Creator, whose child I am. What have I lost before any other god that I should seek it from him?

- If it is wisdom and understanding, the **Creator** has hidden them.
- If it is health and life, they are under the **Creator's** authority.

Thus, I will knock only on the door from which my blessings have always come. Receiving, finding, and being admitted are the rewards of **diligence** and **persistence** in seeking the

Creator. If Marcion's supposed god truly offered his aid freely, without effort, then he could not demand perseverance. A god who helps without being asked, gives without being sought, and opens doors without knocking **is no god at all**.

The **parable of the persistent friend** (Luke 11:5-8) reinforces this truth. A man knocks on his friend's door at night, requesting bread—not as a stranger, but as one with a **right to ask**. Even if he has wronged his friend, his bond is stronger with the **Creator** than with Marcion's god. He knows where the bread is, who has the power to give, and that persistence will be rewarded. Even though it is late, **it is never too late for the Creator, who owns time itself**.

By contrast, Marcion's god has barely existed long enough to be approached at any hour. It was the **Creator** who once shut the door to the Gentiles while the Jews knocked, and it is He who rises to give—not because man is His friend, but because of his **persistence**. The **new god** of Marcion has not been around long enough to test anyone's persistence.

Therefore, recognize the **Creator** as the **true Father**. He knows what His children need. When they asked for bread, He gave them manna. When they wanted meat, He sent them quail. **He does not give a serpent instead of a fish or a scorpion instead of an egg** (Luke 11:11-13). The one who has the power to give both good and evil is the one who can choose to give only good. Marcion's god, on the other hand, does not even possess a scorpion, so he lacks the power to withhold anything.

Similarly, it is **the Creator** who gives the Holy Spirit, for He also has power over the unholy spirit. When Christ cast out the **mute demon** (Luke 11:14), fulfilling **Isaiah's prophecy** (Isaiah 29:18), He was accused of doing so by Beelzebub's power. He responded, **"If I drive out demons by Beelzebub, by whom do your sons drive them out?"** (Luke 11:19).

With this question, Christ revealed that He cast out demons by the same power their sons used—the **power of the Creator**. If the Jews' sons cast out demons through Beelzebub, then Satan would be working against himself, which is impossible (Luke 11:18). Instead, Christ made it clear: **He cast out demons by the finger of God, proving that the kingdom of God had come near** (Luke 11:20).

When Pharaoh's magicians saw Moses' miracles, they acknowledged them as the **finger of God** (Exodus 8:19). Christ deliberately referenced this to show that the **Creator's power** was at work in Him. Thus, when He spoke of the **strong man** who is overpowered by a **stronger man** (Luke 11:21-22), He identified **Satan** as the strong man and Himself as the **stronger one**. This did not mean that the **Creator had been conquered** by another god, as Marcion claimed.

If Marcion's god had truly overpowered the **Creator**, then why does death still rule over Marcion's followers? Why do they return to the dust of the earth? Even the sting of a scorpion serves as a reminder that **the Creator's power remains undefeated**.

Finally, a woman in the crowd exclaimed, "**Blessed is the womb that bore You and the breasts that nursed You!**" (Luke 11:27). But Jesus responded, "**Rather, blessed are those who hear the word of God and keep it.**" (Luke 11:28). This echoed a previous moment when He had prioritized those who obeyed God over His own mother and brothers.

On that earlier occasion, His mother was present, so He did not deny being **her son**. But by responding the same way again, He **shifted the focus** from physical lineage to spiritual obedience. Yet, this very act proves that He **did** have a true mother—otherwise, there would have been no relationship from which to transfer this blessedness.

CHAPTER 27

Christ's rebuke of the pharisees

The Scriptures contain many warnings similar to this. Jesus' actions provide clear **proof** that His mission comes from the **Creator**.

Rather than addressing every **accusation** the Marcionites make against the **Creator**, it is enough to show that the same **characteristics** they criticize can be found in Christ Himself. Look at how they claim He is inconsistent! He **teaches** one thing yet appears to do another. He commands giving to all who ask—yet He refuses to give a sign to those who demand one (Luke 11:29). He **hides His divine light** for ages, but then teaches that a lamp should not be hidden but placed on a stand to give light to all (Luke 11:33). He forbids **cursing**, yet pronounces **woes** upon the Pharisees and teachers of the law. Who could so closely resemble my God, if not His own Christ?

We have already **established** that Jesus would not have been accused of **abolishing** the law if He had been introducing a different god. Even the Pharisee who invited Him to dine was surprised that Jesus did not perform the ritual washing before eating—because Jesus was proclaiming the God who gave that law. Christ then **interpreted** the law, explaining that while they carefully washed the outside of cups and dishes, their **hearts were full of greed and wickedness**. His point was clear: outward **cleansing** symbolized the purification of a person before God. He rebuked them not for washing their vessels, but for **neglecting** what truly mattered—cleansing their hearts

(Luke 11:39). He emphasized this by saying, **“Did not the One who made the outside also make the inside?”**—showing that the same God is responsible for both body and soul.

Jesus then pointed them toward true purity, not through ritual washing, but through **acts of mercy**. He declared, **“Give what you have to the poor, and everything will be clean for you”** (Luke 11:41). If another god had commanded mercy, it could not have been before he was even known. Clearly, Jesus was not **criticizing** their God, but rather **correcting** their misunderstanding of His commands—reminding them that the law’s concern was not merely clean vessels but a **merciful heart**.

Likewise, He rebuked them for **tithing small herbs** while neglecting **hospitality and love for God** (Luke 11:42). But whose love was this? It was for the God who commanded tithes in the first place! Their mistake was prioritizing **minor rituals** while ignoring the **greater command**: **“Love the Lord your God with all your heart, soul, and strength”** (Deuteronomy 6:5). At that time, Jesus could not have been expecting people to have **devotion** toward a new, unfamiliar deity—especially one whose identity was still being revealed.

When He condemned those who sought the **highest places of honor** and public greetings, He was following the **Creator’s rebuke** of such **prideful leaders**, whom He called **“rulers of Sodom”** (Isaiah 1:10). God’s law warns against **trusting in men**, declaring it a curse to rely on human strength. Jesus’ words reflected this same truth: **those who chase after power and recognition** do so because they crave human approval. But since God forbids such **misplaced confidence**, Jesus naturally condemned those who sought high positions for personal glory.

Jesus also denounced the **law experts** for burdening people with heavy demands while refusing to lift a finger to help

(Luke 11:46). Yet He did not **reject** the law itself! How could He, when He **upheld** its greatest principles—**giving to the poor, showing hospitality, and loving God**? He even acknowledged **lesser** details like tithing herbs and cleansing cups. Rather than rejecting the law, He **criticized** them for adding **human traditions** that weighed people down—rules driven by **self-interest**, not divine command. These men enriched themselves by **exploiting the poor, accepting bribes, and twisting justice**. Isaiah also condemned them, saying, “**Woe to those who are strong in Jerusalem!**” (Isaiah 28:14). These leaders ruled with oppression, **seeking their own gain**—and who did this more than the lawyers?

If Jesus was angered by them, it was because **they belonged to Him**. He would not have rebuked teachers of **a foreign law**. But why did He condemn them for **building tombs for the prophets their ancestors killed** (Luke 11:47)? Shouldn’t they be praised for honoring the prophets? No—because their actions revealed **hypocrisy**. Jesus exposed their **true hearts**, which still resisted the prophets’ message. Just as the **Creator’s law** warns that sins are visited upon future generations, so Jesus pointed out their **complicity** in rejecting God’s messengers.

What was the **key** these lawyers had? **The knowledge of the law** (Luke 11:52). But instead of using it to lead others to truth, they **blocked the way**. They did not believe—and **without faith, they could not understand**. Worse still, they prevented others from learning, choosing instead to teach their own doctrines. When Jesus condemned them for **hindering others**, was He speaking against the law itself? If so, the lawyers should have been pleased! But instead, His words proved He was **defending** the law, not opposing it.

Ultimately, all these **woes** were spoken not to **discredit** the Creator but to warn against **disobeying** Him. The Marcionites claim these curses prove the Creator is cruel—but wouldn't this actually make people **more fearful** of abandoning Him? By emphasizing **God's justice**, Jesus reinforced the need to serve Him faithfully. **This is exactly what the Messiah of the Creator would do.**

CHAPTER 28

After He has killed, has the power to cast into hell

It was entirely justified that Christ found the **Pharisees' Hypocrisy** offensive. They claimed to love God with their words, but their hearts were far from Him. That's why He warned His disciples, "**Beware of the leaven of the Pharisees, which is hypocrisy**"—not a rejection of the Creator's teachings, but rather a condemnation of their deceit.

The **Son opposes** those who refuse to obey the **Father**, and He does not want His disciples to share in such disobedience. This is not directed against a different god, as if such hypocrisy would be excusable in that case. Rather, Christ specifically condemns the behavior of the Pharisees, warning His disciples not to follow their example. It was against **the Creator** that the Pharisees were sinning, and Christ forbade His followers from committing the same offense.

Because He had exposed their **hypocrisy**—which concealed inner corruption beneath an outward show of religious duty—He then added, "**There is nothing covered that shall not be revealed; neither hidden, that shall not be known**" (Luke 12:2). He said this not to introduce an unknown god but to make clear that their deception would be exposed.

When the Pharisees accused Him, saying, "**This man casts out demons through Beelzebub,**" Christ warned that all such accusations would one day be brought to light—made known

as the Gospel spread throughout the world. Turning to His disciples, He reassured them: **“I say to you, my friends, do not fear those who can only kill the body and have no further power over you”** (Luke 12:4). This echoes Isaiah’s words, **“See how the righteous one is taken away, and no one takes it to heart”** (Isaiah 57:1).

However, Christ then directs them to a greater fear, saying: **“I will show you whom you should fear: Fear Him who, after He has killed, has the power to cast into hell”**—a clear reference to **the Creator** (Luke 12:5). This alone proves that Christ directs people to fear **the One He forbids them to offend** and to honor **the One He commands them to respect**. The **God whom Christ calls for reverence** must be the same God He seeks to instill fear of—a fear that belongs to the Creator alone.

Further, Christ declares: **“Whoever acknowledges Me before men, I will also acknowledge before God”** (Luke 12:8). Those who confess Him will face death at the hands of men, yet they have nothing to fear beyond that. This aligns with His earlier statement that **they should not fear merely being killed** but should instead consider the **eternal consequences**. Thus, He warns: **“Whoever denies Me before men will be denied before God”** (Luke 12:9). The **One who confesses believers before God** is the same **One who will deny those who deny Him**.

If those who **deny Christ** must fear **the Creator’s punishment**, then it follows that those who acknowledge Him must belong to the Creator as well. Christ’s warning against denying Him makes it clear that **He is aligned with the Creator**, since the ultimate punishment—hell—comes from the Creator. By affirming the fear of **God’s judgment**, Christ establishes that **He belongs to the Creator** and does not introduce another deity.

After warning against denying Him, Christ further instructs them to fear **blasphemy**: **“Whoever speaks against the Son of**

Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven” (Luke 12:10). Since **forgiveness and judgment** are attributes of the **true Judge**, the **Holy Spirit must belong to the Creator**, who alone has the power to **withhold forgiveness**. Just as the **One not to be denied** was the Creator, so too the **One who enforces judgment for blasphemy must be the Creator**.

If Christ was introducing a **new god**, how could He warn against **blaspheming the Spirit of the Creator**? Instead, He consistently upholds the **authority of the Creator**, making it clear that He is not opposing Him. If, as some argue, Christ was condemning the Creator’s strictness in judging blasphemy, then wouldn’t this supposed **“rival god”** allow blasphemy against his own spirit without consequence? This would mean that worshipping or rejecting him would make no difference, since he neither punishes contempt nor rewards devotion. Clearly, this argument is flawed.

When Jesus tells His followers that **when they stand before magistrates, they should not worry about how to respond**, for **“the Holy Spirit will teach you what to say in that very hour”** (Luke 12:11-12), He speaks in alignment with **the Creator’s ways**. This is the same **Spirit** who guided **Balaam** in the Old Testament. When Balaam was sent by King **Balak** to curse Israel, the **Spirit of God** came upon him, and instead of cursing, **he proclaimed a blessing**, saying he could only speak what **God put into his mouth** (Numbers 22–24). This proves that Christ’s teaching is not **new or foreign**—it is in full agreement with what the Creator has done before.

Now, let’s consider the contrast between **Moses and Christ**. Moses stepped in when he saw two Israelites fighting, asking, **“Why do you strike your fellow?”** But the man rebuffed him: **“Who made you a ruler and judge over us?”** (Exodus 2:13-14).

In contrast, when someone asked Christ to intervene in a dispute over an inheritance, He refused, saying, **“Who made Me a judge over you?”** (Luke 12:13-14).

Some might argue that this makes **Moses seem better than Christ**, since Moses sought to bring peace, while Christ refused to intervene. But Christ’s response echoes the very words used against **Moses**—the rejection Moses faced is **the same rejection Christ allows**, highlighting the **continuity between them**. Christ, who had been present in Moses **as the Spirit of the Creator**, uses the same phrase, showing that He fully identifies with the **Creator’s ways**.

Finally, Christ’s **parable of the rich man** aligns perfectly with the **Creator’s condemnation of earthly wealth and pride**. The rich man, boasting about his abundant harvest, is warned by God: **“You fool! This very night your soul will be required of you. Then whose will those things be?”** (Luke 12:16-20). This mirrors what happened to **King Hezekiah**, who was rebuked by **Isaiah** after boasting about his **riches and treasures** to the Babylonian envoys. **Isaiah pronounced judgment** on his kingdom for his arrogance (Isaiah 39).

Through all these examples—from **Balaam, Moses, and Hezekiah**—it is clear that Christ’s teachings are not those of a **new god**, but of the **very Creator**. His rebukes, His warnings, and His parables all reflect the same principles found throughout the **Old Testament**, proving that His mission is in complete harmony with **God’s eternal purpose**.

CHAPTER 29

Your Father knows that you need these things

Who else but the **Creator**—who has already provided for humanity—would discourage anxiety over food and clothing? **He** is the one who supplies these needs, and thus, forbids excessive worry about them, as if such concern were an insult to His generosity. It is **He** who made **life** more valuable than food and the **body** more significant than clothing. **He** feeds the ravens that neither sow nor reap, clothes the lilies and grass that neither toil nor spin, and yet even Solomon, in all his glory, was not as beautifully adorned as these humble flowers.

How strange it would be if one god were **generously providing for mankind**, while another instructed people not to worry about those very provisions—as if to **undermine His generosity**! If, as Marcion suggests, Christ downplays concern for food and clothing to belittle the **Creator**, implying that such things are insignificant because they come so easily—why, then, does Christ rebuke His listeners for having **little faith**? (Luke 12:28).

What **faith** is He referring to? Is it the faith they were still developing in a **newly revealed** god? Or is it faith in the **Creator**, who has always provided for humanity? The latter seems more likely, especially since Christ contrasts them with **the nations of the world**, who seek after these things but **do not believe in God as the Creator and Provider** (Luke 12:30). Christ wanted His followers to be different from those nations,

calling out their lack of faith in the same God whom the Gentiles completely rejected.

When Christ says, “**Your Father knows that you need these things**” (Luke 12:30), the key question is: **which Father is He speaking of?** If He means the **Creator**, then He is affirming His goodness, for He understands and meets the needs of His children. But if Christ is referring to another god, then how would that god even know that humans require food and clothing—**since he never provided for them?** If he was aware of these needs but **failed to provide**, he must be either **malicious or powerless**. Moreover, if he acknowledges that these things are necessary, then he **confirms their goodness**—which undermines any attempt to discredit the Creator’s works.

Now, if another god foresaw man’s needs and provided for them, then why does **Marcion’s Christ** claim **He** will supply them? (Luke 12:31). Is Christ giving away what belongs to another god? If He is the provider, then He must be the **Creator**. After all, if **food and clothing** are merely *added* to the *kingdom of God*, then they belong to the **same Being** who owns the kingdom itself. **The full promise, its meaning, and its parables all belong to the Creator.**

We are **servants**, because we have a **Lord** in **our God**. We must have our **loins girded** (Luke 12:35)—meaning we should not be burdened with worldly concerns. Our **lamps must be burning**—our minds **illuminated by faith and truth**. We are to **wait for our Lord** (Luke 12:36)—that is, Christ. But where is He **returning from?** If it is from a **wedding**, then He must be **the Creator’s Christ**, because the wedding **belongs to the Creator**. Marcion’s god, who despises marriage, would never host a wedding—nor would Marcion himself attend if invited!

Marcion also stumbles badly in interpreting the next **parable**, where Christ speaks of a **thief** coming unexpectedly

at night (Luke 12:39). How could the **Creator**, the Lord of all, be described as a thief? A thief **steals from another**, but the **Creator owns everything**. The **real thief** is the **devil**, who from the beginning deceived mankind. Christ warns that if man had known the **hour of the thief's arrival**, he would have been prepared. Therefore, Christ urges vigilance—not because He is the thief, **but because He is the Judge**. And since He calls Himself the **Son of Man**, it is clear **He is the Creator's Christ**—the one who will judge the unprepared.

When Peter asks if the **parable** applies to them alone or to everyone (Luke 12:41), Christ replies with the example of a **faithful steward**. The steward who faithfully tends to his master's house will be **rewarded** upon the master's return. But the steward who abuses his position will be **punished severely** (Luke 12:41-46). Who is this returning **Lord** if not the **Creator's Christ**? **He is not a thief, but a Judge**. Even Marcion's attempt to portray this punishment as mere separation rather than judgment falls apart—**because separation from salvation means damnation**. If the **faithful receive salvation**, then the **unbelievers must face the opposite fate—condemnation**. The one who wields **this authority to judge** must be the **Creator**.

Then comes Christ's striking declaration: **"I have come to bring fire on the earth"** (Luke 12:49). **How can Marcion's gentle, hell-less god make such a statement?** The very same Christ who earlier rebuked His disciples for wanting to call down fire on a Samaritan village now proclaims **He will send fire**! The **Creator** burned Sodom and Gomorrah with **fire from heaven**. The **Psalms** declare, **"A fire goes before Him and consumes His enemies"** (Psalm 97:3). **Hosea** and **Isaiah** both record His warnings of fire upon the wicked (Hosea 8:14; Isaiah 10:16). Whether literal or symbolic, this **fire belongs to the Creator**—so if Christ claims it **as His own**, He must be from the **Creator**.

Then Christ says, **“Do you think I came to bring peace? No, but division”** (Luke 12:51). **Marcion corrupts this passage**, changing “sword” to “division,” as if division were not already the work of a **sword**! The **same division** Christ speaks of—between fathers and sons, mothers and daughters—was **foretold by Micah** (Micah 7:6). **Christ was fulfilling prophecy**, yet Marcion acts as if His coming was entirely new and unrelated to the Creator’s plan.

Finally, Christ rebukes them: **“You can interpret the sky and earth, but you cannot recognize this time”** (Luke 12:56). He expected them to understand the **fulfillment of prophecy**—but how could they recognize a god they had never known? He further commands them to **judge rightly** (Luke 12:57), just as the **Creator commanded through Zechariah, Jeremiah, and Isaiah** (Zechariah 8:16; Jeremiah 22:3; Isaiah 1:17). The **same God** who instructed them to **seek justice** was now **calling them to act accordingly**. But how absurd—Marcion claims Christ abolished the righteous Judge, yet here **Christ affirms God’s role as the Judge**.

The **final warning** seals the case: **“You will not get out of prison until you have paid the last penny”** (Luke 12:58-59). Marcion tries to twist this as a simple dismissal, but the **meaning is clear**—there is **punishment** for those who refuse to submit to the Judge. And **who else but the Creator is this Judge**? Every **fearsome warning** and **act of justice** attributed to Christ points unmistakably to the **God of retribution—the Creator Himself**.

Thus, Marcion’s attempt to sever Christ from the **Creator** fails at every turn. **Christ is the Son of Man, the Judge, the Lord, the one who brings fire, and the fulfillment of prophecy**. He belongs **entirely to the Creator**—and so does the **Gospel itself**.

CHAPTER 30

The final exclusion when the Master closes the door

When the issue of healing on the **Sabbath** arose once more, how did Jesus respond? He asked, “**Doesn’t each of you untie his donkey or ox from the stall and lead it to water on the Sabbath?**” (Luke 13:15). By performing this healing, He was not violating the law but upholding it—since the law allowed necessary work for the sake of any living being. And if such mercy was permitted for animals, how much more for a **human life**?

Regarding the **parables**, I always emphasize their consistency. Jesus said, “**The kingdom of God is like a mustard seed that a man took and planted in his garden.**” Who is this **man**? Clearly, it is Christ, for even though Marcion rejects it, He is still called the **Son of Man**. Christ received the seed—the **gospel message**—from the **Father** and planted it **in the world**, meaning in the hearts of people. However, since the parable states “**his garden**,” we must ask: does the world belong to Christ or to the Creator? The world is the Creator’s. Therefore, the one who plants in **His own land** must be the **Creator Himself**.

Now, some might argue that the **man** represents **any believer** who receives the gospel and plants it in the garden of his own heart. Even if this were the case, the meaning still points to the **Creator**. For how could the **kingdom** belong to Marcion’s so-called “merciful god” when it is followed by a **severe judgment**, one that results in **weeping**?

The next parable, however, concerns me, for it seems almost to resemble the **kingdom of the rival god**. Jesus compared it not to **unleavened bread**, which the Creator often uses, but to **leaven** (Luke 13:20–21). This is a tempting argument for those who seek to dispute the truth. Yet I must counter it. Even **leaven** fits within the framework of the Creator’s kingdom—for after the leaven, comes the **oven**—or, if you prefer, the **fires of hell**. How many times has Jesus **acted as a judge**? And if He is the judge, then He must be the **Creator**. How often has He **rejected** people, and in doing so, **condemned them**?

Take this passage as an example: “**When the master of the house rises up and shuts the door...**” (Luke 13:25). What does this mean except what Isaiah foretold? “**When He arises to shake the earth terribly.**” (Isaiah 2:19). Jesus describes how the **door will be shut**, leaving the wicked outside. When they knock, pleading, He will answer: “**I do not know where you are from.**” When they protest, saying they ate and drank in His presence, He will declare: “**Depart from me, all you workers of iniquity!**” There will be **weeping and gnashing of teeth** (Luke 13:25–28).

But where will this weeping take place? **Outside**—after the door has been closed **by Him**. If He is the one closing the door, then He is also the one **inflicting the punishment**. The wicked will see the **righteous entering God’s kingdom**, but they themselves will remain **shut out**. By **whom**? If it is the **Creator** who keeps them outside, then who is inside, receiving the righteous? Marcion would say it is his “**good god**”—but why, then, is the **Creator punishing those whom this god has already rejected**? If the Creator is keeping them **outside**, why wouldn’t He instead welcome them—to further irritate His supposed rival?

If Christ is the one **excluding** the wicked, He must either be doing so with the Creator’s **knowledge** or **without** it. If

the Creator is **unaware**, then He is powerless to act, making Him weaker than Christ. But if Christ knowingly allows this **judgment** to take place, then He Himself has affirmed the Creator's **justice**. In that case, the very being Marcion despises—the Creator—would be no worse than the one Marcion favors.

Yet, such a contradiction makes no sense. Judgment and the kingdom **must belong to one and the same power**. If they do, then the one who executes judgment—the one who shuts the door—can be none other than **the Christ of the Creator**.

CHAPTER 31

With whom did Christ eat?

Who does Christ say should be invited to a dinner or a banquet? (Luke 14:12-14) Exactly the kind of people Isaiah described: *Share your bread with the hungry, and bring the homeless poor into your house* (Isaiah 58:7). These are the ones who cannot repay the act of kindness. Christ emphasizes that such generosity should not seek immediate reward but will be repaid at the resurrection. This aligns with the **Creator's principle**, who disapproves of those seeking gifts and rewards.

Now, consider which deity fits the parable of the man who prepared a feast: *A certain man made a great supper and invited many* (Luke 14:16). This feast symbolizes the abundant provision of eternal life. Typically, a banquet host does not invite strangers but rather those within his household or family. It follows, then, that the invitation belongs to the **Creator**, as those invited—whether as humans descending from Adam or as Jews through their forefathers—belonged to Him by nature and heritage. It could not belong to a god who had no rightful claim over them.

Furthermore, if the one who prepared the supper is also the one who invites the guests, then the **supper belongs to the Creator**, who sent out His messengers to summon them. These guests were initially invited through the patriarchs but were later reminded by the prophets. This could not refer to a god who never sent anyone ahead of him to issue invitations but instead suddenly arrived himself, only becoming known as he

started inviting guests—demanding they come immediately without prior notice.

However, when the guests were invited, they refused (Luke 14:18). This refusal would make sense if the invitation came from a *different* god, since it would have been abrupt and unexpected. But if their excuse was unjustified, then the invitation must have been longstanding. If it was longstanding, then it must have come from the **Creator**, who had called them from ancient times—yet they ultimately rejected Him.

