

# AGAINST MARCION



Refuting the Blasphemies  
of Marcionite Doctrine

Alaric Naudé

# AGAINST MARCION

Refuting the Blasphemies of Marcionite Doctrine

---

Dr. Alaric Naudé

Against Marcion: Refuting the Blasphemies of Marcionite Doctrine

Copyright © 2024 by Dr. Alaric Naudé

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means without written permission from the author.

Paperback ISBN: 9798339428749

Hardcover ISBN: 9798339431008





# TABLE OF CONTENTS

Marcion and the Ancient Demonic Apostasy.....	9
Claim: Jehovah is not the Creator/ Almighty and that Chapters 1 and 2 of Genesis present two different creation stories.....	13
Claim: The serpent told the truth and Yehovah lied because Adam and Eve did not die instantly.....	15
Claim: The Serpent told the truth because their eyes were opened and they came to know good and evil like God.....	25
Claim: Yehovah is a physical being with a physical form.....	29
Claim: Elohim is a divine council and Yehovah is really Satan a member of that council as seen in the Book of Job.....	31
Claim: Whoever calls on the name of Yeshua (Jesus) will be saved. ....	42
Claim: Yehovah cannot make bread.....	45
Claim : Yehovah created an eugenics programme in the desert in order to build soldier who could survive “just about anything”. ....	50
Claim: Hebrews cried out for fish and Yehovah God gave them poisonous snakes instead.....	69
The Biblical Account: Numbers 21:4-9.....	69
The Complaints of the Israelites.....	70
The Consequence: Sending of the Snakes.....	71
Repentance and Healing.....	73
Claim: Yehovah poisoned the Hebrews with quail.....	76
Claim: The Bible calls Yehovah Satan in 2 Samuel 24:1 and 1 Chronicles 21:1 because the story is parallel and uses “incite against”.....	83
1. The Texts and the Different Subjects.....	83
2. Differences in Subject and Their Roles.....	85
3. Yehovah’s Sovereignty vs. Human Responsibility.....	87

Claim: Moses spoke with Yehovah “face to face” means that Yehovah was a physical being..... 90

Claim: Yehovah appears physically and wrestles with Jacob. .... 92

Claim: Regardless if it was an angel that struggled with Jacob, other places show Yehovah coming in the flesh..... 95

Claim: Yehovah was Cruel for Killing “Children” using Bears when they mocked the Prophet ..... 101

Claim: Jesus never mentions Yehovah as his Father (God). .... 112

Claim: There is no connection between Yehovah and the Father (The Supreme God of Jesus Christ). .... 130

Claim: Jesus has to play by Satan’s rules. .... 136

Matthew 4:10 (Koine Greek)..... 138

Deuteronomy 6:13 (Hebrew)..... 138

Analysis ..... 139

Claim : Jesus rebukes Yehovah in Luke 11 and talks about another God the Father..... 143

Key Passage: Luke 11:14-20 ..... 143

Refuting the Marcionite Interpretation ..... 145

1. Paul's View of the Punishment by Serpents in 1 Corinthians 10:9-10..... 148

Paul’s Perspective:..... 148

2. The Parable in Luke 11:11-13 and Its Disconnection from the Wilderness Event ..... 149

Understanding the Parable:..... 150

3. Paul’s Theology and the Disconnection of the Parable from Punishment ..... 151

1. The Judgment: Poisonous Serpents ..... 153

2. The People’s Repentance..... 154

3. God’s Mercy: The Bronze Serpent ..... 154

4. Theological Significance and New Testament Connection ..... 155

Claim: By stating that the Pharisees worship their father the devil, this means that Yehovah is the devil because they claim to worship Him.. 157

John 8:44 - Greek Text and Translation .....	157
Analysis of Key Phrases .....	158
1. Jesus' Rebuke in Matthew 23:29-36.....	161
2. Key Elements of the Rebuke.....	163
3. Luke 11:47-51 – Parallel Account .....	165
4. Significance of the Rebuke .....	166
1. Jesus' Instruction to Observe the Pharisees' Teaching .....	168
Key Points:.....	169
2. Warning Against Following Their Hypocritical Actions .....	169
Key Points:.....	171
3. Implication for Disciples .....	172
Reality: Jesus affirms the prophets and worships the same God, that is Yehovah, as the prophets.....	173
Further Proof against the Blasphemies of Marcion .....	178
The Shema .....	178
Jesus Temptation .....	178
1. First Temptation: Turning Stones into Bread .....	178
2. Second Temptation: Throwing Himself from the Temple .....	180
3. Third Temptation: Worshiping the Devil for Worldly Power .....	182
4. Paradox of the Marcionite Claim.....	183
Test or Temptation?.....	184
Hebrew Names Etymology.....	188
The Depths of Marcionite Apostasy .....	194





# MARCION AND THE ANCIENT DEMONIC APOSTASY.

The teaching of Marcion of Sinope is infused with the whispering voice of demons and is inspired by the father of the lie, the Devil. The Marcionite contagion is worse than a simple heresy, it is a full-blown apostasy against the True and Almighty God, Yehovah. This deceptive teaching is intoxicating to those who do not know scripture, so that they are led astray by false teachers who desire glory for themselves in being seen as enlightened and possessors of so called secret or hidden knowledge.

It is an accursed deception that inverts good and evil, making Yehovah God to be evil, and the serpent (the Devil) as a savior of mankind. Isaiah 5:20 says of such ones "*Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter.*" With their

lips they praise Christ while blaspheming his Father Yehovah God ignoring John 17:3 “*And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ*”. Like Gnostics, Marcionites claim that Yehovah God is a demiurge and not the Supreme God of the Universe.

Many centuries ago, Irenaeus pointed out the madness of these Marcionites and the folly of their illogical approach, so that to anyone with even a basic grasp of truth, they can be seen to be servants of the dark one. Still, some 1800 years later, this noxious weed continues to attempt to take root in the hearts of Christian and non-Christian alike, so that the glorious illumination and truth about Christ and his Father Yehovah may not shine through.

The Marcionites and those who embody this rebellious spirit, do their utmost to subvert the word of God by misusing the Bible. These ones reinterpret the words of the prophets and the apostles according to their own desires, so they may capture men who are unwary and enticed by the promise of secret knowledge. These ones however do not find knowledge, but are given an empty and shallow imitation,

## AGAINST MARCION

devoid of spiritual life, it is a death dealing poison from which return is most difficult.

Those who wish to break free from the demonic grasp of the Marcionite deception should remember Ezekiel 18:21-23 *"But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die. None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live. Do I take any pleasure in the death of the wicked? declares the Sovereign Lord Yehovah (יהוה יְהוָה). Rather, am I not pleased when they turn from their ways and live?"*

Christian need no quarrel but take to heart the words in 2 Corinthians 10:4-5 (NIV) *"The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive*

*every thought to make it obedient to Christ.*" Likewise, we cannot tolerate blasphemies against our Father, Yehovah God nor against our Lord and Messiah, Christ Jesus.

Thus, although I am nothing more than a good for nothing slave, I am compelled to use the gifts that Yehovah God has given me, in order to magnify his name and show this Marcionite abomination for what it is, a demonic lie. I will address just some of their many insane claims in order to display with certainty the gross error of this apostasy.

אֲדוֹנָי יְהוָה, זְכַרְנִי נָא, כִּי זָכַרְתִּי אֶת שְׁמֶךָ. אַף כִּי עָבַד אֲנִי, הָרִי בְרַחֲמֶיךָ הַגְּדוֹלִים  
גְּמֻלָּתְ עָלַי. אֲנַחְנוּ מְהַלְלִים אוֹתְךָ עַל חֲסִדֶּךָ הַרֵב וְעַל שְׁלִיחַת בְּנֶךָ הַמְּשִׁיחַ יֵשׁוּעַ

**CLAIM: JEHOVAH IS NOT THE  
CREATOR/ ALMIGHTY AND THAT  
CHAPTERS 1 AND 2 OF GENESIS  
PRESENT TWO DIFFERENT CREATION  
STORIES.**

Historical Refutation: This becomes a problematic claim without historical foundation considering that Genesis chapter 1 and 2 were only introduced as separate chapters by Stephen Langton somewhere in the period of 1205–1220. Before this time Chapters 1 and 2 were one item as was the entirety of the book of Genesis and other Bible books. Verses were only divided in the 1500's in France by to Robert Estienne

Linguistic Evidence: The Genesis account is one account in both Chapter 1 and 2. Chapter 1 gives a brief overview of what happened

while Chapter 2 clarifies the way in which it happened, thereby documenting the process. The generic God of Chapter 1 is clarified in 2: 4 to be Yehovah God thus showing that Yehovah is the Creator and supreme God of the Universe (the Father). Yehovah takes dust from the earth and forms the first man, Adam, breathing life into this creature which becomes a living being. In verse 15 Yehovah places the first human in a beautiful garden home. Adam is not designed to die, however, he would die if he took from the forbidden fruit. All other trees were free for Adam to consume.

Marcionites claim that the idea that Genesis chapters 1 and 2 were joined together is “unanimous amongst scholars” when in reality no such consensus exists.

**CLAIM: THE SERPENT TOLD THE  
TRUTH AND YEHOVAH LIED BECAUSE  
ADAM AND EVE DID NOT DIE  
INSTANTLY.**

Linguistic Refutation: This arises from a poor understanding of the word “day” in Hebrew and equating with a day in the sense that many modern languages including English view the word (although of course in English “day” can also have figurative meanings) Marcionites claim that this can only mean a 24-hour day and make an appeal to authority stating once again that “most scholars” say this, when the reality is very different. By taking the side of the Devil, Marcionites align with Satanists who see the serpent and Devil as an enlightener of the human race rather than recognizing him as our source of downfall.



The phrase "in the day" (בַּיּוֹם, *b'yom*) used in Genesis 2:17, where God warns Adam, "But of the tree of the knowledge of good and evil, you shall not eat, for in the day that you eat of it you shall surely die" (כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת), has been the subject of much interpretation. The Hebrew word "יום" (*yom*), translated as "day," can have different meanings depending on the context, ranging from a literal 24-hour day to a more figurative or idiomatic usage. Here's how the expression can be understood:

### 1. Meaning of "Day" in Hebrew (יום, *Yom*)

**Literal Day:** The word *yom* often means a literal day, as in the 24-hour period from sunset to sunset. For example:

**Genesis 1:5:** "God called the light Day (*yom*), and the darkness He called Night. And there was evening, and there was morning—the first day (*yom*)."

Here, *yom* clearly refers to a literal day.

**Extended or Figurative Time Period:** *Yom* can also refer to a more extended or indeterminate period, not necessarily confined to a 24-hour day:

**Genesis 2:4:** "These are the generations of the heavens and the earth when they were created, in the day (*b'yom*) that the Lord God made the earth and the heavens."

In this context, "in the day" refers to the entire period during which God created the heavens and the earth, not a single 24-hour day.

**Idiomatic or Legalistic Expression:** The phrase *b'yom* ("in the day") can be understood idiomatically or legally, indicating the certainty or inevitability of an event rather than its immediate occurrence:

**Deuteronomy 9:24:** "You have been rebellious against the Lord from the day (*min hayom*) that I knew you."

Here, *min hayom* ("from the day") refers to a continuous state of rebellion, not just a single day.

## 2. "In the Day" as an Idiomatic Expression

**Certainty of Judgment:** The phrase "in the day" in Genesis 2:17 is understood idiomatically to indicate the certainty of the consequence rather than the timing of it. This can be seen as a legal or covenantal expression, where the day the transgression occurs is the day the judgment is sealed.

**Genesis 2:17:** "For in the day (*b'yom*) that you eat of it you shall surely die (*mot tamut*)."

The doubling of the verb "die" (מות תמות, *mot tamut*) in Hebrew is an emphatic expression, often translated as "you shall surely die." This emphasizes the inevitability of death as a consequence of disobedience, rather than the immediate physical death on that very day.

**As Good as Dead:** From the moment Adam and Eve ate the fruit, they were legally or covenantally "as good as dead." This understanding aligns with the idea that death began to take hold from the moment of disobedience:

They experienced spiritual death immediately (separation from God) and began the process of physical death, which would culminate in their eventual return to dust (Genesis 3:19).

## AGAINST MARCION

**Romans 5:12** echoes this idea: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned." Since Adam and Eve only had children after the sin, all humans inherited death much in the way that some children even in modern times sadly inherit a genetic disease.

**Delayed Consequence:** The death was certain, but its full manifestation—physical death—occurred later. In biblical legal language, to be "as good as dead" from the day of disobedience is to be under the sentence of death:

**Psalm 90:4:** "For a thousand years in Your sight are like a day that has just gone by, or like a watch in the night."

This verse reflects the concept that God's perspective on time differs from human understanding, reinforcing the idea that "in the day" might not mean immediate death but the beginning of an inevitable process.

**Interestingly Genesis 5:5,** states: "So all the days that Adam lived were nine hundred and thirty years, and he died." This means that Adam died within the divine calculation of a day.

## 2. Legal and Covenantal Language in Hebrew

**Certainty Over Timing:** In legal and covenantal contexts, Hebrew often uses time expressions to indicate certainty rather than immediate temporal fulfillment. For example:

**Leviticus 19:13:** "The wages of a hired worker shall not remain with you all night until the morning." This law ensures that the payment must be given within a day but does not specify an exact moment within that day.

**Joshua 2:14:** "Our life for yours if you do not tell this business of ours; and it shall come about when the Lord gives us the land that we will deal kindly and faithfully with you."

The covenantal promise is about certainty, not the exact timing.

The Bible presents the serpent in the Garden of Eden as a deceiver whose words, though partially true, ultimately lead to death, separation from God, and immense suffering for humanity. Additionally, the serpent is later identified in the Bible as the Devil, further emphasizing the deceptive and destructive nature of its actions. Here's how the Bible demonstrates these points:

## 1. The Serpent's Deception in the Garden of Eden

**Genesis 3:1-5:** The serpent's conversation with Eve contains subtle lies and half-truths designed to deceive:

**Genesis 3:1:** "Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, 'Did God really say, "You must not eat from any tree in the garden?"'"

The serpent starts by questioning God's command, sowing doubt in Eve's mind.

**Genesis 3:4-5:** "'You will not certainly die,' the serpent said to the woman. 'For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'"

The serpent claims that eating the fruit will not lead to death but will instead open their eyes and make them like God, knowing good and evil. This statement is deceptive:

**Partial Truth:** After eating the fruit, Adam and Eve's eyes were indeed opened in a sense (Genesis 3:7), and they gained knowledge of good and evil but this was a false sense of knowledge since true knowledge comes from God.

**Lie:** However, the serpent's assurance that they would "not certainly die" was a direct contradiction of God's command (Genesis 2:17) and a deception. While they did not die immediately they did die on that "day", they became mortal and subject to death, marking the beginning of physical death and spiritual separation from God.

### **3. Consequences of the Serpent's Deception**

**Genesis 3:6-19:** After Adam and Eve eat the fruit, the Bible describes the consequences of their actions:

**Immediate Consequences:** Their eyes are opened, and they realize they are naked, leading to shame and the first instance of hiding from God (Genesis 3:7-8).

**Spiritual Death:** They experience immediate spiritual death, which is separation from God. They are banished from the Garden of Eden, losing direct access to God's presence (Genesis 3:23-24).

**Curse on Humanity:** God pronounces curses on the serpent, Eve, and Adam:

The serpent is cursed above all animals and is condemned to crawl on its belly and eat dust (Genesis 3:14).

## AGAINST MARCION

Eve is cursed with pain in childbirth and a strained relationship with her husband (Genesis 3:16).

Adam is cursed with toil and labor to produce food, and eventually, he will return to dust, indicating physical death (Genesis 3:17-19).

**Long-Term Consequences:** The serpent's deception leads to sin entering the world, bringing about the suffering, pain, and death that affect all of humanity. Romans 5:12 reflects on this: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned."

### **4. The Serpent as the Devil**

The identification of the serpent as the Devil is explicitly made in the New Testament:

**Revelation 12:9:** "The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him."

This verse directly connects the serpent in the Garden of Eden with the Devil, describing him as the one who deceives the whole world.



**Revelation 20:2:** "He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years."

Again, the serpent is identified as the Devil, emphasizing his role as a deceiver and adversary of God.

**John 8:44:** Jesus, speaking to the Pharisees, says, "You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies."

Here, Jesus refers to the Devil as "a murderer from the beginning" and "the father of lies," which can be seen as a reference to the events in the Garden of Eden, where the Devil's lie led to humanity's spiritual and physical death.

**CLAIM: THE SERPENT TOLD THE  
TRUTH BECAUSE THEIR EYES WERE  
OPENED AND THEY CAME TO KNOW  
GOOD AND EVIL LIKE GOD.**

**The Opening of Their Eyes: A Moment of Realization**

In **Genesis 3:6-7** (NIV), the text reads:

*"When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves."*

In the original Hebrew, this passage includes:

**וַתִּפְקַחְהֶנָּה וַתִּפְקַחְהוּ (va'tippaqahna 'êynêy sh'nêhem)** - "Then the eyes of both of them were opened"

**וַיֵּדְעוּ כִּי עֲרֻמִּים הֵם (vayyêd'û kî 'êrummîm hêm)** - "and they knew that they were naked"

This phrase indicates that Adam and Eve became suddenly aware of their nakedness, which symbolized a deeper awareness of their sin, guilt, and shame. However, this "opening of the eyes" did not grant them true or divine knowledge of good and evil.

### Not True Knowledge of Good and Evil

#### **Partial and Distorted Knowledge:**

The knowledge they gained was limited. **יָדַע (yada')** in Hebrew, meaning "to know," implies awareness or recognition, but not necessarily comprehensive understanding. Adam and Eve recognized their disobedience and its immediate consequences, but this knowledge was far from the complete and perfect knowledge of good and evil that belongs to God.

#### **Loss of Innocence:**

Their new awareness brought shame, not wisdom. Before, they were **עָרוּמִים ('ārummîm)**, naked, and felt no shame (Genesis 2:25). After eating the fruit, they became **עִירָמִים ('êrummîm)**, aware of their nakedness, which brought about a sense of vulnerability and

guilt. This contrast shows a shift from innocence to a state of moral and spiritual confusion.

**A False Promise of Wisdom:**

The serpent's promise, "וְהַיִּיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע" (vihyîtem kê'lôhîm yōd'ê tōb vārā') - "you will be like God, knowing good and evil" (Genesis 3:5), was a deceptive half-truth. While Adam and Eve gained a form of knowledge, it was not the godlike, divine wisdom they were led to expect. Instead, their eyes were opened to their sin, leading to alienation from God, not enlightenment. Like God they became aware of the existence of good and evil, however, not absolute good and evil which is God's right to define.

**True Knowledge Belongs to God:**

In Genesis 3:22 (NIV), God says, "הִנּוּ הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע" (hên hā'ādām hāyâ kə'aḥad mimmennu lādā'at tōb vārā') - "The man has now become like one of us, knowing good and evil." Here, לְדַעַת (lādā'at) again emphasizes knowledge, but this knowledge is incomplete and flawed compared to God's perfect understanding. While they became aware of good and evil, their

knowledge led to fear, shame, and separation from God, unlike God's comprehensive and redemptive knowledge.

Adam and Eve's eyes being "opened" (וַתִּפְּקַחְנָה עֵינֵי אָדָם - va'tippaqahna 'êynêy sh'nêhem) marked a tragic moment of lost innocence rather than an acquisition of divine wisdom. The knowledge they gained was a distorted awareness of their disobedience and its consequences, not the true understanding of good and evil that God possesses. The serpent's (Satan the Devil's) temptation led them to a state of moral confusion and separation from God, rather than the enlightenment they were promised thus refuting the Marcionite claim of enlighten.

