

The colour coding is my own addition – Neil Godfrey, November 2023

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Paul's posts are in *large italics*.

The Marcionite writing is in large straight characters.

The anti-Marcionite additions are in small size, straight characters.

Other additions are in small font, italics.

## FIRST EPISTLE TO TIMOTHY

I Paul, an apostle of Christ Jesus, according to the commandment of God our savior and of Christ Jesus our hope, 2 to Timothy my true child in faith, grace, mercy, peace from God the Father and Christ Jesus our Lord.

PAUL SERVES AS AN EXAMPLE TO THOSE WHO WILL BELIEVE

3 So, when I went to Macedonia, I urged you to stay in Ephesus to command some people not to give foreign teachings, 4 nor to attach themselves to fables and endless genealogies <sup>1</sup> which provoke controversies rather than the edification of God in faith. 5 Now the end of the commandment is charity from an upright heart, from a good conscience, and from sincere faith. 6 Some, having turned away from these things, have fallen into vain chatter; 7 wanting to be teachers of the law without understanding what they say and what they affirm. 8 Now we know that the law is good when it is used properly. 9 You know <sup>1</sup> this, that the law is not made for

the righteous, but for the wicked and the rebellious, for the impious and the sinners, for the wicked and the profane, for the parricides, the murderers 10 whoremongers, sodomites, slave sellers, liars, who do everything contrary to sound doctrine, 11 according to the gospel of the glory of the blessed God which has been entrusted to me. 12 I give thanks to Christ Jesus our Lord, who has strengthened me, because he has judged me faithful and appointed me to the ministry, 13 even though I was at first a blasphemer, a persecutor, and an insolent person. But I received mercy because I acted in ignorance, in unbelief. 14 And the grace of our Lord abounded with faith and love in Christ Jesus. 15 It is a sure word, worthy to be received without reservation, that Christ Jesus came into the world to save sinners, of whom I am the first. 16 But I have obtained mercy, that Jesus Christ might first show all his longsuffering in me. I serve as an example to those who in the future will believe in him for eternal life.

1. These endless genealogies are the lists of Jesus' ancestors that we read in Luke and Matthew.

1. Literally "knowing" in the singular (eldôs). Verse 9, which speaks with horror of the law, that is to say of the Old Testament (on this sense of the law among the Marcionites see the Fourth Gospel, p. 16), follows 7. Verse 8 is a rehabilitation. The Catholic who intervenes here explains that the Christian has the right to base his faith in the earthly kingdom of Jesus, his faith in the resurrection, on the Old Testament, and to draw the genealogical list of Jesus from the same source. This is what he calls "using the law properly".

17 To the King of the ages, to the immortal, invisible, unique God, honor and glory for ever and ever! Amen.

18 I charge you, Timothy my son, in accordance with the predictions made concerning you, that you fight the good fight according to them, 19 maintaining the faith and a good conscience. Having lost it, some have been shipwrecked in the faith. 20 Like Hymenaeus and Alexander whom I delivered to Satan, so that they might learn to blaspheme no more <sup>1</sup>.

1. The heresy of these men consisted in speaking of things which the pastoral epistles do not want us to speak of, therefore in speaking of the earthly kingdom

of Christ, the resurrection of the dead, etc. Paul excommunicated these heretics, he expelled them from the Church. In doing so, he removed the obstacle that stood in the way of Satan's control over them, he indirectly placed them under Satan's empire. By this he wanted to teach them to no longer blaspheme; he therefore intends to reintegrate them into the Church and take them away from Satan if they correct themselves. Satan is the creator God. Note that the Catholic editor, in II Tim., II, 18, used the name Hymenaeus and used it to symbolize the heretics against whom he himself declared war. He made this loan only to adapt his writing to the first. Naturally Hymenaeus, by changing master, changed his heresy.

GOD WANTS THE SALVATION OF ALL MEN.  
DUTIES OF WOMEN.