They first rejected His invitation when they said to Aaron, *Make us gods to lead us* (Exodus 32:1). Later, they rejected Him again when they heard His voice but failed to understand (Isaiah 6:10). This aligns with the words of Jeremiah: *Obey my voice, and I will be your God, and you shall be my people, walking in all my ways* (Jeremiah 7:23). This was God's invitation. But what was their response? *They did not listen or incline their ears* (Jeremiah 7:24). Instead, *they walked in the stubbornness of their evil hearts* (Jeremiah 11:8).

Just as in the parable, the excuses followed: *I have bought a field... I have bought oxen... I have married a wife* (Luke 14:18-20). Yet, God did not cease calling them. He continued to send His prophets: *I have sent you all my servants, rising early before daylight* (Jeremiah 7:25). Here, the Holy Spirit is the one summoning the guests. But again, *they did not listen; instead, they hardened their hearts* (Jeremiah 7:26).

This rejection was reported to the Master of the house. He responded with anger (rightly so, for Marcion's god, who supposedly lacks emotions, could not be this God). In response, the Master commanded: *Go out into the streets and lanes of the city and bring in the poor, the crippled, the blind, and the lame* (Luke 14:21). This mirrors God's words in Jeremiah: *Have I been a wilderness to Israel, or a land left uncultivated?* (Jeremiah 2:31). In other words,

“Do I have no one left to call? Do I have no place from which to gather people?” For His people had said, *We will come no more to You* (Jeremiah 2:31).

Thus, God extended the invitation to others—though still within the same city (Luke 14:23). Yet, even though the city was full, the Master commanded that people be gathered from *the highways and hedges*, meaning the invitation extended to **Gentiles**. This was not without reason—it was a **jealous response** to Israel’s rejection, just as Deuteronomy foretold: *I will hide my face from them... they have provoked me with their idols, so I will provoke them with a foolish nation* (Deuteronomy 32:20-21). This “foolish nation” refers to **us**, the Gentiles, in whom the Jews still place their hope. But the Lord declared that they would not attain this hope, leaving Zion as *a hut in a vineyard, a shack in a cucumber field* (Isaiah 1:8), because the nation rejected Christ’s final invitation.

After tracing the **Creator’s long history of calling and warning His people**, how can any of this possibly apply to a deity who supposedly acted all at once, without any prior dealings with humanity? Marcion’s god has no pattern of invitations, no prophetic warnings, no gradual unfolding of events—none of the elements that make the parable meaningful.

Furthermore, what was Marcion’s god’s **first invitation**? What was his **second warning**? In the parable, some initially reject the call, while others later accept it. But in Marcion’s interpretation, his god invites **both groups at once**, from **inside the city and outside**, contradicting the parable’s structure. He cannot rightfully condemn as scorners those whom he never invited before, nor can he suddenly claim to predict the **Gentiles’ election** if he had no history of calling Israel first.

If, however, Marcion’s god already **foresaw Israel’s rejection and the Gentiles’ inclusion**, then he must have spoken of it in

advance, just as the Creator did. Yet, Marcion claims that his god only began working at the moment he descended. How, then, can he claim continuity with the parable's structure?

Marcionites, who interpret this supper as a mere invitation to a **spiritual, heavenly feast**, must also acknowledge that **earthly blessings**—such as wine, oil, and grain—are repeatedly used by the **Creator** as symbols of spiritual promises. The Creator's invitation includes both **material signs** and **spiritual fulfillment**, whereas Marcion's version lacks both context and coherence.

CHAPTER 32

Lost sheep and the lost coin

Who was the one searching for the lost **sheep** and the lost **coin**? (Luke 15:1-10) Was it not the one who had lost them? And who was the one who lost them? Was it not the one who originally **owned** them? And who was that? Was it not the one to whom they rightfully belonged?

Since **humanity** belongs to no one but the **Creator**, it follows that:

- The Creator **possessed** mankind because they belonged to Him.
- The Creator **lost** mankind because He once possessed them.
- The Creator **searched** for mankind because He had lost them.
- The Creator **found** mankind because He searched for them.
- The Creator **rejoiced** because He had found them.

Thus, neither of these parables can be applied to someone who **never** owned the **sheep** or the **coin**—that is, to someone to whom **humanity** never belonged. If he never possessed mankind, he could not have lost them. If he never lost them, he would have had no reason to seek them. If he never sought them, he could not have found them. And if he never found them, he would have had no cause for joy.

Therefore, the **joy** over a sinner's repentance—the **rejoicing** over the restoration of lost mankind—belongs to the One who, long ago, declared that He desires **repentance** rather than death for the sinner.

CHAPTER 33

Christ's Warning Against Greed and Pride

Christ taught that no one can serve **two masters** because pleasing one will inevitably displease the other. He clarified this by saying: **"You cannot serve both God and mammon"** (Luke 16:13). If someone is unsure what **mammon** refers to, they can learn from Christ's own words. In His parable of the dishonest steward, Christ advises people to **"make friends with the mammon of unrighteousness"**—which clearly refers to **money** (Luke 16:9). We all know that **money often leads to corruption** and holds power over the world. Because the **Pharisees were greedy and devoted to wealth**, Christ condemned them, saying they could not serve both God and mammon. When they mocked Him, it became obvious that they understood **mammon** as referring to money.

Some may wrongly assume that **mammon** represents the Creator and that Christ was telling people to stop serving the Creator. **What nonsense!** Instead, Christ was pointing out **one God, the Creator**, as opposed to two masters—**God and money**. The Pharisees claimed to serve God but actually worshiped wealth. If Christ had been introducing **a new god**, He would have mentioned **three masters**, not two: **God, mammon, and this supposed new deity**. But He only spoke of **two**, showing that **the Creator remains the one true Master**.

Further evidence of this can be seen when Christ said: **"If you have not been faithful with unrighteous mammon, who will**

entrust you with true riches?" (Luke 16:11). Here, **unrighteous mammon** clearly means **corrupt wealth**, not the Creator—even **Marcion admits that the Creator is righteous**. Christ then adds: **"If you have not been faithful with what belongs to another, who will give you what is truly yours?"** This means that those who serve God should **reject unrighteous wealth**.

How, then, could the **Creator** be "foreign" to the Pharisees, when He was the **God of Israel**? The phrases **"Who will entrust you with true riches?"** and **"Who will give you what is mine?"** can **only** apply to the **Creator**, not mammon. So, Christ was not speaking for a **rival god** but reinforcing **faithfulness to the Creator**. If He were referring to another god, He would have drawn a clear distinction between the **Creator** and this new god, showing that the new one **rejects those unfaithful to the Creator**. But He does no such thing.

Christ Condemns Pride Just as the Prophets Did

The **Pharisees sought approval from people** rather than God (Luke 16:15). Christ rebuked them just as the prophet **Jeremiah warned: "Cursed is the one who trusts in man"** (Jeremiah 17:5). Christ continued: **"God knows your hearts"**, pointing to **His divine knowledge**, as Jeremiah wrote: **"The Lord searches the heart and examines the mind"** (Jeremiah 20:12).

Christ also declared: **"What is highly esteemed among men is detestable in God's sight"** (Luke 16:15). This echoes Isaiah's prophecy: **"The day of the Lord will come against all who are proud and arrogant—they will be brought low"** (Isaiah 2:12).

John the Baptist and the Transition to the Kingdom of God

Marcion's so-called god remained **hidden for ages**—apparently, he needed to **learn from the Creator** before revealing himself!

His appearance coincided with John the Baptist, when Christ said: **"The Law and the Prophets were in effect until John; since then, the kingdom of God is proclaimed"** (Luke 16:16).

But **John did not mark the arrival of a new god**. Instead, **he was the bridge between the old and new dispensations**. Judaism gave way to Christianity, but **not because of a different god**. The transition happened **according to the Creator's plan**, as foretold in the Old Testament.

The **Creator Himself had prophesied that the old system would pass and a new one would come**. John was the **forerunner who prepared the way for Christ**, the One who would bring the Gospel and declare the **Kingdom of God**. Since John's coming was foretold, and since he paved the way for Christ, it logically follows that Christ is **the very One** who was meant to **succeed John**.

So, if the old covenant has ended and the new has begun, with **John as the transition**, it is **not surprising**—it was part of the Creator's design. The **kingdom of God is far better proven by prophecy** than by Marcion's claim that John marked the end of the Law and the Prophets.

The Enduring Word of God

Christ emphasized that **heaven and earth will pass away before one letter of God's word fails** (Luke 16:17). This directly aligns with Isaiah's words: **"The word of our God will stand forever"** (Isaiah 40:8).

Isaiah had already prophesied about **John the Baptist** when he wrote: **"A voice cries out in the wilderness: 'Prepare the way for the Lord!'"** (Isaiah 40:3). Isaiah foretold that **John would announce the fulfillment of the Law and the Prophets—not**

their destruction, but their completion—so that Christ could **proclaim the Kingdom of God**.

That is why **Christ declared that His words will never fail**—because everything He said about **John, the transition from the old to the new, and the Kingdom of God was part of the Creator’s eternal plan**.

CHAPTER 34

Moses allows divorce, but Christ prohibits it

Christ forbids divorce, stating: **“Whoever divorces his wife and marries another commits adultery; and whoever marries a woman who has been divorced also commits adultery.”** (Luke 16:18). By making it **unlawful** to marry a woman who has been divorced, He effectively prohibits divorce itself.

However, Moses **permitted divorce** in Deuteronomy:

“When a man takes a wife and later finds something indecent in her, and she no longer finds favor in his eyes, he may write her a certificate of divorce, hand it to her, and send her away from his house.” (Deuteronomy 24:1).

This shows a difference between **the Law of Moses and the Gospel of Christ**. But does this mean they contradict each other? Absolutely not! You have already rejected another **gospel** that actually affirms the same truth and the same Christ.

In another instance, Christ clarifies the reason for Moses’ allowance of divorce:

“Moses permitted you to divorce your wives because of the hardness of your hearts, but from the beginning, it was not so.” (Matthew 19:8).

This aligns with God's original design in creation, as Christ Himself affirms:

"He who made them male and female said: 'The two shall become one flesh.' Therefore, what God has joined together, let no man separate." (Matthew 19:4,6).

By this response to the Pharisees, Christ does two things:

1. **He acknowledges Moses' provision**, confirming that Moses was God's servant.
2. **He restores marriage to its original purpose**, aligning with the Creator's intent.

Since you are being refuted using **Scripture you accept**, I will argue on your terms, as if your Christ were mine. If Christ represents the **same Father** who unites male and female, then rather than **abolishing Moses' law**, He is **affirming** its true purpose.

Now consider Christ's prohibition of divorce: **"Whoever divorces his wife and marries another commits adultery."** (Luke 16:18). This statement assumes a specific **condition**—that a man divorces his wife **with the intent of marrying another**. He forbids **divorce for selfish reasons**, not all divorce altogether. Thus, anyone who marries a woman **unlawfully divorced** is committing adultery, just as much as a man who marries a woman who was never divorced at all.

Divorce in Special Cases

Marriage is permanent unless **dissolved under rightful conditions**. Therefore, marrying while still bound by a previous marriage is **adultery**. Since Christ's **prohibition of divorce** is **conditional**, He does not prohibit it **absolutely**. What He does

not forbid outright, He permits under **certain circumstances**, when the reason for His prohibition does not apply.

Christ's teaching does not contradict Moses but instead **supports** it—though not necessarily confirming it in the way you might expect.

If you deny that **Christ ever permits divorce**, how is it that you undermine marriage yourselves? You refuse to unite men and women in marriage, and you reject those who have already been married from receiving **baptism** and the **Eucharist**—unless they renounce their marital union! Are you not, by doing this, rejecting the **very Creator Himself**?

Now, consider this: **What should a husband do if his wife commits adultery?** Must he keep her? But your own apostle Paul states:

"Shall I take the members of Christ and unite them with a prostitute? Never!" (1 Corinthians 6:15).

Clearly, **divorce is justified when deserved**—even in Christ's teaching. Thus, Moses' allowance of divorce **is upheld** when adultery is involved. As Christ says in Matthew:

"Whoever divorces his wife, except for sexual immorality, causes her to commit adultery." (Matthew 5:32).

Even the **Creator** does not separate what He has joined **except in the case of adultery**. Moses himself affirms this when he commands that a man who rapes a woman must **marry her and never divorce her** (Deuteronomy 22:28-29). If a **forced** marriage cannot be undone, how much more a **voluntary** one? The prophet Malachi reinforces this:

"Do not abandon the wife of your youth." (Malachi 2:15).

Thus, Christ **follows the Creator's principles perfectly**, both **permitting divorce** in some cases and **forbidding it** in others. He protects marriage, no matter how you try to twist it. He forbids divorce when marriage must remain intact, and He permits it when adultery has violated the union.

You should feel ashamed for **refusing to unite couples whom even Christ has joined together**, and even more ashamed for **separating them without the reason Christ requires**.

John the Baptist and Herod

Now, let's examine the origin of Christ's teaching. His stance on divorce was not a **sudden innovation**, but rather connected to **John the Baptist's confrontation with Herod**.

John rebuked Herod for unlawfully marrying his brother's wife. The **Law** (Deuteronomy 25:5-6) only permitted such a marriage if the brother had **died childless**, in order to continue the family name. But Herod's brother had **a daughter**, meaning the marriage was **illegal**. John condemned Herod for **breaking the law**—and was imprisoned and executed for it.

When Christ spoke against **unlawful marriage and adultery**, He was also condemning Herod, who **lustfully took his brother's wife**, though she was freed from her husband both **by death** and **divorce**. Unlike a lawful Levirate marriage, Herod's union was based on **lust**, not law. So, when John confronted him with the truth, he had him killed.

The Rich Man and Lazarus—A Foreshadowing of Judgment

This discussion also helps us understand the **parable of the rich man in torment and the poor man in Abraham's bosom** (Luke 16:19-31).

At first glance, this story appears to stand alone. But in context, it follows the **death of John the Baptist** and Christ's condemnation of Herod's actions. It **illustrates their fates**:

- The **rich man** (representing **Herod**) suffers in torment.
- The **poor man** (**John**) rests in Abraham's bosom.

Thus, even now, Herod's punishment is foreshadowed: "**They have Moses and the Prophets; let them hear them.**" (Luke 16:29).

Marcion, however, **twists** this passage, claiming that both **torment and comfort** come from a **different god** than the Creator. He insists that **Abraham's bosom** belongs to **his own god**.

But Scripture itself refutes him! **Abraham's bosom is separate from Hades**—a **great chasm** divides them. The **rich man looks up** from torment, seeing **Lazarus above him**—clearly, this place is **below** heaven but **above Hades**.

This aligns with the Old Testament: Abraham is the **father of many nations**, including **Gentiles** who share his faith, even **without circumcision or the law**. Thus, **Abraham's bosom** is a temporary resting place for the righteous until the **final resurrection**, when the full reward is given.

Marcion wrongly claims **heaven** for his god, as if the Creator had never promised it. But **Scripture proves otherwise**:

- **Amos** speaks of heaven's structures built for God's people.
- **Isaiah** asks: "**Who can declare the eternal place?**"—and answers that it is **Christ, who walks in righteousness**.
- Even Abraham's seed is **compared to the stars of heaven**!

Thus, **Abraham's bosom** is a **temporary abode** that **foreshadows the future glory** and the **final judgment**. This warning

stands: **Moses and the Prophets testify to the one true God and His Christ.**

Yet Marcion claims, **“We should not listen to Moses and the Prophets, but only Christ.”**

Ironically, the apostles **only followed Christ because they first believed Moses and the Prophets.** Even **Peter’s confession—“You are the Christ”** (Luke 9:20)—was possible because he already trusted **the Scriptures.**

In the end, Scripture declares one **God**, one **Christ**, and one **final judgment**—not two gods, as Marcion claims.

CHAPTER 35

The Justice of Christ and the Compassion of the Creator

Turning to His disciples, Jesus declared: **“Woe to the one through whom offenses come!”** It would be **better for that person not to have been born** or to have a **millstone tied around his neck and be thrown into the sea** than to lead one of these little ones—His disciples—into sin (Luke 17:1-2). Consider the gravity of this warning. **The punishment He speaks of is not from an outsider, but from Himself.** Recognize Him as the Judge, who **defends His followers with the same care** the Creator once displayed: **“He who touches you, touches the apple of My eye”** (Zechariah 2:8). This consistency in concern comes from **the same Being.**

Jesus also instructs that **a sinning brother must be rebuked** (Luke 17:3). Failing to correct him is itself a sin, whether from **hatred**—wishing for his downfall—or **misguided kindness**—sparing him but ignoring God’s command. As written in Leviticus: **“You shall not hate your brother in your heart; instead, rebuke your neighbor and do not share in his guilt”** (Leviticus 19:17). If God’s law requires returning even a **lost ox or donkey** to its owner (Deuteronomy 22:1-4), how much more should we **restore an erring brother?**

Furthermore, Christ commands **forgiveness even if a brother sins against you seven times** (Luke 17:4). Yet, this is a small demand compared to the Creator’s law, which extends **limitless grace**, commanding **not only forgiveness but also**

forgetting offenses (Leviticus 19:18). The law demands **giving not only to those who ask but even to those who do not**—a higher standard of generosity.

The Healing of the Ten Lepers—Marcion's Misinterpretation

The Old Testament's law on **leprosy** involved specific procedures and examination by priests. Marcion, however, tries to argue that Christ opposed the law by healing ten lepers **without touching them or speaking a word**—simply through His will (Luke 17:11-19). But why should Christ, who was already known as the healer of diseases and sins, need to follow the **technical process of healing** prescribed in the law? Moreover, why would the **Creator need to follow His own law in the person of Christ**?

Even if Christ healed differently than the law prescribed, He did so **perfectly**—just as the Creator has the right to **act in various ways** through His prophets or directly through His Son. If the prophets, as God's servants, performed miracles, how much greater are the works of God Himself?

Some may argue that Christ healed **ten lepers while the Creator healed only one** (Naaman the Syrian, 2 Kings 5:1-14), implying superiority over the Old Testament God. But **does healing more people prove a difference in gods?** If the Creator could heal **one**, He could surely heal **many**—but He chose to do so for His purposes. Christ's reference to Naaman was meant to **rebuke Israel's pride and unbelief**—not to compare numbers.

As the **true High Priest of God**, Christ examined the lepers **in accordance with the deeper meaning of the law**—which pointed to Him as the one who truly **purifies mankind from sin**. Yet, He still commanded them, **"Go, show yourselves to**

the priests” (Luke 17:14), not to mock the law, but to show that **obedience to God’s law brings healing**. If these lepers were cured **while obeying the law**, could they have been healed by a God who was supposedly against the law? Certainly not.

Why, then, did Jesus not send back **the one leper who returned to thank Him**? Because Elisha did not send Naaman back either—yet that did not make him less of **the Creator’s prophet**. The true answer lies deeper: this event happened in **Samaria**, a land that had **rebelled against Israel** and had been **cut off from the temple worship**. The lepers were told to go to the priests in **Jerusalem** because the **true temple and priesthood** remained there. Jesus submitted even **the Samaritan to Jewish authority**, for **salvation is from the Jews** (John 4:22).

By recognizing Jerusalem as the place where God’s law was fulfilled, the healed Samaritan demonstrated faith—**not in a rival god, but in the true God**. Christ did not command him to make an offering at the temple because he had already given the **true sacrifice—thanksgiving and praise to God**. His faith, not the **rituals of the law**, made him whole (Luke 17:19).

The Kingdom of God—Within You

The **Pharisees** questioned Jesus about **the coming of God’s kingdom** (Luke 17:20). Could they really have been asking about **a rival god’s kingdom**? No other **God had been proclaimed by Christ**, nor would the Pharisees have even acknowledged another god. Jesus answered:

“The kingdom of God does not come with visible signs, nor will people say, ‘Here it is,’ or ‘There it is,’ for behold, the kingdom of God is within you” (Luke 17:20-21).

This means that the kingdom is **within your reach, in your power—if you hear and obey God’s command**. Compare this to Moses’ words:

“The command is not far from you; it is not in heaven, that you should say, ‘Who will go up and bring it to us?’ nor across the sea, that you should say, ‘Who will go over and bring it to us?’ No—the word is very near to you, in your mouth and in your heart, so that you may do it” (Deuteronomy 30:11-14).

Thus, Christ’s words affirm that the **kingdom of God is not tied to a specific place but is found in obedience to God**.

If **heretics** claim that Christ was speaking about the **Creator’s kingdom** rather than His own, they must face what Jesus said next:

“The Son of Man must suffer and be rejected before His kingdom is revealed” (Luke 17:25).

This proves that the **kingdom He spoke of is His own**, and that it **must first endure His rejection before its glory is seen**.

Christ’s Coming—A Time of Judgment

Jesus compared His coming to **the days of Noah and Lot** (Luke 17:26-30)—times of **judgment and destruction**. But if He were a **gentle and merciful god, distinct from the Creator**, why would He use such terrifying examples? Why did He warn about **Lot’s wife**, who disobeyed God and was punished (Luke 17:32)?

This proves that **Christ, like the Creator, comes in judgment**. If He **judges, warns, and punishes** just as the Creator does, then **He is not separate from Him**.

Furthermore, Christ called Himself **“the stone the builders rejected,”** quoting Psalm 118:22-23:

“The stone the builders rejected has become the cornerstone; this is the Lord’s doing.”

If God foretold the humiliation and exaltation of a Christ, could this prophecy apply to anyone but the One **whom He** described as the rejected stone?

CHAPTER 36

There is none good but One

When Jesus teaches about **perseverance in prayer**, He tells the story of a judge who is forced to listen to a **widow's persistent pleas** because of her unrelenting requests (**Luke 18:1-8**). Through this, He teaches that we should bring our requests to **God, the true Judge**, not to Himself if He were not also the Judge. Jesus further explains that **God will bring justice for His chosen people** (**Luke 18:7-8**). Since **judging and avenging** go hand in hand, He proves that the Creator is truly the **good God**, for He is the one who avenges His people who cry out to Him day and night.

Then, Jesus presents another parable, where He describes two men praying in **the temple of the Creator**—one, a **proud Pharisee**, the other, a **humble tax collector**. The Pharisee boasts of his righteousness, while the tax collector humbly seeks mercy. In the end, **the proud man is rejected, and the humble man is justified** (**Luke 18:10-14**). Jesus uses this story to teach the **proper way to pray**—showing that we must pray to the **God who humbles the proud and lifts up the humble**. Nowhere does Jesus mention another god, nor does He introduce any other place of worship. So, who else are we supposed to pray to? What **form of worship** should we use? What **hope** can we have? Clearly, **only the Creator** fits the teaching Jesus gives on prayer.

If Marcion insists that **God is so good that He doesn't even need to be prayed to**, then we must ask, **who is this "good**

God”? Jesus states, “There is none good but one” (Luke 18:19). He does not compare two gods, choosing one over the other. Rather, He affirms that **there is only one** who is truly good. And who is this good God? He is the same one who **sends rain on both the just and unjust and makes the sun rise on both the evil and the good (Matthew 5:45).** He even sustains **Marcionites themselves!**

Later, a **rich young ruler** comes to Jesus, asking, **“Good Teacher, what must I do to inherit eternal life?” (Luke 18:18-20).** Jesus directs him to **the Creator’s commandments**, showing that eternal life is obtained by **following the laws of the Creator.** When the young man claims he has obeyed all the major commandments since his youth, Jesus tells him:

“You lack one thing—sell all you have, give to the poor, and you will have treasure in heaven; then come, follow me.” (Luke 18:21-22).

Now, Marcion and all who share his mistaken beliefs, **what can you say to this?** Did Jesus **abolish** the Creator’s commandments—**“Do not kill, do not commit adultery, do not steal, do not bear false witness, honor your father and mother”**—or did He **uphold them and then add to them?** This command to **give to the poor** is already found throughout **the Law and the Prophets.** The rich man, despite outward obedience, was exposed for **valuing wealth more than charity.**

Thus, Jesus’ message remains unchanged: **“I did not come to destroy the Law and the Prophets, but to fulfill them” (Matthew 5:17).** He removes any doubts about the **identity of the Good God**, showing that the **One who grants eternal life, holds the treasures of heaven, and gives commandments is the same God.** Jesus even echoes **Micah 6:8**, which says:

“He has shown you, O man, what is good: to act justly, love mercy, and walk humbly with your God.”

In other words, Jesus upholds the same principles:

- **To act justly – “Sell all you have.”**
- **To love mercy – “Give to the poor.”**
- **To walk humbly with God – “Follow me.”**

The Jewish people meticulously recorded their genealogies, ensuring that no one could be ignorant of their ancestry. Even **Roman tax records**, such as those from Emperor **Augustus’ census**, would have confirmed a person’s lineage. However, in Marcion’s view, Jesus had **no earthly lineage**, making Him indistinguishable from an unknown man with no family records.