## **CLAIM: YEHOVAH IS A PHYSICAL BEING WITH A PHYSICAL FORM.**

**Linguistic Refutation:** The Hebrew word "מְהַלֵּךְ" (mit'hallēk) in Genesis 3:8 is often translated as "walking" in English Bibles, leading to the common interpretation that God was physically walking in the Garden of Eden. However, this term does not necessarily imply a physical, anthropomorphic action on the part of God.

The verb "מְהַלֵּךְ" is in the Hitpael stem, a reflexive or intensive form of the verb "הלך" (halakh), which means "to walk." The Hitpael form often indicates a repetitive, habitual, or self-directed action. In this context, "mit'hallēk" can imply a more abstract movement, like "moving about" or "making His presence felt," rather than literal walking. This verb form suggests a dynamic, ongoing presence rather than a specific physical action.

The phrase "in the cool of the day" (literally "the wind of the day" or "the breezy time of the day") in Genesis 3:8 sets a scene that

could be symbolic or atmospheric rather than a literal narrative of events. It could suggest a time of day when God's presence was typically perceived, perhaps in a way that the first humans were familiar with, indicating a relational or covenantal encounter rather than a physical one.

**CLAIM: ELOHIM IS A DIVINE COUNCIL  
AND YEHOVAH IS REALLY SATAN A  
MEMBER OF THAT COUNCIL AS SEEN IN  
THE BOOK OF JOB.**

Context: In the Hebrew Bible, "Elohim" (אֱלֹהִים) is one of the primary names used to refer to God. Interestingly, "Elohim" is a plural noun in Hebrew, but it predominantly refers to the singular God of Israel, Yahweh. This raises the question: why is a plural form used to refer to a singular deity?

**Misinterpretation: Elohim as a Council of Gods**

At first glance, one with little command of Hebrew might assume that "Elohim" suggests a plurality of gods, perhaps implying a polytheistic framework or a divine council. However, this interpretation is inconsistent with the overall monotheistic message of the Hebrew Bible. Instead, the use of "Elohim" is better



understood through a linguistic phenomenon known as the **plural of majesty**.

### 3. The Concept of Plural of Majesty (Pluralis Majestatis)

**Pluralis majestatis** is a grammatical construction where a singular entity is referred to in the plural form to express honor, grandeur, or authority, rather than numerical plurality. This concept is found in several ancient languages, including those of the Semitic family.

#### **Application in Biblical Hebrew:**

In Biblical Hebrew, "Elohim" is a prime example of pluralis majestatis. Although grammatically plural, "Elohim" is used with singular verbs and adjectives when referring to Yahweh, emphasizing His supreme authority and majesty.

#### **Example 1: Genesis 1:1**

**Original Hebrew:** בָּרָאִישׁוּיַת בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

**Transliteration:** *Bereshit bara Elohim et hashamayim ve'et haaretz*

**Translation:** "In the beginning, God created the heavens and the earth."

**Analysis:** The verb "bara" (בָּרָא), meaning "created," is singular, demonstrating that "Elohim" (אֱלֹהִים), though plural in form, refers to a singular God.

#### **Example 2: Deuteronomy 6:4**

**Original Hebrew:** שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

**Transliteration:** *Shema Yisrael, Adonai Eloheinu, Adonai echad*

**Translation:** "Hear, O Israel: The Lord our God, the Lord is one."

**Analysis:** "Eloheinu" (אֱלֹהֵינוּ), meaning "our God," is a plural form, but "Adonai" (יְהוָה) and "echad" (אֶחָד), meaning "one," clearly affirm the singularity of God.

#### **4. Plural of Majesty in Other Ancient Semitic Languages**

The plural of majesty is not exclusive to Hebrew but also appears in other Semitic languages, such as Ugaritic and Akkadian, where it similarly conveys grandeur and respect for a singular entity.

**Ugaritic Example:**

In Ugaritic, the word "ʾilm" (𐎗𐎎𐎗𐎎) is a plural form of "god" (singular: "ʾil"). While Ugaritic was a polytheistic culture, "ʾilm" could be used to refer to the supreme god El in a majestic sense, reflecting honor rather than actual plurality.

**Akkadian Example:**

In Akkadian, "ilu" (𒌷) is the singular form for "god," and "ilanu" (𒌷𒍪𒍪) is the plural. While "ilanu" might refer to multiple gods in some contexts, it could also be used to denote the majesty of a singular, supreme deity, such as Marduk, especially in a royal or divine context.

**Arabic Example:**

In Classical Arabic, rulers would often use the term "نحن" (*nahnu*), meaning "we," instead of "أنا" (*ana*), meaning "I," when issuing decrees or commands, signifying their royal authority. This is another example of pluralis majestatis.

**Example Sentence:** "نحن أمرنا" (*Nahnu amarna*) – "We have commanded."

**Analysis:** The use of "we" (نحن) by a single ruler underscores their majesty and authority, despite being a singular entity.

### **Phoenician**

Phoenician, a Canaanite language closely related to Hebrew, also exhibited similar grammatical structures. Although we have limited texts, there are instances where plural forms are used in a context that could indicate honor or reverence, particularly in inscriptions.

#### **Example in Phoenician:**

The plural form "Elim" (𐤇𐤋𐤍) can be found in inscriptions. While "Elim" might refer to multiple gods, in some contexts, especially in royal inscriptions, it could reflect a form of reverence or elevate a single deity, similar to "Elohim" in Hebrew.

### **Aramaic**

Aramaic, another major Semitic language, had significant influence across the Near East and was used extensively in both

everyday and official contexts. While Aramaic generally does not use a plural of majesty in the same way as Hebrew, there are instances where plural forms are used in a reverential or majestic context.

### **Example in Aramaic:**

In some Aramaic inscriptions and texts, the word "Alaha" (𐤀𐤋𐤁𐤇) is used to denote God, similar to the Hebrew "Elohim." While "Alaha" is generally singular, the usage of plural forms in other contexts within Aramaic texts, particularly for divine beings, reflects the Semitic tradition of using plurality for reverence.

### **Amorite**

Amorite, an ancient Semitic language spoken by the Amorites in the early 2nd millennium BCE, is not as well-documented as some other Semitic languages. However, some personal names and phrases preserved in Akkadian texts suggest that Amorite speakers used similar concepts.

**Example in Amorite:**

Names like "Ilu-shama" (𒀭𒌷𒍪𒍪) (meaning "God has heard") often incorporate the word "Ilu" (god), which is also found in plural forms in other contexts. The exact usage of plural forms in Amorite is less clear due to limited sources, but it reflects a shared Semitic linguistic culture where gods and divine concepts were often expressed in plural forms, possibly for reverence.

**Linguistic Refutation:** In the Book of Job, the narrative begins with a scene in heaven where the "sons of God" (בְּנֵי הָאֱלֹהִים, *b'nei haElohim*) present themselves before Yehovah. Among them is "Satan" (הַשָּׂטָן, *haSatan*), who appears in the role of an adversary.

**2. Distinct Identities: Yehovah and Satan**

Yehovah and Satan are presented as two distinct beings with different identities and roles.

**Yehovah (יְהוָה) in the Text:**

Yehovah is portrayed as the sovereign God, the Creator, and the ruler of all things. His name is used consistently to refer to the supreme deity, and He acts with authority and justice.

### **Satan (הַשָּׂטָן) in the Text:**

The term "Satan" (הַשָּׂטָן, *haSatan*) literally means "the adversary" or "the accuser." In the Book of Job, "Satan" is not a personal name but a title, highlighting his role as one who opposes and accuses. The definite article "ha" (הַ) attached to "Satan" underscores that this is a title, not a proper name.

## **3. Hebrew Grammar and Structure**

### **A. Use of the Definite Article with "Satan"**

#### **Hebrew Text: Job 1:6**

Hebrew: וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְנַצֵּב עַל־יְהוָה וַיָּבֹא גַם־הַשָּׂטָן  
בְּתוֹכָם

**Transliteration:** *Vayehi hayom vayavo'u b'nei haElohim lehit-yatzeb al-Yehovah vayyavo gam-haSatan b'tocham.*

## AGAINST MARCION

Translation: "Now there was a day when the sons of God came to present themselves before Yehovah, and Satan also came among them."

**Analysis:** The phrase "וַיָּבֹא גַם־הַשָּׂטָן" (*vayyavo gam-haSatan*), "and Satan also came among them," indicates that Satan is one of the attendees and not the same entity as Yehovah. The use of "הַ" (*ha*), the definite article, clearly shows that "Satan" is a title. In contrast, "יְהוָה" (Yehovah) is always used as a proper noun, signifying the unique identity of the sovereign God.

### B. Different Roles and Actions

#### Hebrew Text: Job 1:7

**Hebrew:** וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן מֵאֵין תָּבוֹא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמֶר מִשׁוּט  
בְּאֶרֶץ וּמִהַתְּהַלֵּךְ בָּהּ

**Transliteration:** *Vayomer Yehovah el-haSatan me'ayin tavo?*  
*Vaya'an haSatan et-Yehovah vayomer mishut ba'arets*  
*ume'hithalech bah.*



Translation: "And Yehovah said to Satan, 'From where do you come?' So Satan answered Yehovah and said, 'From going to and fro on the earth, and from walking back and forth on it.'"

**Analysis:** The dialogue structure clearly distinguishes Yehovah from Satan. Yehovah is the one who questions, and Satan is the one who answers. The different verbs used—Yehovah *speaks* and *questions*, Satan *responds*—emphasize their distinct roles. This interaction would be incoherent if they were the same being, as it would require self-dialogue, which is not supported by the text.

### **C. Semantic Differences**

#### **Yehovah's Role:**

Yehovah is depicted as the supreme ruler and judge. He sets the boundaries for what Satan can do, showing His authority over Satan. This demonstrates that Yehovah is in control, and Satan operates under His permission. Yehovah is God Almighty who presides over the meeting.

#### **Satan's Role:**

## AGAINST MARCION

Satan acts as the accuser or adversary, challenging the integrity of Job. His role is subordinate to Yehovah, as he must seek permission to test Job and is restricted by Yehovah's commands.

**CLAIM: WHOEVER CALLS ON THE  
NAME OF YESHUA (JESUS) WILL BE  
SAVED.**

Linguistic Refutation: It seems that in their haste to attack Yehovah God, the average Marcionite goes directly to two Bible verses namely Acts 2:21 and Romans 10: 13 without checking where these verses are quoting.

**Acts 2:21 (New Testament)**

**Greek:** καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.

**Transliteration:** *Kai estai, pas hos an epikalesētai to onoma Kyriou sōthēsetai.*

**Translation:** "And it shall come to pass that whoever calls on the name of the Lord shall be saved."

## AGAINST MARCION

**Context:** Peter quotes Joel 2:32 during his sermon at Pentecost, applying the prophecy to the present time and the coming of the Holy Spirit. He identifies the "Lord" here as Yehovah, affirming that salvation is available to all who call upon God.

### 3. Romans 10:13 (New Testament)

**Greek:** πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.

**Transliteration:** *Pas gar hos an epikalesētai to onoma Kyriou sōthēsetai.*

**Translation:** "For whoever calls on the name of the Lord shall be saved."

**Context:** The Apostle Paul uses this phrase to emphasize the universality of salvation. He teaches that anyone—Jew or Gentile—who calls upon the name of Yehovah, will receive salvation.

Both of these scriptures as the reader can see, do in fact refer to Yehovah God, not Christ.

### Joel 2:32 (Hebrew Bible/Old Testament)

**Hebrew:** וְהָיָה כֹּל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט

**Transliteration:** *V'hayah kol asher-yikra b'shem Yehovah yimmalet*

**Translation:** "And it shall come to pass that whoever calls on the name of Yehovah shall be delivered (or saved)."

**Context:** This prophecy by Joel speaks of a future time when God's judgment and deliverance will be upon the earth. Those who turn to Yehovah, calling upon His name, will find safety and salvation in that day.

So, Marcionites attempt to fight against Yehovah God by preventing people from calling upon His sacred and Most Holy Name.

# CLAIM: YEHOVAH CANNOT MAKE BREAD.

The claim by the Marcionites that Yehovah is Satan and that He could not make bread, using manna as an example, is not supported by the Biblical text or the Hebrew linguistic context. In fact, the Hebrew Scriptures present manna as a miraculous provision from Yehovah, which was indeed viewed as a form of bread, though the Israelites became unthankful and referred to it disdainfully as "contemptible bread." Furthermore, manna was superior to normal bread because it contained all the necessary nutrients for the Israelites during their time in the wilderness.

## 1. Manna as Bread in Hebrew Linguistic Context

The Hebrew word for manna, מַן (mān), is first mentioned in Exodus 16:15 when the Israelites see it for the first time:

**Hebrew:** וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא כִּי-לֹא יָדָעוּ מִה־הוּא וַיֹּאמֶר מֹשֶׁה  
אֲלֵהֶם הוּא הֶלֶקֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָה:

**Transliteration:** "Vayomeru ish el-akhiv man hu ki lo yade'u ma-hu vayomer Mosheh alehem hu hallachem asher natan Yehovah lakhem le'ochlah."

**Translation:** "When the Israelites saw it, they said to each other, 'What is it?' For they did not know what it was. And Moses said to them, 'It is the bread Yehovah has given you to eat.'"

Here, Moses clearly identifies manna as "the bread" (הַלֶּחֶם, *hallachem*) that Yehovah has provided. The term *lechem* (לֶחֶם) in Hebrew is the general word for bread or food, reinforcing that manna was considered bread, albeit of a miraculous nature.

## 2. The Israelites' Complaint: Manna as “Contemptible Bread”

The ungrateful attitude of the Israelites towards manna is captured in Numbers 21:5:

**Hebrew:** וַיִּדְבֹר הָעָם בְּאֵלֶיהֶם וּבַמִּשְׁעָה לְמֹהַ הָעֵלִיף לָנוּ מִמִּצְרַיִם לְמוֹת בַּמִּדְבָּר  
כִּי אִין לֶחֶם וְאִין מַיִם וְנִפְשָׁנוּ קָצָה בְּלֶחֶם הַקָּלָקָל:

## AGAINST MARCION

**Transliteration:** "Vayedabber ha'am be'Elohim uveMosheh lama he'elitemu mimmitsrayim lamut bamidbar ki ein lechem ve'ein mayim venafshenu katsah ballechem hakkelokel."

**Translation:** "And the people spoke against God and against Moses, 'Why have you brought us up out of Egypt to die in the wilderness? There is no bread, there is no water, and we detest this contemptible bread.'"

In this verse, the Israelites refer to manna as "this contemptible bread" (חֶלֶקֶל הַחֶלֶקֶל, *hallachem hakelokel*). The word *kelokel* (קֶלֶקֶל) implies something despised or worthless. Despite their disdain, they still acknowledge manna as bread, which they found tiresome after consuming it for an extended period. This highlights their ungratefulness rather than any deficiency in Yehovah's provision.

### 3. Manna's Superiority to Normal Bread

Manna was far superior to ordinary bread, as it provided all the nutrients necessary for the Israelites during their 40 years in the wilderness. This is emphasized in Deuteronomy 8:3:



**Hebrew:** וַיַּעַן וַיִּרְעַבְךָ בַּיָּאֲכָלָהּ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבוֹתֶיךָ  
לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִי־יִהְיֶה יִחְיֶה הָאָדָם:

**Transliteration:** "Vaya'anecha vayaryivecha vayakhilcha et-hamman asher lo yadatta velo yade'un avotekha lema'an hodikha ki lo al-hallechem levado yichyeh ha'adam ki al-kol-motza pi-Yehovah yichyeh ha'adam."

**Translation:** "He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of Yehovah."

This verse indicates that manna was a unique provision from Yehovah, designed to teach the Israelites dependence on Him. Unlike regular bread, manna had divine origin and contained all the sustenance necessary for life, as Yehovah provided it directly. The fact that the Israelites were able to survive on manna alone for 40 years demonstrates its complete nutritional adequacy. One can equate the Marcion argument to saying "That man makes baguettes and therefore he is not a baker", since bread type does not denote that it is not bread.

## AGAINST MARCION

**CLAIM : YEHOVAH CREATED AN  
EUGENICS PROGRAMME IN THE  
DESERT IN ORDER TO BUILD SOLDIER  
WHO COULD SURVIVE “JUST ABOUT  
ANYTHING”.**

This claim finds no support in the Biblical narrative. In fact, the Israelites were not trained as soldiers during their time in the wilderness, and the Bible portrays them as largely unprepared for the violent and warlike Canaanite civilizations they would face upon entering the Promised Land. Below are key points to refute this claim:

**1. Lack of Military Training in the Wilderness**

The Israelites' 40 years in the wilderness were not focused on military training or developing a hardened, warrior class. Instead, their time was primarily marked by wandering, divine instruction, and spiritual preparation. The Scriptures make no mention of

military drills, training exercises, or the development of combat skills during this period. Instead, Yehovah's focus was on teaching the Israelites to trust in Him and follow His commandments.

**Deuteronomy 8:2:**

**Hebrew:** וַזְכַּרְתָּ אֶת־כָּל־הַדְּרָכַי אֲשֶׁר־הוֹלִיכָה יְהוָה אֱלֹהֶיךָ יְהוָה אַרְבָּעִים שָׁנָה  
בַּמִּדְבָּר לְמַעַן עֲנֹתְךָ לְנַסּוֹתֵךָ לְדַעַת אֶת־אֲשֶׁר־בְּלִבְךָ הֲתִשְׁמֹר מִצְוֹתָיו:

**Transliteration:** "Vezakharta et-kol-hadderekh asher holikhekha Yehovah Elohekha zeh arba'im shanah bamidbar lema'an annotekha lenassotekha lada'at et-asher bilvavkha hatishmor mitzvotav."

**Translation:** "Remember how Yehovah your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep his commands."

This passage emphasizes that the purpose of the wilderness period was spiritual testing and development, not the formation of a military force.

**2. Fear and Weakness of the Israelites**

When the Israelites first approached the Promised Land and sent spies to scout it out, their response was not one of confidence in their military might but of fear and insecurity. The people were terrified of the Canaanites, describing them as giants and themselves as "grasshoppers" in comparison.

**Numbers 13:31-33:**

**Hebrew:** וַיֵּצֵאוּ דַבַּת הָאָרֶץ אֲשֶׁר תָּרָו אוֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ  
אֲשֶׁר־עָבְרָנוּ בָּהּ לְתַר אֹתָהּ אָרֶץ אֹכֶלֶת יְיֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ־  
אֲנָשִׁים־מְדוֹת: וְשֵׁם רָאִינוּ אֶת־הַנְּפִילִים בְּנֵי עֲנָק מִן־הַנְּפִלִים וְנָהִי בְּעֵינֵינוּ כַּחַגְבִּים וְכֵן  
הָיִינוּ בְּעֵינֵיהֶם:

**Transliteration:** "Vayotzi'u dibbat ha'aretz asher taru otah el-benei Yisra'el lemor ha'aretz asher avarnu bah latur otah eretz ochelet yoshveha hi vekhol-ha'am asher ra'inu betokhah ansheimidot. Vesham ra'inu et-hannefilim bene Anak min-hannefilim vanhi be'eineinu kachagavim ve'khen hayinu be'eineihem."

**Translation:** "But the men who had gone up with him said, 'We can't attack those people; they are stronger than we are.' And they spread among the Israelites a bad report about the land they had explored. They said, 'The land we explored devours those living in

it. All the people we saw there are of great size. We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them."

This passage clearly shows the Israelites' fear and lack of military confidence. Their self-perception as "grasshoppers" indicates their sense of inadequacy, not the strength of a well-trained army.

### **3. Divine Intervention, Not Human Military Might**

The Israelites' victories over their enemies, including the Canaanites, were not due to their own military prowess but because of Yehovah's direct intervention. The Bible repeatedly emphasizes that it was Yehovah who fought for Israel, not their own strength or strategy.

**Joshua 6:20** (The fall of Jericho):

"When the trumpets sounded, the army shouted, and at the sound of the trumpet, when the men gave a loud shout, the wall collapsed; so everyone charged straight in, and they took the city."