11 I urge, therefore, above all things, prayers, supplications, petitions, thanksgivings for all men, 12 for kings and for all dignitaries, that we may lead a peaceful and quiet life in all piety and honesty. 13 This is good and pleasing to God our Savior, 14 who desires that all men should be saved and come to the knowledge of the truth. 15 For there is one God and one mediator between God and men, the man Christ Jesus, 16 who gave himself as a ransom for all. This is the testimony reserved for the appointed times, 17 for which I was ordained a preacher and an apostle, a teacher of the nations in faith and truth. 18 Therefore I want all men everywhere to pray, lifting up holy hands, without anger or murmuring. 19 Likewise I want women to adorn themselves in decent clothing with modesty and modesty, not with braided hair, gold, pearls, or sumptuous clothing, 20 but as is becoming for women who profession of piety, by performing good works. 21 *Let the woman receive teaching in silence and submission. 22 I do not allow a woman to teach or command a man; she must remain silent. 23 For Adam was created first; Eve then. 24 And Adam was not deceived; it is the woman who was seduced and fell into transgression. 25 But she will be saved in childbirth,* if they persevere <sup>1</sup> in faith, love, holiness and modesty.

1. In the original version we read: 10 “by doing good works, 15b and by persevering in the faith...” The interpolator of 11-15a substituted the participle “by persevering” with the verb “if they persevere” .

## WHAT THE BISHOP SHOULD BE

III This saying is sure: he who covets the episcopate desires a good thing. 2 The bishop must therefore be without reproach, the husband of one wife, sober, serious, regulated in his conduct, hospitable, capable of teaching. 3 He must neither be addicted to wine nor violent, but just, peaceful, disinterested. 4 His house must be well managed, and his children must practice submission with perfect honesty. — 5 He who does not know how to manage his own house, how will he care for the church of God? — 6 Let him not be a neophyte, lest, being a victim of pride, he fall under the condemnation of the devil. 7 It is also necessary that people from outside bear good witness to him; otherwise he would fall into contempt and the devil's trap. <sup>1</sup> 8 Likewise, deacons must be serious, without duplicity, far from the excesses of wine and the shameful pursuit of gain, 9 preserving the mystery of the faith in a pure conscience . 10 They must first be tested; then, if they are blameless, entrust them with the ministry. 11 Likewise women must be serious, far from slander, sober, faithful in all things. 12 Deacons must be the husbands of one wife; they must raise their children well and govern their house well. 13 For those who do their ministry well obtain honorable rank and great authority in the faith of Christ Jesus.

1. The devil of 6 and 7 is probably the Creator who attracts to himself the neophyte bishop and the mediocre bishop, taking the first by pride and the second by his vices. However, the truth is perhaps with Erasmus, who believes that the devil here designates the ill-intentioned public and inclined to unfavorable judgments. Note that, in its original sense, the word *diabolos* designates the slanderer. This is the meaning that it has here even in IJ, 22 (prohibition of women from being diabolous) and in II Tim., III, 3. By extension it serves to designate an adversary (I Mach., I, 36, in the Vulgate, 38). The Marcionite school applied it to the Creator who, for them, was the adversary par excellence.

14 I am writing these things to you, although I hope to be near you soon. 15 But if I delay, you will know how you must conduct yourself in the house of God, which is the church of the living God, the pillar and foundation of the truth. 16 And undoubtedly this mystery of religion is great: It was manifested in the flesh; he was

identified <sup>1</sup> by the Spirit, he was seen by the angels; it was preached to the nations; he received the faith of the world; he was raised into glory.

1. Literally “justified in the spirit.” There is probably an allusion here to the baptism scene where the Spirit of God rested on Jesus. Then Jesus' claim to the title of son of God was justified, legitimized; and this justification of Jesus had the result of fixing his identity, of making him known as the son of God. Then also Jesus was seen by the angels since the heavens opened at that moment. This piece, which begins with a profession of faith in the incarnation of Jesus, is of Catholic origin.

IV. The Spirit expressly says that in the latter days some will depart from the faith and follow deceiving spirits and doctrines of demons, <sup>3</sup> the doctrines of impostors who speak deceitfully, whose conscience will be marked to the forehead, <sup>4</sup> which will prohibit marriage and the eating of foods which God created to be taken with thanksgiving by those who are faithful and have known the truth. <sup>4</sup> For every creature of God is good, and nothing should be rejected if it is received with thanksgiving. <sup>5</sup> For it is sanctified by the word of God and prayer.