Yet, when a **blind man hears Jesus passing by**, he cries out: **“Jesus, Son of David, have mercy on me!” (Luke 18:38)**. Why would he say this unless he truly believed Jesus was **David’s descendant**? Clearly, Jesus’ family connections—through His **mother and brothers**—were publicly known. Though the crowd tries to silence the blind man (**Luke 18:39**), they do so **because of his loud shouting, not because he was wrong in calling Jesus the Son of David**.

If Marcion claims the crowd **knew Jesus wasn’t David’s son**, he must prove it. Otherwise, we can assume they were merely ignorant. But would **Jesus allow a false statement about Himself to go unchecked**? Instead, He **patiently listens (Luke 18:40)** and **confirms the truth by healing the man and commending his faith**:

“Your faith has made you well.” (Luke 18:42)

What kind of faith did the blind man have? Did he believe in **Marcion's unknown god**, who came to **overthrow the Creator's Law and the Prophets**? Of course not! He believed **Jesus was the promised descendant of David**, the **Messiah** who came to restore sight to the blind.

At that time, **no one was as blind as Marcion**, who refused to see the truth. But Jesus, **knowing His true identity**, wanted others to know it too. By restoring the man's **physical sight**, He also teaches **the rule of faith** and shows its **reward**.

Whoever wants to **see Jesus, the Son of David**, must believe **in Him**—and believe that He was **born of the Virgin**. Anyone who **rejects this truth** will never hear the words: **"Your faith has saved you."** Instead, they will remain **spiritually blind**, lost in **contradictions that destroy themselves**, just as one **blind man leads another into a ditch**.

Marcion's **contradictions** are absurd. He claims that since **David once rejected blind men from entering Jerusalem**, it means that those who **deny Christ's lineage from David** are like them. Yet, Jesus **heals a blind man**—so Marcion twists this to claim it proves Jesus is **not David's son**!

If this were true, then why did **Marcion belittle the blind man's faith**? Instead, what truly happened is this: **Jesus, the Son of David, acted with mercy, proving Marcion's argument false**.

David was **offended by the arrogance** of those who resisted him, not by their blindness. And Jesus, David's true heir, **healed the blind man**, showing that **faith in the Son of David** is the path to **salvation**.

CHAPTER 37

The Salvation of the Body as Rejected by Marcion

Even **Zacchaeus' household** receives salvation. (**Luke 19:9**) But why? Was it because he believed that Christ had come from **Marcion's god**? That cannot be, for the **blind man's plea** still echoed in everyone's ears: **"Jesus, Son of David, have mercy on me."** Moreover, all the people glorified **God—not Marcion's god, but David's.**

Although Zacchaeus was likely a **Gentile**, his interaction with **Jews** had given him some knowledge of their **Scriptures**. Even more, without realizing it, he had already been following the **commands of Isaiah**:

- **"Share your bread with the hungry and bring the homeless into your house."** (**Isaiah 58:7**) Zacchaeus fulfilled this command in the best way possible—by welcoming and hosting the **Lord** in his home.
- **"When you see the naked, clothe them."** Zacchaeus promised to do this as well, committing **half of his wealth** to charitable acts.
- **"Loosen the chains of wickedness, undo heavy burdens, let the oppressed go free, and break every yoke."** (**Isaiah 58:6**) He fulfilled this when he declared: **"If I have taken anything from anyone by false accusation, I will repay them four times over."** (**Luke 19:8**)

Because of this, the **Lord declared, “Today, salvation has come to this house.” (Luke 19:9)** By saying this, Christ affirmed that the **Creator’s laws**, spoken through the **prophet Isaiah**, lead to salvation.

But when Jesus added, **“For the Son of Man has come to seek and to save that which was lost” (Luke 19:10)**, we must ask: **what exactly was lost?** Was it the **body**, the **soul**, or **both**?

- If only the **body** was lost, then **Christ came to save the body**.
- If only the **soul** was lost, then salvation applies to the **soul**, while the **body remains safe**.
- If **both body and soul** were lost, then **Christ brings salvation to the entire person—body and soul together**.

This completely destroys the argument of the **heretics**, who claim that there is **no salvation for the flesh**. Instead, this truth confirms that **Christ belongs to the Creator**, for He follows the Creator’s promise of saving **the whole person**.

The **parable of the ten servants** further proves that Christ is a **judge** who will settle accounts. The servants receive their **rewards** based on how they used their **master’s money**. This demonstrates that He is a **God of judgment**—a God who not only grants **honor** but also takes away what a man wrongly claims to have.

If, however, Christ was portraying the **Creator** as the **austere master**, who **takes what He did not deposit and reaps what He did not sow (Luke 19:22)**, then my teacher—the one who entrusts me with resources—must be the very one to whom **all things belong** and who instructs me to **use them fruitfully**.

CHAPTER 38

Christ's Responses to the Pharisees and Sadducees

Christ knew **where** John's baptism came from (Luke 20:4). So why did He ask the Pharisees about it, as if He didn't know? He was fully aware they wouldn't answer Him—so was His question pointless? Not at all. He asked in order to expose their own dishonesty—either from their **own words** or **their silence**.

Now, consider this: What if the Pharisees had answered His question? If they claimed John's baptism was **merely human**, they risked being **stoned to death** by the people (Luke 20:6). Imagine some rival of Marcion standing up and exclaiming:

*"What an excellent God this is—so different from the Creator!
He sets people up for destruction, just like the Creator did with
the law regarding the forbidden tree!"*

But John's baptism was from heaven. So Christ asks them, **"Why then did you not believe him?"** (Luke 20:5). This proves that Christ **wanted them to believe John**, because John was carrying out **God's work**. The fact that Christ rebukes them for rejecting John's baptism shows He belongs to the same God whose messenger John was.

And what does Christ do when they refuse to answer? He responds, **"Neither will I tell you by what authority I do these**

things" (Luke 20:8). By doing so, He matches **their dishonesty with silence**—giving them exactly what they deserved.

Then comes another well-known exchange:

"Render unto Caesar what is Caesar's, and to God what is God's" (Luke 20:25).

But what exactly **belongs to God**? The answer is in the comparison itself. Just as the denarius bears **Caesar's image**, humanity bears **God's image**—His imprint, His likeness, His very nature. So Christ is saying, **give your life to the Creator, because you bear His image**.

What does this mean for Marcion's god? Let him deal with **his own coinage**—if he has any! Christ commands that the **denarius of humanity** be given to His rightful authority—not to a foreign god. The truth is clear: Marcion's god has no claim over anything!

Now, in any logical discussion, **the answer should directly relate to the question**. A person who responds with something completely unrelated is either **deceptive or foolish**. Surely, Christ would not act in such a way!

The Sadducees' Question About Marriage in the Resurrection

The **Sadducees**, who **denied the resurrection**, came forward with a legal question. According to the **law of Moses**, a widow had to marry her deceased husband's brother if he left no children. They presented a case:

A woman was successively married to seven brothers, each of whom died without children. In the resurrection, whose wife will she be? (Luke 20:27-33).

This was **their main point**, the **core of their argument**. Christ had no reason to avoid answering—He feared no one, nor was He in the habit of **dodging questions**. So He responds directly:

“The children of this world marry” (Luke 20:34).

Notice how **precise** His answer is! Since the question was about **the next world**, He first establishes a contrast: **marriage exists in this world, where death also exists**. But in the resurrection:

- **“They will neither marry nor be given in marriage.”**
 - **“They cannot die anymore.”**
 - **“They will be like the angels.”**
 - **“They are children of God and of the resurrection.”**
- (Luke 20:35-36)

Since the question was **only about marriage in the afterlife**, Christ’s answer had to stay within that topic. He laid out both **when marriage is relevant (in this life)** and **when it is not (in the resurrection)**—not because marriage itself was in question, but because the resurrection was.

The **resurrection itself** is the real issue! The Sadducees **never asked** about another god or about marriage’s moral status—only about **whether marriage continues after the resurrection**. If Christ had answered a question **they didn’t ask**, it would mean He was **incapable of answering the one they did**—which is absurd.

Marcion’s Corruptions Exposed

Marcion and his followers, seeking to insert their **foreign god** into Scripture, altered Christ’s words. They rewrote the passage to say:

"Those whom the god of that world shall count worthy..."

By adding **"of that world"** to **"god"**, they fabricated the idea of a **different god ruling the resurrection**. But the passage should be read correctly:

"Those whom God shall count worthy of the possession of that world"

By shifting **"of that world"** to the end of the phrase, the true meaning is restored:

"Those whom God deems worthy of entering and rising to that world."

The question Christ answered had **nothing to do with a second god**—it was only about **marriage and resurrection**. The Sadducees had asked:

"Whose wife will she be in the resurrection?" (Luke 20:33)

But Marcion's corruption distorts Christ's answer. His followers twist Christ's words to claim that:

- The **"children of this world"** (those who marry) belong to the Creator.
- Those who are **"counted worthy"** by Marcion's god never marry—even in this life.

But this is **completely false!** Christ was asked about **marriage in the next life, not in this one**. His response simply **denied**

marriage's existence in the resurrection, staying entirely within the question's scope.

The **Scribes**, who heard His response, understood it correctly. That's why they exclaimed:

"Master, you have spoken well!" (Luke 20:39)

They recognized that **Christ had affirmed the resurrection**, refuting the Sadducees' belief. If His words **truly meant what Marcion claimed**, the Scribes would not have approved His answer.

Christ's Question About David's Lord

Next, Christ asks:

"How can the Messiah be David's Son, if David himself calls Him Lord?" (Luke 20:41-44)

Why is this important? The **Scribes** believed the Messiah was simply a **descendant of David**. Christ challenges them by quoting **Psalm 110**, where David calls the Messiah **his Lord**.

If David calls Him **Lord**, then He is greater than just his **Son**. This truth was **not an attack on the Scribes**, but a **declaration of Christ's divine authority**. It proves that Christ is **not merely the son of David, but the Lord of David**—a title completely **unfitting** for Marcion's god, who supposedly **opposes the Creator**.

CHAPTER 39

The signs of His coming

The grandeur of **Christ's coming** is described in both the **Old Testament** and the **New Testament**—a truth that undeniably points to the **Christ of the Creator**. This truth is further confirmed through the **parable of the fig tree** and other related prophecies.

Regarding His **name**, we have already established that both **Christ** and **Jesus** rightly belong to the One who first revealed His **Messiah** to humanity. Therefore, it is audacious for **Marcion's Christ** to claim that many will come in his name. That name does not belong to him at all, for he is neither **Christ** nor **Jesus** of the **Creator**, the One to whom these names truly belong. It is even more absurd for **Marcion's Christ** to reject others who falsely use this name when he himself is guilty of the same deception. After all, he comes under a name that rightfully belongs to another. Unless, of course, his intention was to warn people about false claimants, while ironically being one himself!

But what happens when many come, saying, "**I am Christ**" (Luke 21:8)? You, Marcionites, who have already accepted a false Christ, will accept them as well. **The true Christ, however, comes in His own name.** When the **real Christ**—the **Messiah of the Creator**—finally arrives, what will you do? Reject Him? How unjust and disgraceful it would be to accept a **false Christ** while rejecting the **true One**!

The Signs of His Coming

Let's examine the **signs** He predicted for the end times: **wars, kingdoms in conflict, plagues, famines, earthquakes, terrifying sights, and great signs from heaven** (Luke 21:9-11). Such events reflect the **severity and authority of God**. If Jesus declares that these things **must** happen, is He acting as an enemy or a defender of the Creator? If He were merely a **good God**, wouldn't He have prevented such disasters instead of ensuring their fulfillment? These are not random occurrences—they are **God's decrees**.

Moreover, **before all these things**, Jesus foretold that **persecutions and sufferings** would come upon His followers. But these trials would serve as a **testimony** to them and even **lead to their salvation**. Consider the prophecy in **Zechariah**:

“The Lord of hosts shall protect them; they shall defeat their enemies with sling-stones; they shall drink blood like wine, filling the bowls as though for an offering. And the Lord shall save them that day, His people, like sheep” (Zechariah 9:15-16).

Clearly, these words do not describe warriors in battle. **No one fights with sling-stones in a legitimate war**—they are weapons of the weak, used in uprisings, not organized combat. Likewise, **bloodshed in war is not measured in bowls**, nor is it limited to what is offered on an altar. Moreover, **those who die in battle are not called sheep**; rather, this term refers to those who willingly suffer without resistance, like true followers of Christ.

The **apostles and believers** are compared to **foundation stones**, enduring trials as they build the Church, just as **Paul wrote**:

“Built on the foundation of the apostles” (Ephesians 2:20).

Jesus even instructs His followers not to **prepare their defense in advance** when facing persecution (Luke 21:12-14), just as **Balaam** once spoke God's words, though contrary to his own thoughts (Numbers 22-24). Likewise, **Moses**, despite his speech impediment, was given a voice by God (Exodus 4:10-12).

Endurance and Salvation

Persecution will come **from even one's closest family and friends**, as Jesus predicted (Luke 21:16-17). Yet, He assures:

"By patience, you will save yourselves" (Luke 21:19).

This endurance is praised in the **Psalms**:

"The patient endurance of the righteous shall not perish forever" (Psalm 37:18).

And also:

"Precious in the sight of the Lord is the death of His saints" (Psalm 116:15).

Zechariah affirms:

"A crown shall be given to those who endure" (Zechariah 6:11).

Some may argue that the apostles were persecuted for **preaching another god**. However, even the **prophets** of the **Old Testament** suffered at the hands of the **Jews**, and they certainly were not serving a different god than the **Creator**!

The Destruction of Jerusalem and the End of the World

Jesus pointed to **Jerusalem's destruction** as the sign of the coming end (Luke 21:20). He described **cosmic disturbances**:

“Signs in the sun, the moon, and the stars; distress among nations; the roaring of the sea; and men fainting from fear of what is coming upon the earth” (Luke 21:25-26).

The **prophets** confirm this:

- **Joel** speaks of **blood, fire, smoke, darkness, and the moon turning to blood** before the Lord's day (Joel 2:30-31).
- **Habakkuk** describes the **earth splitting, nations trembling, and the sun and moon standing still** (Habakkuk 3:10-11).

These match exactly with Jesus' words. And what follows?

“**Then they will see the Son of Man coming from heaven with great power**” (Luke 21:27).

At that time, the **righteous will lift their heads, knowing that redemption has drawn near** (Luke 21:28). This **kingdom** is what Jesus illustrated in the **parable of the fig tree** (Luke 21:29-31).

The Kingdom Belongs to the Creator

If **signs** point to an event, then the **event belongs to the one who appointed the signs**. Since **these tribulations signal the coming Kingdom**, it follows that the **Kingdom belongs to the Creator**—the very One who declared these **judgments** beforehand.

Jesus did not come to **abolish** the **Law and the Prophets**, but to **fulfill them**. He confirmed:

“Heaven and earth will not pass away until all things are fulfilled” (Luke 21:33).

If these **prophecies** are from the **Creator**, then creation itself will accept its destiny. But if they belong to **Marcion’s god**, why would the heavens and the earth allow their completion? Would the **Creator permit His rival** to dictate the fate of **His own creation**? Clearly, the **one true God** is in control.

Final Warnings and Fulfillment

Jesus warns His followers to be vigilant:

“Be careful, lest your hearts be weighed down with indulgence, drunkenness, and the cares of life, so that the Day comes upon you suddenly like a snare” (Luke 21:34-35).

This echoes **Moses’ warning**:

“Beware, lest you forget the Lord in the midst of abundance” (Deuteronomy 8:12-14).

Throughout His ministry, Jesus **taught in the temple by day** and **retreated to the Mount of Olives at night** (Luke 21:37). This fulfills **Hosea’s prophecy**:

“In My house did they find Me, and there did I speak with them” (Hosea 9:15).

And **Zechariah's** prophecy:

"His feet shall stand on the Mount of Olives" (Zechariah 14:4).

Even the **early morning gatherings** fulfill Isaiah's words:

"The Lord has given Me the tongue of the learned, that I may know how to speak a word in season" (Isaiah 50:4).

If all of this is **fulfilling prophecy**, how can anyone claim Jesus was **abolishing** the prophets? Rather, **He was fulfilling them perfectly!**

CHAPTER 40

Christ's body and blood

In the same way that He knew He must suffer, Christ also **knew** the exact **time** it would happen, since the Law had already foreshadowed His **Passion**. For this reason, out of all the Jewish feast days, He specifically chose the **Passover** (Luke 22:1). Moses had already declared this feast to be a **sacred mystery**, saying, "It is the Lord's Passover" (Leviticus 23:5). So how deeply Christ reveals the longing of His heart when He says, "**With desire I have desired to eat this Passover with you before I suffer**" (Luke 22:15).

Would a supposed **destroyer of the Law** desire to keep its Passover? Was He simply craving the Jewish **Passover lamb**? Of course not! Instead, it was because **He Himself was the true Lamb**, who was to be **led to the slaughter**. As Isaiah had prophesied, "**Like a sheep before its shearers is silent, so He did not open His mouth**" (Isaiah 53:7). By partaking in this feast, He was fulfilling the symbol of His **own redeeming blood**.

Even His betrayal could have come from a stranger, yet prophecy had to be fulfilled. The Psalmist had foretold, "**He who ate bread with Me has lifted up his heel against Me**" (Psalm 41:9). He could have been arrested without any need for a **traitor**, for He openly **taught the people** and could have been taken by force. But prophecy required betrayal. Amos had prophesied, "**The righteous one was sold for silver**" (Amos 2:6). Even the exact **price** and its later **use**—the thirty pieces of silver given back in remorse and used to purchase the **potter's field**—were

foretold by **Jeremiah**: “**They took the thirty pieces of silver, the price of Him who was valued, and gave them for the potter’s field**” (Matthew 27:9-10, referring to Jeremiah 32:6-9).

When Jesus expressed His deep desire to eat the **Passover**, He considered it **His own feast**. For if it were not His, how could He long for it? Then, when He took the bread, He gave it to His disciples and declared, “**This is My body**”—that is, the **symbol** of His body. But a **symbol** can only exist if the **real thing** is first present. A **phantom or illusion** cannot have a **symbolic representation**.

If, as Marcion falsely claimed, Christ **only appeared** to have a real body, then when He **broke the bread**, He would have been offering **mere bread** in place of His body. In that case, **bread** would have had to be **crucified**! But why would He refer to His body as **bread** rather than something else—perhaps a **melon**, which Marcion might have mistaken for a heart?

Marcion failed to understand how **ancient** this **figure of Christ’s body** truly was. **Jeremiah** had already spoken of Him, saying, “**I was like a lamb or an ox led to the slaughter, and I did not know they devised a plan against Me, saying, ‘Let us cast the tree upon His bread’**” (Jeremiah 11:19). This clearly refers to the **cross upon His body**. Thus, when Jesus **called the bread His body**, He was revealing the fulfillment of prophecy.

Likewise, when He spoke of the **cup**, He **established the new covenant in His blood** (Luke 22:20), affirming the reality of His **physical body**. **Blood can only belong to a body of flesh**. If His body were not real, it could not have contained blood. Therefore, the **existence of blood proves the reality of His flesh**, and the **flesh confirms the existence of His body**.

To understand how **wine** was an **ancient symbol of blood**, we look to **Isaiah**, who prophesied: “**Who is this that comes**

from Edom, from Bozrah, with garments dyed red, so glorious in His apparel, striding forward in the greatness of His strength? Why are Your garments red, like one who treads the winepress?" (Isaiah 63:1-2). The Holy Spirit foresaw Christ's Passion, picturing Him **clothed in flesh** and portraying His **bloodied suffering** as garments **stained red**—like workers **crushed in the winepress**, covered in the **juice of grapes**, as if drenched in **blood**.

Genesis foretells this even more clearly. In the **blessing of Judah**, from whose lineage Christ was to come, it says: "**He washed His garments in wine, and His clothes in the blood of grapes**" (Genesis 49:11). Here, **garments** and **clothes** symbolize His **flesh**, while **wine** represents His **blood**. This same **symbolism** appears at the **Last Supper**, where Christ **consecrated the wine as His blood**, just as **Genesis** had earlier depicted His blood **through wine**.

CHAPTER 41

The judicial woe on the traitor

Jesus declared, “**Woe to that man by whom the Son of Man is betrayed!**” (Luke 22:22). This statement must be understood as both a **warning and a judgment** from an indignant and just Master. Otherwise, if Judas were to go unpunished for such a terrible sin, Christ’s words would be meaningless. If they were not mere words, then punishment was inevitable for the one who committed this act of betrayal.

Now, if Christ knowingly chose Judas as one of His disciples, fully aware that he would commit this great sin, then you cannot use the same argument against the **Creator** regarding Adam’s fall—an argument that now turns against your own god. You would have to accept one of the following conclusions about your god: either he **lacked foresight** and was unaware of the future sinner’s actions, or he **was powerless** to prevent the betrayal even if he foresaw it, or worse, he **deliberately allowed it**, despite knowing and having the power to stop it. If the latter is true, then your god too is guilty of **malicious intent** by permitting a chosen follower to perish in sin.

Therefore, I urge you to **recognize the Creator in your god**, rather than unwittingly making your supposedly superior god resemble Him. Even in the case of Peter, Christ demonstrates that He is a **jealous God** by allowing the apostle, after boldly proclaiming his loyalty, to **fall into denial** rather than preventing his failure.

Moreover, the Christ foretold by the prophets was destined to be **betrayed with a kiss** (Luke 22:47-49), for He was truly the Son of the One whom the people honored **only with their lips** (Isaiah 29:13).

Christ Before the Council: The Jews' Own Messiah

When Christ was brought before the council, they asked Him, **"Are you the Christ?"** (Luke 22:66-67). **Which Christ could they have been referring to, if not their own?** Why, then, did He not at that moment reveal Himself as the **rival Christ**? You argue that He remained silent so that He could **suffer**. In other words, you claim that this supposed "greater god" intentionally **kept people in ignorance** and let them fall into sin.

But even if Christ had openly declared who He was, He would still have suffered. He said, **"If I tell you, you will not believe."** (Luke 22:67). Their unbelief would have persisted, and they would still have condemned Him to death. Would He not have been even more certain to suffer if He had announced Himself as the emissary of a **rival god**, openly opposing the Creator?

Thus, His silence at that moment was **not to enable His suffering**, but because they sought to force a confession from Him—a **confession they had no intention of believing**. Instead, they were already responsible for recognizing Him through **His works, which fulfilled their own Scriptures**. Since they should have acknowledged Him **spontaneously**, He refrained from revealing Himself outright.

Christ Affirms His Divine Identity

Yet, despite this, Christ **did not remain entirely silent**. With a solemn declaration, He stated, **"Hereafter shall the Son of**

Man sit on the right hand of the power of God.” (Luke 22:69). By saying this, He pointed them to the prophecy of **Daniel** (Daniel 7:13), where the Son of Man is given authority, and to **David’s Psalm**, which speaks of one seated at God’s right hand.

This statement prompted them to ask, **“Are you then the Son of God?”** (Luke 22:70). **Of which God?** Clearly, of the **only God they knew**—the one who had spoken in the Psalms: **“Sit at my right hand.”**

To this, Christ answered, **“You say that I am.”** (Luke 22:70). This was not a **mere evasion**, but a **deliberate affirmation**. He **allowed their words to stand**, letting them recognize in their own statement the truth of His identity.

Now, how can you argue that they asked, **“Are you the Son of God?”** in an uncertain, doubtful manner, rather than as a statement? On the one hand, Christ had **already shown them through Scripture** that they should regard Him as the Son of God. So their question, **“Are you then the Son of God?”** carried the meaning: **“You do not want to state it plainly, but it is implied.”**

On the other hand, Christ’s reply, **“You say that I am,”** was given in a way that removed all doubt. It was **so unmistakable** that they **accepted it as a declaration**—leading them to proceed with His condemnation.

CHAPTER 42

Father, into Your hands I commit my spirit

When Jesus was brought before **Pilate**, He was accused of a serious charge: declaring Himself to be **Christ the King**—that is, the **Son of God**, destined to sit at God's right hand. If His claim had been uncertain, His accusers would have brought up a different charge. Yet, they stuck to this one because He had confirmed it by saying, "**You say that I am.**" When Pilate directly asked Him, "**Are you the Christ, the King?**" He answered as He had before the Jewish council: "**You say that I am**" (Luke 23:3). He gave no further response, showing that He was not intimidated by Pilate's authority.

Thus, **the Lord stood trial**, just as He had placed **His people on trial**. As **Isaiah had foretold**, He faced the elders and rulers. In that moment, prophecy was fulfilled:

"The heathen raged, the people plotted in vain, the kings of the earth took their stand, and the rulers gathered together against the Lord and His Christ."

The **heathen** represented **Pilate and the Romans**.

The **people** were the **tribes of Israel**.