The victory at Jericho, one of the most fortified cities in Canaan, was accomplished not through conventional warfare but through divine instruction and miraculous intervention.

**Deuteronomy 20:4:**

**Hebrew:** כִּי־יְהוָה אֱלֹהֵיכֶם הֹלֵךְ עִמָּכֶם לְהִלָּחֵם לְךָ עַם־אֲדִיבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם:

**Transliteration:** "Ki-Yehovah Eloheikhem ha'holekh immakhem lehilakhem lakhem im-oiveikhem lehoshia et'khem."

**Translation:** "For Yehovah your God is the one who goes with you to fight for you against your enemies to give you victory."

This verse underscores that the Israelites' victories were the result of Yehovah's power, not their own military capability.

**1. The Israelites' Fear of Battle Against the Canaanites (Numbers 14:1-4)**

After the spies returned with their report, the Israelites were so afraid of the Canaanites that they wanted to return to Egypt rather than face them in battle. This reaction further shows their lack of readiness for war.

**Numbers 14:1-4:**

**Hebrew:** ותשא כל־העדה ויתנו את־קולם ויבכו העם בלילה ההוא: ויילנו על־  
משה ועל־אהרן כל בני־ישראל ויאמרו אליהם כל־העדה לו מתנו בארץ מצרים או  
במדבר הזה לו מתנו: ולמה יתנה מביא אתנו אל־הארץ הזאת לנפל בקרב נשינו וטפנו  
יהיו לבז הלוא טוב לנו שוב מצרימה: ויאמרו איש אל־אחיו נתנה ראש ונשובה  
מצרימה:

**Transliteration:** "Vattissa kol-ha'edah vayyitenu et-qolam  
vayyivku ha'am ballaylah hahu. Vayyillonu al-Moshe ve'al-Aharon  
kol-benei Yisra'el vayyomru alehem kol-ha'edah lu matnu ve'erets  
Mitzrayim o bamidbar hazzeh lu matnu. Velamah Yehovah mevi  
otanu el-ha'arets hazot linpol becherev nashenu vetappenu yihyu  
lavaz halo tov lanu shuv Mitzrayimah. Vayyomeru ish el-achiv  
nittnah rosh venashuvah Mitzrayimah."

**Translation:** "That night all the members of the community  
raised their voices and wept aloud. All the Israelites grumbled  
against Moses and Aaron, and the whole assembly said to them, 'If  
only we had died in Egypt! Or in this wilderness! Why is Yehovah  
bringing us to this land only to let us fall by the sword? Our wives  
and children will be taken as plunder. Wouldn't it be better for us to



go back to Egypt?' And they said to each other, 'We should choose a leader and go back to Egypt.'"

This passage vividly illustrates the Israelites' fear and reluctance to fight. Rather than face the Canaanites, they preferred the idea of returning to Egypt, even though it meant going back into slavery. This response is not indicative of a people trained and prepared for warfare.

## 2. The Defeat at Ai (Joshua 7:3-5)

After their initial victory at Jericho, the Israelites faced a humiliating defeat at Ai, a much smaller city. This defeat occurred despite the fact that the Israelites had the numerical advantage, highlighting their lack of military expertise and preparation.

### Joshua 7:3-5:

**Hebrew:** וַיָּשָׁבוּ אֶל־הוֹשֵׁעַ וַיֹּאמְרוּ אֵלָיו אֶל־יְעֹלֹ כָּל־הָעָם כְּאֶלְפִים אִישׁ | אוּ  
כְשִׁלְשֹׁת אֶלְפִים אִישׁ יַעֲלוּ וַיִּכְּרוּ אֶת־הָעֵי אֶל־הַחַיִּל שָׁמָּה אֶת־כָּל־הָעָם כִּי־מַעֲט־הוּא  
הָמָּה: וַיַּעֲלוּ־שָׁם מִן־הָעָם כְּשִׁלְשֹׁת אֶלְפִים אִישׁ וַיִּגְסוּ לַפְּנֵי אַנְשֵׁי־הָעֵי: וַיִּכְּרוּ מֵהֶם אַנְשֵׁי  
הָעֵי כְשִׁלְשֵׁים וְשִׁשָּׁה אִישׁ וַיִּרְדְּפוּם לַפְּנֵי־הַשַּׁעַר עַד־הַשְּׂבָרִים וַיִּבְּמוּ בַמֶּוֹרָד וַיִּמְסוּ לַבַּב  
הָעָם וַיָּהִי לָמָּיִם:

**Transliteration:** "Vayyashuvu el-Yehoshua vayyomru elav al-ya'al kol-ha'am ke'alpayim ish o kishloshet alafim ish ya'alu veyakku et-ha'ai al-teyaga shamma et-kol-ha'am ki-me'at hu hemah. Vayya'alu-sham min-ha'am kishloshet alafim ish vayyannusu lifnei anshei-ha'ai. Vayyakku mehem anshei ha'ai kishloshim veshishshah ish vayyirdfuhum lifnei-hasha'ar ad-hashshevarim vayyakkum bammorad vayyimas levav ha'am vayehi lemayyim."

**Translation:** "When they returned to Joshua, they said, 'Not all the army will have to go up against Ai. Send two or three thousand men to take it and do not weary the whole army, for only a few people live there.' So about three thousand went up; but they were routed by the men of Ai, who killed about thirty-six of them. They chased the Israelites from the city gate as far as the stone quarries and struck them down on the slopes. At this, the hearts of the people melted in fear and became like water."

The defeat at Ai underscores that the Israelites were not a well-trained military force. Their initial overconfidence, followed by

their rapid defeat, demonstrates their lack of preparedness and reliance on Yehovah rather than military strategy.

### 3. The Conquest of Canaan (Joshua 10:11-14)

Many of the victories in the conquest of Canaan were due to miraculous events rather than military skill. For instance, in the battle against the Amorite kings, Yehovah directly intervenes by hurling large hailstones on the enemy and stopping the sun in the sky.

#### **Joshua 10:11-14:**

**Hebrew:** וַיְהִי בְנוֹסֶם מִפְּנֵי יִשְׂרָאֵל הֵם בְּמִוֹרַד בַּיַּת־חֶרֶוֹן וַיַּהֲרֶה הַשָּׁלִיחַ  
עֲלֵיהֶם אֲבָנֵי־כֶבֶד גְּדוֹלוֹת מִן־הַשָּׁמַיִם עַד עֲזָקָה וַיָּמְתוּ רַבִּים אֲשֶׁר מִתּוֹ בְּאֲבָנֵי הַכֶּבֶד  
מֵאֲשֶׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל: אִזְ וַיְדַבֵּר יְהוָה לְיַהֲוֶה בַּיּוֹם תַּת יְהוָה אֶת־הָאֲמָרִי לִפְנֵי  
בְּנֵי־יִשְׂרָאֵל וַיֹּאמֶר לְעֵינֵי יִשְׂרָאֵל שָׁמַשׁ בְּגָבְעוֹן דָּוָם וַיָּרֶם בְּעַמְקֵי אֶזְלָוִן: וַיִּלֶּם  
הַשָּׁמֶשׁ וַיָּרֶם עַמֻּד עַד יָקָם גֹּי אִי־יָדָיו הָלֹא הָיָא כְּתוּבָה עַל־סֶפֶר הַיְשָׁר וַיַּעֲמֵד  
הַשָּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא אָץ לָבוֹא כְּנוֹם תְּמִיִם: וְלֹא הָיָה כְּנוֹם הַהוּא לִפְנֵיו וְאֶתְחַרְוֵי  
לְשֹׁמֵעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהַנֶּה גִלְחָם לְיִשְׂרָאֵל:

## AGAINST MARCION

**Transliteration:** "Vay'hi b'nosam mipnei Yisra'el hem bemorad Beit-Haron v'Yehovah hishlikh alehem avnei-barad gedolot min-hashamayim ad-Azeka vayyamutu rabbim asher metu b'avnei-habarad me'asher hargu benei-Yisra'el. Az yedabber Yehoshua leYehovah beyom tet Yehovah et-ha'Emori lifnei benei Yisra'el vayyomer le'einei Yisra'el shemesh begiv'on dom veyareach be'emeq Ayalon. Vayyidom hashemesh veyareach amad ad yiqom goy oyevav haloh hi ketuvah al-sefer hayashar vayya'amod hashemesh bachatsi hashamayim velo atz lavo keyom tamim. Velo hayah kayom hahu lefanav v'acharaiv lishmoa Yehovah beqol ish ki Yehovah nilcham leyisra'el."

**Translation:** "As they fled before Israel on the road down from Beth Horon to Azekah, Yehovah hurled large hailstones down on them, and more of them died from the hail than were killed by the swords of the Israelites. On the day Yehovah gave the Amorites over to Israel, Joshua said to Yehovah in the presence of Israel: 'Sun, stand still over Gibeon, and you, moon, over the Valley of Aijalon.' So the sun stood still, and the moon stopped, till the nation avenged

itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day. There has never been a day like it before or since, a day when Yehovah listened to a human being. Surely Yehovah was fighting for Israel!"

This passage highlights that Yehovah's direct intervention was the deciding factor in Israel's victory. The use of hailstones and the miraculous prolonging of daylight were not the result of military strategy but of divine power.

#### **4. The Reluctance of Israel's Tribes to Fight (Judges 5:15-17)**

Even after entering the Promised Land, many of the Israelite tribes were reluctant to engage in battle. During the time of Deborah and Barak, several tribes did not even respond to the call to arms, showing a continued lack of military zeal or preparation.

#### **Judges 5:15-17:**

## AGAINST MARCION

**Hebrew:** וישָׁרֵי בִישָׁשָׁכָר עִם־דְּבוּרָה וַיִּשְׁשָׁכֶר כְּן־בָּרָק בְּעֵמֶק שְׁלַח בְּרַגְלָיו  
בְּפִלְגֹת רְאוּבֵן גְּדִלִים חִקְרֵי־לֵב: לָמָּה יִשְׁבֹּת בֵּין הַמִּשְׁפָּתִים לִשְׁמֹעַ שְׂרָקוֹת עֲדָרִים  
לְפִלְגֹת רְאוּבֵן גְּדִלִים חִקְרֵי־לֵב: גִּלְעָד בְּעֵבֶר הַיַּרְדֵּן שָׁכַן וְדָן לָמָּה יִגּוּר אֲנִיּוֹת אֲשֶׁר  
יֵשֵׁב עַל־חֹף יַמִּים וְעַל־מִפְרָצָיו יִשְׁכֹּן:

**Transliteration:** "Vesarei Biyissakhar im-D'vorah v'Yissakhar  
ken-Barak ba'emek shullach b'raglav biflaggot R'uven g'dolim  
chikkei-lev. Lamah yashavta bein hammishpetayim lishmoa shrikot  
adarim liflaggot R'uven g'dolim chikkei-lev. Gil'ad be'ever hayarden  
shokhen v'Dan lamah yagur oniyot Asher yashav al-chof yamim  
ve'al-mifratzav yishkon."

**Translation:** "The princes of Issachar were with Deborah; yes,  
Issachar was with Barak, sent under his command into the valley. In  
the districts of Reuben, there was much searching of heart. Why did  
you stay among the sheep pens to hear the whistling for the flocks?  
In the districts of Reuben, there was much searching of heart. Gilead  
stayed beyond the Jordan. And Dan, why did he linger by the ships?  
Asher remained on the coast and stayed in his coves."

This passage from Deborah's song points out the reluctance of some tribes to engage in battle. Instead of joining the fight, they stayed behind, tending to their own interests. This hesitation reflects a broader lack of unity and preparedness for warfare among the tribes.

The story of Gideon is a powerful example that underscores Yehovah's ability to achieve victory without relying on large numbers or highly trained soldiers. Instead, Yehovah emphasizes His own power and sovereignty, demonstrating that He does not require a formidable army to accomplish His purposes.

### **Gideon and the Reduction of His Army**

Yehovah does in fact, not need any sort of eugenics to achieve his purposes. The story of Gideon, found in **Judges 6-7**, provides a clear example of how Yehovah deliberately reduced the number of soldiers in Israel's army to demonstrate that the victory would be His doing, not the result of human strength or military prowess.

**Judges 7:2-7 – Yehovah Reduces Gideon's Army**

**Judges 7:2-3:**

**Hebrew:** וַיֹּאמֶר יְהוָה אֶל־גִּדְעֹן רַב הַעָם אֲשֶׁר אִתּוֹ מִתַּי אֶת־מִדְיָן בְּיָדָם פֶּן־  
יִתְפָּאֵר עָלַי יִשְׂרָאֵל לֵאמֹר גִּדִּי הוֹשִׁיעָה לִּי: וְעַתָּה קְרָא נָא בְּאָזְנֵי הָעָם לֵאמֹר מִי יֵרָא  
וְחָרַד יֵשֵׁב וַיִּצְפֹּר מֵהַר הַגִּלְעָד וַיֵּשֶׁב מִן־הָעָם עֶשְׂרִים וּשְׁנַיִם אֲלָף וְעֶשְׂרֵת אֲלָפִים נִשְׂאָו:

**Transliteration:** "Vayomer Yehovah el-Gid'on rav ha'am asher  
ittakh mittiti et-Midyan beyadam pen-yitpa'er alai Yisra'el lemor  
yadi hoshiah li. Ve'atah kera na be'oznei ha'am lemor mi yare  
vechared yashov veyitspor mehar ha-Gil'ad vayashov min-ha'am  
esrim ushnayim elef va'aseret alafim nish'aru."

**Translation:** "Yehovah said to Gideon, 'You have too many  
men. I cannot deliver Midian into their hands, or Israel would boast  
against me, "My own strength has saved me." Now announce to the  
army, "Anyone who trembles with fear may turn back and leave  
Mount Gilead.'" So twenty-two thousand men left, while ten  
thousand remained."



In this passage, Yehovah instructs Gideon to reduce the size of his army because the original number of men was too large. If they were to win with a large army, the Israelites might credit themselves for the victory, rather than recognizing that it was Yehovah who delivered them.

**Judges 7:4-7:**

**Hebrew:** וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן עוֹד הָעָם רַב הוּא הוֹרֵד אוֹתָם אֶל-הַמַּיִם וַאֲצַרְפָּנּוּ לָךְ שָׁם וְהָיָה אֲשֶׁר-אָמַר אֵלֶיךָ יְהוָה יֵלֶךְ אִתָּךְ הוּא יֵלֶךְ אִתָּךְ וְכָל אֲשֶׁר אָמַר אֵלֶיךָ יְהוָה לֹא יֵלֶךְ עִמָּךְ הוּא לֹא יֵלֶךְ: וַיּוֹרֵד אֶת-הָעָם אֶל-הַמַּיִם וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן כָּל אֲשֶׁר יִלְקוּךָ בְּלִשׁוֹנוֹ מִן-הַמַּיִם כַּאֲשֶׁר יִלְקוּךָ הַכָּלֵב תִּצְיֵג אִתּוֹ לְבָד וְכָל אֲשֶׁר יִכְרַעַ עַל-בְּרָכָיו לִשְׁתוֹת מַיִם: וַיְהִי מִסְפַּר הַמְּלַקְקִים בְּיָדָם אֶל-פִּיָּהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכָל יִתְרֵי הָעָם כָּרְעוּ עַל-בְּרָכֵיהֶם לִשְׁתוֹת מַיִם: וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן בְּשֹׁלֶשׁ מֵאוֹת הָאִישׁ הַמְּלַקְקִים אֲוֹשְׁעֵי אֶתְכֶם וְנִתְתִּי אֶת-מַדְיָן בְּיָדְךָ וְכָל-הָעָם יִלְכוּ אִישׁ-לְמַקְמוֹ:

**Transliteration:** "Vayomer Yehovah el-Gid'on od ha'am rav hu horad otam el-hammayim ve'etzrefennu lekha sham vehayah asher-omar elekha zeh yelekh ittakh hu yelekh ittakh vekhol asher omar elekha zeh lo yelekh immakh hu lo yelekh. Vayyored et-ha'am el-hammayim vayomer Yehovah el-Gid'on kol asher yallok bilshono

## AGAINST MARCION

min-hammayim ka'asher yallok hakkalev tatssig oto le'vad vekhol asher yikra al-birkav lishtot mayim. Vayhi mispar hamelaqeqim beyadam el-pihem shlosh me'ot ish vekhol yeter ha'am kar'u al-birkheihem lishtot mayim. Vayyomer Yehovah el-Gid'on bishlosh me'ot ha'ish hamelaqeqim avoshia etkhem venatatti et-Midyan beyadekha vekhol-ha'am yelkhu ish limqomo."

**Translation:** "But Yehovah said to Gideon, 'There are still too many men. Take them down to the water, and I will thin them out for you there. If I say, "This one shall go with you," he shall go; but if I say, "This one shall not go with you," he shall not go.' So Gideon took the men down to the water. There Yehovah told him, 'Separate those who lap the water with their tongues as a dog laps from those who kneel down to drink.' Three hundred of them drank from cupped hands, lapping like dogs. All the rest got down on their knees to drink. Yehovah said to Gideon, 'With the three hundred men that lapped I will save you and give the Midianites into your hands. Let all the others go home.'"

Yehovah reduced Gideon's army from 32,000 men to just 300, an extremely small number in comparison to the vast Midianite army. This reduction was purposeful; Yehovah intended to make it clear that the forthcoming victory would be His doing alone. The size of Gideon's army would be so small that no one could attribute the victory to human strength or military strategy.

### **Judges 7:19-22 – The Victory Over Midian**

**Hebrew:** וַיִּבֹא גִדְעוֹן וּמֵאָהָה אִישׁ אֶשֶׁר אִתּוֹ בַּקָּצָה הַמִּחְנֶה רֹאשׁ הָאֲשֵׁמֶרֶת הַתִּיכּוֹנָה אֲדִי-הֶקִּימוּ הַשְּׂמָרִים וַיִּתְקְעוּ בַשּׁוֹפְרוֹת וַנִּפְצְוּ הַכִּלָּיִם אֶשֶׁר בְּיָדָם: וַיִּתְקְעוּ שְׁלִישֵׁת הָרְאשִׁים בַּשּׁוֹפְרוֹת וַיִּשְׁבְּרוּ הַכִּלָּיִם וַיַּחַצְיוּ בֵּינָם הַשְּׂמֵאלִית בַּלְּפָדִים וּבִיָּדָם הַיְמָנִית הַשּׁוֹפְרוֹת לְתַקֵּעַ וַיִּקְרְאוּ תָרַב לַיהוָה וּלְגִדְעוֹן: לִיַעֲמֹד כָּל-אִישׁ תַּחֲתָיו סָבִיב לַמִּחְנֶה וַיִּרְוֶץ כָּל-הַמִּחְנֶה וַיִּגְרְעוּ וַיִּגְסוּ: וַיִּתְקְעוּ שְׁלֹשׁ-מְאוֹת הַשּׁוֹפְרוֹת וַיִּשָּׂם יְהוָה אֶת תָּרַב אִישׁ בְּרַעְהוּ וּבְכָל-הַמִּחְנֶה וַיִּגְסוּ הַמִּחְנֶה עַד-בַּיִת הַשְּׁטֵה צָרְרָתָהּ עַד שְׁפַת אַבְלָה: מְחֹלָה:

**Transliteration:** "Vayyavo Gid'on ume'ah ish asher itto biqtseh hammachaneh rosh ha'ashmoret hatikhonah akh-heqimu hashomerim vayyitqe'u bashofarot veniftzu hakkadim asher

## AGAINST MARCION

beyadam. Vayyitqe'u sheloshet harashim bashofarot vayeshabru hakkadim vayyachaziqu beyadam hassemolit ballapidim uviyadam haymanit hashofarot litqoa vayyikre'u herev l'Yehovah u'leGid'on. Vayya'amod kol-ish tachtav saviv lammachaneh vayyamut kol-hammachaneh vayyari'u vayyamusu. Vayyitqe'u shelosh-me'ot hashofarot vayyasem Yehovah et-cherev ish bere'ehu uvekol hammachaneh vayyamus hammachaneh ad Beit Hashshittah Tzereratah ad sefath Avel Mecholah."