#### MIRROR OF THE GOOD PRIEST

<sup>6</sup> By telling these things to the brothers, you will be a good minister of Christ Jesus, nourished by the words of faith and the good doctrine which you have followed. <sup>7</sup> Reject crude tales, old wives' tales. Practice piety. <sup>8</sup> For bodily exercise is of little benefit, but godliness is profitable in every way, having promise of the present life and the life to come. <sup>9</sup> It is a sure word, worthy to be received without reservation. <sup>10</sup> For we struggle and fight because we hope in the living God, who is the savior of all men, especially those who believe.

<sup>11</sup> Set forth these things and teach them. <sup>12</sup> Let no one despise your youth; but be the model of the faithful in speech, conduct, charity, faith, purity. <sup>13</sup> While you wait for me to come, practice reading, exhorting, and teaching. <sup>14</sup> Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the priesthood. <sup>15</sup> Take care of these things, giving yourself to them entirely, so that your progress may be visible to all. <sup>16</sup> Watch over yourself and your teaching, and continue in these things. For in doing so you will save yourself and your flock.

## CANON LAW COURSE

V Do not reprimand the old man harshly, but exhort him as to a father. Treat the young as brothers, 2 the elderly as mothers, the young as sisters in all purity. 2 Honor widows, those who are truly widows. 4 If a widow has children or grandchildren, let them learn to do good first of all in their house and to repay to their parents what they received from them; for this is pleasing to God. 5 She who is truly a widow and lives in retirement has put her hope in God, and she perseveres night and day in prayer and supplication. 6 She whose existence is sensual is dead although alive. 7 Set forth these things also, that they may be blameless. 8 He who does not take care of his own, especially those close to him, has denied the faith and is worse than the unbelievers.

9 For a widow to be elected, she must be sixty years old and have been married once; 10 that she was noted for her good works, bringing up children, practicing hospitality, washing the feet of the saints, helping the afflicted, doing all kinds of good works. 11 But refuse young widows; for when lust turns them away from Christ, they want to marry, 12 thus making themselves guilty because they have failed in their previous commitment. 13 Moreover, being idle, they accustom themselves to go from house to house; and not only are they idle, but also talkative, intriguing, saying what should not be said. 14 I therefore want young widows to marry, to have children, to rule their homes, and to give no foothold to the slander of the adversary. 15 For already some have turned aside to follow Satan, 16 If any believer has widows [in his family] let him help them and let the church not be burdened with it, so that it may help those who are truly widows.

17 Priests who preside well deserve double honor, especially if they devote themselves to speaking and teaching. 18 For the Scripture says: "You shall not muzzle the ox when it treads out the grain"; and: "The worker deserves his wages".<sup>1</sup> 19 Do not receive an accusation against a priest unless there are two or three witnesses. 20 But rebuke before all who have sinned, so that others may fear.

1. Piece 17-18 prescribes to the faithful to provide for the maintenance of the clergy, and it proves this obligation by two scriptural texts, the second of which is borrowed from Luke X, 17. We are at first surprised to see the Gospel of Luke cited as Scripture. Here is the explanation of this fact. The question of clergy salaries was raised and resolved by Montan (see above, p. 43). Text 17-18, like the texts of I Cor., IX, 4-11 and II Tim., II, 6-7 which are related to it, dates from the Montanist era. However, at that date, and in Catholic circles, the gospel of Luke was ranked among the Scriptures.

To the same period must undoubtedly belong texts 4, 8, 16 which prescribe not to leave widows with family or benefactors in charge of the communities. These injunctions reflect financial concerns which first appeared in Montanist circles.