The **kings** were represented by **Herod**.

The **rulers** were the **chief priests**.

Pilate, hoping to avoid responsibility, **sent Jesus to Herod** (Luke 23:7). In doing so, he unknowingly fulfilled **Hosea's prophecy**:

"They shall carry Him bound as a gift to the king."

Herod was overjoyed to see Jesus but heard **not a single word from Him** (Luke 23:8-9). This fulfilled **Isaiah's prophecy**:

"Like a lamb before its shearer, He remained silent." (Isaiah 53:7)

Jesus had been given a **disciplined tongue** by God—to speak at the right time. His silence reflected the **Psalmist's words**:

"My tongue clings to my jaws."

Then, the shocking injustice occurred: **Barabbas**, a notorious criminal, was **set free**, while Jesus, the most righteous, was **sentenced to death** (Luke 23:25). Two criminals were crucified beside Him, fulfilling the prophecy that He would be **"counted among transgressors."**

Even Jesus' clothing was divided among the soldiers, yet **Marcion removed this from his Gospel**—perhaps because he recognized it was foretold in the Psalms:

"They divided my garments among them and cast lots for my clothing."

If you erase that prophecy, you might as well **remove the cross itself!** But even then, the Psalm still testifies:

"They pierced my hands and my feet."

The entire event unfolds exactly as written:

"Dogs surrounded me; a band of wicked men encircled me. All who see me mock me; they hurl insults, shaking their heads: 'He trusted in God—let Him deliver Him!'"

Denying the testimony of the garments changes nothing—because the whole Psalm speaks of **Christ's suffering**.

The Very Elements Testify Against Marcion's Christ

At Jesus' death, even **nature responded**. If He had been a mere **enemy of creation**, the heavens should have shone brighter, the **sun should have blazed**, and the day should have **extended**, as it did when Joshua fought (Joshua 10:13). Instead, Isaiah had already foretold what would happen:

"I will clothe the heavens with blackness." (Isaiah 50:3)

Amos confirmed it:

"On that day," says the Lord, "I will make the sun set at noon, and darken the earth in broad daylight." (Amos 8:9)

At **noon**, the **veil of the temple was torn** (Luke 23:45). The **cherubim departed**, as Ezekiel foresaw (Ezekiel 11:22-23). Jerusalem was left desolate—"like a hut in a vineyard, a shack in a cucumber field." (Isaiah 1:8)

Psalm 30 presents **Christ Himself speaking**:

"Father, into Your hands I commit my spirit."

Even at the moment of death, Jesus was **fulfilling prophecy**. After saying this, He **gave up His spirit** (Luke 23:46).

But here's the question: **Who gave up what?** Did the **spirit give itself up**, or did the **flesh release the spirit**? The **spirit cannot breathe itself out**—one thing breathes, another is breathed out. The **flesh held the spirit while alive and released**

it at death. If only spirit was present, we would say it “**departed**” rather than “**expired.**”

If Jesus had been a mere **phantom**, then what exactly “**breathed out the spirit**”? Would the **spirit have released itself**? That would mean the phantom **disappeared entirely**—leaving **nothing on the cross**, nothing to be taken down, nothing to wrap in linen, nothing to place in the tomb.

Yet, there **was something left on the cross**. What was it? If **only a phantom was there**, then **when Christ departed, so did the phantom**. The only absurd conclusion left to the **heretics** is that a **phantom of a phantom remained!**

But **Joseph of Arimathea knew better**. He treated the **body of Christ with reverence**, for he had not consented to the crime of the Jews (Luke 23:51). He was truly “**the blessed man who did not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of mockers.**”

CHAPTER 43

Conclusion

Jesus as the Christ of the Creator Proven by the Final Events in Luke's Gospel

- The **faithful women** at the tomb.
- **Angels at the resurrection.**
- **Multiple appearances of Christ** after His resurrection.
- His **commissioning of the apostles** to preach to all nations.
- All of these events align with the **wisdom of God the Father**, as foretold in prophecy.
- The **body of Christ after death was real**, not an illusion.
- Marcion's **manipulation** of the Gospel exposed.

It was only fitting that the man who buried the Lord was **foretold in prophecy** and afterward blessed. Prophecy also does not overlook the **devotion** of the women who arrived **before dawn** at the tomb, bringing the spices they had prepared. Luke 24:1. Regarding this moment, Hosea prophesied:

"They will seek My face and wait for daylight, saying, 'Come, let us return to the Lord; for He has taken away, and He will heal us; He has struck us down, and He will bind us up. After two days He will revive us; on the third day, He will raise us up.'"

Who could doubt that these words must have echoed in the thoughts of these women? They had experienced the deep

sorrow of what seemed like abandonment, but they also clung to the hope of the resurrection that would restore everything to them.

Yet, when they arrived at the tomb, they **did not find the body of the Lord Jesus** (Luke 24:3). This was in fulfillment of Isaiah's prophecy, which declared that **His burial place would be taken away** from them. At the tomb, **two angels appeared** (Luke 24:4). This was necessary because God's law requires **two witnesses** to establish a testimony.

Isaiah even foretold the return of these women, saying:

"Come, you women, who return from the vision."

This was a prophecy of their **report of the Lord's resurrection**.

However, the **unbelief of the disciples** remained strong. This was necessary so that it would be clear, even to the very end, that **Jesus revealed Himself as the Christ of the prophets**. When two of His followers were walking and Jesus joined them—though they did not recognize Him—He questioned them about the recent events (Luke 24:13-19). They replied:

"We had hoped that He was the one who would redeem Israel." (Luke 24:21)

By saying this, they showed that they believed in the **Christ of the Creator**. If Jesus had truly been a different Christ, He **would have corrected them**. But He **did not**, because He **was exactly who they thought He was—the Messiah of God**.

Otherwise, He would have been a **deceiver**, leading them into error. But even after His resurrection, He **never presented Himself as a different Christ**. Instead, He **rebuked them**, saying:

“O foolish ones, slow of heart to believe all that the prophets have spoken!” (Luke 24:25)

This proved that He belonged to the **same God** as the prophets. Even the **angels at the tomb** had reminded the women:

“Remember how He told you while He was still in Galilee: ‘The Son of Man must be delivered over, be crucified, and rise again on the third day.’” (Luke 24:6-7)

Why **must** He be handed over? Because **it was written by the Creator**.

Jesus rebuked the disciples because they struggled to accept both **His suffering and His resurrection**, despite the testimony of the women. They had **not yet fully believed** that He was the same Christ they had always followed.

Thus, to **prove His identity** beyond doubt, Jesus made it clear to them: He **was and is the Christ of the Creator, the Redeemer of Israel**.

Proof That His Body Was Real

As for the reality of His **physical body**, what could be clearer? When the disciples were **terrified** and thought they were seeing a **spirit**, He asked:

“Why are you troubled? Why do doubts arise in your hearts? Look at My hands and My feet—it is I Myself! A spirit does not have bones as you see that I have.”
(Luke 24:37-39)

Marcion, however, **tried to manipulate** the Gospel. He left certain passages in his version—perhaps **on purpose**—so that

he could later claim he had not altered anything. He knew he could still distort the meaning of the text **without erasing it**.

For example, he attempted to **rearrange** Jesus' words to mean:

"A spirit, such as you see Me to be, has no bones."

But why twist the sentence in such a convoluted way? If Jesus had truly meant to say He was just a spirit, He would have simply said:

"A spirit does not have bones, as you see that I do not have."

But He **did not say that!** Instead, He **offered His hands and feet**—parts of the body that contain bones—for them to touch. If He had no bones, why would He invite them to examine them?

Furthermore, He added:

"Know that it is I Myself." (Luke 24:39)

The disciples had always known Him as a **real, physical person**. If He were merely a phantom, why did He rebuke them for thinking so?

Even while they were still in shock, He took it a step further. To **dispel any doubt**, He asked them for food and **ate in front of them** (Luke 24:41). He did this **specifically to prove that He had teeth**—something a **spirit does not have**.

Final Words

At this point, I believe we have **fully demonstrated our case**. Jesus Christ is **none other than the Christ of the Creator**.

We have proven this using:

- His **teachings**
- His **moral principles**
- His **compassion**
- His **miracles**
- His **sufferings**
- And most importantly—His **resurrection**, just as the **prophets foretold**.

Even at the very end, He **confirmed this truth** by sending His **apostles** to preach the Gospel to **all nations**.

“Their voice has gone out through all the earth, and their words to the end of the world.” (Psalm 19:4)

Marcion, I pity you. Your effort has been in vain.

The **Jesus Christ** in your **altered Gospel** is still **mine**.

BOOK 5

PAUL'S TEACHINGS SUPPORT
OLD TESTAMENT.

CHAPTER 1

Introduction

Paul was called by Jesus Christ, though later than the other apostles. However, his mission still came from the Creator, as will be demonstrated. Just as in the case of the Gospel, the argument will be based only on the parts of Paul's writings that Marcion accepted as authentic.

There is nothing that exists without a beginning—except for **God alone**. Since a beginning is the foundation of all things, it must logically come first in any discussion about them. Understanding anything requires first establishing its existence, and that begins by identifying its origin. Now that my work has reached this point, I must ask Marcion: **Where did your apostle come from?**

I ask this as someone who is still learning, who follows no other teacher, and who believes that nothing should be accepted hastily—especially if it is accepted without investigating its origins. This is not a trivial question, for I am told that a man is an apostle even though he is not listed among the apostles in the Gospel. If he was chosen by the Lord **after Christ had already ascended to heaven**, this raises a serious issue: Did Christ fail to realize earlier that this man was necessary? Was Paul added **by chance** rather than **by deliberate selection**? Was his inclusion a necessity rather than a **choice**, even though the other apostles had already been ordained and sent on their missions?

So, **Marcion**, if you have never smuggled or tampered with cargo on your ship, surely you would not do so with **divine matters** either. Therefore, I ask you: **Under what authority did you accept the Apostle Paul?** Who authorized him? Who sent him? Who delivered him to you? If Paul is truly an apostle, he must belong to the one who can prove it through his authentic apostolic writings.

Paul declares that he is an apostle—“**not from men, nor through man, but through Jesus Christ**” (Galatians 1:1). But anyone can make a claim about themselves; **such a claim is only valid if confirmed by another authority**. A contract, for example, requires both a signature and a witness. A legal document needs both a seal and official registration. No one is both the proposer and the approver of their own status.

Moreover, you must have read that **many will come saying, “I am Christ” (Luke 21:8)**. If someone can falsely claim to be **Christ Himself**, how much easier is it for someone to falsely claim to be **an apostle of Christ**?

Yet, I come as a student, seeking answers—not just to challenge your belief, which lacks a foundation, but to expose your boldness in making claims without evidence. I am willing to acknowledge Christ and even an apostle—even if you claim they belong to another god—but **how do they prove their authority?** After all, they must still rely on the **Testament of the Creator** for proof.

Even the Book of **Genesis** foretold Paul’s coming. When Jacob blessed his sons, he spoke of **Benjamin**:

“Benjamin shall raven like a wolf; in the morning he shall devour the prey, and at night he shall distribute food.”

This foreshadowed Paul, who was from the tribe of **Benjamin**. Like a **ravenous wolf**, he would **attack the Lord's people in the morning of his life**, persecuting the Church. But in his **evening years**, he would **nourish them**, teaching the Gentiles.

Similarly, **King Saul's** actions toward **David**—first persecuting him, then later showing remorse—mirror Paul's own transformation. Saul and Paul even came from the **same tribe**. David, from whom **Christ** descended, represents **Jesus**, while Saul foreshadows Paul.

If you reject these examples, at least acknowledge what **The Acts of the Apostles** records about Paul. That book confirms that he transformed from a **persecutor** into an **apostle**—not sent by men, nor through man, but by **Jesus Christ** (Galatians 1:1). It is through this account that I accept Paul as an apostle. But it is also through this account that I reject **your defense** of him, because you accept him **without proof**.

You claim I deny Paul as an apostle. I do not **slander** him—I merely challenge you to prove his status. I deny him **only to force you to prove him**. In doing so, I aim to show that he actually belongs to the **true faith**, not to your distorted version.

If you accept the **belief of the Creator**, you must also accept all the truths that come with it. If, instead, you challenge us to accept **your belief**, then tell us: **On what foundation does it stand?** Either prove the truth of what you believe or, failing that, explain why you believe it at all. How can you claim to believe in something that contradicts the **very source** from which proof must come?

Now, consider Paul **from my perspective**, just as you consider Christ. **Paul belongs to me just as much as Christ does**. Here, too, I will fight within the same rules: if you claim Paul does not belong to the Creator—or that he was even opposed to the

Creator—then he must have **taught nothing, known nothing, and desired nothing in favor of the Creator.**

Yet if Paul truly preached a **different god**, he would have proclaimed this new god as **eagerly** as he called people away from the **law of the Creator**. He would not have led people **out of Judaism** without revealing whom they were to follow instead. No one abandons one allegiance **without knowing where they are going.**

So, either **Christ had already revealed another god**, in which case Paul would have affirmed it so that he could be recognized as that god's apostle, or **Christ never revealed another god**, in which case Paul should have introduced him—otherwise, this god would remain completely unknown.

This is our first principle: **just as we proved that Christ did not proclaim a new god, we will now prove that Paul did not either.** And we will do so using Paul's **own letters**. Since we have already found that Marcion **corrupted the Gospel**, we must also expect that he has **distorted Paul's epistles in the same way**—even altering their **number** to suit his views.

CHAPTER 2

On the Epistle to the Galatians

The **Epistle to the Galatians** is the one we consider most conclusive in opposing **Judaism**, as it is where the apostle instructs the Galatians. We fully acknowledge that the **old law has been abolished**, yet we affirm that this abolition was **ordained by the Creator**. We have previously discussed this at length, demonstrating that the prophets of our God foretold this change.

Since the **Creator Himself declared** that the old ways would pass away and be replaced with a **new order**, and since **Christ set the boundary** when He said, *“The law and the prophets were until John”* (Luke 16:16), marking John the Baptist as the turning point between the **old and new dispensations**, the apostle had no choice but to act accordingly. Coming **after John**, and being **sent by Christ**, he had to **invalidate the old law and establish the new one**. However, in doing so, he upheld **faith in the same God—the Creator—who had already foretold this transition**.

Thus, **both the abolition of the law and the establishment of the gospel support my argument**, even in this epistle. The Galatians mistakenly believed that **faith in Christ (the Christ of the Creator, of course)** was required **without nullifying the law**, since they found it hard to believe that the **law could be abolished by the same God who gave it**.

If the apostle had spoken of **another god**, wouldn't the Galatians have realized on their own that they needed to abandon the law of the **God they had forsaken** to follow a new

one? After all, anyone who adopts a **new god** naturally follows a **new doctrine**. However, since the **same God** is proclaimed in both the **law and the gospel**, with only the **dispensation** changing, the real question was whether the **Creator's law should be set aside** in the **gospel of the Creator's Christ**. If this question were removed, the **entire controversy would collapse**.

The Galatians, if they believed in a **new god**, would not have needed the apostle to **teach them to abandon the Creator**, as that would have been obvious to them. Therefore, the **main purpose of this epistle** is to prove that **the removal of the law was the Creator's decision**—a fact we must remember. Since Paul **never mentions any other god**, and this would have been the perfect opportunity to introduce one (especially since a **new god would justify a new gospel**), his words make it clear.

When Paul writes, *"I am astonished that you are so quickly turning away from Him who called you to His grace to a different gospel"* (Galatians 1:6-7), he means a **gospel different in practice, not in worship**—a **new discipline**, not a **new divinity**. The purpose of Christ's gospel is to **lead people from the law to grace**, not from the **Creator to another god**. No one had persuaded them to abandon the **Creator**, so they could not be said to have turned to a **different gospel** if they were merely **returning to Him**.

Paul reinforces this by saying, *"which is not really another"* (Galatians 1:7), confirming that the **true gospel is the Creator's gospel**. The **Creator Himself foretold the gospel** through Isaiah:

"Go up to the high mountain, you who bring good news to Zion; lift up your voice with strength, you who bring the gospel to Jerusalem" (Isaiah 40:9).

Likewise, He declared of the apostles:

"How beautiful are the feet of those who bring the gospel of peace, who proclaim good news" (Isaiah 52:7).

He even foretold that the **Gentiles would trust in His name** (Isaiah 42:6). Yet, you argue that Paul was introducing **the gospel of a new god**, implying that there were **two gospels for two gods**. If this were true, then Paul was mistaken in saying, *"there is not another gospel"* (Galatians 1:7). In fact, if a second gospel existed, Paul should have defended his position by proving its **superiority**, rather than **stating that only one gospel exists**.

To avoid this contradiction, some might argue that Paul's warning—*"even if an angel from heaven preaches another gospel, let him be cursed"* (Galatians 1:8)—was given because he knew the Creator would later introduce a gospel. However, this argument creates **even greater problems**. If Paul **denied the existence of another gospel**, how could he be referring to one in the next sentence?

Paul's meaning is clear. He includes **himself** in the warning: *"But even if we, or an angel from heaven, should preach another gospel..."* (Galatians 1:8). This is an example, showing that **if even he himself** were to teach another gospel, it should not be accepted—how much more, then, should men **reject false teachers**? His point is **not** that an angel was involved in the **gospel of the Creator**.

Paul briefly refers to his own **conversion from persecutor to apostle**, which confirms the **Acts of the Apostles**—the book that records the **same events this epistle addresses**. It details how some people insisted that believers must be **circumcised** and follow **Moses' law**. When the apostles consulted together, they, by the **authority of the Holy Spirit**, ruled that believers

should **not be burdened with a yoke that even their ancestors could not bear** (Acts 15:10).

Since the **Acts of the Apostles align with Paul's teachings**, it is clear **why Marcion rejects them**—because they proclaim **no other God than the Creator** and prove that **Christ belongs to the Creator alone**. The **promise of the Holy Spirit** is fulfilled **nowhere else but in the Acts of the Apostles**. It is unlikely that this book would align **perfectly** with Paul's account of his own life, yet contradict him regarding the **divinity of Christ**—as if Paul had received instructions **not to teach the law** from a different source than the apostles themselves.

CHAPTER 3

Paul's Rebuke of Peter: A Matter of Conduct, Not Theology

Regarding Peter and the other apostles, Paul tells us that **fourteen years** after his conversion, he traveled to **Jerusalem** to meet with them (**Galatians 2:1-2**). His purpose was to discuss the **message he was preaching**, ensuring that his work had not been **in vain**—which would be the case if his gospel was **inconsistent** with theirs. This shows how much **Paul valued** the approval and unity of those whom Marcion and others falsely claim were fully aligned with **Judaism**.

Paul further emphasizes this point when he notes that **Titus**, his Greek companion, was **not required to be circumcised** (**Galatians 2:3**). This reveals that **circumcision** was the primary issue debated at that time, with some individuals—whom Paul calls **false brothers who infiltrated the community** (**Galatians 2:4**)—seeking to impose the law's requirements. However, these individuals were not trying to **remove Christ from the gospel**; rather, they insisted on **keeping the old law** alongside the new faith.

Paul firmly resists this attempt to place **believers back under bondage** to the law. He states:

"Because of false brothers who secretly infiltrated our ranks to spy on the freedom we have in Christ, and to make us slaves, we did not yield to them—not even for a moment." (Galatians 2:4-5)

By carefully examining Paul's words, we see that he acted **deliberately** in response to specific events. He first notes that **Titus was not compelled to be circumcised**, then immediately mentions the **false brothers**—clearly showing that **his actions were a direct response** to their interference. Had they **not** tried to force circumcision, Paul and the others **would not have had to resist them**.

However, Paul did make some **temporary concessions** for the sake of those whose faith was **still weak** and **struggling with the transition** from the law to the gospel (**Galatians 2:2**). This explains why he **allowed Timothy to be circumcised** (**Acts 16:3**) and why he participated in the **Nazarite vow in the temple** (**Acts 21:23-26**). These actions were not betrayals of the gospel but **practical accommodations** meant to reach people where they were—just as Paul himself declared:

"To the Jews, I became like a Jew to win the Jews; to those under the law, I became like one under the law... I have become all things to all people so that I might save some."

Since this is the **context** of Paul's actions, it is clear that he was **not preaching a different God**. Even though he **set aside the law** in certain cases, he was not rejecting the **God who gave it**. If Paul were introducing a **new deity**, he would have had to **completely abolish** the law—not merely regulate its application in light of Christ.

This explains why **Peter, James, and John** extended their **right hand of fellowship** to Paul, dividing their ministry so that he would preach to the **Gentiles**, while they continued ministering to the **Jews** (**Galatians 2:9**). Their agreement to **help the poor** (**Galatians 2:10**) aligns with the **law of the Creator**, which commands care for the needy. Clearly, the **debate was about the law—not about God Himself**.

Paul's Rebuke of Peter: A Matter of Conduct, Not Theology

Paul did **rebuke Peter**, but **not for preaching a false God**. Rather, he criticized Peter's **hypocrisy in his eating habits**—how he **acted differently depending on who was watching** (**Galatians 2:12**). If Paul had seen Peter teaching a **false god**, he would have **confronted him even more severely**. Since he **only** rebuked him for his behavior, it is clear that **the issue was not theological** but rather about **inconsistency**.

So, what do Marcion and his followers want to claim here? Paul himself states that a person is **not justified by works of the law, but by faith** (**Galatians 2:16**). But what **faith**? The **faith in the same God** who gave the law! If Paul had truly been promoting a **different deity**, there would have been no need for him to **contrast faith and law**—the distinction between **two gods** would have been enough.

Paul **refused to rebuild what he had torn down**—he was not restoring the law's authority (**Galatians 2:18**). From the moment **John the Baptist** declared:

"Prepare the way of the Lord! Make the rough paths smooth!" (Luke 3:4-5)

It was clear that the **law's difficulties** were being replaced by the **grace of the gospel**.

Justification by Faith: In Line with the Creator's Plan

Paul understood that **the time had come** for what **the Psalms** had prophesied:

"Let us break their chains and throw off their yoke!"

This was the moment when the **nations rebelled** and **rulers plotted against the Lord and His Christ**—ushering in a new era where **people would be justified by faith, not by the works of the law** (Habakkuk 2:4).

Even though **Habakkuk** originally stated, “**The righteous shall live by faith,**” Paul confirms that **this truth aligns with the prophets—just as Christ Himself confirmed them**. The **same God** who gave the law also gave the **blessing of justification through faith**.

The **curse of the law** and the **blessing of faith** both came from the **same Creator**:

“See, I have set before you a blessing and a curse.”
(Deuteronomy 11:26)

This does not mean two **different gods** exist. Rather, the **same God** is offering two different paths, based on His plan.

Christ and the Curse: A Divine Plan, Not a Foreign Deity

Some claim that Christ, being **cursed by hanging on a tree** (Galatians 3:13), must belong to a **different god**. But Paul himself explains that this was part of the **Creator’s plan**. How could the Creator have **cursed someone He did not know**? Instead, it makes perfect sense that the Creator **chose to lay this curse upon His own Son**, as part of His plan for redemption.

If this seems **cruel**, then the same must be said of **Marcion’s god**—unless one accepts that such an act was **reasonable**. And if it is reasonable, then it is even **more reasonable** that the **true Creator** would do it—because He had already declared both **blessing and curse**.

The Promise of the Spirit: Faith and Abraham

Paul declares that we receive the **Spirit's promise through faith**—the same faith by which **the righteous live**. This proves that **the object of our faith is the same God** who first **predicted this grace**.

When Paul says, **“You are all children of faith”** (Galatians 3:26), he is clearly referencing **Abraham**—though Marcion's followers have erased his name. Paul teaches that we are **children of Abraham by faith** because Abraham **believed God**, and it was **credited to him as righteousness** (Galatians 3:6).

Abraham was declared **righteous before his circumcision**, proving that **faith precedes the law**. This means that faith in **one god** cannot make us part of another's covenant. The **same God** who called Abraham also calls us to faith today.

CHAPTER 4

Another Example of Marcion's Alteration of Paul's Writings

Marcion claims that Paul speaks “in human terms” when he says:

“When we were children, we were enslaved under the basic principles of the world.”

But this was not simply human language—it was a statement of **literal truth**. If we consider the latter part of this passage, what **child**, in the sense of a Gentile, is not enslaved to the **elements of the world**, treating them as divine? However, in the first part, Paul uses a **figure of speech**, as he clarifies:

“Even though it is only a human covenant, no one annuls or adds to it.”

By comparing the permanence of a **human contract**, Paul is defending the **divine covenant**. The **promises were given to Abraham and to his descendant**—not to many, but to **one**, and that one is **Christ** (Galatians 3:16).

Marcion's Deceptions Exposed

Marcion tries to erase sections of Paul's writings, but his deception is exposed even by what he leaves untouched.