**Translation:** "Gideon and the hundred men with him reached the edge of the camp at the beginning of the middle watch, just after they had changed the guard. They blew their trumpets and broke the jars that were in their hands. The three companies blew the trumpets and smashed the jars. Grasping the torches in their left hands and holding in their right hands the trumpets they were to blow, they shouted, 'A sword for Yehovah and for Gideon!' While each man held his position around the camp, all the Midianites ran, crying out as they fled. When the three hundred trumpets sounded, Yehovah caused the men throughout the camp to turn on each other with their

swords. The army fled to Beth Shittah toward Zererah as far as the border of Abel Meholah near Tabbath."

In this battle, Gideon's small force of 300 men achieved victory not through military might, but through Yehovah's intervention. The Midianites were thrown into confusion and began to fight each other, allowing the Israelites to win a decisive victory without having to engage in traditional combat. This event clearly demonstrates that Yehovah does not need a large, well-trained army to achieve His purposes. His power alone is sufficient to bring about victory.

**CLAIM: HEBREWS CRIED OUT FOR FISH  
AND YEHOVAH GOD GAVE THEM  
POISONOUS SNAKES INSTEAD**

The Marcionite claim that the Hebrews cried out for fish and that Yehovah sent them poisonous snakes as a result is a distortion of the Biblical narrative. The Bible does not depict Yehovah as responding to a request for fish with punishment. Instead, the sending of poisonous snakes was a direct response to the Israelites' rebellion, ingratitude, and persistent complaining against Yehovah and His provision. Let's explore the Biblical text and the Hebrew grammar to clarify the real reason the snakes were sent.

**THE BIBLICAL ACCOUNT: NUMBERS 21:4-9**

The relevant passage is found in **Numbers 21:4-9**, where the Israelites complain against Yehovah and Moses during their journey through the wilderness:

- **Numbers 21:4-5:**

**Hebrew:** וַיִּסְעוּ מֵהַר הַהָרָה דֶּרֶךְ יַם-סוּף לְסָבֵב אֶת-אֲרֶץ אֱדוֹם וַתִּקְצַר נַפְשׁ הָעָם  
בַּדֶּרֶךְ: וַיְדַבֵּר הָעָם בְּאֱלֹהִים וּבַמֹּשֶׁה לֵאמֹר הֲעֲלִיתָנוּ מִמִּצְרָיִם לָמוֹת בַּמִּדְבָּר כִּי-אֵין  
לֶחֶם וָאֵין מַיִם וַנִּפְשְׁנוּ קָצָה בַלְחֵם הַקֶּלֶקֶל:

**Transliteration:** "Vayyis'u mehor hahar derekh Yam Suf lisbov  
et-erets Edom vattiqtzar nefesh ha'am baddarekh. Vayedabber  
ha'am be'Elohim uveMosheh lama he'elitenunu mimmitsrayim  
lamut bammidbar ki-ein lechem ve'ein mayim venafshenu katsah  
ballechem hakelokel."

**Translation:** "They traveled from Mount Hor along the route to  
the Red Sea, to go around Edom. But the people grew impatient on  
the way; they spoke against God and against Moses, and said,  
'Why have you brought us up out of Egypt to die in the wilderness?  
There is no bread! There is no water! And we detest this miserable  
food!'"

## THE COMPLAINTS OF THE ISRAELITES

### 1. Context of the Complaint:

The Israelites were not complaining about a lack of fish but

## AGAINST MARCION

about their dissatisfaction with Yehovah's provision, specifically the manna, which they called "contemptible bread" (*lechem hakkelokel*, לֶחֶם הַקֵּלֶקֶל). They were showing contempt for the miraculous food Yehovah had been providing them, expressing their ingratitude and rebellious spirit.

### 2. **The Nature of Their Complaint:**

The phrase "וַתִּקְצַר נַפְשׁ הָעָם" (*vattiqtzar nefesh ha'am*) indicates that "the soul of the people became impatient" or "discouraged." This idiomatic expression in Hebrew points to a deep frustration and loss of patience, leading to their rebellion. They were not merely asking for something else to eat; they were rejecting Yehovah's care and expressing a desire to return to Egypt, where they believed they had better provisions.

## THE CONSEQUENCE: SENDING OF THE SNAKES

- **Numbers 21:6:**



**Hebrew:** וַיִּשְׁלַח יְהוָה בָּעָם אֶת־הַנְּחָשִׁים הַשָּׂרְפִים וַיִּנְשְׁכוּ אֶת־הָעָם וַיָּמָת עַם־רַב מִיִּשְׂרָאֵל:

**Transliteration:** "Vayyishlach Yehovah ba'am et-hannechashim hasseraphim vayyenashechu et-ha'am vayyamot am-rav miYisra'el."

**Translation:** "Then Yehovah sent venomous snakes among them; they bit the people and many Israelites died."

### *Hebrew Grammar and Key Terms*

1. "וַיִּשְׁלַח יְהוָה" (*vayyishlach Yehovah*):

The verb *vayyishlach* (וַיִּשְׁלַח) is in the *piel* form, which often implies an intensive or deliberate action. Here, it indicates that Yehovah intentionally and purposefully sent the snakes as a direct consequence of the Israelites' rebellion and blasphemous attitude.

2. "הַנְּחָשִׁים הַשָּׂרְפִים" (*hannechashim hasseraphim*):

The term *nechashim* (נְחָשִׁים) refers to "snakes" or "serpents," and *seraphim* (שָׂרְפִים) comes from the root

## AGAINST MARCION

*saraph* (שָׂרָף), which means "to burn." This term can refer to the burning sensation caused by the venom or the fiery appearance of the snakes. These "burning" serpents were a symbol of divine judgment, not simply a natural consequence of the Israelites' location.

### 3. Purpose of the Snakes:

The sending of the snakes was not an arbitrary or cruel act; it was a measured response to the Israelites' sin of rebellion and ingratitude. The snakes were sent to bring the people to repentance and recognition of their dependence on Yehovah. This is evident from the following verses, where the people acknowledge their sin and Moses intercedes on their behalf.

## REPENTANCE AND HEALING

- **Numbers 21:7-9:**

**Hebrew:** וַיִּבֹא הָעָם אֶל־מֹשֶׁה וַיֹּאמְרוּ חָטֵאנוּ כִּי־דִבַּרְנוּ בְּיְהוָה וְנֹבְדִים  
הִתְפַּלְלִי אֶל־יְהוָה וְסַר מִעֲלֵינוּ אֶת־הַנֶּחָשׁ׃ וַיִּתְפַּלֵּל מֹשֶׁה בְּעַד הָעָם׃ וַיֹּאמֶר  
יְהוָה אֶל־מֹשֶׁה עֲשֵׂה לָּךְ שָׂרָף וְשִׂים אֹתוֹ עַל־גִּבְס וְהָיָה ׀ כָּל־הַנֶּחָשִׁים וְרֹאֵה

אתו ונקי: ויעש משה נחש נחשת וישגהו על-הגס והיה אם-נשך הנחש  
את-איש והביט אל-נחש הנחשת וקיי:

**Transliteration:** "Vayyavo ha'am el-Moshe vayyomru chatanu ki  
dibbarnu b'Yehovah vavakh hitpalel el-Yehovah veyaser me'alenu  
et-hannachash. Vayyitpalel Moshe be'ad ha'am. Vayyomer  
Yehovah el-Mosheh asseh lekha saraf v'sim oto al-nes vehayah  
kol-hannashukh v'ra'ah oto vachai. Vayya'as Moshe nachash  
nechoshet vayyessimehu al-hannes vehayah im-nashakh  
hannachash et-ish v'hibbit el-nachash hanechoshet vachai."

**Translation:** "The people came to Moses and said, 'We sinned  
when we spoke against Yehovah and against you. Pray that  
Yehovah will take the snakes away from us.' So Moses prayed for  
the people. Yehovah said to Moses, 'Make a snake and put it up on  
a pole; anyone who is bitten can look at it and live.' So Moses  
made a bronze snake and put it up on a pole. Then when anyone  
was bitten by a snake and looked at the bronze snake, they lived."

The sending of the snakes was not a punishment for desiring fish,  
but a divine response to the Israelites' rebellion, ingratitude, and

## AGAINST MARCION

blasphemy against Yehovah. The Hebrew grammar and terminology highlight that this was a deliberate act by Yehovah to correct and discipline His people, bringing them to repentance.

When the people recognized their sin and turned back to Yehovah, He provided a means of healing through the bronze serpent. This narrative underscores Yehovah's righteousness, mercy, and desire to bring His people back into a right relationship with Him.

## **CLAIM: YEHOVAH POISONED THE HEBREWS WITH QUAIL.**

The Marcionite claim that Yehovah poisoned the Hebrews with quail is another blatant misrepresentation of the Biblical account. The punishment that the Israelites received was not for eating quail but for their greed, lust, and disobedience in how they consumed it. Moreover, they did not properly prepare the quail according to the dietary laws that required bleeding the animal. Let's explore the Biblical narrative, focusing on the relevant Hebrew grammar and concepts to clarify the situation.

### **The Biblical Account: Numbers 11:4-34**

The story of the quail is found in **Numbers 11:4-34**. The Israelites, who had been sustained by manna, began to crave meat and complained bitterly against Yehovah.

#### **1. The Israelites' Greed and Complaints**

- **Numbers 11:4-6:**

## AGAINST MARCION

**Hebrew:** וְהֵאֱסָפֹסֶף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ תַּאֲנָה וַיֵּשְׁבוּ וַיִּבְכּוּ גַם־בְּנֵי יִשְׂרָאֵל  
וַיֹּאמְרוּ מִי יֵאָכְלֵנוּ בְּשֶׁר: וְכִרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאֲכַל בְּמִצְרַיִם חֲנָם אֵת הַקִּשְׁאִים וְאֶת־  
הָאֲבִטְחִים וְאֶת־הַחֲצִיר וְאֶת־הַבָּצְלִים וְאֶת־הַשּׁוּמִיִּם: וְעַתָּה נִפְשָׁנוּ יְבֹשָׁה אֵין כֹּל בְּלִתִּי  
אֶל־הַמָּן עֵינֵינוּ:

**Transliteration:** "Veha'asafsup asher beqirbo hit'avvu ta'avah  
vayyashuvu vayyivku gam-benei Yisra'el vayomru mi ya'akhilenu  
basar. Zakharunu et-hadaggah asher no'khal bemitzrayim chinnam  
et-hakishu'im ve'et-ha'avattichim ve'et-hechatzir ve'et-habbetsalim  
ve'et-hashumim. Ve'atah nafsheinu yeveshah ein kol bilti el-  
hamman einenu."

**Translation:** "The rabble with them began to crave other food,  
and again the Israelites started wailing and said, 'If only we had meat  
to eat! We remember the fish we ate in Egypt at no cost—also the  
cucumbers, melons, leeks, onions and garlic. But now we have lost  
our appetite; we never see anything but this manna!'"

The word *hit'avvu ta'avah* (הִתְאַוּוּ תַּאֲנָה) suggests an intense  
craving or lust. This phrase highlights that the Israelites were not  
merely hungry; they were driven by an excessive and greedy desire

for meat, which they elevated above their gratitude for Yehovah's provision of manna.

## 2. Yehovah's Response to Their Craving

- **Numbers 11:18-20:**

**Hebrew:** וְאֶל־הָעָם תֹּאמַר הִתְקַדְּשׁוּ לַמִּזְבֵּחַ וְאָכַלְתֶּם בָּשָׂר כִּי בְכִיתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֵאָכְלֵנוּ בָּשָׂר כִּי־טוֹב לָנוּ בְּמִצְרָיִם: וְנָתַן יְהוָה לָכֶם בָּשָׂר וְאָכַלְתֶּם: לֹא יוֹם אֶחָד תֹּאכְלוּן וְלֹא יוֹמִים וְלֹא־חַמִּשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים וְלֹא עֶשְׂרִים יוֹם: עַד חָדָשׁ יָמִים עַד אֲשֶׁר יֵצֵא מֵאֶפְכֶם וְהָיָה לָכֶם לְזָרָא גֵעוּן כִּי מֵאִסְתֶּם אֶת־יְהוָה אֲשֶׁר בְּקִרְבְּכֶם וַתִּבְכּוּ לְפָנָיו לֵאמֹר: לָמָּה זֶה יֵצְאוּ מִמִּצְרָיִם:

**Transliteration:** "V'el-ha'am tomar hitkaddeshu lemachar va'akhaltem basar ki bechitem be'oznei Yehovah lemor mi ya'akhilenu basar ki-tov lanu bemitzrayim venatan Yehovah lakhem basar va'akhaltem. Lo yom ekhad to'khelun v'lo yoma'im v'lo chamishah yamim v'lo asarah yamim v'lo esrim yom ad khodesh yamim ad asher yetze me'appeikhem vehayah lakhem lezara ya'an ki ma'astem et-Yehovah asher beqirb'khem vattevku lefanav lemor lamah zeh yatsanu miMitzrayim."

**Translation:** "Tell the people: 'Consecrate yourselves in preparation for tomorrow, when you will eat meat. Yehovah heard you when you wailed, "If only we had meat to eat! We were better off in Egypt!" Now Yehovah will give you meat, and you will eat it. You will not eat it for just one day, or two days, or five, ten or twenty days, but for a whole month—until it comes out of your nostrils and you loathe it—because you have rejected Yehovah, who is among you, and have wailed before him, saying, "Why did we ever leave Egypt?"'"

This passage reveals that the real issue was not simply the desire for meat but the rejection of Yehovah and the ingratitude expressed by the people. The phrase *ma'astem et-Yehovah* (מָאַסְתֶּם אֶת־יְהוָה) means "you have rejected Yehovah," indicating that their complaints were not merely about food but about a deeper spiritual rebellion.

### **3. The Arrival of the Quail and the Punishment**

- **Numbers 11:31-33:**



**Hebrew:** וַיֵּצֵא נְסֵעַ מֵאֵת יְהוָה וַיִּגְזַז שְׁלֹמִים מִן־הַיָּם וַיִּטֹּשׁ עַל־הַמַּחֲנֶה כְּדָרָךְ יוֹם  
כֹּה וּכְדָרָךְ יוֹם כֹּה סָבִיב לַמַּחֲנֶה וְכַאֲמַתַּיִם עַל־פְּנֵי הָאָרֶץ: וַיִּקָּם הַעָם כָּל־הַיּוֹם הַהוּא  
וְכָל־הַלַּיְלָה וְכָל יוֹם הַמַּחֲרָת וַיֹּאסְפוּ אֶת־הַשְּׁלֹמִים הַמְּמַעֲיֵט אֲסַף עֲשָׂרָה חֲמֹרִים וַיִּשְׁטְחוּ  
לָהֶם שְׂטוֹת סָבִיב לַמַּחֲנֶה: הַבֶּשֶׂר עוֹדְנָו בֵּין־שִׁנְיֵיהֶם טָרֵם יִכְרֹת וְאָף יִהְיֶה חֲרָה בָּעַם  
וַיֵּד יְהוָה בָּעַם מִכָּה רַבָּה מְאֹד:

**Transliteration:** "Veruach nasa me'et Yehovah vayyagez  
salvim min-hayam vayyitosh al-hammachaneh kederekh yom koh  
ukederekh yom koh saviv lammachaneh ukhe'ammatayim al-penei  
ha'aretz. Vayyakom ha'am kol-hayyom hahu vekol-hallaylah vekol  
yom hammachorat vayya'asfu et-hasselav hamma'mit asaf asarah  
chomerim vayyishtechu lahem shato'ach saviv lammachaneh.  
Habasar odennu bein-shinneyhem terem yikkaret ve'af Yehovah  
charah va'am vayyakh Yehovah va'am makkah rabbah me'od."

**Translation:** "Now a wind went out from Yehovah and drove  
quail in from the sea. It scattered them up to two cubits deep all  
around the camp, as far as a day's walk in any direction. All that day  
and night and all the next day the people went out and gathered  
quail. No one gathered less than ten homers. Then they spread them

out all around the camp. But while the meat was still between their teeth and before it could be consumed, the anger of Yehovah burned against the people, and he struck them with a severe plague."

### **Key Points from the Hebrew Text**

#### **1. The Gathering of Quail:**

The phrase *vayya'asfu et-hasselav* (וַיֵּאָסְפוּ אֶת־הַשְּׁלֵיִים) indicates that the people gathered the quail in enormous quantities, driven by greed. They did not simply collect what they needed; the smallest amount gathered was ten homers, a large quantity far beyond normal consumption.

#### **2. Consumption Without Proper Preparation:**

The text says that the meat was "still between their teeth" (*habasar odennu bein-shinneyhem*), implying that the people began to eat immediately, likely without properly preparing the meat. According to Levitical law, animals were to be slaughtered properly, with the blood drained out (see Leviticus 17:10-14). The rapid consumption of the quail suggests that they did not take time to bleed the meat,

violating these dietary laws and showing disrespect for not only the provision but for the sanctity of life.

**3. Divine Punishment for Greed:**

The punishment comes not because Yehovah poisoned the quail but because the Israelites consumed it in a manner that was greedy, hasty, and in violation of His commands.

The Hebrew phrase *vayyakh Yehovah ba'am makkah rabbah me'od* (וַיַּךְ יְהוָה בְּעַם מִקְּדָה רַבָּה מְאֹד) highlights that Yehovah struck them with a severe plague, indicating that the punishment was for their actions, not the food itself.

**CLAIM: THE BIBLE CALLS YEHOVAH  
SATAN IN 2 SAMUEL 24:1 AND 1  
CHRONICLES 21:1 BECAUSE THE STORY  
IS PARALLEL AND USES “INCITE  
AGAINST”.**

Hebrew grammar and semantics explain the differences in the subject and how the term "incite" is used in the contexts of **2 Samuel 24:1** and **1 Chronicles 21:1**. I will demonstrate that Yehovah did not directly cause David to sin but rather allowed circumstances that led to David's decision.

**1. THE TEXTS AND THE DIFFERENT SUBJECTS**

***2 Samuel 24:1***

- **Hebrew Text:**

וַיִּסַּף אֶרֶץ-יְהוּדָה לְחַרְרוֹת בְּיִשְׂרָאֵל וַיִּסַּף אֶת-דָּוִד בְּהֵם לְאֹמֶר לָךְ מִנָּה אֶת-  
יִשְׂרָאֵל:

**Transliteration:** "Vayosef af-Yehovah lachrot beYisra'el vayaset et-David bahem lemor, lekh meneh et-Yisra'el."

**Translation:** "Again the anger of Yehovah was kindled against Israel, and he incited David against them, saying, 'Go, number Israel and Judah.'"

*1 Chronicles 21:1*

- **Hebrew Text:**

וַיַּעֲמֵד שָׂטָן עַל־יִשְׂרָאֵל וַיִּסֹּת אֶת־דָּוִד לְמִנּוֹת אֶת־יִשְׂרָאֵל:

**Transliteration:** "Vayya'amod Satan al-Yisra'el vayaset et-David limnot et-Yisra'el."

**Translation:** "Satan stood up against Israel and incited David to number Israel."

## 2. DIFFERENCES IN SUBJECT AND THEIR ROLES

### A. *Yehovah as the Subject in 2 Samuel 24:1*

- **Yehovah's Anger:**

The verse begins with "וַיִּצְקֶה אֱ־יְהוָה לְקָרֹחַ" (*vayosef af-Yehovah lachrot*), meaning "the anger of Yehovah was kindled." The expression shows that Yehovah was already displeased with Israel. This sets the stage for understanding that what follows is part of a divine response to Israel's sin, not an arbitrary action by Yehovah.