Piece 9-14 responds to the same concern and dates from the same period if it defends, as one thinks, the inclusion of young widows in the catalog of widows supported by the community. But I believe that its true interpretation must be sought from another side. We know (p. 72) that the Montanists admitted women to ecclesiastical functions. Piece 9-14 probably legislates on this point and sets the conditions required for a woman to be elected to this ministry. She must be a widow and sixty years old. Young widows must be refused because, having had to make a promise before their election to maintain continence, it often happens that they fail in their commitment, marry, and are thus guilty of infidelity (12),

The conclusion is that young widows must be married off instead of admitting them to ecclesiastical functions. We see that this interpretation does not change anything about the date or the origin of our ordinance. The primitive writing went directly from 7 to 15. It prescribed widows to live in retirement, and it considered second marriages as a seduction of Satan, that is to say of the Creator.

21 I beseech you before God, and before Christ Jesus, and before the elect angels, to observe these things without prejudice, doing nothing for favor.

22 Lay hands on no one hastily, and do not share in the sins of others. Keep yourself pure. 23 "Do not remain on the diet of Calf any longer, but drink a little wine because of your stomach and your frequent indispositions." 1: 24 The sins of some men are manifest even before the examination; of others sins only appear upon examination. 25 Likewise good works are manifest, and those which are not so cannot remain hidden.

1. This verse separates 24 and 25 from 22 of which they are the complement; it was therefore introduced here by an interpolator. The texts today divided into two sections set the rules of ordination. The ordinand must be subjected to prior probation, with the exception of those who are notoriously unworthy, who should not even be taken on probation, and also for those of eminent merit who can be taken without notice. exam. Ordinarily the test will reveal the vices which are concealed and the hidden virtues. - This legislation seems foreign to the horizon of the one who wrote III, 1-13. It probably belongs to the Montanist period. The same observation applies to 19 and 20.

VI Those who are under the yoke of slavery must think that their masters are worthy of respect, to avoid blaspheming the name of God and the doctrine. 2 Those who have faithful masters must not despise them because they are brothers, but they must serve them all the better because they are brothers and friends who receive their good offices. Teach these things and recommend them.

3 Whoever teaches a foreign doctrine and is not attached to the sound words of our Lord Jesus Christ and to the teaching consistent with godliness, 4 is puffed up with pride. He knows nothing, but he is affected by the madness of discussions and controversies, from which are born envy, quarrels, slanders, bad suspicions, 5 the altercations of men whose minds are corrupt, who lack the truth, and who only see religion as a source of gain. 6 Certainly it is a great source of gain that religion with the possession of what is necessary. 7 For we brought nothing into the world, and we can take nothing out of it. 8 Food and clothing: we will be content with these. 9 But those who want to make a fortune fall into temptation and snare <sup>1</sup> into many foolish and harmful desires which plunge men into ruin and perdition. 10 For the root of all evil is the love of money. Urged by him, some departed from the faith and fell into many torments.

1. The Vulgate lesson “in the devil's trap” probably represents the original text.

11 You, man of God, flee these things, pursuing righteousness, godliness, faith, love, patience, gentleness. 12 Fight the good fight of faith, seize the eternal life to which you were called, and for which you have made a good profession of faith before many witnesses. 13 I charge you before God who gives life to all things and before Christ Jesus who made a beautiful profession of faith under Pontius Pilate <sup>1</sup>, 14 to keep the commandment without spot, without blemish, until the appearing of Our -Lord Jesus Christ, 15 whom the blessed and only Lord will manifest at the appointed time, the King of kings, the Lord of lords, 16 who alone has immortality, who dwells in an inaccessible light, which no man has seen and cannot see. To him be honor and eternal power, *amen*.

1. The God who gives life to all things is the creator God. The profession of faith made by Jesus before Pilate is that reported in the Fourth Gospel. What is said of the invisible God is consistent with the theology of Justin, Dialog, 127.



17 Recommend that the rich of this world do not harbor proud thoughts and do not place their hope in uncertain riches, but in God who makes all things abundantly available to us. 18 Charge them to do good, to be rich in good works, generous, generous, 19 to lay up for themselves treasure on a firm foundation for the future, that they may lay hold on the true life.

20 O Timothy, guard the deposit by avoiding gross nonsense and the Antitheses of false science, 21 for having professed it some have turned away from the faith.

Grace be with you.