Paul writes:

"When the fullness of time had come, God sent forth His Son."
(Galatians 4:4)

The **God** who sent His Son is the same God who rules over time itself, the one who created the **sun, moon, and stars** as markers of time. He is the **God who foretold** that His Son's revelation would come at the appointed time:

- *"In the last days, the mountain of the Lord's house shall be revealed."*
- *"In the last days, I will pour out My Spirit on all people."* (Joel 2:28)

This patience in waiting for the **right time** belongs to the God who controls **both the beginning and the end of time**. But what about Marcion's so-called god? If he has no **works, no prophecy, and no claim over time**, what role did he play in bringing about the "fullness of time"? None at all! He is powerless, waiting **on the Creator's timetable**, subject to **His authority**.

Why Did God Send His Son?

Paul answers:

"To redeem those under the law." (Galatians 4:5)

This means fulfilling what Isaiah foretold:

- *"Make the crooked paths straight and the rough places smooth."* (Isaiah 40:4)
- *"A new law will go forth from Zion, and the word of the Lord from Jerusalem."* (Isaiah 2:3)

- *"That we might receive adoption as sons."* (Galatians 4:5)

This refers to the **Gentiles**, who previously were **not God's children**. But now, as Isaiah prophesied:

- *"He will be a light to the Gentiles, and in His name, they will trust."* (Isaiah 42:4, 6)

To confirm that we are **children of God**, Paul declares:

"God has sent His Spirit into our hearts, crying, 'Abba, Father.'"
(Galatians 4:6)

The Source of Grace—The God of Israel

Who else could have given this **grace** except the **One who promised it**? Who else is our **Father** but the **One who created us**? After receiving such abundant grace, the Galatians should not have returned to **weak and worthless principles** (Galatians 4:9).

Paul clarifies what he means by **"elements"**:

"You observe days, months, seasons, and years." (Galatians 4:10)

This refers to Jewish **Sabbaths, fasts, and holy days**, all of which God Himself had already **declared obsolete** through His prophets:

- *"Your new moons, Sabbaths, and appointed feasts—I cannot bear them."* (Isaiah 1:13-14)
- *"I hate, I despise your feast days, and I take no delight in your solemn assemblies."* (Amos 5:21)

- *"I will put an end to all her celebrations: her feasts, new moons, and Sabbaths."* (Hosea 2:11)

If these rituals were **established by God, did He later abolish them?** Yes! If someone else had abolished them, they would have only been carrying out **God's will**, since He had already **rejected** them. This discussion is not about **why** God ended these laws, but rather to prove that their **abolition came from Him**—not from Paul.

Marcion's Deception Regarding Abraham

Marcion made many alterations to Paul's writings, yet **one crucial reference to Abraham remained untouched**—though it is one that most clearly refutes him.

Paul writes:

"Abraham had two sons—one by a slave woman and one by a free woman. The son of the slave was born according to the flesh, but the son of the free woman was born through promise."

Paul explains that this story is **an allegory**:

- The **slave woman** represents **the Old Covenant, given at Mount Sinai**, which leads to **bondage**.
- The **free woman** represents **the New Covenant**, which leads to **freedom** in Christ.

By using this illustration, Paul shows that Christianity is **rooted in the free-born son**, not the **slave-born son**—which means it comes from **the same God** who established both covenants!

Paul continues:

"Christ has set us free. Do not submit again to a yoke of slavery." (Galatians 5:1)

This refers to the **law**, now that Psalm 2 has been fulfilled:

"Let us break their chains and throw off their shackles. The rulers gather against the Lord and His Anointed One."

Since the **yoke of slavery has been removed**, it makes sense that Paul would urge believers to reject even **the sign of slavery—circumcision**. The **prophets** had already foreshadowed this:

- *"Circumcise your hearts, not your flesh." (Jeremiah 4:4)*
- *"Circumcise your hardened hearts." (Deuteronomy 10:16)*

If Paul were preaching a **new god**, why would he say:

"In Christ, neither circumcision nor uncircumcision matters." (Galatians 5:6)

If his god were truly opposed to circumcision, he should have **favor**ed uncircumcision. But instead, he places emphasis on **faith**, just as Isaiah foretold:

"In His name, the Gentiles will trust." (Isaiah 42:4)

Paul Proves That the Creator Is the Source of Grace

Paul declares:

"Faith works through love." (Galatians 5:6)

Where does this **love** come from? The **Creator**—who commanded both:

- *“Love the Lord your God with all your heart, soul, and strength.”* (Deuteronomy 6:5)
- *“Love your neighbor as yourself.”* (Leviticus 19:18)

Paul also warns:

“The one who disturbs you will face judgment.” (Galatians 5:10)

Judgment from **whom**? Not from Marcion's powerless god—who is incapable of judgment! It must be from the **Creator**, the only one who has **authority to judge**.

Paul continues:

“The whole law is fulfilled in this: ‘Love your neighbor as yourself.’” (Galatians 5:14)

If the **law was abolished**, should we **no longer love our neighbor**? No! This command remains. Instead of abolishing the **law of love**, Paul confirms that it comes **from the same God**.

Paul's Final Rebuttal to Marcion

“Do not be deceived; God is not mocked. Whatever a man sows, that shall he also reap.” (Galatians 6:7)

This proves that the God of Paul is a **God of justice and judgment**—not the **powerless god** of Marcion.

Paul concludes:

“The world is crucified to me, and I to the world.” (Galatians 6:14)

Here, **“world”** refers to **sinful ways**, not the **Creator Himself**. Finally, Paul refutes Marcion's **false doctrine of Christ's illusory body**, proving Christ had a **real, physical body**—marked by the scars of His suffering.

CHAPTER 5

The First Epistle to the Corinthians

Paul's Greeting of Grace and Peace as Evidence Against Marcion. The Cross of Christ Was Planned by the Creator. Marcion Only Increases the Offense and Foolishness of the Cross by Separating the Gospel from the Creator. The Connection Between the Law and the Gospel in Weakness, Foolishness, and Lowly Things.

In my previous discussion on the earlier letter, I did not focus on its introduction. However, I knew there would be another chance to address this point since it appears consistently in every letter. The key point here is that Paul does not use the common greeting of **good health** in his letters. Instead, he writes **grace and peace** (1 Corinthians 1:3).

Now, why would someone who supposedly rejects Judaism use a phrase that the Jews still use to this day? Even in their Scriptures, they greeted each other with **peace**. However, Paul's words confirm what the **Creator** had already declared:

"How beautiful are the feet of those who bring good news, who proclaim the gospel of peace!" (Isaiah 52:7)

The messenger of God's **grace** also had to proclaim **peace**. When Paul writes that these blessings come from **God the Father and the Lord Jesus** (1 Corinthians 1:3), he uses titles that apply to both of them and align with Christian doctrine. It is impossible

to properly understand this statement unless we recognize which attributes belong to each.

First, I affirm that **only the Creator**—who made and sustains both humanity and the universe—can be called **Father and Lord**. Second, the title **Lord** also belongs to the **Father** because of His power, and the **Son** receives this title through the **Father**. Third, grace and peace belong not only to the one who announces them but also to the one who has been offended. **Grace cannot exist unless there has been offense, and peace cannot exist unless there has been war.**

Both **Israel**, by breaking God's laws, and the **entire human race**, by neglecting their natural duty, sinned and rebelled against the **Creator**. However, Marcion's god could not have been offended because he was **unknown** to everyone and incapable of anger. So, how could grace come from a god who was never offended? How could peace come from someone who never experienced rebellion?

Paul says:

"The cross of Christ is foolishness to those who are perishing, but to those who are being saved, it is the power and wisdom of God." (1 Corinthians 1:18)

To prove where this comes from, Paul adds:

"For it is written: 'I will destroy the wisdom of the wise and frustrate the understanding of the intelligent.'"
(1 Corinthians 1:19)

Since these words come from the **Creator**, and since the **cross** is considered foolishness, then both **the cross** and **Christ** belong

to the **Creator**, who foretold the events surrounding the cross. But if the **Creator** was an enemy of Christ, as Marcion claims, why would He take away people's wisdom so that the cross of His supposed opponent would seem foolish? How could the **Creator** have prophesied about a **Christ who was not His own** and whom He supposedly did not know?

Furthermore, why is it that in Marcion's system—where his god is supposedly good and merciful—**some people gain salvation by believing the cross is God's wisdom and power, while others are condemned because they see the cross as foolishness?** The only explanation is that the **Creator** punished both **Israel** and **humanity** for a great offense against Him by **taking away their wisdom**. Paul confirms this when he asks:

"Has not God made the wisdom of the world foolish?"
(1 Corinthians 1:20)

And he explains why:

"For since, in God's wisdom, the world did not know Him through wisdom, it pleased God through the foolishness of preaching to save those who believe."
(1 Corinthians 1:21)

Before continuing, let's clarify what Paul means by **the world** in this passage. The **heretics** argue that "the world" refers to **the ruler of the world** (Satan), but we understand that "the world" refers to people who live in it. This is a common way of speaking—just as we might say, "**The circus cheered,**" or "**The marketplace spoke,**" meaning that the people in those places did so.

Since **humanity, not some divine being, failed to know God through wisdom**, both the **Jews**, who had Scripture, and the **Gentiles**, who had nature to teach them about God, were

guilty. As a result, **God chose to make human wisdom look foolish by saving those who believe in the so-called ‘foolish’ message of the cross.**

Paul explains further:

“The Jews demand signs, and the Greeks seek wisdom.”
(1 Corinthians 1:22)

The **Jews**, who already had enough evidence of God, still demanded more signs. The **Greeks**, relying on their own philosophy, sought wisdom instead of faith. But if Paul were preaching about a **new god**, why would the **Jews** be guilty for demanding signs? And why would the **Greeks** be condemned for seeking wisdom? The fact that both groups faced judgment proves that **God is both a jealous God and a Judge. He blinded the wisdom of the world as an act of judgment.**

Since **the true God is the one who gave us the Scriptures**, we must conclude that when Paul speaks of **God becoming known through Christ**, he is referring to the **Creator**.

Paul also says that **Christ is a stumbling block to the Jews** (1 Corinthians 1:23), which directly aligns with the **Creator’s prophecy**:

“Behold, I lay in Zion a stone of stumbling and a rock of offense.” (Isaiah 8:14)

This **rock or stone** is **Christ** (Isaiah 28:16), and Marcion still holds onto this stumbling block.

Now, what does Paul mean when he says:

“The foolishness of God is wiser than men, and the weakness of God is stronger than men.” (1 Corinthians 1:25)

The **“foolishness of God”** refers to the **cross and death of Christ**, and the **“weakness of God”** refers to **His birth and incarnation**. But if **Christ was not born of a virgin, did not take on human flesh, and did not truly suffer and die on the cross**, then He had **neither foolishness nor weakness**. In that case, it would not be true that:

“God has chosen the foolish things of the world to shame the wise; the weak things of the world to shame the strong; the lowly and despised things—to nullify the things that are.” (1 Corinthians 1:27)

Nothing in **God’s plan** is truly **lowly, weak, or foolish**—these are human judgments. Even the **Old Testament** laws might seem **foolish, weak, or insignificant** to some:

- What could be more **foolish** than **requiring blood sacrifices**?
- What could be **weaker** than laws about **washing vessels and beds**?
- What could be more **dishonorable** than laws about **skin diseases**? (Leviticus 13:2-6)
- What could be more **insignificant** than laws about **what to eat and drink**?

Marcion mocks the entire **Old Testament** because he does not understand that **God intentionally uses what seems foolish to expose human wisdom**.

But Marcion’s god does not work like this—he does not contrast **opposites** to bring people to humility. However, the **Creator** does, so that **“no one may boast.”** Instead, as it is written:

“Let the one who boasts, boast in the Lord.”

And which Lord is that? Clearly, **the one who gave this command—the Creator**. Otherwise, are we to believe that the **Creator** was telling us to boast in **Marcion’s god**? Impossible.

CHAPTER 6

The Divine Path of Wisdom, Greatness, and Power

Through all these points, Paul clarifies which **God** he is referring to when he says, **“We speak the wisdom of God among those who are mature”** (1 Corinthians 2:6-7). He speaks of the **God who has confused the wisdom of the wise, nullified the understanding of the learned, and made the world’s wisdom foolish**—by choosing what appears foolish to the world to bring about salvation.

This wisdom was once hidden within **what seemed weak, lowly, and insignificant**. It was also concealed in **figures, allegories, and symbolic representations**. However, it was later **revealed in Christ**, whom the Creator set as a **light for the Gentiles** (Isaiah 42:6). The Creator had already promised through Isaiah that He would **unveil hidden treasures that no eye had seen**.

Now, for Marcion’s **god**—who never created anything to conceal himself in—the idea of **hiding** is impossible. If he existed, he could not have **hidden** himself at all, let alone any religious teachings. On the other hand, the **Creator was always known**, just as His commandments were. These commandments, though openly given to Israel, contained **deeper meanings**. The **wisdom of God was veiled within them**, meant to be revealed later to the mature **at the right time**, as God had preordained before the **ages** (1 Corinthians 2:7).

But whose ages? Surely, the **Creator's! Ages consist of time—time is measured in days, months, and years, and these are determined by the sun, moon, and stars—which God created for this very purpose.** As Scripture says, **“They shall be for signs of months and years.”** Clearly, then, the **ages belong to the Creator**, meaning that everything predestined before the ages must belong to **Him alone**.

If Marcion insists that the ages belong to his **god**, then he must also claim ownership of the **world** itself, since **time is measured within the world**. But he cannot prove this.

Marcion's Contradiction on Predestination

Let's ask Marcion a critical question: **Why did his god predestine our glory before the ages of the Creator?** If his god had really done so, wouldn't he have revealed it at the **beginning of time**? Instead, he only revealed it at the very **end of the Creator's ages**—making his supposed **predestination meaningless**. A god who plans far in advance but reveals nothing **until the last moment** is inconsistent and unreliable.

The **Creator**, however, acted in a way that is both logical and consistent. He **predestined before the ages** but also revealed His plan at the end. And during the **intervening time**, He **foreshadowed it through figures, symbols, and allegories**.

Who Are the “Princes of This World”?

Paul states that **none of the rulers of this world understood God's wisdom, for if they had, they would not have crucified the Lord of Glory** (1 Corinthians 2:8). Marcion argues that these rulers must have been the **powers of the Creator**, who crucified Christ in an act of rebellion against a higher god.

But if we already understand that **our glory originates from the Creator**, then it follows that this **wisdom was unknown** to the world's rulers because the Creator had kept it hidden. **Just as servants do not know their master's plans**, neither did the rulers of this world understand the Creator's purpose. This includes not only earthly rulers but also fallen angels and the devil himself, who were even more **estranged from God's will** because of their rebellion.

However, Marcion's argument collapses when we consider that even **Satan recognized Jesus** in the wilderness (Matthew 4:1-11). Likewise, in both Marcion's Gospel and ours, an evil spirit declared, **"I know who You are—the Holy One of God!"** (Luke 4:34). Additionally, the parable of the **strong man** (Luke 11:21-22) shows that the Creator himself is **overcome** by Christ, meaning He **was not ignorant of Him**. If the Creator **had no knowledge of Christ**, He could not have been defeated by Him.

Thus, the **only logical conclusion** is that the **rulers and powers of the Creator knowingly crucified the Lord of Glory**—not in ignorance, but out of **desperation and extreme malice**, much like how wicked slaves sometimes **turn against their master**. As the Gospel says, **Satan entered into Judas** (Luke 22:3).

Marcion tries to argue that **Paul's "princes of this world" were not the powers of the Creator**. However, Paul was not speaking about **spiritual rulers**, but **earthly rulers**—the Jewish leaders, **King Herod, Pontius Pilate, and ultimately the power of Rome**, which at that time ruled the world.

Thus, Marcion's argument is refuted, while the **truth of our position is established**.

Marcion's Use of the Old Testament

But Marcion still insists that **our glory comes from his god, who had kept it hidden**. If that is true, then why does his god rely on the **same Scriptures** that Paul quotes? **What connection does Marcion's god have with the prophets of Israel?**

For example, Paul says, **"Who has known the mind of the Lord? Or who has been His counselor?"** (Isaiah 40:13). But this passage is about the **Creator, not Marcion's god!**

Furthermore, Paul describes himself as a **wise master-builder** (1 Corinthians 3:10). But the **Creator** already called His own teachers by this title in Isaiah: **"I will take away from Judah the skillful artisan..."**. Clearly, this refers to **Paul being taken from Judaism to build Christianity**—laying its only **foundation, which is Christ** (1 Corinthians 3:11).

This foundation was foretold by the **Creator Himself**, who said: **"Behold, I lay in Zion a precious and honored stone, and whoever trusts in Him will not be put to shame"** (Isaiah 28:16). If this prophecy was about **earthly construction**, as Marcion might claim, then it **would not speak of Christ as the foundation for believers**. The **Creator alone** determines the **true foundation**, and those who build upon it will have their work tested by fire (1 Corinthians 3:13).

Conclusion: Marcion's God Dwells in a Temple Not His Own

Paul declares, **"Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"** (1 Corinthians 3:16). But **who made man?** The **Creator** formed the **body from the dust** and **breathed life into the soul**. If we are not the

Creator's temple, then Marcion's god is living in a **house that belongs to another!**

Moreover, Paul warns, **"If anyone destroys the temple of God, God will destroy him"** (1 Corinthians 3:17). But which God is this? Clearly, it is **the God of the temple—the Creator!**

Paul's words continue: **"The wisdom of this world is foolishness with God"** (1 Corinthians 3:19). Which God? If we had any doubts, Paul immediately quotes the Old Testament: **"He catches the wise in their own craftiness"** and **"The Lord knows that the thoughts of the wise are futile"** (Job 5:13, Psalm 94:11).

Paul could not have been quoting a **god he sought to overthrow**. Therefore, his teachings align **not with Marcion's god, but with the Creator—the one true God**.

CHAPTER 7

St. Paul's Writings and Their Connection to the Jewish Scriptures

God Will Reveal What Is Hidden

Paul writes in **1 Corinthians 4:5** that God will bring hidden things into the light, and He will do this through Christ. This aligns with **Isaiah 42:6**, where God promises that Christ will be a **light** to the world. God is also described as a **lamp** that searches the hearts and minds of people. Every person will receive praise or judgment from Him, just as from a judge.

But some argue that when Paul says, **“We have become a spectacle to the world, to angels, and to men” (1 Corinthians 4:9)**, he is referring to the **god of this world**. However, if “world” meant simply “people,” Paul would not have separately mentioned **men**. To clarify, the **Holy Spirit** explains that the phrase means the apostles are on display to **both angels, who serve within the world, and to men, whom they serve**.

Paul, being a man of great courage—and inspired by the Holy Spirit—had no fear in addressing those he had spiritually nurtured. He had no reason to hesitate when speaking about the **true God**.

The Judgment of Sin

Paul acknowledges the Creator’s law in **Leviticus 18:8**, which declares it sinful for a man to take his father’s wife (**1 Corinthians**

5:1). This aligns with natural and public law. But when Paul calls for the offender to be **handed over to Satan (1 Corinthians 5:5)**, he is acting as a messenger of divine justice. Even though he adds that this is for the **destruction of the flesh, so the spirit may be saved** in the Lord's day, this still shows God's judicial process at work.

Paul also commands the church to remove the wicked person from their midst (**1 Corinthians 5:13**), which echoes frequent judgments found in the **Old Testament**. He then says: **"Purge out the old leaven, that you may be a new lump, as you are unleavened" (1 Corinthians 5:7)**. This statement connects to the **Passover**, where unleavened bread represented purity before God. Paul continues: **"For even Christ, our Passover, is sacrificed for us"**. If the Passover was not a foreshadowing of Christ, why would Paul apply its symbolism to Him? The **blood of the lamb** in **Exodus 12** saved the Israelites, just as Christ's blood saves believers.

Paul does not hesitate to use the symbols of the Old Testament to explain Christian truth. This demonstrates that the **Old Testament ceremonies were not meaningless, but had real significance in pointing to Christ**.

The Resurrection of the Body

When Paul warns against sexual immorality, he ties it to the **resurrection of the body**. He writes: **"The body is not for fornication, but for the Lord; and the Lord for the body" (1 Corinthians 6:13)**—just as the **temple belongs to God**. If the body belongs to the Lord, and God will raise it up just as He raised Christ (**1 Corinthians 6:14**), then it is clear that **our physical bodies will be resurrected**.

Paul further asks: **“Do you not know that your bodies are members of Christ?” (1 Corinthians 6:15)**. Some false teachers claim that these **bodies** will not be raised since they are now considered Christ’s. But Paul counters this by saying: **“You were bought with a price” (1 Corinthians 6:20)**. This statement refutes the idea that Christ had no physical body. If He were just a **phantom**, as some heretics claim, how could He have purchased us with His sacrifice? But because **Christ had a real body, He paid the price for us, and He will ensure that those He redeemed will be raised again.**

If our bodies were meant for destruction, Paul would not tell us to **glorify God in our bodies (1 Corinthians 6:20)**.

Marriage and the Teachings of Christ and Paul Marcion—who claims to be **more disciplined than the apostle Paul**—prohibits all physical intimacy for Christians. He even demands that people break off engagements before marriage. But whose teaching is this—**Moses’ or Christ’s?**

Even **Christ**, when addressing divorce, **commanded that wives should not leave their husbands**. And if they do, they should remain unmarried or reconcile (**1 Corinthians 7:10-11**). Though Jesus permitted divorce in certain situations, He upheld **marriage’s sacredness** by forbidding its unnecessary dissolution.

Paul explains that one reason for practicing self-control is because **“the time is short” (1 Corinthians 7:29)**. Marcion might argue that this refers to a **different god**, but the **one who shortens time is the same one who governs all things**. A god separate from the Creator would not have any authority over time.

Furthermore, when Paul says that believers should only marry **“in the Lord” (1 Corinthians 7:39)**, he is following the

Creator's law, which forbids **marrying foreigners who worship false gods**.

False Gods and True Worship

Paul acknowledges that **some beings are called "gods"** in **1 Corinthians 8:5**, but he does not mean they are real gods. Instead, he clarifies: **"There is but one God, the Father, from whom all things come"** (1 Corinthians 8:6).

Since **all things come from the Creator**, including **the world, life, and death** (1 Corinthians 3:21-22), Paul is clearly affirming that the **Creator is the true God**.

When Paul says that those who **preach the gospel should be supported**, he references the Old Testament law: **"You shall not muzzle the ox that treads out the grain"** (1 Corinthians 9:9). He then explains that this law was **written for our sake**—showing that the Old Testament remains relevant to Christian life.

The Rock in the Wilderness—A Picture of Christ

Paul states that in the wilderness, the Israelites drank from **"the rock that was Christ"** (1 Corinthians 10:4). This means the **rock belonged to the Creator**, just as the people did. Why would Paul use an example from the Old Testament if it belonged to a separate, rival god?

Paul further says: **"These things happened as examples for us"** (1 Corinthians 10:6). Were these **examples** given by the **Creator** to guide people belonging to another god? That makes no sense. The **same God** who guided Israel now warns Christians.

If a separate god ruled over Christians, would the Creator punish those who disobey Him by following a rival god? And

if the **other god does not punish**, then what is the purpose of Paul's warnings about judgment? Clearly, the **only reasonable explanation is that Paul is speaking about the discipline of the Creator Himself**.

Paul concludes by saying: **"These things were written for our admonition, upon whom the ends of the world have come" (1 Corinthians 10:11)**. This confirms that the **Old Testament was written for Christians**—proving that it is the **same God** at work.

The Question of Food Restrictions

Some argue that Paul's permission to **eat all kinds of food** contradicts the Old Testament law (**1 Corinthians 10:25-27**). But the **law's food restrictions were lifted** by the same God who originally imposed them. The **Creator** had the authority to restrict foods, and He also had the power to remove those restrictions.

If a **different god** had come to overthrow the Creator, he would have forbidden his followers from using anything that belonged to his rival. Instead, Paul teaches that **Christians are free to eat all foods—because the Creator Himself has permitted it**.

CHAPTER 8

Man as the Image of the Creator

Christ is the head of every man. (1 Corinthians 11:3) But what Christ, if not the One who is the **author of man**? The term **head** here signifies **authority**, and true authority belongs only to the one who created. But of which **man** is Christ the head? Clearly, Paul is speaking of the one he refers to shortly afterward:

“A man ought not to cover his head, because he is the image of God.” (1 Corinthians 11:7)

Since man is made **in the image of the Creator**—for when God looked upon **Christ, His Word**, who was destined to become man, He declared, **“Let us make man in our image, after our likeness.”** (Genesis 1:26)—then how could I possibly acknowledge any other **head** than the One in whose image I am made? If I bear **the image of the Creator**, then there is no room for any other authority over me.