- **Use of "וַיִּצְתֶּה" (*vayaset*):**

The verb *vayaset* (וַיִּצְתֶּה) is often translated as "incited" or "moved." However, in the context of Yehovah being the subject, this term should be understood in the sense of *permitting* or *allowing* circumstances that led to David's decision. Yehovah, in His sovereignty, allows David to be tested. He does not directly cause the sin but permits the scenario in which David acts out of his own free will.

**Key Point:** Yehovah's role here is not that of a direct instigator of sin but rather one who allows circumstances to unfold that lead David to make a choice. This is consistent with other Biblical narratives where God permits trials or tests but does not directly cause sin (e.g., Job 1-2).

***B. Satan as the Subject in 1 Chronicles 21:1***

**Satan's Role:**

In **1 Chronicles 21:1**, the subject is "Satan" (שָׂטָן, *Satan*), who actively stands against Israel and incites David. Here, the verb *vayaset* (וַיִּשֶׂא) reflects a direct action by Satan to tempt or provoke David into sin. The Chronicler identifies Satan as the direct agent of incitement, emphasizing his role as an adversary or accuser.

**Key Point:** In this account, Satan is the direct cause of David's temptation, which aligns with the broader Biblical portrayal of Satan as one who actively seeks to lead people into sin (cf. Job 1:6-12, Zechariah 3:1-2).

### 3. YEHOVAH'S SOVEREIGNTY VS. HUMAN RESPONSIBILITY

#### *A. Sovereignty and Permissiveness*

- **Yehovah's Sovereignty:**

Yehovah's allowance of the census reflects His sovereign control over all events, even those that involve human sin. However, this does not imply that Yehovah causes or condones the sin. Rather, He permits David to be tested, much like He permitted Job to be tested by Satan. This approach underscores the complexity of divine providence, where God can allow human choices and actions within His overarching plan without being the author of sin.

- **Human Responsibility:**

David is still fully responsible for his actions. Even though the incitement occurred, whether permitted by Yehovah or actively instigated by Satan, David made the decision to conduct the census, which was later recognized as sinful (cf. 2 Samuel 24:10). This highlights the Biblical principle



that while God may permit tests, individuals are accountable for their responses.

***B. Different Theological Emphases***

- **2 Samuel** emphasizes divine sovereignty and the reality that everything, even the testing of David, is under Yehovah's control. It reflects the Hebrew understanding that God's anger against Israel allowed a situation where David's pride led him to sin.
- **1 Chronicles** provides a later theological reflection that separates the immediate cause (Satan's incitement) from the sovereign allowance by Yehovah. This text illustrates a growing distinction between the ultimate authority of God and the activities of adversarial beings like Satan.

The differing accounts **in** 2 Samuel 24:1 and 1 Chronicles 21:1 do not suggest that Yehovah is Satan, nor do they imply that Yehovah directly caused David to sin. Instead:

## AGAINST MARCION

- **2 Samuel 24:1** presents Yehovah allowing a circumstance where David's actions would lead to a necessary judgment on Israel. Yehovah's incitement is better understood as His allowing or permitting David to be tested, consistent with God's sovereign plan.
- **1 Chronicles 21:1** explicitly attributes the act of incitement to Satan, highlighting the role of an adversary in leading David into sin, while still under the sovereign oversight of Yehovah.

These passages, when understood correctly, reflect the interplay between divine sovereignty, human responsibility, and the role of adversarial forces like Satan, without conflating Yehovah with Satan in any way.

## **CLAIM: MOSES SPOKE WITH YEHOVAH**

### **“FACE TO FACE” MEANS THAT**

### **YEHOVAH WAS A PHYSICAL BEING.**

Linguistic Refutation: The Biblical Hebrew expression "face to face" (פְּנִים אֶל פְּנִים, *panim el panim*) does not necessarily imply physical proximity but rather a direct, intimate, or personal communication, often of a spiritual or profound nature. Several examples from the Bible illustrate this point:

1. **Moses and God (Exodus 33:11):** The Bible says that "the LORD spoke to Moses face to face, as a man speaks to his friend." While this expression suggests a very personal and direct form of communication, it is clear that this was not a physical, face-to-face meeting in the conventional sense. Earlier in the same chapter, God tells Moses that no one can see His face and live (Exodus 33:20). This indicates that "face to face" refers to the closeness and clarity of communication, not physical proximity.

## AGAINST MARCION

2. **Jacob Wrestling with God (Genesis 32:30):** After wrestling with an angel or a divine being, Jacob names the place Peniel, saying, "For I have seen God face to face, and my life is preserved." Jacob's encounter is described as direct and life-changing, but the expression "face to face" again refers to the intense and personal nature of the encounter rather than physical closeness in a literal sense.
3. **1 Corinthians 13:12 (New Testament):** The Apostle Paul uses the expression "face to face" in Greek to describe the clarity and completeness of understanding that will come in the future. He contrasts it with the partial understanding that humans have in the present: "For now we see in a mirror, dimly, but then face to face." Here, "face to face" symbolizes a future time of complete understanding and direct knowledge of God, not physical nearness.

**CLAIM: YEHOVAH APPEARS  
PHYSICALLY AND WRESTLES WITH  
JACOB.**

Linguistic Refutation: Yehovah never appears physically, this is a misunderstanding that comes from having the Hebrew text in English where the nuance of the Hebrew is lost. The narrative in Genesis 32:22-32, it can be seen that Jacob wrestled with an angel rather than with God Himself. Here are some of the key points that support this understanding:

1. **Hosea 12:3-4:** The prophet Hosea provides commentary on this event, stating, "In the womb he grasped his brother's heel; as a man he struggled with God. He struggled with the angel and overcame him; he wept and begged for his favor." This passage explicitly identifies the being Jacob wrestled with as an angel (*malakh*), showing that Jacob's

## AGAINST MARCION

encounter was not directly with God but with a divine messenger.

2. **The Use of the Term "Man" (Genesis 32:24):** The text initially describes the being as a "man" (*ish* in Hebrew). While this term can be ambiguous and is sometimes used for angels who appear in human form (as seen in other parts of the Bible, such as Genesis 18 when three "men" visit Abraham, later identified as divine beings), it suggests that the figure Jacob wrestled with was not God Himself in His full glory but rather a being in a form that could interact physically with Jacob.
3. **Jacob's Name Change (Genesis 32:28):** After the wrestling match, the being changes Jacob's name to Israel, saying, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome." The phrase "struggled with God" (or "struggled with the divine") can be understood as having wrestled with a divine representative rather than God in His full essence.

DR. ALARIC NAUDÉ

**CLAIM: REGARDLESS IF IT WAS AN  
ANGEL THAT STRUGGLED WITH JACOB,  
OTHER PLACES SHOW YEHOVAH  
COMING IN THE FLESH.**

Historical Refutation: This idea comes from a poor grasp of Near East cultures in antiquity. In ancient times a messenger or representative is treated with the full authority of the one who sent them, effectively embodying the sender, is often referred to as the "principle of agency". In Hebrew thought, this concept is known as "Shaliach" (שליח), which means "agent" or "messenger." The Shaliach acts with the authority of the one who sends them, so their actions are legally and effectively considered as if performed by the sender.

In a broader sense, this idea is sometimes referred to as the "law of agency" or the "concept of divine agency" when discussing theological or legal contexts. This principle is not only prominent in ancient Near Eastern cultures but also plays a significant role in



Jewish law (Halakha) and has theological implications in understanding biblical narratives where angels or prophets act as God's representatives.

In the ancient Near Eastern context, a messenger sent by a king was often treated as if he were the king himself. This practice is well-documented in various cultures and is reflected in several ways:

**1. Legal and Diplomatic Precedents:**

In many Near Eastern cultures, the words of a messenger were legally binding, as if spoken by the king himself. Disrespecting a messenger was equivalent to disrespecting the king. This concept is rooted in the idea that the messenger carried the full authority of the sender.

**2. Cultural Parallels in the Bible:**

The biblical treatment of angels as representatives of God reflects this cultural understanding. Just as a king's messenger was

treated with the authority of the king, God's angels are treated with the authority of God. For example, in 2 Samuel 10:1-4, the mistreatment of David's messengers is considered an offense against David himself, illustrating the principle that the messenger embodies the sender's presence and authority.

### **3. Theological Significance:**

This cultural practice aligns with the theological concept of God's transcendence and holiness. Since God is often depicted as too holy to be seen directly (e.g., Exodus 33:20), He uses angels as intermediaries. These angels, bearing God's authority, are treated as divine manifestations, ensuring that God's will is carried out with the same respect and seriousness as if God Himself were present.

Linguistic Refutation: In accord with ancient customs, in the Bible, angels often act as messengers of God and are treated with the same reverence as if God Himself were present. This can be seen in several passages:

1. **The Angel of the Yehovah (Malakh YHWH):**

**Genesis 16:7-13:** Hagar encounters the "Angel of the Lord" who speaks to her as if he is God, saying, "I will increase your descendants so much that they will be too numerous to count" (v. 10). Hagar then calls the name of the Lord who spoke to her, "You are the God who sees me" (v. 13), showing she understood the angel as a direct manifestation of God.

**Exodus 3:2-6:** The "Angel of the Lord" appears to Moses in the burning bush, but the narrative quickly transitions to God speaking directly to Moses from the bush, saying, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob" (v. 6). This blending of the angel and God suggests that the angel is acting as God's personal representative, essentially as God Himself.

**Judges 6:11-24:** Gideon encounters the "Angel of the Lord," who speaks with authority as God, telling Gideon, "The Lord is with you, mighty warrior" (v. 12) and later instructs him to "go in the strength you have and save Israel" (v. 14). Gideon addresses

## AGAINST MARCION

the angel as "Lord" and, upon realizing who he has seen, exclaims, "Alas, Sovereign Lord! I have seen the angel of the Lord face to face!" (v. 22). The angel is treated as if he were God Himself.

### **2. The Angel with Joshua (Joshua 5:13-15):**

Joshua encounters a being who identifies himself as the "commander of the army of the Lord." Joshua falls facedown in worship and is told, "Take off your sandals, for the place where you are standing is holy" (v. 15), reminiscent of Moses' encounter with God at the burning bush. Although the text doesn't explicitly call this being "God," the interaction implies a divine presence.

### **3. Zechariah's Vision (Zechariah 3:1-7):**

Zechariah sees Joshua the high priest standing before the Angel of the Lord, who acts as both prosecutor and judge, giving commands and pronouncements that only God would give, like the removal of sins and the granting of authority. The angel is treated as God's direct representative, wielding God's own authority.

DR. ALARIC NAUDÉ

## **CLAIM: YEHOVAH WAS CRUEL FOR KILLING “CHILDREN” USING BEARS WHEN THEY MOCKED THE PROPHET**

Marcionites love to make use of 2 Kings 2:23-25 because at first glance, this event may seem to support their assertions due to appearing cruel or harsh, especially since it involves children. However, a deeper contextual and linguistic analysis helps us understand why this event is not meant to portray Yehovah as cruel, nor is it an arbitrary act of punishment.

### **Geography and Setting: The Road to Bethel**

In 2 Kings 2:23, the account specifies that Elisha was traveling "up to Bethel" when he encountered the youths. Bethel was a significant location in Israel's history, and its background is important for understanding the story.

**Bethel's Religious History:** Bethel was one of the two main centers of idolatrous worship established by Jeroboam in the northern kingdom of Israel (1 Kings 12:28-29). Jeroboam had set up a golden calf there to prevent the people from going to Jerusalem to worship Jehovah. As a result, Bethel became a center of false worship and rebellion against the true God, and it was often associated with apostasy throughout Israel's history. Prophets

frequently condemned Bethel because it represented the people's unfaithfulness to Yehovah's covenant.

Elisha's journey to Bethel thus carries a symbolic meaning: he was traveling to a place that had long been spiritually rebellious. The fact that he was mocked by youths along this route can be seen as a reflection of the spiritual condition of the people living there.

### **General Meaning of נַעַר (na'ar)**

The Hebrew word נַעַר (na'ar), which appears in the story in 2 Kings 2:23, is often translated as "children," "youths" or "boys," but the term carries a range of meanings depending on the context. A detailed analysis of this word helps clarify the identity, age, and behaviour of those involved in taunting Elisha.

נַעַר (na'ar) is a masculine noun in Hebrew, and it generally refers to a "young person" or "youth." However, the exact age range that this term covers can vary significantly. It can refer to:

**Children:** In some contexts, na'ar refers to very young boys, as in Exodus 2:6, where Moses is described as a "na'ar" when he is found as an infant.

**Adolescents:** It can also refer to teenagers or older youths, as in Genesis 37:2, where Joseph, at the age of 17, is called a "na'ar."

**Young men:** In certain cases, na‘ar refers to young men who are even old enough to serve in a military capacity or carry out significant tasks. For example, in 1 Samuel 16:11, David is referred to as a "na‘ar" even though he was old enough to be anointed as king and later fight Goliath.

### **Age and Responsibility**

While na‘ar can apply to a range of ages, it is important to note that in biblical Hebrew culture, youths were often considered responsible for their actions by their early teenage years. Adolescents were expected to know the religious and social customs of their community. For example, in the Mosaic Law, children at the age of 12 or 13 began to assume moral and legal responsibilities. By this standard, even if the youths in 2 Kings 2:23 were younger than adults, they were still old enough to understand the severity of their mockery.

This is especially important in the context of the story with Elisha. The na'arim (plural of na‘ar) in this passage likely refers to a group of adolescents or young men, not small children. Their actions—gathering in a large group to mock a prophet—indicates a level of collective behaviour that suggests a premeditated and rebellious attitude rather than innocent childish mischief.



### **Social Role of the Na‘ar**

In ancient Israel, the term na‘ar did not carry the same connotations of immaturity or helplessness that the modern word "child" might. Young men in their teens could play significant roles in society:

**Military roles:** Young men (na‘arim) were often part of Israel's army. For example, in 1 Samuel 14:1, Jonathan's armor-bearer is called a na‘ar, though he is clearly old enough to carry heavy weapons and fight.

**Servants:** A na‘ar could also serve as a personal assistant or attendant to an adult, suggesting that they were considered capable of performing adult-like duties (cf. 1 Samuel 9:3).

In the story of Elisha, the fact that the na‘arim gathered in such large numbers (42 youths) suggests that they were a rowdy group, possibly even dangerous. They likely had enough physical strength and social freedom to cause harm or riotous behavior, making their public mockery of Elisha a serious event, this was a mob of young men, not an innocent group of mischievous children.

### **Behavioural Expectations of a Na‘ar**

While the word na‘ar could be used for individuals as young as infants (e.g., the infant Moses), it could also apply to young men on

the cusp of adulthood. This distinction is important because it suggests that the na‘arim in this passage were old enough to be held accountable for their actions. In biblical times, moral and legal responsibility typically began at adolescence, and those in this age group were expected to respect their elders, especially religious figures like prophets.

Mocking Elisha, a prophet of Yehovah, was not only a sign of disrespect but also of moral and spiritual defiance. These youths should have known better than to ridicule a representative of Yehovah, particularly in a public manner.

### **Collective Rebellion and Group Dynamics**

The story implies that the na‘arim were acting together as a group, which is significant from both a social and psychological perspective. In the Bible, groups of young men sometimes gather to engage in rebellious or violent behaviour, particularly against religious or political authorities. For example, the "worthless men" (often translated from na‘arim) in Judges 19:22 exhibit similar group defiance and are capable of committing acts of extreme violence.

Given that the prophet was going “up to Bethel” the prophet was on a road in the countryside. One can scarcely imagine that 42 small children would be on the road famous for highwaymen and bandits.

This demonstrates further that this was a dangerous group of young men, not small children. In ancient times, groups of unruly youths could easily become aggressive, particularly in areas away from towns or cities where law enforcement from soldiers was scarce. This adds another dimension to the story—Elisha was not just being mocked; he was likely in a precarious position, surrounded by a large group in a remote location, which could have quickly escalated into violence against him.

### **Theological Implication of the Na‘arim’s Behavior**

In biblical theology, the actions of the na‘arim are viewed through a lens of covenantal faithfulness. In ancient Israel, disrespect toward a prophet was not just a personal insult but an offense against Yehovah’s appointed representative. By mocking Elisha, the na‘arim were essentially rejecting the authority and message of Yehovah. This has deeper theological implications because it reflects the broader issue of Israel's rebellion against Yehovah’s covenant. Let us take a closer look now at the nature of the insult.

### **"Go up" – עֲלֶה (‘ă·lêh)**

The Hebrew word עֲלֶה (‘ă·lêh) is the imperative form of the verb עלה (‘ālâ), which generally means "to go up," "to ascend," or "to rise." This verb is often used in a literal sense for physical elevation,

such as going up a hill or mountain, or it can refer to a person rising or ascending in status.

In the immediate context, 'ālâ can be understood as a taunt related to Elijah's recent ascension into heaven, which is described in 2 Kings 2:11. Elijah had just been miraculously "taken up" (using the same verb עלה) into heaven in a whirlwind. The youths may have been mocking Elisha by challenging him to perform the same miraculous feat, knowing that he had just inherited Elijah's prophetic mantle. The expression could be interpreted as, "Why don't you ascend like your master Elijah?"—a derisive way of questioning Elisha's legitimacy or authority as a prophet.

In a figurative sense, this can also imply something like, "Get out of here!" or "Why don't you leave us?" which further shows the disrespect and contempt they had for him. The underlying tone of the taunt reflects a challenge to Elisha's prophetic authority, essentially ridiculing the idea that he could follow in Elijah's steps.

**"Baldhead" – קָרְחַ (qê·rê·ah)**

The Hebrew word קָרְחַ (qê·rê·ah) means "bald" or "baldhead." It refers to someone who is hairless or has a bald scalp. In ancient Israelite culture, baldness, especially premature baldness, was often associated with shame or a lack of dignity. It was sometimes seen as

a physical defect, and in many Near Eastern cultures, it could be used as an insult.

Here, the term *qē·rê·aḥ* was meant to be derogatory. The young men were insulting Elisha's appearance, which might not have been literally baldness but a way to demean him. Baldness might have symbolized weakness, inferiority, or the idea that Elisha was "old" and incapable of doing anything significant, particularly in comparison to the recently ascended Elijah, who left the scene in a glorious and powerful manner.

In biblical times, outward appearance could reflect one's social and religious status. Calling someone "baldhead" might have been a way to suggest that Elisha was out of favor with God or had lost the power that Elijah had. In a broader context, physical insults like these were used to undermine a person's honour or position, which, in Elisha's case, was closely tied to his role as a prophet.

#### Combined Meaning: A Loaded Insult

Taken together, the phrase "Go up, you baldhead!" is more than just a taunt about Elisha's physical appearance. It conveys a layered insult:

## AGAINST MARCION

"Go up" challenges Elisha's authority and legitimacy as a prophet, mocking the supernatural ascension of Elijah and questioning Elisha's ability to live up to his predecessor.

"Baldhead" attacks Elisha personally, insulting his appearance, and possibly suggesting that he is weak, dishonourable, or cursed by God.

### The Symbolism of Bears in Biblical Literature

The mention of two female bears emerging to maul the youths in 2 Kings 2:24 carries deep symbolism and significance in the biblical narrative. Throughout the Bible and ancient Near Eastern literature, certain animals carry symbolic weight, and bears are often associated with ferocity and danger. While bears are not as frequently mentioned as other animals like lions or serpents, they still hold a distinct place in biblical imagery.

**Ferocity of Bears:** Bears are depicted as powerful and dangerous animals, particularly when they are provoked or defending their young. In the book of Hosea 13:8, Jehovah compares his wrath against rebellious Israel to that of a bear robbed of her cubs: "I will meet them like a bear robbed of her cubs, and I will tear open their chests." This imagery reflects the intense and unstoppable anger of a protective force. The ferocity and protectiveness of female bears

serve as apt metaphors for divine judgment against those who attack Yehovah's servants.

**Bears as Instruments of Judgment:** The use of wild animals as instruments of divine retribution is not unique to this account. For example, in Leviticus 26:22, Jehovah warns that disobedience to His covenant will result in wild beasts attacking the people. The appearance of these bears to punish the youths demonstrates that animals in biblical literature are not random agents but often represent Jehovah's control over nature as a way of executing justice.

#### The Importance of the Bears Being Female

The fact that the two bears are described as female (Hebrew: נִקְבֹּת, neqevot) is not a minor detail. Female bears are especially aggressive when they feel that their young are threatened. This taps into the symbolism of protectiveness, which is relevant to the situation of Elisha, Jehovah's newly appointed prophet.

**Jehovah's Protective Nature:** By using female bears, the narrative might be drawing a parallel between the protectiveness of a mother bear and Yehovah's own protective nature over His prophets, His word and His servants as a whole. Just as a mother bear will fiercely defend her cubs, Yehovah will fiercely defend His

## AGAINST MARCION

representatives, particularly in the early stages of their ministry when their authority is being established.

**Intensity of Judgment:** The detail of the bears being female intensifies the sense of danger. It suggests that the offense committed by the youths was so severe that the response needed to reflect a heightened level of divine anger and protection. The bears' ferocity could be seen as reflecting the intensity of Yehovah's response to the direct mockery of His prophet, symbolizing that the rejection of Elisha was not a trivial matter but an affront that demanded serious consequences.

The Marcionites' use of 2 Kings 2:23-25 to portray Jehovah as cruel stems from a superficial reading that ignores the deeper context. They fail to recognize that the taunting youths were not innocent children but rebellious young men in a spiritually defiant region. By misunderstanding the term נָעַר (na'ar) and missing the symbolism of the bears as agents of divine judgment, they overlook the clear biblical truth: Yehovah's actions were not arbitrary cruelty but a justified defense of His prophet and His authority. This lack of understanding reveals their inability to grasp basic biblical truths about justice and covenant faithfulness.



## **CLAIM: JESUS NEVER MENTIONS YEHOVAH AS HIS FATHER (GOD).**

Historical Refutation: The practice of avoiding the pronunciation of the name of God, often rendered as *YHWH* (Yehovah, Yahweh, or Jehovah), began in Jewish tradition during the Second Temple period. This tradition developed based on a deep reverence for the divine name and an increasing fear of misusing it, which was seen as a violation of the commandment against taking God's name in vain (Exodus 20:7).

### **Reasons for the Cessation of Pronouncing YHWH**

#### **1. Reverence and Fear of Misuse:**

- The main reason for the cessation was a growing reverence for the sacredness of God's name. Jews became increasingly cautious about pronouncing the name *Yehovah* for fear of inadvertently violating the Third Commandment, which prohibits taking the Lord's name in vain. To avoid this, the name

## AGAINST MARCION

was replaced in speech with titles such as "Adonai" (Lord) or "Hashem" (The Name).

### 2. **Superstition:**

- A superstition developed that mispronouncing or speaking the name of God incorrectly could bring about divine judgment or calamity. As a result, the name *Yehovah* was reserved for use only by the High Priest, and only in the most sacred context, specifically during the Day of Atonement (Yom Kippur) when the High Priest would pronounce the name in the Holy of Holies. Even then, this practice eventually ceased after the destruction of the Second Temple in 70 CE.

### 3. **Rabbinic Tradition:**

- Rabbinic teachings further reinforced this practice. The Talmud (Kiddushin 71a) states that the name of God should only be pronounced in the Temple. Outside of this context, it was forbidden, and so the pronunciation of *Yehovah* fell out of common use.

## **Contradiction with Scriptural Mandates**

The avoidance of pronouncing *YHWH* seems to contradict certain scriptures that explicitly encourage calling on the name of the Lord:

### **1. Joel 2:32:**

- "And it shall come to pass that everyone who calls on the name of Yehovah shall be saved."
- This verse indicates the importance and necessity of invoking God's name for deliverance and salvation.

### **2. Psalm 116:13:**

- "I will lift up the cup of salvation and call on the name of Yehovah."
- Again, this scripture emphasizes the act of calling on God's name in worship and thanksgiving.

### **3. Genesis 4:26:**

- "At that time people began to call on the name of Yehovah"

## AGAINST MARCION

- This verse suggests that from early in human history, calling on God's name was a key aspect of worship.

Linguistic Refutation: Perhaps the most ironically false claim. Jesus not only mentions verses that refer to Yehovah but also claims fulfilment in them. The name of Yehovah seems to have been removed from the Greek Scriptures even when directly quoting the Hebrew-Aramaic Scriptures based on the misinterpretation of Exodus. Jesus clarifies that the Father (Yehovah) is his Father and his God, showing a deep love for the Divine Name.

### **Matthew 4:7**

- **Jesus' Quote:** "Jesus said to him, 'Again it is written, "You shall not put the Lord your God to the test.'""
- **OT Source: Deuteronomy 6:16** - "You shall not put the Lord your God to the test, as you tested him at Massah."
- **Note:** The original Hebrew text of Deuteronomy uses YHWH, which is translated as "the Lord" in Greek.

**Matthew 4:10**

- **Jesus' Quote:** "Then Jesus said to him, 'Be gone, Satan! For it is written, "You shall worship the Lord your God and him only shall you serve.'""
- **OT Source: Deuteronomy 6:13** - "It is the Lord your God you shall fear. Him you shall serve and by his name you shall swear."
- **Note:** The Hebrew text again contains YHWH, rendered as "the Lord" in Greek.

**Mark 12:29-30**

- **Jesus' Quote:** "Jesus answered, 'The most important is, "Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'""
- **OT Source: Deuteronomy 6:4-5** - "Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord

## AGAINST MARCION

your God with all your heart and with all your soul and with all your might."

- **Note:** The Tetragrammaton YHWH is used in the Hebrew, replaced with "the Lord" in Greek.

### **Luke 4:18-19**

- **Jesus' Quote:** "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor."
- **OT Source: Isaiah 61:1-2** - "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor."
- **Note:** "The Lord" here translates the Hebrew YHWH.

### **Matthew 22:44**

- **Jesus' Quote:** "The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet."
- **OT Source: Psalm 110:1** - "The Lord says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.'"
- **Note:** The first "Lord" in Hebrew is YHWH, while the second "Lord" refers to a master or ruler, often understood as the Messiah.

### **Matthew 21:42**

- **Jesus' Quote:** "Jesus said to them, 'Have you never read in the Scriptures: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes"?"'
- **OT Source: Psalm 118:22-23** - "The stone that the builders rejected has become the cornerstone. This is the Lord's doing; it is marvelous in our eyes."
- **Note:** The original Hebrew text of this Psalm uses YHWH, translated as "the Lord" in the Greek.

**Matthew 22:37**

- **Jesus' Quote:** "And he said to him, 'You shall love the Lord your God with all your heart and with all your soul and with all your mind.'"
- **OT Source: Deuteronomy 6:5** - "You shall love the Lord your God with all your heart and with all your soul and with all your might."
- **Note:** The Hebrew text contains YHWH, replaced with "the Lord" in the Greek.

**Matthew 5:33**

- **Jesus' Quote:** "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.'"
- **OT Source: Leviticus 19:12** - "You shall not swear by my name falsely, and so profane the name of your God: I am the Lord."
- **Note:** The original Hebrew text uses YHWH, rendered as "the Lord" in the Greek.



**Luke 20:37-38**

- **Jesus' Quote:** "But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living, for all live to him."
- **OT Source: Exodus 3:6** - "And he said, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God."
- **Note:** The name YHWH is used in the Hebrew text shortly after this statement in Exodus, and the reference to "God" is understood as linked to YHWH.

**Mark 7:6-7**

- **Jesus' Quote:** "And he said to them, 'Well did Isaiah prophesy of you hypocrites, as it is written, "This people honors me with their lips, but their heart is far from me; in

## AGAINST MARCION

vain do they worship me, teaching as doctrines the commandments of men."'''

- **OT Source: Isaiah 29:13** - "And the Lord said: 'Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment taught by men.'"
- **Note:** The original Hebrew text of Isaiah uses YHWH, translated as "the Lord" in the Greek.

### **John 13:18**

- **Jesus' Quote:** "I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'"
- **OT Source: Psalm 41:9** - "Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me."
- **Note:** The surrounding verses in the Hebrew text of Psalms use YHWH, particularly in addressing God directly.

### **John 10:34-36**

- **Jesus' Quote:** "Jesus answered them, 'Is it not written in your Law, "I said, you are gods"? If he called them gods to whom the word of God came—and Scripture cannot be broken—do you say of him whom the Father consecrated and sent into the world, "You are blaspheming," because I said, "I am the Son of God"?""
- **OT Source: Psalm 82:6** - "I said, 'You are gods, sons of the Most High, all of you.'"
- **Note:** The Psalm refers to divine judgment and the Most High God, with the surrounding context implying YHWH as the speaker.

### **Matthew 9:13**

- **Jesus' Quote:** "Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."
- **OT Source: Hosea 6:6** - "For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings."

## AGAINST MARCION

- **Note:** In Hosea, the term for God often stands in the context of YHWH, though not directly using the Tetragrammaton in this verse, the surrounding context is about YHWH's covenant with Israel.

### **Matthew 12:7**

- **Jesus' Quote:** "And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless."
- **OT Source: Hosea 6:6** - (Same as above) - "For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings."
- **Note:** Again, Hosea is addressing Israel on behalf of YHWH.

### **Matthew 15:4**

- **Jesus' Quote:** "For God commanded, 'Honor your father and your mother,' and, 'Whoever reviles father or mother must surely die.'"

- **OT Source: Exodus 20:12** - "Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you."
- **OT Source: Exodus 21:17** - "Whoever curses his father or his mother shall be put to death."
- **Note:** The commandment in Exodus 20:12 is directly attributed to YHWH in the Hebrew text.

### **Mark 12:26-27**

- **Jesus' Quote:** "And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living."
- **OT Source: Exodus 3:6** - "And he said, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God."

## AGAINST MARCION

- **Note:** YHWH is the speaker in the burning bush encounter, and is referenced by Jesus when quoting this passage.

### **Luke 10:27**

- **Jesus' Quote:** "And he answered, 'You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.'"
- **OT Source: Deuteronomy 6:5** - "You shall love the Lord your God with all your heart and with all your soul and with all your might."
- **OT Source: Leviticus 19:18** - "You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord."
- **Note:** Both Deuteronomy 6:5 and Leviticus 19:18 contain the Tetragrammaton in the original Hebrew, representing YHWH.

### **Matthew 26:31**

- **Jesus' Quote:** "Then Jesus said to them, 'You will all fall away because of me this night. For it is written, "I will strike the shepherd, and the sheep of the flock will be scattered.'""
- **OT Source: Zechariah 13:7** - "Awake, O sword, against my shepherd, against the man who stands next to me,' declares the Lord of hosts. 'Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones.'"
- **Note:** The phrase "declares the Lord of hosts" in Zechariah uses YHWH in the Hebrew.

### **John 6:45**

- **Jesus' Quote:** "It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me."
- **OT Source: Isaiah 54:13** - "All your children shall be taught by the Lord, and great shall be the peace of your children."

## AGAINST MARCION

- **Note:** The original Hebrew text of Isaiah 54:13 uses YHWH, translated as "the Lord" in Greek.

### **John 8:58**

- **Jesus' Statement (Indirect Reference):** "Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am.'"
- **OT Source: Exodus 3:14** - "God said to Moses, 'I AM WHO I AM.' And he said, 'Say this to the people of Israel: 'I AM has sent me to you.'"
- **Note:** The phrase "I AM" (Ehyeh) in Exodus 3:14 is connected to YHWH's self-identification. Jesus' use of "I am" can be seen as a deliberate echo of the divine name, even though it's not a direct quote of a YHWH-containing scripture.

### **Matthew 21:13**



- **Jesus' Quote:** "He said to them, 'It is written, "My house shall be called a house of prayer," but you make it a den of robbers.'"
- **OT Source: Isaiah 56:7** - "These I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples."
- **OT Source: Jeremiah 7:11** - "Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the Lord."
- **Note:** In both Isaiah and Jeremiah, YHWH is the speaker, and the Tetragrammaton is present in the original texts.

### **Matthew 27:46**

- **Jesus' Quote:** "And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?'"

## AGAINST MARCION

- **OT Source: Psalm 22:1** - "My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?"
- **Note:** While YHWH is not in the quoted verse itself, the Psalm is directed to YHWH, and the context is a plea to the divine name.

**CLAIM: THERE IS NO CONNECTION  
BETWEEN YEHOVAH AND THE FATHER  
(THE SUPREME GOD OF JESUS CHRIST).**

Linguistic Refutation: Yehovah is clearly identified as the maker of heaven and earth in both the Hebrew-Aramaic and Greek Scriptures.

**Matthew 11:25-27 (NIV)**

- At that time Jesus said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do. “All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

**Luke 10:21-22 (NIV)**

- At that time Jesus, full of joy through the Holy Spirit, said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do. “All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.”

Context: Jesus is described as being "full of joy through the Holy Spirit." In this moment of divine joy and revelation, Jesus offers a prayer of praise to His Father. He acknowledges God as the "Lord of heaven and earth" and praises Him for revealing divine truths to "little children" while hiding them from the "wise and learned." men like Pharisees who claim to know God but show by their actions that their devotion is tradition not faith. This reflects a recurring theme

in the Gospels where God's kingdom and truth are often revealed to the humble and lowly, rather than the proud and self-assured.

Jesus then declares that all things have been committed to Him by the Father. This statement underscores the unique and intimate relationship between Jesus (the Son) and God (the Father). Jesus reveals that only the Father truly knows the Son, and only the Son truly knows the Father, as well as those to whom the Son chooses to reveal the Father. This highlights the exclusivity and depth of the relationship between the Father and the Son, and the role of Jesus as the one who reveals the Father (maker of heaven and earth) to humanity.

Jesus references a concept already known to Jews and referred to many times in scripture, without a doubt, Yehovah.

**Genesis 14:22 (NIV)**

## AGAINST MARCION

- "But Abram said to the king of Sodom, 'With raised hand I have sworn an oath to the LORD, God Most High, Creator of heaven and earth.'"
- The word "LORD" here is the translation of "Yehovah" (YHWH).

### **Deuteronomy 10:14 (NIV)**

- "To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it."
- The word "LORD" here is the translation of "Yehovah" (YHWH).

### **2 Kings 19:15 (NIV)**

- "And Hezekiah prayed to the LORD: 'LORD, the God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth.'"
- The word "LORD" is "Yehovah" (YHWH) in this verse.

**Nehemiah 9:6 (NIV)**

- "You alone are the **LORD**. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you."
- The word "LORD" here is "Yehovah" (YHWH).

**Isaiah 37:16 (NIV)**

- "**LORD** Almighty, the God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth."
- The word "LORD" is "Yehovah" (YHWH).

**Isaiah 45:18 (NIV)**

- "For this is what the LORD says—he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it

## AGAINST MARCION

to be inhabited—he says: 'I am the LORD, and there is no other.'"

- The word "LORD" is "Yehovah" (YHWH).

### **Jeremiah 23:24 (NIV)**

- "'Who can hide in secret places so that I cannot see them?' declares the LORD. 'Do not I fill heaven and earth?' declares the LORD."
- The word "LORD" is "Yehovah" (YHWH) in both occurrences.

### **Psalms 121:2 (NIV)**

- "My help comes from the LORD, the Maker of heaven and earth."
- The word "LORD" here is "Yehovah" (YHWH).



# **CLAIM: JESUS HAS TO PLAY BY SATAN'S RULES.**

The claim that Jesus had to "play by Satan's rules" is not supported by Biblical scripture. Instead, the Bible consistently portrays Jesus as having authority over Satan and his demonic forces. Below are several key passages that illustrate this point:

## **1. Jesus' Authority Over Demons:**

In the Gospels, Jesus demonstrates His authority over demons, which are agents of Satan, by casting them out and commanding them with power.

- **Matthew 8:16:** "When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick."
- **Luke 4:36:** "All the people were amazed and said to each other, 'What words these are! With

## AGAINST MARCION

authority and power he gives orders to impure spirits and they come out!’”

These verses show that Jesus did not negotiate or submit to any rules of Satan; rather, He exercised sovereign authority over demonic forces.

### 2. **The Temptation of Jesus:**

In **Matthew 4:1-11**, Satan tempts Jesus in the wilderness, but Jesus rebuffs each temptation by quoting Scripture, indicating His submission to God alone, not to Satan.

- **Matthew 4:10:** "Then Jesus said to him, 'Away from me, Satan! For it is written: "Worship the Lord your God, and serve him only.'""

Here, Jesus explicitly rejects Satan's offers and commands him to leave, indicating His superiority and refusal to submit to Satan's authority or "rules."

In Matthew 4:10, Jesus responds to Satan's temptation by quoting the Hebrew Scriptures, specifically from Deuteronomy 6:13. This

moment is significant because it demonstrates that Jesus acknowledges His subordination to the Father, Yehovah, rather than to Satan or any other being. Let's examine the verse with both the Hebrew and Koine Greek texts.

### **MATTHEW 4:10 (KOINE GREEK)**

**Greek:** Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

**Translation:** "Then Jesus said to him, 'Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"

### **DEUTERONOMY 6:13 (HEBREW)**

**Hebrew:** אַתָּה יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד וְיְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד וְיְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד וְיְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

**Transliteration:** "'et-Yehovah 'Eloheykha tira' ve'oto ta'avod uvishemo tishavéa'."

**Translation:** "Fear Yehovah your God, serve Him only and take your oaths in His name."

## **ANALYSIS**

### **1. Jesus' Use of Scripture:**

In quoting Deuteronomy 6:13, Jesus emphasizes that worship and service are due only to Yehovah, the Father. By saying, "Κύριον τὸν Θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις," Jesus is affirming that His allegiance is solely to Yehovah, not to any other entity, including Satan.

### **2. Subordination to the Father:**

Jesus' response highlights His subordination to the Father, Yehovah, as He chooses to obey the Scriptures, which command exclusive worship and service to God alone. This reinforces the understanding that Jesus operates under the authority of Yehovah, and not under His own independent authority or that of any other being.

### **3. The Use of "κύριον τὸν θεόν σου":**

The Greek phrase "Κύριον τὸν Θεόν σου" (the Lord your

God) corresponds to the Hebrew "יהוה אלֵהֵינוּ" (Yehovah Eloheykha), directly linking the identity of "the Lord" to Yehovah, the God of Israel. This confirms that Jesus' loyalty and worship are directed exclusively to Yehovah.

### 3. **The Purpose of Jesus' Mission:**

Jesus came to destroy the works of Satan, not to submit to them.

- **1 John 3:8:** "The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work."

This verse underscores that Jesus' mission was to overthrow Satan's influence, not to be subject to it.

### 4. **Jesus' Sovereignty Over All Powers:**

The New Testament affirms that Jesus is supreme over all powers, including those of darkness.

## AGAINST MARCION

- **Colossians 2:15:** “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.”

This passage reflects Jesus' victory over all evil powers, demonstrating that He operates under divine authority, not under any obligation to Satan.

### 5. **Jesus as the Ultimate Judge:**

Finally, Jesus is portrayed as the ultimate judge who will condemn Satan and his followers.

- **Revelation 20:10:** “And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.”

This prophecy shows that Satan's fate is ultimately in Jesus' hands, confirming that Jesus is not, and never has been, subject to Satan's will.

DR. ALARIC NAUDÉ

The Biblical evidence clearly indicates that Jesus was never subject to Satan or his "rules." Rather, Jesus consistently acted with divine authority over Satan and came to destroy his works, ultimately triumphing over all evil forces.

**CLAIM : JESUS REBUKES YEHOVAH IN  
LUKE 11 AND TALKS ABOUT ANOTHER  
GOD THE FATHER.**

The claim by Marcionites that Jesus rebukes Yehovah (YHWH) in Luke 11 and refers to another God the Father is deeply flawed, both linguistically and theologically. Let's examine the relevant passage and refute this claim step by step.