But why must a **woman** have a **sign of authority on her head because of the angels**? (1 Corinthians 11:10) If it is because she was created **for the man** (1 Corinthians 11:9) and was taken from him, as the Creator intended, then the apostle is affirming the discipline set forth by that same **God**, whose **laws** he upholds. Paul further explains, **“because of the angels”**—but which angels? If he refers to the **fallen angels of the Creator**, this makes perfect sense. It is fitting that the face, which once led them into temptation, should now bear a sign of humility and modesty. But if he speaks of the **angels of the rival god**,

why should there be any fear of them? Even **Marcion's own disciples**—let alone his angels—have no interest in women.

The Apostle Condemns Heresies and Upholds the True Gospel

We have repeatedly demonstrated that **the apostle considers heresies to be evil** (1 Corinthians 11:18-19), categorizing them among the **works of the flesh**. He praises those who **reject heresies**, recognizing them as something to be avoided. Similarly, when discussing the **Gospel**, we have proven, through the **sacrament of the bread and the cup**, the true reality of Christ's **body and blood**, in contrast to **Marcion's false idea of a phantom Christ**. Throughout this work, we have shown that all references to **judgment** affirm the Creator as the **true Judge**.

Now, concerning **spiritual gifts**, (1 Corinthians 12:1) these too were promised by the **Creator through Christ**. This leads to an obvious conclusion: **the one who promises a gift is the same one who fulfills it**. It is not the work of a **foreign god** but of the **true God**, who foretold these things.

The Sevenfold Spirit Foretold by Isaiah

Consider the prophecy of **Isaiah**:

"A rod shall come forth from the stem of Jesse, and a flower shall grow from his roots. Upon Him shall rest the Spirit of the Lord."

Isaiah then lists the **sevenfold gifts of the Spirit**:

- **The spirit of wisdom and understanding**
- **The spirit of counsel and might**
- **The spirit of knowledge and the fear of the Lord**

"And with the fear of the Lord shall the Spirit fill Him." (Isaiah 11:1-3)

This **flower** symbolizes **Christ**, who would arise from the **lineage of Jesse**, meaning **from the Virgin Mary**, a descendant of **David, the son of Jesse**. The **fullness of the Spirit** was not something Christ later **acquired**, for He was always the **Spirit of God**, even before His incarnation. The prophecy does not refer to some **mere man of David's lineage** who would later receive God's Spirit. Instead, from the moment the true **Christ appeared in the flesh**, He possessed **the full operation of the Spirit of grace**.

The evidence is clear. After this time, **the Spirit of the Creator no longer moved among the Jews**. From Judah were removed the **wise man, the skilled craftsman, the counselor, and the prophet**, fulfilling the truth of Jesus' words:

"The Law and the Prophets were until John." (Luke 16:16)

Christ, the Dispenser of Spiritual Gifts

Now listen to what **Christ Himself** said concerning the gifts that would be given after His return to heaven:

"He ascended on high and led captivity captive. He gave gifts to the sons of men." (Ephesians 4:8)

These **gifts**—which we call **charismata**—were given specifically to the **sons of men**, not indiscriminately to all people. Paul identifies these **sons of men** as the **apostles**, for he says:

"I have begotten you through the gospel." (1 Corinthians 4:15)

“You are my children, for whom I am again in the pains of childbirth.” (Galatians 4:19)

This perfectly fulfills the prophecy in **Joel**:

“In the last days, I will pour out My Spirit on all flesh. Your sons and daughters shall prophesy. I will pour out My Spirit on My servants and handmaids.” (Joel 2:28-29)

Since the **Creator** promised to send **His Spirit** in the last days, and since **Christ** appeared in the last days as the one who bestows these spiritual gifts, we must conclude that these gifts belong to the **true Christ**—the One foretold by the prophets.

The Apostle’s List of Spiritual Gifts Matches Isaiah’s Prophecy

Now compare the **gifts of the Spirit** described by Paul with those listed by Isaiah:

- **To one is given the word of wisdom**—this aligns with Isaiah’s spirit of wisdom.
- **To another, the word of knowledge**—this corresponds to the spirit of understanding and counsel.
- **To another, faith by the same Spirit**—this matches the spirit of the fear of the Lord.
- **To another, gifts of healing, and to another, the working of miracles**—this aligns with the spirit of might.
- **To another, prophecy; to another, discerning of spirits; to another, different kinds of tongues; to another, interpretation of tongues**—this corresponds to the spirit of knowledge.

Clearly, **Paul and Isaiah are in complete agreement**, both in how the **Spirit is distributed** and in how its **gifts operate**.

Paul further confirms the **unity of Christ and the Holy Spirit** by comparing the body of believers to the **human body**—each part uniquely gifted but all working together under **one Head**. He also teaches that **love surpasses all these gifts**, just as **Christ declared the greatest commandment**:

“Love the Lord your God with all your heart, soul, strength, and mind, and love your neighbor as yourself.” (Luke 10:27)

Marcion's Lack of Spiritual Gifts

When Paul references the **law**, stating that the Creator would **speak through different tongues** (1 Corinthians 14:21), he confirms the **gift of tongues** without suggesting it belongs to some **other god**. Likewise, when instructing women to **remain silent in the church** (1 Corinthians 14:34-35), he bases it on the **law of God**, not some **foreign doctrine**.

Now, let **Marcion prove his case**! If his **god** grants spiritual gifts, then let him produce **prophets** who speak **not from human wisdom, but by the Spirit of God**. Let him show us **visions, prayers, and psalms**, truly inspired by the **Holy Spirit**. Let one of his so-called **holy women** prophesy!

Yet none of these things exist among them. Meanwhile, these **true signs of the Spirit** are evident **on our side**, in full agreement with the teachings, commands, and will of the **Creator. Thus, Christ, the Spirit, and the apostle belong to the true God—our God**.

And so, I make this declaration boldly, for anyone who wishes to hear it.

CHAPTER 9

The Doctrine of the Resurrection

Meanwhile, the **Marcionite** offers no substantial argument on this matter. By now, he hesitates to declare which side holds the rightful claim to a Christ who has yet to be revealed. Since my **Christ was foretold from the very beginning**, He is to be expected. In contrast, the Marcionite's Christ does not truly exist, as he was never prophesied from the start. **Our faith is far greater**—believing in a Christ who was foretold—than the heretic's, which has nothing to believe in at all.

Regarding the **resurrection of the dead** (1 Corinthians 15:12), let us first ask why some denied it. No doubt for the same reasons they do today: throughout history, people have rejected the idea of the resurrection of the **flesh**. Many wise men, however, claim that the **soul has a divine nature** and is immortal. Even the common people believe in an afterlife, shown by their practice of honoring the dead, assuming their souls persist. But when it comes to our **bodies**, it is evident that they **perish**—whether consumed by fire, devoured by wild animals, or simply decayed over time.

Thus, when the **apostle defends the resurrection of the body**, he directly counters those who deny it. His entire argument revolves around proving that the **body itself will rise again**. Everything else is secondary. In discussing the **resurrection of the dead**, we must carefully consider the exact meaning of these words. The term **“dead”** refers to that which has lost its **life force**, the very breath that once sustained it.

Since it is the **body** that loses life and becomes **dead**, it follows that the body is the proper subject of resurrection.

Likewise, the word **“resurrection”**—meaning to **rise again**—only applies to something that has **fallen down**. Something that has never fallen **cannot** rise again. The **prefix “re-”** always implies something happening **again**. The body, when it **dies, falls to the ground**, as God Himself declared:

“Till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.”

Thus, what **came from the earth must return to it**. The body falls in death, and **only that which has fallen can rise again**.

The Resurrection and Christ's Role

“Since by man came death, by man came also the resurrection” (1 Corinthians 15:21).

Here, the word **“man”** refers to a being of **bodily substance**—which clearly points to **Christ's human nature**. Just as we **died in Adam** as bodily creatures, we must be **made alive in Christ** in the same bodily form. There is no true parallel between Adam and Christ unless our **resurrection in Christ matches our mortality in Adam**.

At this point, the apostle briefly speaks of Christ, and this must not be overlooked. The resurrection of the body is further **affirmed by Christ's connection to the God who promises this resurrection**. When Scripture says, **“For He must reign, till He has put all enemies under His feet,”** it clearly speaks of a **God of justice and vengeance**—the very same **God who made this promise to Christ**:

“Sit at My right hand, until I make Your enemies Your footstool.”

God also declared:

“The rod of Your strength shall the Lord send forth from Zion, and You shall rule among Your enemies.”

It is essential to claim these Scriptures, which the Jews attempt to deny us, and show how they support our position. They argue that this **Psalm was about Hezekiah**, asserting that because he **entered the Lord’s house and God defeated his enemies**, the words **“Before the morning star, I have begotten You from the womb”** apply to him.

The Messiah, Not Hezekiah or Solomon

But we, on our side, have the **Gospels**, which confirm our belief. They record that **Christ was born at night**, fulfilling the phrase **“before the morning star”**—confirmed by the star itself, the angel’s announcement to the shepherds at night, and the setting of His birth in a stable, where travelers typically arrived in the evening. Perhaps there was also a deeper meaning—**Christ, the Light of Truth, was born in the darkness of ignorance.**

Furthermore, **God would not have said, “I have begotten You,” unless speaking to His true Son.** While He called Israel His children (Isaiah 1:2), He did not add **“from the womb”**, which would have been unnecessary unless it had a special significance. This phrase points to Christ’s unique birth—**from a womb alone, without a man’s seed**—signifying His incarnation in the flesh.

Moreover, the Psalm states: **"You are a priest forever."** Hezekiah was **not a priest**, and even if he had been, he **would not have been one forever**. The Psalm further specifies:

"After the order of Melchizedek."

What connection does **Hezekiah** have with **Melchizedek**, the **priest of the Most High God** who **blessed Abraham** and received tithes from him? This title **perfectly fits Christ**, the **true High Priest**, who was appointed even then for **the Gentiles**, though He will also bless **Israel** when they come to recognize Him.

Another Psalm declares:

"Give Your judgments, O God, to the King, and Your righteousness to the King's son."

This refers to **Christ as the King** and His **people as His children**, those who are **born again in Him**. Some claim this applies to Solomon, but does the **entire Psalm** fit him? Consider these words:

"He shall come down like rain upon the fleece, like showers upon the earth."

This describes **Christ's descent from heaven into the flesh**, gentle and unnoticed. Solomon, however, was born **in an ordinary way** and did not descend **like rain from heaven**.

Christ's Kingdom and Eternal Rule

The Psalm continues:

"He shall have dominion from sea to sea, and from the river to the ends of the earth."

Only **Christ** has **global dominion**; Solomon ruled merely over **Judah**.

“All kings shall bow before Him.”

To whom do **all** kings bow, except **Christ**?

“All nations shall serve Him.”

To whom do **all nations** pay homage, if not **Christ**?

“His name shall endure forever.”

Whose name has **eternal glory**, if not **Christ’s**?

“Longer than the sun shall His name remain.”

The **Word of God, Christ**, exists beyond time.

“In Him shall all nations be blessed.”

No nation was blessed through Solomon—but in **Christ**, every nation has received blessing.

And what if the Psalm proves Him to be God?

“They shall call Him blessed.”

Why? Because:

“Blessed is the Lord God of Israel, who alone does wonderful things.”

“Blessed is His glorious name, and may His glory fill all the earth.”

Solomon, by contrast, **lost his divine favor**, falling into idolatry because of his love for women.

The Psalm further states:

"His enemies shall lick the dust."

This perfectly aligns with **the apostle's words**, that Christ's enemies have been placed **under His feet**.

Conclusion

This analysis demonstrates the **glory of Christ's kingdom** and the **subjugation of His enemies**, fulfilling the **Creator's own plan**. From this, we conclude with certainty:

None but Christ can be the Messiah foretold by the Creator.

CHAPTER 10

The Doctrine of the Resurrection of the Body (Continued)

How Are the Dead Raised? What Kind of Body Will They Have?

These questions are answered in a way that defends the **truth of the resurrected body** against Marcion's claims. Christ, as the **Second Adam**, is linked to the **Creator of the first man**. We are called to **bear the image of the heavenly**. The **victory over death**, foretold by the prophets, is demonstrated. A comparison is made between **Hosea and St. Paul**.

The Resurrection Defended

Let us return to the **resurrection**, which we have already defended in another work against various heresies. However, since some may not be familiar with that treatise, we will provide a defense here as well.

Paul asks, **"What will those do who are baptized for the dead, if the dead are not raised?"** (1 Corinthians 15:29). We need not focus on the **specific practice** being mentioned—whatever it was. Instead, we can compare it to the **Februanian lustrations**, where prayers were offered for the dead. Paul does not introduce a new **god** through this reference. Rather, he uses the practice to strengthen the argument for the **resurrection of the body**, since those who engaged in this ritual must have believed in a future resurrection.

Elsewhere, Paul affirms there is **only one baptism** (Ephesians 4:5). So when he speaks of being **baptized for the dead**, it actually refers to being **baptized for the body**, since it is the **body that dies**. Thus, Paul is arguing: “**What will those do who are baptized for the body if the body is not raised again?**”

This leads to the next question: “**How are the dead raised? With what body do they come?**” (1 Corinthians 15:35). After establishing that the **resurrection** is real, Paul naturally discusses **the nature of the resurrected body**, since people had no clear understanding of what it would be like.

Refuting Marcion's Denial of the Flesh

Marcion **rejects the resurrection of the flesh**, claiming that only the **soul** will be saved. His argument is not just about the **type of body** but whether a **body will exist at all**. However, Paul directly refutes him by discussing the **nature of the resurrected body**.

Paul uses **seeds** as an example. He says, “**God gives each seed a body as He pleases**” (1 Corinthians 15:37-38) and explains that every seed has **its own body**. He then speaks of different kinds of **flesh**—that of humans, animals, birds, and fish—as well as **earthly and heavenly bodies** (1 Corinthians 15:39-41).

By using **physical examples**, Paul clearly shows that the **resurrection involves the body**. He also emphasizes that the **same God who created all things** will be the one to accomplish the resurrection: “**So also is the resurrection of the dead**” (1 Corinthians 15:42). Just as a **seed is buried in the ground and later sprouts**, the **body is buried in corruption and will be raised in glory and power** (1 Corinthians 15:42-43).

If the **body** is removed from the resurrection, what then is being raised? Paul states, **“It is sown a natural body, it is raised a spiritual body”** (1 Corinthians 15:44). Some might wrongly think this means the **soul transforms into spirit**, but that is not what Paul means. Instead, the **body**, which was once weak and mortal, will be **changed into a spiritual body**—one fit for eternal life.

Christ as the Second Adam

Paul explains that the **first man, Adam, was a living soul**, while **the last Adam (Christ) is a life-giving spirit** (1 Corinthians 15:45). Marcion, in his **distortion of Scripture, changed the phrase “last Adam” to “last Lord”** because he did not want Christ to be connected to **the same God who created Adam**. However, this **deception is obvious**.

Why would Paul call Christ **the “last Adam”** if He was not, in some way, **like the first Adam**? Things are only grouped together when they share **a common nature**. If Christ is called the **“second man”**, He must also be **a man**. Otherwise, if Marcion insists that the **second is the Lord**, then was the **first also the Lord**? That would be absurd.

Paul continues: **“The first man was from the earth, made of dust; the second man is from heaven”** (1 Corinthians 15:47). Since the **first** was a **man**, the **second must also be a man**—not merely a divine being. Paul contrasts **earthly men** (who are like Adam) with **heavenly men** (who are like Christ). If heavenly men were **not also men**, this comparison would make no sense.

He then urges believers to **bear the image of the heavenly** (1 Corinthians 15:49). This is not just about **future resurrection** but about how we should **live now**, following Christ instead of the sinful ways of Adam.

The Meaning of “Flesh and Blood”

Paul says, **“Flesh and blood cannot inherit the kingdom of God”** (1 Corinthians 15:50). Some misunderstand this to mean the **body will not be resurrected**, but Paul is actually referring to the **sinful nature of flesh and blood**—just as he does in Galatians, where he says the **works of the flesh** prevent people from inheriting God’s kingdom (Galatians 5:19-21).

In other places, Paul warns that **those who are in the flesh cannot please God** (Romans 8:8). However, this does not mean we must **get rid of our physical bodies**, but rather, we must **reject sinful deeds**. The **flesh itself is not evil**—only the **sins committed in it**.

To illustrate, a **poison** is deadly, but the **cup that holds it is not guilty**. Likewise, the **body** is just a **vessel**, while the **soul is responsible for sin**. If the **soul is forgiven and allowed into the kingdom**, why should the **body, which merely carried out its actions, be condemned forever?**

The resurrection is not about the **flesh inheriting the kingdom**, but rather about the **body being transformed** so that it becomes **fit for the kingdom**.

The Final Transformation

Paul states that at the **resurrection**, the **dead will be raised incorruptible** and those who are still alive will be **changed in an instant** (1 Corinthians 15:52). He points to his own body and says, **“This corruptible must put on incorruption, and this mortal must put on immortality”** (1 Corinthians 15:53).

If there were **no body**, how could it be **transformed**? The flesh does not **cease to exist**; rather, it is **changed**. At the resurrection, it will become **like the angels**, fully prepared for eternity.

Paul then declares the **victory over death**: “**O death, where is your victory? O death, where is your sting?**” (1 Corinthians 15:55). This promise was **written by the Creator Himself** through His prophet. Since God **spoke the prophecy**, He will also **bring it to pass** in His kingdom.

Thus, it is to **this God alone** that we give thanks—He is the one who has given us **victory over death** through Christ (1 Corinthians 15:57).

Conclusion

Paul’s teaching **completely refutes Marcion**. The **resurrection is real**, and it involves the **body being transformed** into **something glorious and eternal**. The same **God who created Adam** is the **God who raises the dead**. Through **Christ, the Second Adam**, we receive not only **salvation for the soul** but also **renewal for the body**—a truth that Marcion could not accept, but one that Scripture clearly affirms.

CHAPTER 11

The Second Letter to the Corinthians

If, due to human misunderstanding, the word **God** has become a general term (since many beings are called and believed to be “gods” in the world—**1 Corinthians 8:5**), the **blessed God**, who is the **Father of our Lord Jesus Christ (2 Corinthians 1:3)**, can be none other than the **Creator**. He is the one who blessed all creation (**Genesis 1:22**) and is Himself blessed by all things (**Daniel’s writings confirm this**).

Now, if Marcion claims that his so-called god can be called “**Father**”, how much more does this title belong to the **Creator**? Only **He** is truly the **Father of Mercies (2 Corinthians 1:3)**, described in the **prophets** as being **full of compassion, gracious, and abundant in mercy**. His mercy is evident in **Jonah**, when He spared the repentant **Ninevites (Jonah 3:8)**. He was deeply moved by **Hezekiah’s** tears. He even forgave **Ahab**, Jezebel’s husband, despite his guilt in **Naboth’s murder**. And when **David confessed his sin (2 Samuel 12:13)**, God forgave him, prioritizing **repentance over death (Ezekiel 33:11)**.

If Marcion’s god has ever demonstrated such mercy, I will acknowledge him as the **Father of Mercies**. However, Marcion claims this title only after his god was “revealed”—as if he became merciful only when he started “saving” humanity. If that is the case, we can mark that same point as the beginning of our **denial** of this false god! A being must exist **before** attributes can be assigned to it. Marcion’s god has no prior

existence, so his **title of “merciful” is meaningless**. In contrast, the **Creator has always been merciful** and is already **known**.

Thus, the **New Testament** belongs to **none other than the Creator**, who promised it—not just in **letter**, but also in **spirit** (2 Corinthians 3:6). This is what makes it **new**. The **same God** who engraved His law on stone tablets also declared, **“I will pour out My Spirit on all flesh”** (Joel 2:28). Even if the **letter** of the law condemns, the **Spirit gives life** (2 Corinthians 3:6). This dual nature—**judgment and mercy**—proves that both the **law** and the **gospel** come from the **same God**, not two separate beings.

Paul refers to **Moses’ veil**, which covered his **radiant face** from the Israelites (2 Corinthians 3:7, 13). He uses this to highlight how the **New Testament’s glory surpasses the Old**, since the Old Testament’s **glory was temporary** (2 Corinthians 3:7-8). But this raises an important point: **superiority only exists when comparing something to what came before**.

Paul then says, **“Their minds were blinded”**—but whose minds? Not the **Creator’s**, but the minds of **Israel** (2 Corinthians 3:15). The veil that covered **Moses’ face** was symbolic of the **spiritual blindness still present in Israel**. Even now, they cannot see the truth of **Christ, whom Moses foretold**.

If Christ was **not yet revealed** in the Old Testament, as Marcion claims, then why does Paul say that Israel’s heart is **still veiled**? This only makes sense if **Christ was the very one Moses spoke of**, whom Israel failed to recognize. Paul confirms this by stating: **“When Israel turns to the Lord, the veil will be removed”** (2 Corinthians 3:16). This proves that **Moses’ teachings point to Christ**. But if Marcion’s god were true, then the Creator **could not have veiled** the mysteries of a **completely unknown deity**.

Paul says that **we now behold Christ with unveiled faces (2 Corinthians 3:18)**, meaning **our hearts are no longer blinded like the Jews' hearts were**. He contrasts **Moses' fading glory with the permanent glory of Christ**. By doing this, he proves that **the entire Mosaic system was a foreshadowing of Christ**—unrecognized by the Jews, but fully revealed to Christians.

Marcion twists Paul's words about **"the god of this world"** (2 Corinthians 4:4) to falsely claim that **the Creator** is meant. Marcion argues that this phrase implies **another, greater god ruling a different world**. But punctuation changes the meaning. The passage should read: **"In whom, God has blinded the minds of the unbelievers of this world."** The **unbelievers** here are the **Jews**, who still **do not see Christ** because they are **spiritually blinded**.

This fits with the **Creator's own warnings: "You will hear but not understand; you will see but not perceive"** (Isaiah 29:13). These judgments were **not** against those rejecting Marcion's god, but against those who failed to recognize the **true Christ**.

Still, there is a **simpler explanation**: the **"god of this world"** is **Satan**. Isaiah describes him boasting, **"I will be like the Most High"** (Isaiah 14:14). Satan has filled the world with **false worship**, blinding people's hearts. **Marcion himself is among the deceived!**

Paul reinforces this by writing: **"God, who commanded light to shine out of darkness, has shined in our hearts"** (2 Corinthians 4:6). Who was it that said, **"Let there be light"**? The **Creator!** Who declared, **"I have set You as a light to the Gentiles"**? Again, the **Creator**. The Psalmist even confirms: **"The light of Your countenance, O Lord, has been displayed upon us."** Here, **Christ is the very face of God (2 Corinthians 4:4)**.

Since **Christ, the apostles, the gospel, the veil, and Moses** all belong to the **Creator, the true God of this world** is not Marcion's unknown deity, but **the God who said, 'Let there be light.'**

Paul's reference to the **"treasure in earthen vessels"** (2 Corinthians 4:7) also proves the **Creator's ownership**. These **"earthen vessels"**—our bodies—are **His** handiwork. If **His power is displayed through them**, then the **glory is His alone!** Marcion's god **has no claim to it**.

Furthermore, Paul speaks of **suffering in these bodies** for Christ's sake (2 Corinthians 4:8-12). If Marcion's god **does not plan to resurrect these very bodies**, then he is **both ungrateful and unjust**. Why allow suffering in **this flesh** if he never intends to **restore it**?

Paul makes it clear that **Christ's life will be revealed in our bodies** (2 Corinthians 4:10-11). But **what life** is he referring to? If it is the **present life**, why does he immediately speak of **eternal things, not temporary ones** (2 Corinthians 4:16-18)? Clearly, he refers to **our future resurrection** (2 Corinthians 4:14), proving that the **flesh will be raised**.

Paul distinguishes between the **"outer man" perishing** (our body, suffering in trials) and the **"inner man" being renewed** (our soul, strengthened by hope). This confirms both **bodily decay and the promise of restoration**—a concept Marcion's god **cannot account for**.

Thus, the **true God—the Creator—remains the source of mercy, justice, and resurrection**. Marcion's teachings collapse under the weight of **scriptural truth**.

CHAPTER 12

The Eternal Home in Heaven

Regarding our earthly bodies, when Paul speaks of **an eternal home in heaven, not made by human hands** (2 Corinthians 5:1), he does not mean that the body, because it was made by the Creator, will be permanently destroyed after death. Instead, he addresses this topic to **comfort believers against the fear of death** and the concern about the body's decay. This becomes even clearer in the following verses, where he states that **while we live in this temporary body, we groan, longing to be clothed with our heavenly dwelling** (2 Corinthians 5:2-3). In other words, after being stripped of our earthly body, we will not remain in a state of nothingness but will **be clothed again, receiving a new, transformed body**.