**KEY PASSAGE: LUKE 11:14-20**

**Greek Text:**

Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι. τινὲς δὲ ἐξ αὐτῶν εἶπαν· ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. αὐτὸς δὲ εἰδὼς τὰ διανοήματα αὐτῶν εἶπεν αὐτοῖς· πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐμερίσθη ἐφ' ἑαυτόν,



πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

**Translation:**

"And he was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke, and the people marveled. But some of them said, 'He casts out demons by Beelzebul, the prince of demons,' while others, to test him, sought from him a sign from heaven. But he, knowing their thoughts, said to them, 'Every kingdom divided against itself is laid waste, and a divided household falls. And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore, they will be your judges. But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.'"

## REFUTING THE MARCIONITE INTERPRETATION

### 1. Contextual Misinterpretation:

- Marcionites claim that Jesus is rebuking Yehovah (YHWH) and speaking of another God. However, in this passage, Jesus is responding to the accusation that He casts out demons by the power of Beelzebul, the prince of demons. Jesus refutes this by stating that a divided kingdom cannot stand, thus undermining the logic of His accusers.
- **Key Point:** Nowhere in this passage does Jesus rebuke or refer to Yehovah in a negative light. Instead, Jesus affirms the unity and authority of God (Θεός) by stating that He casts out demons by the "finger of God" (ἐν δακτύλῳ Θεοῦ), clearly associating His works with the power of Yehovah.

### 2. The "Finger of God" Reference:

- The phrase "finger of God" (ἐν δακτύλῳ Θεοῦ) directly references Old Testament language, particularly Exodus 8:19, where the magicians of

Egypt acknowledge the power of Yehovah, saying, "This is the finger of God." This shows continuity with the God of Israel, Yehovah, rather than introducing a new deity.

- **Key Point:** By using this phrase, Jesus is directly identifying His works with the same power that operated in the Old Testament, reaffirming that He serves the God of Israel, not a separate or new god.

### 3. **Jesus' Affirmation of Yehovah:**

- Jesus frequently speaks of "the Father" throughout the Gospels, always in the context of the God of Israel. For instance, in John 8:54, Jesus says, "It is my Father who glorifies me, of whom you say, 'He is our God.'" This verse makes it clear that Jesus is identifying the Father as the God worshiped by the Jews, who is Yehovah.
- **Key Point:** The consistent use of the term "Father" by Jesus throughout the Gospels does not introduce a new or different deity but rather deepens the

## AGAINST MARCION

understanding of Yehovah as the compassionate and personal God.

### 4. **Theological Coherence:**

- The Marcionite claim distorts the unified narrative of the Bible. Both the Old and New Testaments present a consistent portrayal of God, with the New Testament fulfilling the promises and prophecies of the Old Testament. Jesus' mission is portrayed as the fulfillment of Yehovah's plan, not a rejection of it.
- **Key Point:** The Marcionite view disrupts the continuity of Scripture and falsely introduces a dualism that the text does not support.

We can also look to other Bible writers such as the Apostle Paul to see if they drew any connection to Jesus parable and the punishment in Exodus. Paul's view of the punishment by serpents in the wilderness as just and the lack of connection between Jesus' parable in Luke 11 and that punishment can be clarified by examining Paul's writings and the context of Jesus' teachings.

**1. PAUL'S VIEW OF THE PUNISHMENT BY SERPENTS IN 1  
CORINTHIANS 10:9-10**

**Greek Text:**

μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπέειραν  
καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο· μηδὲ γογγύζετε, καθὼς τινες  
αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

**Translation:**

"We must not put Christ to the test, as some of them did and were  
destroyed by serpents, nor grumble, as some of them did and were  
destroyed by the Destroyer."

**PAUL'S PERSPECTIVE:**

- **Just Punishment:** Paul references the event in Numbers 21:4-9, where the Israelites were punished with poisonous serpents for their rebellion and complaints against God. Paul sees this punishment as a direct and just response to the Israelites' testing of God. In Paul's theology, the

## AGAINST MARCION

punishment was a deserved consequence of their sin and rebellion.

- **A Warning to Believers:** Paul uses this historical event to warn the Corinthian believers not to repeat the same mistakes by testing Christ or grumbling against God's provision. The just nature of the punishment serves as a solemn reminder that God's holiness demands obedience and reverence.

## 2. THE PARABLE IN LUKE 11:11-13 AND ITS DISCONNECTION FROM THE WILDERNESS EVENT

### Greek Text:

Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ; ἢ καὶ αἰτήσῃ φόν, μὴ ἐπιδώσῃ αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ δίδονα τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν.

**Translation:**

"What father among you, if his son asks for a fish, will instead of a fish give him a serpent? Or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

**UNDERSTANDING THE PARABLE:**

- **Context and Message:** Jesus is teaching about the goodness and generosity of God the Father in response to the disciples' request to learn how to pray (Luke 11:1). The parable is intended to illustrate that just as earthly fathers give good gifts to their children, God will give the Holy Spirit to those who ask Him.
- **No Connection to Punishment:** The use of "serpent" and "scorpion" in the parable is metaphorical, contrasting the good things a loving father gives to his children with the harmful things that no caring father would give. These metaphors are not connected to the punishment of the

## AGAINST MARCION

Israelites in the wilderness. Instead, they emphasize that God, as the perfect Father, will never respond to His children's needs with something harmful.

- **Different Themes:** The parable in Luke 11 is focused on the goodness and reliability of God in prayer, while the event of the serpents in the wilderness is about God's justice in response to sin and rebellion. The two accounts serve different theological purposes and are not linked in terms of punishment or judgment.

### 3. PAUL'S THEOLOGY AND THE DISCONNECTION OF THE PARABLE FROM PUNISHMENT

- **View of God's Justice:** Paul consistently upholds the justice of God in punishing sin. In 1 Corinthians 10, the serpents are a just punishment for rebellion. This view underscores the righteousness of God's actions in the Old Testament and the continuity of His character in the New Testament.



- **Disconnection from Jesus' Parable:** There is no indication that Paul (or any New Testament writer) saw Jesus' parable in Luke 11 as a reinterpretation of the wilderness event. The parable is about God's generous nature, while the wilderness event is a historical example of God's righteous judgment. The lack of thematic and contextual overlap means these two events are treated separately in biblical theology.

Paul views the punishment of the Israelites by serpents as a just consequence of their rebellion and uses it as a cautionary example for Christians to avoid similar sins. In contrast, Jesus' parable in Luke 11 focuses on the goodness of God in giving good gifts to His children, specifically the Holy Spirit, and is not connected to the event of the serpents in the wilderness. The parable's use of "serpent" and "scorpion" is metaphorical, contrasting harmful things with the good gifts God gives, and does not imply any connection to God's just punishments in the Old Testament. When God punished the Israelites with serpents in the wilderness, He also demonstrated His mercy in a profound way, providing a

## AGAINST MARCION

means of healing and salvation alongside the judgment. This event is recorded in Numbers 21:4-9 and is an important example of how God's justice and mercy operate together.

### **1. THE JUDGMENT: POISONOUS SERPENTS**

- **Context:** The Israelites, during their journey in the wilderness, became impatient and began to speak against God and Moses. They complained about the lack of food and water and expressed disdain for the manna God provided. As a result of their rebellious attitude, God sent fiery (or poisonous) serpents among them, and many Israelites were bitten and died.
- **Purpose of the Judgment:** The serpents served as a direct consequence of the people's sin, intended to bring them to a recognition of their wrongdoing and to lead them to repentance.

## 2. THE PEOPLE'S REPENTANCE

- **Confession of Sin:** After experiencing the deadly bites of the serpents, the Israelites recognized their sin. They came to Moses and said, "We have sinned, for we have spoken against the Lord and against you. Pray to the Lord, that he take away the serpents from us" (Numbers 21:7).
- **Turning Point:** This acknowledgment of their sin and request for Moses to intercede on their behalf demonstrated their repentance and opened the door for God's mercy.

## 3. GOD'S MERCY: THE BRONZE SERPENT

- **God's Response:** In response to their repentance, God instructed Moses to make a bronze serpent and set it on a pole. God promised that anyone who was bitten could look at the bronze serpent and live.
- **Symbol of Healing:** The bronze serpent provided a way for the Israelites to be healed and saved from the deadly bites. This act was an extraordinary display of God's mercy—

## AGAINST MARCION

though the people were rightly punished for their rebellion, God also provided a means for their healing.

- **Simple Act of Faith:** The healing was available to anyone who would simply look at the bronze serpent, symbolizing an act of faith and obedience. This merciful provision required nothing from the people other than their trust in God's promise.

### 4. THEOLOGICAL SIGNIFICANCE AND NEW TESTAMENT CONNECTION

- **Jesus' Reference:** In John 3:14-15, Jesus refers to this event as a foreshadowing of His own execution: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."
- **Mercy and Salvation:** Just as the Israelites were saved from physical death by looking at the bronze serpent, so too are people offered eternal life by looking to Jesus in faith. This connection highlights how God's mercy extends

beyond immediate physical healing to ultimate spiritual salvation.

Thus, God demonstrated both His justice and His mercy. The judgment of sending serpents was a righteous response to the people's rebellion, but God's merciful provision of the bronze serpent showed His desire to forgive and heal those who repent. This balance of justice and mercy is a consistent theme throughout Scripture, culminating in the ultimate expression of mercy through Jesus Christ, who provides salvation to all who look to Him in faith.

**CLAIM: BY STATING THAT THE  
PHARISEES WORSHIP THEIR FATHER  
THE DEVIL, THIS MEANS THAT  
YEHOVAH IS THE DEVIL BECAUSE THEY  
CLAIM TO WORSHIP HIM.**

To clarify the meaning of John 8:44 and show that Jesus does not claim that the Pharisees serve the devil as though Yehovah is the devil, we need to closely examine the Greek text and its implications.

**JOHN 8:44 - GREEK TEXT AND TRANSLATION**

Greek Text: Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλεῖ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

**Translation:** "You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies."

## **ANALYSIS OF KEY PHRASES**

### **1. "ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ" (You are of your father the devil):**

The phrase "ἐκ τοῦ πατρὸς τοῦ διαβόλου" uses the genitive case, indicating origin or association. Jesus is not saying that the Pharisees literally worship or serve the devil as their deity. Instead, He is emphasizing that their actions and attitudes reflect the influence of the devil, particularly in their opposition to truth and their murderous intent (John 8:40).

**Contextual Meaning:** In this context, "father" (πατήρ) is metaphorical, indicating the source or inspiration of their behavior. It does not mean that the Pharisees consciously worship Satan, but that

## AGAINST MARCION

their actions are aligned with the characteristics of the devil—lying, deceit, and opposition to God's truth.

2. **"καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν"**  
**(and your will is to do your father's desires):**

This phrase indicates that the Pharisees' actions are motivated by desires that align with the devil's will rather than God's will. The devil is characterized as a liar and murderer, and their actions (attempting to kill Jesus and rejecting His truth) show that they are influenced by these sinful desires.

**Implication:** This does not imply that they knowingly serve the devil, but rather that their opposition to Jesus and their rejection of truth make them spiritually akin to the devil's character.

3. **"ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς"** (He was a  
**murderer from the beginning):**

Jesus characterizes the devil as a "murderer from the beginning," which refers to the devil's role in bringing sin and death into the world, starting with his deception of Adam and Eve. This contrasts sharply with the life-giving nature of God (Yehovah).



**Contrast with God:** By calling the devil a murderer and a liar, Jesus distinguishes the devil's nature from that of Yehovah, who is the source of truth and life. Therefore, Jesus is not equating the devil with Yehovah, but rather showing that the Pharisees' murderous intent and deceit align with the devil's characteristics, not with God's.

4. **"καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν" (and does not stand in the truth):**

Jesus points out that the devil does not stand in the truth because there is no truth in him. This further emphasizes the complete opposition between the devil and God, who is truth (John 14:6).

**Rejection of God's Truth:** The Pharisees' rejection of Jesus, who is the embodiment of truth, shows their alignment with the devil's lies rather than with the truth of God. Jesus is highlighting their failure to follow the God they claim to serve by rejecting His messenger.

In John 8:44, Jesus is not saying that the Pharisees consciously serve the devil or that Yehovah is the devil. Instead, He is making a strong statement about their spiritual state and their actions.

While the Pharisees claim to worship God, their actions—lying,

## AGAINST MARCION

rejecting the truth, and seeking to kill Jesus—demonstrate that they are influenced by and aligned with the devil's characteristics. Their behavior contradicts the true nature of God, who is characterized by truth and life. Thus, the passage underscores the hypocrisy of claiming to serve God while acting in ways that are fundamentally opposed to His nature. What other verses show this pattern in Jesus' speech?

In the Gospels, Jesus rebukes the Pharisees and religious leaders for their hypocrisy, particularly in relation to their treatment of the prophets. He highlights their contradiction in honoring the prophets by building their tombs while also being descendants of those who killed the prophets. This rebuke, found in **Matthew 23:29-36** and **Luke 11:47-51**, not only exposes their hypocrisy but also reaffirms that the prophets were indeed sent by Yehovah, the true God.

### 1. JESUS' REBUKE IN MATTHEW 23:29-36

**Greek Text:** Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα

τῶν δικαίων, καὶ λέγετε· Εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεν αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἰαβὲλ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

**Translation:**

"Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the

## AGAINST MARCION

prophets.' Thus you witness against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers. You serpents, you brood of vipers, how are you to escape being sentenced to gehenna? Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. Truly, I say to you, all these things will come upon this generation."

## 2. KEY ELEMENTS OF THE REBUKE

### 1. **Hypocrisy of the Pharisees:**

Jesus condemns the Pharisees for their hypocrisy. They build and decorate the tombs of the prophets, claiming that they would not have participated in their ancestors' actions of murdering the prophets.

However, Jesus points out that their actions are no different from those

of their forefathers, as they are rejecting and plotting against Him, the greatest prophet and the Son of God.

## **2. Acknowledgment of the Prophets:**

By referring to the Pharisees' ancestors who murdered the prophets, Jesus acknowledges that these prophets were indeed sent by Yehovah, the true God. The Pharisees' acknowledgment of the prophets' righteousness by building their tombs is, therefore, a tacit admission that these prophets were from God.

## **3. Connection to the True God:**

Jesus' critique connects the Pharisees to a lineage of disobedience, not because they serve a different god, but because they claim to honor God's messengers while actually continuing the pattern of rejecting them. This shows that Jesus is affirming Yehovah as the true God and that the prophets were His legitimate messengers.

The blood of the prophets from "Abel to Zechariah" spans the entire history of Israel's relationship with God, demonstrating continuity in the way God's true prophets have been treated by those who outwardly claim to worship Him but inwardly reject His message.

#### 4. Jesus' Authority to Send Prophets:

Jesus further asserts His authority by declaring that He will send prophets, wise men, and scribes, and that the Pharisees will continue the pattern of persecution. This claim reinforces that Jesus is operating with the authority of Yehovah, the God of the prophets.

### 3. LUKE 11:47-51 – PARALLEL ACCOUNT

**Greek Text:** Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς· ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

**Translation:** "Woe to you! For you build the tombs of the prophets whom your fathers killed. So you are witnesses, and you consent to the deeds of your fathers, for they killed them, and you build their tombs. Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation."

#### 4. SIGNIFICANCE OF THE REBUKE

- **Acknowledgment of the Prophets as from Yehovah:**

By condemning the Pharisees for honoring the prophets with their words and actions but not with their hearts, Jesus underscores that these prophets were indeed sent by Yehovah, the true God. Their actions testify to their belief in the prophets' legitimacy, but their hearts are far from the obedience and reverence that Yehovah demands.

- **Continuity of Divine Authority:**

Jesus affirms that the same God who sent the prophets in the Old Testament is now sending messengers in the present (including Himself), reinforcing that Yehovah is the true God. The Pharisees' rejection of Jesus and the prophets He sends continues the tragic pattern of rejecting God's messengers, demonstrating that despite their claims, they are not truly serving Yehovah.

One can then clearly see that in His rebuke of the Pharisees for building the tombs of the prophets, Jesus exposes their hypocrisy: they claim to honor the prophets of Yehovah while their actions show they are aligned with the same rebellious spirit as their ancestors who murdered the prophets. By recognizing the prophets as being sent by Yehovah, Jesus affirms that Yehovah is the true God. The Pharisees' acknowledgment of the prophets, combined with their rejection of Jesus, demonstrates that their external acts of reverence are empty because they fail to recognize and obey the same God they claim to serve much like the followers of Marcion do today.



In the Gospel of Matthew, Jesus addresses the behavior of the Pharisees and their teaching. He acknowledges that they hold an authoritative position in teaching the Mosaic Law but warns His disciples not to follow their hypocritical actions. This teaching is particularly found in **Matthew 23:1-7**.

## **1. JESUS' INSTRUCTION TO OBSERVE THE PHARISEES' TEACHING**

### **Matthew 23:1-3:**

Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων· ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γάρ, καὶ οὐ ποιοῦσιν.

### **Translation:**

"Then Jesus said to the crowds and to His disciples: 'The scribes and the Pharisees sit on Moses' seat, so do and observe whatever

## AGAINST MARCION

they tell you, but not the works they do. For they preach, but do not practice."

### KEY POINTS:

- **Authority in Teaching:** Jesus acknowledges that the scribes and Pharisees "sit on Moses' seat," a metaphor indicating their authority to teach the Mosaic Law. This implies that the teachings they provide from the Law are to be observed because they are based on the Torah, which is God's Word.
- **Obedience to the Law:** Jesus instructs His disciples and the crowds to "do and observe whatever they tell you," meaning that the content of their teaching—when it aligns with the Mosaic Law—should be followed.

## 2. WARNING AGAINST FOLLOWING THEIR HYPOCRITICAL ACTIONS

### Matthew 23:3-7:

πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γάρ, καὶ οὐ ποιοῦσιν.

δεσμεύουσιν δὲ φορτία βαρέα καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων· Ῥαββί.

**Translation:**

"So do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues and greetings in the marketplaces and being called rabbi by others."

**KEY POINTS:**

- **Hypocrisy in Practice:** Jesus criticizes the Pharisees for their hypocrisy—“they preach, but do not practice.” While they teach the Law, their personal actions do not align with the principles they teach.
- **Burdening Others:** The Pharisees are described as imposing heavy burdens on others without offering any help themselves. This shows their lack of compassion and their failure to live according to the spirit of the Law.
- **Public Display of Piety:** Jesus points out that the Pharisees perform their religious duties, such as broadening their phylacteries (tefillin) and lengthening their fringes (tzitzit), not out of genuine devotion, but to be seen and admired by others. This is a direct criticism of their focus on outward appearances rather than inner righteousness.
- **Love of Honor:** Jesus also criticizes the Pharisees for their love of honor and titles, such as "Rabbi," and their desire for the best seats in synagogues and places of honor at banquets. This reflects their pride and self-exaltation, which contrasts sharply with the humility and service that Jesus teaches.

### 3. IMPLICATION FOR DISCIPLES

- **Distinguishing Teaching from Practice:** Jesus is teaching His disciples to distinguish between the correct teaching of the Law and the flawed personal practices of the Pharisees. While they are to observe the Law as taught, they must not imitate the hypocritical actions of the Pharisees.
- **Call to Sincerity:** Jesus' instruction implies that true adherence to God's Law involves sincerity, humility, and integrity—qualities that the Pharisees lack. The disciples are called to follow the Law with genuine faithfulness and to avoid the externalism and self-promotion exemplified by the Pharisees.

**REALITY: JESUS AFFIRMS THE  
PROPHETS AND WORSHIPS THE SAME  
GOD, THAT IS YEHOVAH, AS THE  
PROPHETS.**

To demonstrate that Jesus believed in the same God, Yehovah, as Moses, Isaac, Joseph, and the prophets, we can look at several key passages in the New Testament where Jesus explicitly aligns Himself with the God of the Hebrew Scriptures.

**1. Affirmation of the Shema (Mark 12:28-34):**

In this passage, Jesus is asked which commandment is the greatest. He responds by quoting the Shema, a central declaration of Jewish faith from Deuteronomy 6:4-5:

"Hear, O Israel: Yehovah our God, Yehovah is one. And you shall love Yehovah your God with all your heart and

with all your soul and with all your mind and with all your strength" (Mark 12:29-30, ESV).

By quoting this foundational Jewish prayer, Jesus identifies Yehovah, the God of Israel, as His God.

**2. Jesus' Reference to the God of the Patriarchs (Matthew 22:31-32):**

When discussing the resurrection with the Sadducees, Jesus references Yehovah as the God of the patriarchs:

"And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living" (Matthew 22:31-32, ESV).

Here, Jesus directly connects His teachings with the God of Abraham, Isaac, and Jacob, affirming that He worships the same God as the patriarchs.

**3. Jesus' Acknowledgment of Moses and the Prophets**

**(Luke 24:25-27):**

After His resurrection, Jesus explains to His disciples how His life and mission were foretold in the Hebrew Scriptures:

"And he said to them, 'O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?' And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself" (Luke 24:25-27, ESV).

By validating the writings of Moses and the Prophets, Jesus affirms His belief in the same God who revealed Himself to them.

**4. Jesus' Declaration in John 8:54:**

When confronted by the Jewish leaders, Jesus makes a statement that directly ties His God to the God of their forefathers:



"Jesus answered, 'If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, "He is our God."' (John 8:54, ESV).

This verse shows that Jesus acknowledges Yehovah, the God worshiped by the Jewish people, as His Father and His God.

**5. Alignment with the Prophets in Matthew 5:17:**

Jesus explicitly states that He came to fulfill the Law and the Prophets, not to abolish them:

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17, ESV).

This statement underscores that Jesus viewed His mission as being in continuity with the teachings and revelations given by Yehovah through Moses and the Prophets.

## AGAINST MARCION

DR. ALARIC NAUDÉ

# **FURTHER PROOF AGAINST THE BLASPHEMIES OF MARCION**

## **THE SHEMA**

### **JESUS TEMPTATION**

During Jesus' temptation in the wilderness, as recorded in the Gospels of Matthew and Luke, Jesus responds to the devil's temptations by quoting from the Hebrew Scriptures (the Old Testament). Each of these Scriptures contains the name of Yehovah (YHWH), the personal name of God in the Hebrew Bible. This response not only demonstrates Jesus' deep knowledge and reverence for the Scriptures but also firmly aligns Him with Yehovah, the God of Israel. The fact that Jesus quotes passages that contain Yehovah's name underscores the paradoxical and untenable nature of the Marcionite claim that Yehovah is the devil.

#### **1. FIRST TEMPTATION: TURNING STONES INTO BREAD**

##### **Temptation:**

## AGAINST MARCION

- **Matthew 4:3:** "And the tempter came and said to him, 'If you are the Son of God, command these stones to become loaves of bread.'"

### Jesus' Response:

- **Matthew 4:4:** "But he answered, 'It is written, "Man shall not live by bread alone, but by every word that comes from the mouth of God.'"
- **Quoted Scripture: Deuteronomy 8:3** - "He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of Yehovah."

### Hebrew Text:

- **כִּי לֹא עַל־הַלֶּחֶם לִבְדוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִי יְהוָה יִחְיֶה הָאָדָם.**

### Significance:

Jesus cites Deuteronomy 8:3, a passage that explicitly mentions Yehovah (יהוה). By doing so, He emphasizes that spiritual sustenance—derived from God’s word, the word of Yehovah—is more important than physical sustenance. This shows Jesus’ alignment with Yehovah, affirming that He trusts in Yehovah’s provision and authority.

## **2. SECOND TEMPTATION: THROWING HIMSELF FROM THE TEMPLE**

### **Temptation:**

- **Matthew 4:5-6:** "Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, 'If you are the Son of God, throw yourself down, for it is written, "He will command his angels concerning you," and "On their hands they will bear you up, lest you strike your foot against a stone.'""

### **Jesus' Response:**

## AGAINST MARCION

- **Matthew 4:7:** "Jesus said to him, 'Again it is written, "You shall not put the Lord your God to the test.'""
- **Quoted Scripture: Deuteronomy 6:16** - "You shall not put Yehovah your God to the test, as you tested him at Massah."

### Hebrew Text:

- **לֹא תִנְסוּ אֶת־יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם בַּמִּסָּה.**

### Significance:

- Jesus quotes Deuteronomy 6:16, which includes a direct reference to Yehovah (יְהוָה). This response underscores the importance of trusting Yehovah without demanding miraculous signs or putting Him to the test. Jesus' use of this verse reaffirms His loyalty to Yehovah and His refusal to test God inappropriately, as the Israelites did.

### 3. THIRD TEMPTATION: WORSHIPPING THE DEVIL FOR WORLDLY POWER

#### Temptation:

- **Matthew 4:8-9:** "Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, 'All these I will give you, if you will fall down and worship me.'"

#### Jesus' Response:

- **Matthew 4:10:** "Then Jesus said to him, 'Be gone, Satan! For it is written, "You shall worship the Lord your God and him only shall you serve.'"
- **Quoted Scripture: Deuteronomy 6:13** - "You shall fear Yehovah your God and serve him, and shall swear by his name."

#### Hebrew Text:

- אַתִּיהוָה אֱלֹהֶיךָ תִירָא וְאֵתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע

**Significance:**

- Jesus quotes Deuteronomy 6:13, which commands exclusive worship of Yehovah (יהוה). This response directly counters the devil's temptation, affirming that worship and service belong solely to Yehovah. By citing this scripture, Jesus explicitly rejects any form of idolatry or allegiance to any being other than Yehovah.

**4. PARADOX OF THE MARCIONITE CLAIM**

- **Contradiction:** The Marcionite claim that Yehovah is the devil is fundamentally contradicted by Jesus' use of these Scriptures during His temptation. Jesus responds to the devil by quoting passages that explicitly name Yehovah as the true God, to whom all worship and obedience are due. If Yehovah were the devil, it would be illogical for Jesus to combat the devil's temptations by invoking the authority and words of Yehovah.
- **Affirmation of Yehovah's Authority:** By quoting these Scriptures, Jesus affirms that Yehovah is the true God, the



God who led Israel, gave the Law, and is worthy of worship and trust. Jesus' rejection of the devil's offers and His adherence to the commandments of Yehovah demonstrate His unwavering loyalty to Yehovah as the true God.

### **TEST OR TEMPTATION?**

The distinction between the concepts of "testing" and "tempting" in both Hebrew and Greek is crucial for understanding certain passages in the Bible. In English, the word "temptation" often carries a negative connotation, implying an enticement to do evil. However, the original Hebrew and Greek terms that are sometimes translated as "tempt" in English have a broader range of meanings, often encompassing the idea of "testing" rather than "tempting" in the sense of leading someone into sin.

#### **1. Hebrew Terms: נָסָה (nasah) and בָּחַן (bachan)**

## AGAINST MARCION

**נָסָה (nasah):** This Hebrew verb generally means "to test" or "to try." It is used in the context of God testing individuals to prove or develop their faithfulness, rather than tempting them to do evil.

**Example:** In Genesis 22:1, it is written, "After these things God tested (נָסָה, nasah) Abraham and said to him, 'Abraham!' And he said, 'Here I am.'"

Here, God "tests" Abraham by commanding him to offer his son Isaac. The purpose is to prove Abraham's faith and obedience, not to entice him to sin.

**בָּחַן (bachan):** This Hebrew verb also means "to test" or "to examine." It is often used in contexts where the faith, integrity, or quality of a person is being tested.

**Example:** Psalm 26:2 says, "Test (בָּחַן, bachan) me, Lord, and try me, examine my heart and my mind."

This verse reflects a request for God to examine or test the psalmist's heart and mind, seeking to affirm his faithfulness.

**2. Greek Terms: πειράζω (peirazō) and δοκιμάζω (dokimazō)**

**πειράζω (peirazō):** In Greek, this verb can mean "to test" or "to tempt," depending on the context. When used in the context of God, it typically refers to "testing" or "proving" rather than tempting to sin.

**Example:** James 1:13-14 states, "Let no one say when he is tempted (πειράζεται, peirazetai), 'I am being tempted by God,' for God cannot be tempted with evil, and He Himself tempts (πειράζει, peirazei) no one. But each person is tempted when he is lured and enticed by his own desire."

Here, James makes it clear that God does not "tempt" (in the sense of enticing to sin). When God "tests" individuals, it is to strengthen their faith, not to lead them into wrongdoing.

**δοκιμάζω (dokimazō):** This Greek verb means "to test," "to prove," or "to examine." It is often used to describe the process of refining or proving something to demonstrate its quality or worth.

**Example:** 1 Peter 1:6-7 speaks of the trials believers face as tests of their faith: "In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials (πειρασμοῖς, peirasmois), so that the tested (δοκίμιον, dokimion) genuineness of

your faith—more precious than gold that perishes though it is tested (δοκιμαζομένου, dokimazomenou) by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ."

This passage highlights that trials (or tests) are intended to prove the genuineness and strength of a believer's faith.

### **3. Theological Implications: God Tests, But Does Not Tempt**

**God's Role in Testing:** In Scripture, God allows testing to occur, but His purpose is always to refine, strengthen, or prove the faith of His people, not to entice them to sin. Testing is part of the growth process, where individuals are given the opportunity to demonstrate their faithfulness and reliance on God.

**Example:** In the wilderness, God tested the Israelites to see if they would follow His commandments (Deuteronomy 8:2). This was not to cause them to fall, but to build their dependence on Him.

**Human Autonomy and Responsibility:** While God allows tests to occur, each person has autonomy and is responsible for their response to these tests. Temptation, in the sense of enticement to do

evil, comes from within—specifically, from a person's own desires or from external sources, such as Satan.

**Example:** James 1:14 emphasizes human responsibility: "But each person is tempted when he is lured and enticed by his own desire."

**God's Faithfulness in Testing:** Even when tests or trials come, God is faithful to provide the strength needed to endure them. Paul reassures believers in 1 Corinthians 10:13, "No temptation (πειρασμός, *peirasmos*) has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation (πειρασμός, *peirasmos*) He will also provide the way of escape, that you may be able to endure it."

This verse underscores that God does not abandon believers to tests without the means to overcome them.

## HEBREW NAMES ETYMOLOGY

Focusing solely on the etymology of names containing Yehovah (יהוה), particularly the name Yeshua (Jesus), we can demonstrate

how this linguistic evidence refutes the Marcionite idea that Jesus did not worship Yehovah.

### **The Etymology of Yeshua (Jesus)**

**Yeshua** (יֵשׁוּעַ) is derived from the Hebrew root yasha (יָשַׁע), meaning "to save" or "to deliver." The name includes the abbreviated form of Yehovah, which is reflected in "Yeho-" or "Yah." Therefore, the full meaning of Yeshua is "Yehovah is salvation" or "Yehovah saves."

This etymology directly links the identity and mission of Jesus to Yehovah, as the name itself declares that Yehovah is the source of salvation. If Jesus' purpose was to bring salvation and His name explicitly attributes this saving power to Yehovah, it would be contradictory to claim that Jesus did not worship or serve Yehovah.

### **The Theophoric Nature of Hebrew Names**

In Hebrew tradition, names incorporating the divine name Yehovah (such as Yehoshua/Yeshua) were given to express the individual's connection to God and to declare God's involvement in

their lives or missions. The use of Yehovah in names is a strong indicator of the individual's alignment with and recognition of Yehovah as the true God.

The name Yeshua is no exception. It is a theophoric name that identifies the bearer as being directly associated with the saving power of Yehovah. This is consistent with the biblical portrayal of Jesus as the one who fulfills God's promises of salvation, rooted in the Old Testament.

### **Refutation of the Marcionite Claim**

The Marcionite claim that Jesus did not worship Yehovah is directly contradicted by the etymology of His name. If Yehovah were not the true God or if Jesus did not acknowledge Yehovah, it would be paradoxical and illogical for Jesus to bear a name that literally means "Yehovah is salvation."

The etymology of Yeshua confirms that Jesus is intrinsically linked to Yehovah's salvific work, affirming Yehovah as the true God whom Jesus served and represented. This linguistic evidence

undermines the Marcionite position and reinforces the continuity between Jesus and the God of the Old Testament.

There are many other names such as:

## 2. **Elijah / Eliyahu** (אֵלִיָּהוּ / אֵלִיָּהוּ)

### **Etymology:**

**Eliyahu** (אֵלִיָּהוּ): This name is composed of "Eli" (אֵלִי), meaning "my God," and "yahu" (יְהוָה), a form of Yehovah. Thus, Eliyahu means "My God is Yehovah."

**Elijah** (אֵלִיָּהוּ): The shortened form, which is more common in the English tradition, retains the same meaning.

## 3. **Isaiah / Yeshayahu** (יְשַׁעְיָהוּ / יְשַׁעְיָהוּ)

### **Etymology:**

**Yeshayahu** (יְשַׁעְיָהוּ): This name combines "Yeshay" (יְשַׁע), from the root yasha (יָשַׁע), meaning "salvation," with "yahu" (יְהוָה), a form of Yehovah. Yeshayahu means "Yehovah is salvation."



**Isaiah** (יִשְׁעָיָה): This is the English transliteration of the shortened Hebrew name, retaining the meaning "Yehovah is salvation."

4. **Jeremiah** / **Yirmeyahu** (יִרְמְיָהוּ / יִרְמְיָה)

**Etymology:**

**Yirmeyahu** (יִרְמְיָהוּ): The name is composed of "Yirme" (יִרְמָה), derived from the verb rum (רָם), meaning "to exalt," and "yahu" (יָהוּ), a form of Yehovah. Thus, Yirmeyahu means "Yehovah exalts" or "Yehovah will exalt."

**Jeremiah** (יִרְמְיָה): This is the English transliteration, maintaining the meaning "Yehovah exalts."

5. **Zechariah** / **Zekaryah** (זְכַרְיָהוּ / זְכַרְיָה)

**Etymology:**

**Zekaryahu** (זְכַרְיָהוּ): This name combines "Zekar" (זְכַר), from the verb zakar (זָכַר), meaning "to remember," with "yahu" (יָהוּ), a form of Yehovah. Zekaryahu means "Yehovah remembers."

**Zechariah** (זְכַרְיָה): The English transliteration, with the same meaning, "Yehovah remembers."

6. **Jonathan** / **Yehonatan** (יְהוֹנָתָן / יוֹנָתָן)

**Etymology:**

**Yehonatan** (יְהוֹנָתָן): The name combines "Yehô-" (יְהוֹ), an abbreviation of Yehovah, and "natan" (נָתַן), meaning "given" or "gift." Thus, Yehonatan means "Yehovah has given" or "Gift of Yehovah."

**Jonathan** (יוֹנָתָן): The shorter form still conveys the meaning "Yehovah has given."

**7. Joshua / Yehoshua** (יְהוֹשֻׁעַ)

**Etymology:**

**Yehoshua** (יְהוֹשֻׁעַ): The name combines "Yehô-" (יְהוֹ) with "shua" (שׁוּעַ), from the verb yasha (יָשַׁע), meaning "to save" or "to deliver." Thus, Yehoshua means "Yehovah is salvation."

## THE DEPTHS OF MARCIONITE APOSTASY

The examination of Marcionite claims throughout this work has revealed a pernicious distortion of both Scripture and the nature of the Almighty, Yehovah. Marcion's teachings, as dissected and refuted in the preceding chapters, are not mere theological errors but represent a profound apostasy, a rebellion against the true God of the Bible. Each claim, whether it be the denial of Yehovah as the Creator, the false elevation of the serpent as a truth-teller, or the blasphemous assertion that Yehovah is synonymous with Satan, is an egregious attack on the foundation of Judeo-Christian belief.

### **Summary of Key Points:**

1. **Denial of Yehovah as the Creator:** Marcionites assert that Genesis 1 and 2 depict two different creation accounts, thereby denying Yehovah as the singular Creator Almighty. This claim, however, is historically unfounded and linguistically refuted, revealing a deliberate

## AGAINST MARCION

misunderstanding of the text to support their dualistic worldview.

2. **The Serpent's Deception:** Marcion's followers claim that the serpent in Eden spoke the truth, suggesting that Yehovah lied to Adam and Eve. This assertion aligns them with Satan himself, the father of lies, and represents a complete inversion of biblical truth, wherein evil is called good, and good is called evil.
3. **Anthropomorphizing Yehovah:** By interpreting certain scriptural phrases literally, Marcionites claim that Yehovah is a physical being, further distancing their teachings from the truth of God's spiritual nature. Such literalism is a gross misreading of the Hebrew text and a deliberate attempt to diminish the divine majesty of Yehovah.
4. **Elohim as a Divine Council:** The misinterpretation of "Elohim" as a council of gods, with Yehovah as merely one among them, directly opposes the monotheistic message of the Bible. This is not only a linguistic fallacy but also a theological heresy, denying Yehovah's unique sovereignty.

5. **Salvation and the Name of Yehovah:** Marcionites twist New Testament references to salvation, asserting that only those who call upon the name of Jesus will be saved, while deliberately omitting the biblical context that these verses originally refer to Yehovah. This selective reading serves their agenda of severing the connection between Jesus and Yehovah.
6. **The Bread of Life:** The assertion that Yehovah could not produce bread, using the example of manna, is a baseless and irrational claim that reveals a deep-seated contempt for Yehovah's miraculous provision. The Bible clearly presents manna as bread, a miraculous sustenance that defied natural explanation.
7. **Distortion of Israel's History:** Marcionite teachings claim that Yehovah subjected the Israelites to a eugenics program in the wilderness, training them as soldiers. This grotesque distortion of biblical history not only shows a lack of understanding of the text but also attempts to paint

## AGAINST MARCION

Yehovah as a tyrant rather than the merciful guide He is shown to be.

**A Mere Glimpse into the Abyss:**

The heresies explored in this work represent only a fraction, a mere tip of the iceberg, of the theological errors and spiritual perversions propagated by Marcion and his followers. The depth of Marcionite apostasy is vast, its roots spreading deep into the heart of early Christian and Judaic traditions, seeking to corrupt the true knowledge of God. Marcion's rejection of the Old Testament and his selective editing of the New Testament have laid the groundwork for a spiritual deception that continues to poison the well of truth even today.

This apostasy is not merely a collection of erroneous doctrines; it is a calculated assault on the very identity of Yehovah and His relationship with humanity. By portraying Yehovah as a lesser, malevolent deity, and exalting a false version of Jesus who is disconnected from His true Father, the Marcionites lead their followers down a path of darkness, away from the light of divine truth.

## AGAINST MARCION

As we conclude this examination, it is crucial to recognize that the fight against Marcionite apostasy is not just an intellectual or theological battle; it is a spiritual warfare against the forces of darkness that seek to undermine the truth of Yehovah's Word. As Paul exhorts in 2 Corinthians 10:4-5, "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."

This work has addressed only some of the many insane claims of Marcionite doctrine, displaying with certainty the gross error of this apostasy. However, the battle against such falsehoods must continue, with unwavering commitment to uphold the truth of Yehovah and His Son, our Messiah, Christ Jesus. The full scope of Marcion's deception is far-reaching, and those who seek to remain in the light must be ever vigilant, armed with the truth of Scripture, and guided by the Spirit of Yehovah.



In closing, let us remember the words of Ezekiel 18:21-23, which remind us of Yehovah's mercy and desire for repentance: "But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die... Do I take any pleasure in the death of the wicked? Rather, am I not pleased when they turn from their ways and live?"

May this work serve as a beacon of truth, guiding those ensnared by Marcionite lies back to the true worship of Yehovah, the Almighty Creator, and His anointed one, Jesus Christ.