Paul reinforces this idea when he says, **"We groan, not because we wish to be unclothed, but to be further clothed."** (2 Corinthians 5:4). Here, he explains what he had only hinted at in his earlier letter: **"The dead will be raised imperishable, and we will be changed."** (1 Corinthians 15:52). This means both groups will receive **new, incorruptible bodies**—those who died will be resurrected in renewed bodies, and those still alive when Christ returns will undergo a transformation. This change will not involve losing the body but **being clothed with a heavenly covering**, especially for those who endure the final tribulation under the **Antichrist**. Paul clarifies that **"this corruptible must put on incorruption, and this mortal must put on immortality."** (1 Corinthians 15:53). The dead will

regain their bodies and be covered with incorruption, while the living will receive a transformation so sudden that they **barely experience death**.

Thus, Paul rightly says they do not wish to be unclothed but rather to be **clothed upon** (2 Corinthians 5:4). That is, they do not desire death but **hope to be taken into eternal life suddenly**, without undergoing the full process of dying. This aligns with his teaching that death should not cause sorrow, because **God has given us His Spirit as a guarantee** (2 Corinthians 5:5). While we live in the body, we are absent from the Lord (2 Corinthians 5:6), which is why we should **desire to be with the Lord, even if it means passing through death joyfully** (2 Corinthians 5:8).

For this reason, Paul reminds us that **“we must all appear before the judgment seat of Christ, so that each may receive what is due for what was done in the body, whether good or bad.”** (2 Corinthians 5:10). If **judgment** is based on our actions, how could Marcion claim that there is no reckoning with God? By speaking of **both judgment and the distinction between good and evil deeds**, Paul presents a **righteous Judge** who will give out both rewards and punishments (2 Corinthians 5:10). This proves that judgment will take place **in the body**, since it is in the body that people perform good or evil. If God were to judge a person without considering the condition in which their actions were committed, **He would be unjust**.

Thus, Paul declares: **“If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come.”** (2 Corinthians 5:17). This fulfills the prophecy of Isaiah (Isaiah 43:19). Later, Paul exhorts believers to **purify themselves from all impurity of flesh and blood** (2 Corinthians 7:1), because **“flesh and blood cannot inherit the kingdom of God”** (1 Corinthians 15:50). When Paul describes the church as a

pure virgin betrothed to Christ (2 Corinthians 11:2), he does not compare a real relationship to something entirely different. Similarly, when he warns about **false apostles, deceitful workers who disguise themselves as true servants of Christ** (2 Corinthians 11:13), he does not accuse them of false doctrine but of **hypocrisy and corrupt behavior**. Their opposition is not about worshipping different gods, but about their **moral corruption**.

Furthermore, when Paul says that **"Satan disguises himself as an angel of light"** (2 Corinthians 11:14), this must not be misinterpreted as a criticism of the Creator. The Creator is **not an angel but God**. If Marcion's claims were correct, Paul should have said that Satan **transformed into a god of light**, not merely an **angel of light**—but both we and Marcion **know that Satan is an angel, not a god**.

Regarding **Paradise**, I have written an entire treatise discussing the topic in detail. However, I must question Marcion's logic: **How could a god who has no control over the world have a paradise of his own?** He would have to **borrow the Creator's paradise, just as he borrows the Creator's world—like a beggar taking what is not his**. Yet we know that the Creator **has already demonstrated the ability to take a man from earth into heaven, as seen with Elijah** (2 Kings 2:11).

What is even more surprising is that Marcion's supposedly **gentle and kind god** would send Satan—who is not even his own but the **Creator's angel**—to **torment Paul with afflictions** (2 Corinthians 12:7-8). Even when Paul begged for relief, this god **refused to remove the suffering**. Strangely, Marcion's god ends up **imitating the Creator**, who humbles the proud and brings down the mighty. In this case, Marcion's god **acts just like the Creator**, who allowed Satan to afflict **Job**, so that **his strength might be perfected in weakness**.

Paul's approach to the **Galatians** further proves that he follows the **Creator's law**, as he upholds the principle: "**Every matter must be established by the testimony of two or three witnesses.**" (2 Corinthians 13:1, cf. Deuteronomy 19:15). Moreover, he warns sinners that **he will not spare them** (2 Corinthians 13:2)—a stark contrast to the idea of a **lenient, harmless god**. Paul even asserts that "**the Lord has given him the power to use severity**" (2 Corinthians 13:10). So, **heretic**, how can you deny that your god is to be feared, when his own apostle presents himself as someone **to be feared**?

CHAPTER 13

The Epistle to the Romans

As my small work nears its conclusion, I must now address the remaining points briefly, setting aside those already discussed many times. I regret having to argue about the **law** once again—after proving repeatedly that its **replacement by the gospel** does not suggest the existence of another god. The law's transition to the gospel was **foretold in Christ** and was part of the Creator's divine plan for **His Christ**. However, since this very epistle appears to **abolish the law**, I must revisit the issue to the extent the apostle leads me.

We have frequently shown that the **apostle describes God as a Judge**, and where there is a Judge, there must also be an **Avenger**—and where there is an Avenger, there is the **Creator**. This is evident in the passage:

"I am not ashamed of the gospel of Christ, for it is the power of God for salvation to everyone who believes—to the Jew first, and also to the Greek. For in it, the righteousness of God is revealed from faith to faith."
(Romans 1:16-17)

Here, Paul clearly attributes **both the gospel and salvation** to the same **just God** (as Marcion himself distinguishes), rather than to a separate **"good" god**. It is **He** who shifts people from reliance on the law to faith in the gospel—**His own law and His own gospel**.

When Paul declares:

“The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,” (Romans 1:18)

Whose wrath is this? Certainly, the **Creator’s**. The **truth** that is being defended belongs to the same **God whose wrath is revealed** to avenge it. Similarly, when Paul adds:

“We are sure that the judgment of God is according to truth,” (Romans 2:2)

he affirms that **this wrath leads to judgment**, and this judgment confirms that **truth comes from the same God whose wrath Paul acknowledges**.

Marcion, however, presents a **completely different** interpretation, arguing that the **Creator’s wrath** is directed against **the truth of a rival god** that was held captive in unrighteousness. Yet, Marcion’s **heavy editing** of this epistle—removing entire passages at will—becomes evident when compared with **the full, unaltered text**. Nevertheless, even what Marcion failed to erase proves the **true message** of the letter, revealing his **carelessness and blindness**.

If **God will judge the secrets of men**—both those **who sinned under the law** and those **who sinned without the law**—(since even those who never knew the law still follow aspects of it naturally), then the God who judges must be the One to whom **both the law and nature belong**. But **how** will this judgment take place? Paul answers:

“According to my gospel, by Jesus Christ.” (Romans 2:16)

This means that both the **gospel** and **Christ** belong to **the same God** who gave the **law** and established **natural order**—for both will be upheld in the final judgment, which, as Paul previously stated, will be “**according to truth**” (Romans 2:2).

Thus, the **wrath that enforces truth** can only come from **the God of wrath**. As a result, this passage—where judgment is ascribed to the Creator—**cannot** be attributed to another god who **does not judge and is incapable of wrath**. Judgment, wrath, the **gospel**, and **Christ** all belong to **one and the same God**.

Paul then rebukes **lawbreakers** who teach others not to steal yet steal themselves:

“You who preach that a man should not steal, do you steal?” (Romans 2:21)

He does this in **defense of God’s law**, not as if he were criticizing the **Creator** for commanding the Israelites to take gold and silver from the Egyptians (Exodus 3:22), while also forbidding theft. The **false accusations against God**—that He is inconsistent—are **shameless distortions**.

Would Paul really **fear to condemn God directly**—if he dared to **turn people away from Him**? That idea is absurd! He even applies the prophet’s rebuke to the Jews:

“Because of you, the name of God is blasphemed among the Gentiles.” (Romans 2:24)

If Paul believed God was blameworthy, why would he **condemn the Jews for blaspheming Him**? That would be **self-contradictory**!

Paul also emphasizes that **circumcision of the heart** is more important than outward circumcision:

"Circumcision is of the heart, in the spirit, not in the letter." (Romans 2:29)

This teaching aligns with **God's purpose in the law**, as shown in **Jeremiah**:

"Circumcise yourselves to the Lord, and take away the foreskins of your heart." (Jeremiah 4:4)

And in **Moses**:

"Circumcise the hardness of your heart." (Deuteronomy 10:16)

If the **Spirit** that circumcises the heart comes from the **same God who gave the physical command**, then the **Jew inwardly** belongs to the same **God as the Jew outwardly** (Romans 2:28).

Now, **righteousness** has replaced the law:

"Now, apart from the law, the righteousness of God has been revealed through faith in Jesus Christ." (Romans 3:21-22)

Does this mean Marcion's god **was helping** the Creator by giving Him time and space to fulfill His plan? If righteousness now belongs to the same God who once gave the law, then this is a **distinction of dispensations, not of gods**.

Paul also urges **those justified by faith in Christ** to have **peace with God**. But **which God**? The one against whom we were **never enemies**? Or the One we **rebelled against**, both under the written **law** and the **law of nature**? Since **peace** can only be made with someone we were once at war with, it is **with Him** that we are now justified.

Paul further states:

"The law entered that sin might increase. But where sin increased, grace abounded even more." (Romans 5:20)

Whose grace? Surely, the same God who gave the law! Unless Marcion believes the Creator **added His law only to give the rival god's grace something to fix**, which is absurd! Paul confirms:

"The law imprisoned all under sin, so that the promise by faith in Jesus Christ might be given to those who believe." (Galatians 3:22)

The law **revealed sin**, not to glorify a **"good god"** but to lead people to **Christ**—the Christ of the **Creator**, not Marcion!

Paul then declares:

"We are dead to the law." (Romans 7:4)

Some may argue that **Christ had a body, but not flesh**. Yet Paul immediately states that **Christ was raised from the dead**—proving His body was **of flesh**. Paul even defends the law:

"Is the law sin? Certainly not!" (Romans 7:7)

He **praises** the law, for through it, sin was exposed. The law itself did not mislead him—**sin did**. So why does Marcion blame **the God of the law** for what even Paul refuses to blame **the law itself for**?

Paul sums it up:

“The law is holy, and the commandment is just and good.” (Romans 7:13)

How, then, can **Marcion destroy the Creator**, when Paul upholds His **just and good** law?

CHAPTER 14

God's Power Revealed in Christ's Incarnation

If God the Father **sent His Son in the likeness of sinful flesh** (Romans 8:3), that does not mean Jesus' flesh was an illusion. In an earlier verse, Paul describes sin as being connected to the flesh, calling it the **law of sin dwelling in his body** and fighting against the **law of the mind**. Paul's point is that Jesus came **in the likeness of sinful flesh** so that He could redeem human flesh through a **real, physical body**—one similar to sinful flesh but without sin. This demonstrates **God's ultimate power**: to bring salvation to humanity through a nature like ours.

If the Holy Spirit had simply **healed sinful flesh**, it wouldn't be as extraordinary. But for **actual flesh**—a flesh like ours but without sin—to bring salvation, that is truly remarkable. The phrase **"likeness of sinful flesh"** refers not to a **false appearance** but to the **quality of sinfulness** that affects human nature. Paul would not have used the word **sinful** if he were denying that Jesus had real flesh. If he had meant that, he would have simply said **"flesh"** and left out "sinful." Since he specifically says **"sinful flesh,"** he confirms both **the reality of Jesus' body** and the **sinful state of human flesh**, though Christ Himself was sinless.

Even if the word **"likeness"** referred to Jesus' physical nature, that does not mean His body wasn't real. Why call something **real** a **likeness**? Because it is truly **human flesh**, though not from the same **corrupt seed** as ours. It is still a **real human nature**,

not something different from ours. Also, opposites cannot be compared, meaning **“flesh”** could never be called **“spirit”** because they are entirely different. If Jesus' body were merely a **phantom**, then it would not be a **likeness** of real flesh—it would be **something false**. However, Paul calls it a **likeness** because Jesus' flesh was **exactly what it appeared to be**. A **phantom** is just an illusion, while a **likeness** is something real.

Paul also helps clarify this when he explains that although Christians live **in the flesh**, they should not live **by the works of the flesh**. When he says, **“Flesh and blood cannot inherit the kingdom of God”** (1 Corinthians 15:50), he is not condemning the flesh itself but rather its **sinful actions**. Since we can **avoid committing these sinful actions**, Paul places blame **not on the flesh as a substance** but on its **sinful deeds**.

Similarly, when he says, **“If the body is dead because of sin, but the Spirit gives life because of righteousness”** (Romans 8:10), he means **the physical body, not the soul**. This means **life will be restored** to the body that died due to sin. Since only something **that was lost** can be restored, Paul affirms that the resurrection of the dead must involve **the resurrection of their physical bodies**. He confirms this by saying: **“He who raised Christ from the dead will also give life to your mortal bodies”** (Romans 8:11). This proves both the **resurrection of our flesh** and the fact that Christ Himself had a **real body**, because our resurrection will happen **in the same way** His did—as a **physical body, not a spirit**.

The Missing Scriptures and Paul's Proof That His God Is the Creator

There is a significant **gap in the Epistle** where Marcion removed Scripture. However, in the passage that remains, Paul testifies about **Israel's zeal for God—their own God**—but

not according to knowledge (Romans 10:2-4). Paul says they are **ignorant of God's righteousness**, trying to establish their **own righteousness**, and **not submitting to Christ**, who is the **fulfillment of the law**.

A Marcionite might argue that Paul is saying the Jews were ignorant of a **higher God** because they insisted on following **their own law** rather than accepting Christ. But if that were true, why does Paul say they had **zeal for their own God**? This means their **ignorance was not about the identity of God**, but about **His plan through Christ**. They failed to recognize how **Christ fulfilled the law**, which is why they wrongly clung to their own **righteousness**. Even the Creator Himself had said about Israel: **"They have not known Me, My people do not understand"** (Isaiah 1:3). He also accused them of **teaching human traditions instead of His commands** and **rejecting the Messiah out of ignorance** (Isaiah 29:13, Psalm 2:2).

If Paul were speaking about a **different God**, he would have no reason to **reproach the Jews for not knowing Him**. How could they be guilty of rejecting a God they had never been told about? Instead, Paul exclaims: **"Oh, the depth of the riches and wisdom of God! How unsearchable are His ways!"** (Romans 11:33). This passionate outburst comes from Paul reflecting on **God's long-hidden plan**, which has now been revealed in Christ. As God had promised: **"I will give them hidden treasures, and reveal to them what they have not seen"** (Isaiah 45:3).

If Marcion's god were the one Paul preached, why would Paul be **so amazed** at the **riches and wisdom of God**? Marcion's god **created nothing, foretold nothing, and possessed nothing**—he merely entered a world belonging to **another God**. Paul's words make sense **only if he is speaking of the Creator**, whose **treasures and wisdom** were once hidden but now revealed in Christ. This is why Paul quotes: **"Who has known the mind**

of the Lord? Or who has been His counselor?"—words taken directly from **the Creator's Scriptures** (Isaiah 40:13).

Paul's Ethical Teachings and the Creator's Law

Marcion removed large sections of Scripture, yet he left in ethical teachings from **Paul's letter**. These teachings, however, **fully align with the Creator's laws**:

- **"Hate evil, cling to what is good"** (Romans 12:9)
 - This is the same as God's command: **"Turn from evil and do good"** (Psalm 34:14).
- **"Be devoted to one another in love"** (Romans 12:10)
 - This is identical to **"Love your neighbor as yourself"** (Leviticus 19:18).
- **"Rejoice in hope"** (Romans 12:12)
 - The Psalmist also says: **"It is better to hope in the Lord than in men"** (Psalm 118:8-9).
- **"Bless and do not curse"** (Romans 12:14)
 - This reflects the Creator's nature—He **blessed creation** when He made it.
- **"Do not be proud but be willing to associate with people of low position"** (Romans 12:16)
 - The Creator warns against arrogance: **"Woe to those who are wise in their own eyes"** (Isaiah 5:21).
- **"Do not repay anyone evil for evil"** (Romans 12:17)
 - The Creator commands: **"Do not hold a grudge against your brother"** (Leviticus 19:18).
- **"Vengeance is mine, I will repay, says the Lord"** (Romans 12:19)
 - This is a direct quote from **Deuteronomy 32:35**.

Paul sums up all these teachings with **"Love your neighbor as yourself"** (Romans 13:9). If this command **fulfills the law**,

then how could it come from any other god but **the Creator**? If the **Gospel fulfills the Law**, then Jesus' words "**I have not come to destroy the law, but to fulfill it**" (Matthew 5:17) stand **unchallenged**, despite Marcion's attempts to deny them.

In the end, even Marcion's gospel acknowledges that **Christ will judge the world**. But if Christ is a **judge and avenger**, then He is **the very same** as the Creator, whom Paul urges us to serve and fear.

CHAPTER 15

The First Epistle to the Thessalonians

I do not hesitate to devote attention to Paul's shorter epistles, for even in brief writings, there is deep meaning. The Jews killed their prophets (1 Thessalonians 2:15). But what does this have to do with an apostle of a so-called "rival god"—one who is supposedly kind and lenient, even towards his own people? Could he truly condemn them for something he himself played a role in—by rejecting and removing the same prophets they executed? What wrong did Israel commit against him by killing those he also disapproved of? After all, he was the first to pass judgment on them.

However, Israel sinned **against their own God**. The one who reproves their wickedness belongs to the very God they offended. He is certainly not an enemy of the **injured Deity**, for otherwise, he would not have accused them of also killing the Lord, as he states:

"They killed both the Lord Jesus and their own prophets" (1 Thessalonians 2:15).

(The phrase **"their own"** was added by heretics).

Now, if Christ belonged to one god and the prophets to another, Paul would have treated both murders equally. But instead, he presents them **in a progression**—indicating a worsening crime. This only makes sense if both acts of murder were committed

against the same Lord in different situations. Thus, Christ and the prophets must belong to the same **one** God.

God's Will: Holiness and Purity

Paul speaks of **God's will** regarding our sanctification. To understand what this means, consider the opposite behavior he warns against:

We must abstain from fornication, not from marriage. Each person should control their own body in a way that is honorable (1 Thessalonians 4:3-4).

How should this be done?

"Not in passionate lust, like the Gentiles who do not know God" (1 Thessalonians 4:5).

Even among the Gentiles, **marriage itself** is not seen as lustful. Rather, lust is associated with excess, unnatural desires, and sinful indulgence. **The law of nature opposes not just excess, but also impurity.** It does not prohibit marriage but condemns lust. It upholds the **honor of marriage** as a safeguard for our bodies.

I want to emphasize the **greater sanctity** of celibacy and virginity, **while not forbidding marriage.** My concern is with those who seek to **reject the God of marriage**, not those who pursue chastity.

The Resurrection and the Second Coming

Paul teaches that those **who remain alive until Christ returns** will rise **along with the dead in Christ**, being taken up into the clouds to meet the Lord (1 Thessalonians 4:15-17).

The heavenly beings foresaw this moment and looked upon the **Jerusalem above** (Galatians 4:26) with awe, as Isaiah prophesied long ago:

“Who are these that fly like clouds, like doves to their nests?” (Isaiah 60:8).

Since **Christ has prepared this ascension** into heaven, He must be the same Christ **prophesied by Amos**:

“He builds His ascent into the heavens” (Amos 9:6).

Who else can I trust to fulfill this promise, except the One who declared it?

The True Spirit and Prophecy

Paul warns:

“Do not quench the Spirit. Do not despise prophesying”
(1 Thessalonians 5:19-20).

But what **Spirit** does he mean? What **prophecies** should not be despised?

Marcion, of course, would claim that Paul **could not be speaking of the Creator’s Spirit or prophecies**. After all, he has already **rejected and destroyed** those things. But if Marcion **has his own god’s spirit and prophecies**, then let him prove it!

If his church possesses a true spirit, let it demonstrate:

- The ability to **foretell the future**,
- The power to **reveal the secrets of the heart**,
- The wisdom to **explain divine mysteries**.

But when he **fails** to provide any proof, we will present **the Spirit and prophecies of the Creator**, which **do** foretell the future according to His will.

Thus, it becomes clear that Paul **was speaking of God's work in His own church**. As long as God exists, **His Spirit continues to act, and His promises remain in force**.

The Body, Soul, and Spirit

Some deny that the **flesh** can be saved. Whenever **Scripture specifically mentions the body**, they twist its meaning to refer to something else—anything but the physical flesh.

However, Paul clearly **distinguishes** the different parts of human nature. He prays that:

“Your whole spirit, soul, and body be kept blameless until the coming of our Lord Jesus Christ” (1 Thessalonians 5:23).

Here, Paul **lists soul and body as separate entities**. While the soul has its own kind of form, just as the spirit does, it is **not the same as the body**. The soul has its own unique name, while the **term ‘body’ remains for the flesh**—which has no other distinct name in this passage.

If **body** does not mean **flesh**, then what else in a human being—after spirit and soul—can it possibly refer to? In this passage, **“body” clearly refers to the flesh itself**.

CHAPTER 16

The Second Epistle to the Thessalonians

We often find it necessary to revisit certain topics to reaffirm the truths connected to them. Once again, we emphasize that since the Lord is described by the apostle as the one who rewards both good and evil, He must either be the **Creator** or (as Marcion would reluctantly admit) someone just like the Creator. It is written that it is **just** for Him to bring suffering upon those who afflict believers while granting rest to those who are oppressed—this will happen when the Lord Jesus is revealed, coming from heaven with **His mighty angels in blazing fire** (2 Thessalonians 1:6-8).

However, the heretic Marcion has deliberately removed the phrase “**blazing fire**”, clearly attempting to erase any reference to the true God. Yet, this omission is absurd. The apostle states that the **Lord will return to punish those who do not know God and those who reject the gospel**, condemning them to **eternal destruction** away from the Lord’s presence and the glory of His power (2 Thessalonians 1:8-9). Since His coming involves executing judgment, the **blazing fire** is essential to this purpose. Thus, despite Marcion’s opposition, it is evident that Christ belongs to a God who kindles these flames of judgment—namely, the **Creator**, who punishes those who do not acknowledge Him, referring specifically to the **heathen**.

Paul distinguishes them from those who **reject the gospel of our Lord Jesus Christ** (2 Thessalonians 1:8), whether they are sinners among Christians or Jews. But how can Marcion’s

unknown god, who is supposedly revealed **only** through the gospel, judge the heathen, who may never have heard of it? The **Creator**, on the other hand, is evident even in **nature**, as He can be understood through His works. Because of this, it is His rightful role to punish those who remain ignorant of Him, for **no one should be unaware of their Creator**.

When Paul writes, **“from the presence of the Lord and from the glory of His power”** (2 Thessalonians 1:9), he echoes Isaiah, who proclaims that the **same Lord will rise to shake the earth in terror**.

Who Is the Man of Sin, the Son of Perdition?

Before the Lord returns, there must first appear **the man of sin, the son of destruction**, who **opposes and exalts himself above everything that is called God or is worshipped**. He will **sit in the temple of God, proclaiming himself to be God** (2 Thessalonians 2:3-4).

According to our understanding, this figure is the **Antichrist**, a truth revealed in both **Old Testament and New Testament prophecy**, and especially confirmed by the apostle **John**, who warns that **many false prophets have already entered the world**—the forerunners of Antichrist—denying that **Christ has come in the flesh** (1 John 4:1-3).

But if we consider Marcion's view, the situation becomes **deeply contradictory**. If Marcion's Christ has **not yet come**, how do we determine whether this **man of sin** is truly the Antichrist or the Creator's Christ? Either way, why does he come **with great power, using deceitful signs and wonders** (2 Thessalonians 2:9)?

Paul answers: **Because they did not love the truth that could save them**, God will send them **a strong delusion**, so

that they will believe the lie and face judgment **for rejecting the truth and delighting in wickedness** (2 Thessalonians 2:10-12).

If this figure is indeed the **Antichrist**, as we affirm, then he comes by the will of the **Creator**. The **Creator is the one who allows those who reject truth to remain in their error**, and He alone possesses both **truth and salvation**, ensuring that those who mock Him receive their due judgment. The **wrath** and **jealousy** of the Creator, who allows delusion to overtake those who reject Him, are perfectly just.

But if this figure is not **Antichrist**, as Marcion suggests, then he must be the **Christ of the Creator**. In that case, why would the Creator's Christ bring vengeance in favor of a rival god? If Marcion agrees with us that this figure is indeed **Antichrist**, then why does he accept that **Satan, a being created by the Creator, is necessary for his plan**? Furthermore, why would **Antichrist be destroyed by Christ**, when the Creator supposedly sent him to deceive those who reject the truth?

The truth is undeniable: both **the messenger, the truth, and salvation belong to the same God**—the Creator. He alone has the authority to send delusion upon those who despise Him, just as He alone has the right to judge. Even **Marcion must admit that his so-called god is a god of jealousy**.

The Rightful Judge of All

So which God has the greater right to be **angry**? Surely the **Creator**, who from the **beginning of time** has revealed Himself through **nature, providence, judgments, and signs**, yet has still been ignored. Or is it the **god** whom Marcion claims to have appeared **only once**, in a single copy of the gospel—with no firm authority to prove his existence—while openly rejecting the **true God**?

The one who has the right to **exact vengeance** also has sole claim to the **truth and salvation** that justify it. **The gospel, truth, and salvation all belong to the Creator.**

Lastly, Paul's teaching—"if anyone is **unwilling to work, neither should he eat**" (2 Thessalonians 3:10)—aligns perfectly with the **law of the Creator**, who commanded: "**Do not muzzle the ox while it treads out the grain**" (Deuteronomy 25:4). Marcion cannot erase the fact that Paul's message is in complete harmony with the **Creator's justice.**

CHAPTER 17

The Letter to the Laodiceans?

This epistle has always been recognized by true church tradition as addressed to the **Ephesians**, not the **Laodiceans**. However, **Marcion** insisted on changing the title, as if such an alteration were of great importance. But why focus on the title, when the apostle, in writing to one church, was in fact addressing all believers? Regardless of the specific audience, Paul declares that **God in Christ** fulfills everything foretold.

Now, who else could rightfully lay claim to all things spoken of in **God's divine plan**, which He determined from the beginning? The passage says that in the **fullness of time**, God would **bring all things together in Christ—both in heaven and on earth** (Ephesians 1:9-10). This can only refer to the **Creator**, who **originated everything**, including time itself, and who has orchestrated history from the very beginning.

But what beginning does **Marcion's "other god"** have? What has he ever created? If he has no work to show, he has no role in time, and if he has no role in time, he cannot oversee its fulfillment. Without a **completion of time**, how could there be a divine **plan of redemption**? Furthermore, what has this supposed god ever done on earth? If he has done **nothing**, how could he oversee **all things in Christ**, including things in heaven? The true **recapitulation** of history in Christ must belong to the **Creator**, not an unrelated and foreign deity.

Additionally, Paul writes: **"That we should be to the praise of His glory, who first trusted in Christ."** (Ephesians 1:12).

Who are the ones who **first trusted** in Christ? Clearly, the **Jews**, to whom Christ was prophesied from the beginning. Since He was **foretold**, He was also **believed in beforehand**. Paul distinguishes the Jews from the **Gentiles**, saying: **"In Him you also trusted, after hearing the word of truth, the gospel of your salvation."** (Ephesians 1:13). This gospel was **foretold in the Old Testament**, as seen in the prophecy of Joel: **"In the last days, I will pour out My Spirit on all people."** (Joel 2:28). This confirms that the **Spirit and the Gospel** are found in the same Christ whom the prophets proclaimed.

The Prince of the Power of the Air – Who Is He?

Paul speaks of those who were **spiritually dead in sin**, following **"the prince of the power of the air."** (Ephesians 2:2). Marcion falsely claims that "the world" here refers to the **Creator**, but this is incorrect. The **Creator** is entirely different from the **created world**—a **maker is distinct from his creation**.

Who, then, is the "prince of the power of the air"? Paul is not referring to God but to a **different being**, one who has always opposed the Creator. The **prophet Isaiah** exposes this being's ambition: **"I will set my throne above the stars... I will be like the Most High."** (Isaiah 14:13-14). Clearly, this is a reference to **Satan**, not God. Paul also calls him the **"god of this world"** elsewhere, emphasizing that he **deceives people by masquerading as divine**.

If **Satan** had never existed, one might attempt to claim these titles for the **Creator**, but Paul, being a former **Jew**, understood exactly whom he was referring to. When he speaks of his past life in Judaism, he acknowledges having once been among the **children of disobedience**—not under God's rule, but under **Satan's deception**.

God's Redemption in Christ – The Same God Who Created

Paul affirms: **“We are His workmanship, created in Christ Jesus.”** (Ephesians 2:10). **To make and to create** are different acts, yet both are attributed to the same God. Humanity is the **workmanship of the Creator**, and He also **creates anew in Christ**. **In nature, He made us; in grace, He recreates us.**

He continues: **“Remember that in the past, you Gentiles were without Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.”** (Ephesians 2:11-12). What God were they without? Obviously, the **God to whom Israel belongs—the God of the covenants, the promises, and the hope of salvation.**

But now, Paul says: **“You who were far off have been brought near by the blood of Christ.”** (Ephesians 2:13). Who were they far from before? Clearly from the **blessings of the Creator**—from His Christ, His covenant, and from **God Himself**. This means that **Christ reconciles people to the Creator**, not to some other god. It would be absurd to suggest that the Christ of an unknown deity brings people **closer to the Creator!**

Paul is echoing Old Testament prophecy: **“Those who were far from me have come to my righteousness.”** (Isaiah 46:12-13). The **peace and righteousness of the Creator** are fulfilled in Christ.

Marcion's Distortions of the Text

Paul states: **“He is our peace, who has made both one and broken down the middle wall of division.”** (Ephesians 2:14). This means that in Christ, **Jew and Gentile are united**. However,

Marcion attempted to alter the passage by removing the word **"His"**, trying to claim that the enmity refers to the **flesh** itself rather than to the **barrier of hostility** between Jew and Gentile. Yet, Paul clearly shows that this **hostility** is resolved in Christ.

Furthermore, Paul affirms that Christ **fulfilled the law**, making it obsolete **not by rejecting it, but by surpassing it**. For example:

- **"You shall not commit adultery"** is expanded by Jesus: **"Whoever looks at a woman with lust has already committed adultery."** (Matthew 5:28).
- **"You shall not murder"** is deepened: **"Whoever is angry with his brother without cause is guilty."** (Matthew 5:22).

This means that Jesus **does not oppose the law** but rather **completes it**—proving that He is not a rival to the Creator but the very fulfillment of His promises.

Christ, the Cornerstone, Stands on the Foundation of the Prophets

Paul concludes: **"You are no longer strangers and foreigners, but fellow citizens with the saints, and members of the household of God, built on the foundation of the apostles and the prophets, with Christ Himself as the chief cornerstone."** (Ephesians 2:19-20).

But Marcion **erased** the words **"and the prophets"**, fearing that this would connect **Christ's foundation to the Old Testament prophets**. Yet Paul clearly places Christ as the fulfillment of **both apostolic and prophetic** teachings. He even quotes the Psalms: **"The stone which the builders rejected has become the chief cornerstone."** (Psalm 118:22).

In summary, Paul's letter to the **Ephesians** confirms that:

1. **Christ is the fulfillment of God's plan from the beginning.**
2. **The same God who created is the one who redeems.**
3. **Satan, not the Creator, is the "god of this world" who deceives people.**
4. **The law is not abolished but completed in Christ.**
5. **Marcion's attempts to distort the text fail, as Paul clearly affirms the unity of Scripture.**

This letter leaves **no room for Marcion's false teachings**, proving that the **true Christ is the Christ of the Creator**—the One foretold by the prophets and proclaimed by the apostles.

CHAPTER 18

Another of Marcion's Deceptions Exposed

Since our heretic, Marcion, enjoys cutting away at Scripture, I am not surprised to find him removing syllables, considering that he regularly erases entire passages. The apostle Paul states that he, the least of all saints, was given grace to enlighten everyone about the fellowship of the **mystery**—a truth hidden for ages **in** God, the Creator of all things (Ephesians 3:8-9). However, Marcion deleted the preposition **“in”** to make the passage read differently: **“which has for ages been hidden from the God who created all things.”** This change is completely illogical.

Paul continues by saying that this was done so that God's wisdom would be made known **through the church** to the **principalities and powers in heavenly places** (Ephesians 3:10). But whose **principalities and powers** does he mean? If they belong to the Creator, then why would this **mystery** be revealed to them, yet remain unknown to the Creator Himself? No **principality** could understand anything apart from its Sovereign. If, however, Paul meant that **God** was counted among these **powers**, then he would have simply stated that the mystery was hidden from them—but not from God. Clearly, the mystery was not hidden **from** God but rather **in** God, the Creator, concealed from His **principalities and powers**. As Scripture says: **“Who has known the mind of the Lord, or who has been His counselor?”** (Isaiah 40:13).

Marcion, realizing his deception, likely altered the passage further, trying to claim that his **"higher god"** revealed the mystery to his own principalities—while the Creator remained ignorant of it. But if the Creator was supposedly unaware of this superior god, then what would be the point of emphasizing His ignorance? If even this **higher god's** own servants knew nothing about him, then why should the Creator be expected to?

However, the true God knows **everything** that occurs beneath His heaven and on His earth. If the Creator was destined to learn of this so-called **hidden mystery**, then even according to Marcion's own corrupted reading, Paul should have concluded the passage by saying: **"so that the manifold wisdom of God might be made known to Him first, and then to the principalities and powers."** The deliberate erasure in Marcion's version is obvious when the passage is read properly.

The Apostle's Use of Figurative Language

Now, I want to discuss the **figurative expressions** Paul uses. What allegories could this **new god** of Marcion possibly borrow from the Old Testament prophets? Paul says, **"He led captivity captive."** But with what **weapons**? In what **battles**? From what **ruined city**? Who were the captives—women, children, princes?

David describes Christ as **"girded with a sword upon His thigh,"** and Isaiah speaks of Him **"taking the spoils of Samaria and the power of Damascus"** (Isaiah 8:4). If you take these verses literally, you must believe that Christ was a **physical warrior**. But in reality, His battle is **spiritual**—His victory is over **spiritual captivity**. Even Paul's **moral instructions** are drawn from the same Old Testament sources:

- **“Put away lying; let each one speak truth with his neighbor.”** (Ephesians 4:25)
- **“Be angry, and do not sin. Let not the sun go down on your wrath.”** (Ephesians 4:26, quoting Psalm 4:4)
- **“Have no fellowship with the unfruitful works of darkness.”** (Ephesians 5:11)
- **“With the holy, you shall be holy; with the perverse, you shall be perverse.”** (Psalm 18:26)
- **“Go out from among them and do not touch the unclean thing.”** (Isaiah 52:11)

Likewise, when Paul warns against **drunkenness** (Ephesians 5:18), he echoes the prophet Amos, who rebukes those who led the **Nazarites** into drinking (Amos 2:12). The same rule was given to **Aaron and his sons** when they entered the Holy Place (Leviticus 10:9).

Paul's command to **“sing to the Lord with psalms and hymns”** (Ephesians 5:19) aligns with the Old Testament condemnation of those who drank **wine while playing music**, whom God rebuked (Isaiah 5:11-12). Since these moral teachings originate from the **Creator's law**, it is clear that the apostle serves the same God.

Marriage, the Church, and the Creator's Design

Paul instructs wives to **submit to their husbands** because **“the husband is the head of the wife”** (Ephesians 5:23). But Marcion, tell me—why would your god base his teachings on the **order established by the Creator**? Even more significantly, Paul parallels this with **Christ and the Church**:

- **“Even as Christ is the head of the Church.”** (Ephesians 5:23)

- **“He who loves his wife loves his own flesh, just as Christ loves the Church.”** (Ephesians 5:28-29)

Here, Paul connects **Christ and the Church** with the **Creator's design for marriage**. This means that Christ **values the flesh**, just as He values the Church. Yet Marcion despises the **flesh**, denying its **resurrection**—a view entirely at odds with the apostle's teaching.

Paul then refers to Genesis when he says: **“For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.”** (Ephesians 5:31) He calls this a **great mystery**, not to **abolish it**, but to show that the **mystery was prefigured by the Creator**.

Marcion, what do you say to this? If the Creator was supposedly unknown to your **“higher god,”** how could He have provided **prophetic symbols** for this god's work? If the **higher god** had truly existed, he would not have borrowed from the **Creator**—he would have **erased Him entirely**.

One Law, One God

Paul writes, **“Children, obey your parents.”** (Ephesians 6:1) Marcion, you erased the next phrase—**“which is the first commandment with a promise”**—but the Law still clearly states: **“Honor your father and mother.”** (Exodus 20:12)

He also commands, **“Parents, raise your children in the fear and instruction of the Lord.”** (Ephesians 6:4) This is exactly what God commanded in the Old Testament: **“Teach these things to your children and to their children.”** (Exodus 10:2) If the **same instruction** is given in both Testaments, why invent two gods? If there are two, I will follow the **original One**, the One who gave the teaching first.

Paul then warns that our struggle is against **“the rulers of this world.”** (Ephesians 6:12) If there is only **one** Creator, why does Marcion claim that Paul speaks of **many different “creator gods”**? Paul tells us to put on **“the whole armor of God, so that we may stand against the devil.”** (Ephesians 6:11) If the **Creator** is the **devil**, then who is the **devil’s ruler**? If there are **two gods**, does that mean there are **two devils** as well? But how can the **same** being be both **God and Devil** at the same time?

Marcion’s **distortions** are filled with contradictions. Paul was not writing in **mysterious riddles**—he openly declared the **gospel** with clarity and confidence. He even asked the Ephesians to pray that he would continue to proclaim it **boldly** (Ephesians 6:19-20). Why would he speak so plainly about the gospel **but obscure the identity of God**?

Marcion’s **alterations** crumble when exposed to the full weight of Scripture. **Paul’s words, rooted in the Old Testament, prove that he serves the one true God—the Creator.**

CHAPTER 19

The Letter to the Colossians

In my arguments against **heresies**, I always use **time** as a key measure of **truth**. I claim that what comes **first** is the true teaching, while anything that appears **later** is a **heresy**. The **apostle Paul** supports this idea when he says:

“For the hope that is stored up for you in heaven, which you heard about before in the word of the truth of the gospel that has come to you, just as it has in all the world.”
(**Colossians 1:5-6**)

Even back then, the **gospel** had already spread across the world. So how much more now! If it was **our gospel** that spread everywhere, rather than some **heretical version**—and certainly not **Marcion’s gospel**, which only appeared during the reign of **Antoninus**—then it must be the true **apostolic gospel**. Even if **Marcion’s gospel** were to spread across the world, it could never be considered **apostolic** because **only the original gospel** can have that status. As Scripture says:

“Their sound has gone out through all the earth, and their words to the end of the world.” (**Psalms 19:4**)

Christ as the Image of the Invisible God

Paul calls **Christ** the **image of the invisible God** (**Colossians 1:15**). In the same way, we say that **Christ’s Father is invisible**,

because it was always the **Son** who appeared to people in the past, representing the **Father**. This does not mean that there are **two different Gods**—one visible and one invisible. Long before Paul wrote this, Scripture already said:

“No man can see the Lord and live.” (**Exodus 33:20**)

Christ's Existence Before Creation

If **Christ** is not truly the **firstborn before all creation**, the **Word of God** through whom **all things were made** (**John 1:3**), then Paul could not have written so clearly that:

“He is before all things, and in Him all things hold together.” (**Colossians 1:17**)

How could **Christ be before all things** if He did not exist before them? How could He be **the firstborn of all creation** if He was not the **Word of the Creator**? If **Christ** only appeared **after** everything was created, then how can we be sure He existed before anything else?

The Fullness of Christ

Paul says:

“For it pleased the Father that in Him all **fullness** should dwell.” (**Colossians 1:19**)

But what kind of **fullness** is this? **Marcion** has removed so many things from it—the **things created in Christ**, whether **in heaven or on earth**, whether **angels or humans**, whether **visible or invisible**, including **thrones, dominions, rulers, and**

authorities. If these things were not in Christ, then how could He contain **all fullness**?

If **Marcion** claims that these things came from **false apostles** or **Judaizing teachers** and then tries to use them for his own version of Christ, then his belief makes no sense. Why would a **rival god**—who opposes the **Creator**—allow the **fullness** of His **enemy** to dwell in his **own Christ**?

Reconciliation Through Christ

Paul also says:

“Through Him, God reconciles all things to Himself, making peace by the blood of His cross.” (**Colossians 1:20**)

But who needed to be **reconciled**? Surely, it was those who had **offended God**—those who had **sinned against Him** and later returned to Him. If **Marcion’s god** were truly separate, how could he reconcile sinners to himself? Reconciliation is only possible with the **true God**—the **Creator**—whom people originally rebelled against.

Christ’s Real Body and the Church

Paul says:

“I fill up in my flesh what is lacking in Christ’s afflictions, for the sake of His body, which is the Church.” (**Colossians 1:24**)

Some might argue that when Paul talks about **Christ’s body**, he only means it as a **metaphor** for the **Church**. But this is

wrong. Earlier, Paul wrote that we are **reconciled in His body through death (Colossians 1:22)**, meaning that Christ truly **died in His flesh**. He did not just symbolically suffer for the Church—He actually **exchanged His real body** (made of **flesh**) for a **spiritual body** through resurrection.

Philosophy vs. Christ's Teaching

Paul warns believers:

“Beware of being deceived by fine-sounding arguments and philosophy, which is based on human traditions and the ways of the world.” (**Colossians 2:8**)

It would take another **entire book** to fully explain how this verse **condemns all heresies**, since they rely on **philosophical arguments** and **man-made traditions**.

For example, **Marcion's teachings** come straight from the **Epicureans**, who believed that **God is indifferent and uninvolved**. That's why **Marcion** refuses to say that his god should be **feared**. At the same time, he borrows ideas from the **Stoics**, treating **matter** as equal to the **divine Creator**.

He even denies the **resurrection of the flesh**, something that **none** of the **philosophical schools** agreed on!

But our **Christian truth** is very different from **Marcion's deception**. We fear **God's judgment**, believe that He created **everything from nothing**, and trust that He will **raise our physical bodies from the grave**. We hold, without shame, that **Christ was truly born of the Virgin Mary**.

The **philosophers, heretics, and pagans** mock us for this. But as Scripture says:

“God has chosen the foolish things of the world to shame the wise.” (1 Corinthians 1:27)

And God already warned:

“I will destroy the wisdom of the wise.” (Isaiah 29:14)

The Law as a Shadow of Christ

Paul writes:

“Let no one judge you regarding food, drink, religious festivals, new moons, or Sabbaths, which are only a **shadow** of what was to come, but the **substance** belongs to Christ.” (Colossians 2:16-17)

This clearly shows that the **Law has been fulfilled in Christ**. The **shadow** belonged to the **same person** as the **body**. So if you try to separate **Christ** from the **Law**, claiming that one belongs to one **god** and the other to another **god**, it's like trying to separate a **shadow** from the **body that casts it**. Clearly, the **Law** belongs to **Christ**, just as the **shadow** belongs to the **body**.

True Worship vs. Human Commandments

Paul warns against false teachings:

“Do not handle! Do not taste! Do not touch!” (Colossians 2:21)

This is not a criticism of **Moses or the Law**, since **Moses received the Law from God**. Instead, Paul is condemning those who follow **man-made rules** rather than **holding on to Christ**.

In the end, everything is **summed up in Christ**, including **what we eat and drink**, which are no longer restricted. As God had **foretold**, the **old ways** would pass, and He would make everything **new**.

CHAPTER 20

The Epistle to the Philippians

When the apostle describes the different **motives** behind those who preached the gospel—some growing **bolder** because of his imprisonment, others proclaiming Christ out of **envy and rivalry**, and still others out of **goodwill and love**—he had the perfect chance to **criticize** their teachings if they had been preaching different doctrines. But instead, Paul makes it clear that the **differences** were only in their **attitudes**, not in their **message**. He does not accuse them of altering the fundamental truth of the faith but instead confirms that **there is only one Christ and one God**, no matter what motivations people had for preaching.

That's why Paul says it **doesn't matter** whether Christ is preached out of **false motives or sincerity** (Philippians 1:18), because in both cases, the same **Christ** is being proclaimed. When he speaks of the truth in their preaching, he refers not to the **correctness** of their doctrine—since there was only **one correct doctrine**—but to their **personal sincerity**. Some were **genuine**, while others were **driven by pride and ambition**. Since this is the case, it's obvious that the Christ they preached was the same one foretold by the **prophets**. If Paul had been introducing a **new Christ**, then the **novelty** of such a teaching would have caused **division** in belief. Even today, the majority of people accept Christ as the **Messiah of the Creator**, rather than falling into **heretical teachings**. So, if Paul had been presenting a **different Christ**, he would have pointed out the

contradiction—but he does not. Since he does not condemn any **divergence in doctrine**, there is **no evidence** that a **new Christ** was being preached.

The **Marcionites** claim that Paul supports their belief in Christ as a **phantom**, lacking a real physical body. They rely on Paul's words that Christ, **being in the form of God, did not consider equality with God something to be grasped, but emptied Himself, taking on the form of a servant, and being made in the likeness of man, found in the fashion of a man** (Philippians 2:6-7). They argue that since Paul says "**form**," "**likeness**," and "**fashion**" rather than stating outright that Christ was a man, this means He did not have a **true** human body.

However, Paul also calls Christ **the image of the invisible God** (Colossians 1:15). If, as the Marcionites claim, Christ is not truly human because Paul describes Him as taking on a **form** or **image** of a man, then by the same logic, Christ is **not truly God** because He is called **the image of God**! But since Christ is indeed **God**—as the **Son of the Father**—He must also be **truly human**, as the **Son of Man**, found in **human form**. By saying that Christ was **found** in this way, Paul confirms that Christ **truly existed** as a human. Something that is "found" must have **real existence**. Just as Christ was **proven to be God** through His **power**, He was also **proven to be man** through His **flesh**. If Christ had **no mortal body**, Paul could not have said He became **obedient to death** (Philippians 2:8). Paul reinforces this by saying **even death on a cross**—which would be meaningless if His suffering had been **an illusion**. If Christ were only a **phantom**, He would have **escaped the cross**, not endured it.

Paul also explains that what he once considered **his greatest advantages**—his **Hebrew heritage, circumcision, and status as a Pharisee**—he now regards as **worthless** (Philippians 3:7). This does not mean he rejects the **God of the Jews** but rather

the **stubborn resistance** of those who refused to recognize Christ. These things he counts as **nothing** compared to the knowledge of Christ (Philippians 3:8), but this is **not a rejection of the Creator**. Paul does not seek **righteousness from the law** but from **faith in Christ**, which is still the righteousness of God (Philippians 3:9).

Some argue that since Paul contrasts **the righteousness of the law** with **the righteousness through Christ**, it must mean that **the law came from a different God**. This is a **misinterpretation**. Paul says he does not have righteousness **from the law but through Christ**—meaning that **Christ is connected to the law’s original purpose**. The phrase “**through Him**” would only make sense if **Christ** and the **law’s author** were the same.

Paul also says, “**Our citizenship is in heaven**” (Philippians 3:20). This reflects God’s ancient promise to **Abraham**: “**I will make your descendants as numerous as the stars in the sky**” (Genesis 22:17). Paul’s reference to the **stars differing in glory** (1 Corinthians 15:41) ties into this same idea.

Furthermore, Paul says that when Christ returns, He will **transform our humble bodies to be like His glorious body** (Philippians 3:21). This proves that our **physical bodies will rise again**. If our bodies were only an **illusion**, how could they be **transformed**? If Paul were speaking only about those who are alive at Christ’s return, then what about those who **died before**? How could they be **changed** if they had **no physical substance**? Yet Paul says, “**We will be caught up together with them in the clouds to meet the Lord**” (1 Thessalonians 4:16-17). This means that both those who **died** and those **still alive** will be changed **together**, proving that **the resurrection involves real, physical bodies**.

CHAPTER 21

The Epistle to Philemon

This epistle's **short length** was its only safeguard against Marcion's attempts to corrupt it. Yet, it is puzzling that he included this letter, which was addressed to just one person, in his **Apostolicon**, while rejecting the two letters to Timothy and the one to Titus, which all deal with **church discipline**. It seems his goal was to manipulate even the number of Paul's epistles to fit his own agenda.

Now, dear reader, I ask you to recall that we have presented **evidence from the apostle** to support the topics we previously discussed. We have now completed the matters that were postponed for this section. I make this request so that you do not view any repetition as unnecessary—rather, we have only honored our original commitment to you. Nor should you suspect any deliberate delay, for in those earlier sections, we simply outlined the key arguments. If you carefully examine the entire work, you will see for yourself that we have neither been **redundant here** nor **hesitant there**, but have remained true to our purpose.

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The End

AGAINST MARCION

In an age when heresies threatened the very foundation of Christian belief, one voice stood boldly to defend the truth.

Tertullian's *Against Marcion* is a powerful and passionate rebuttal of one of the most dangerous teachings of the early Church era. Marcion, a second-century teacher, rejected the Old Testament and proclaimed a distorted view of God—one that severed the God of Israel from the Father of Jesus Christ. In response, Tertullian, a fiery thinker and one of the earliest Latin Church Fathers, constructed this detailed five-book treatise to dismantle Marcion's doctrine and affirm the unity of Scripture and the character of God.

With sharp wit, deep biblical insight, and relentless logic, Tertullian not only exposes Marcion's errors but also lays down a compelling case for the authority of both the Old and New Testaments. His words remain strikingly relevant for readers today as the Church continues to wrestle with misrepresentations of God's nature.

Whether you're a student of theology, a church historian, or a curious seeker, *Against Marcion* offers a front-row seat to the intellectual battles of early Christianity—and the uncompromising defense of the faith once delivered to the saints.