



Book Ten of the Apostolicon  
The Epistle  
of the Apostle Paul  
To the Philippians

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## **Preface**

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### *What is the Apostolicon?*

The Apostolicon (together with the Evangelicon) is the original canon of Christian scripture; compiled by Marcion of Sinope<sup>a</sup>; and, according to one tradition, delivered by him to John the Apostle. The Apostolicon contains ten epistles of the Apostle Paul as follows:

1. Alexandrians (Corinthians)
2. Alexandrians (2)
3. Galatians
4. Romans
5. Thessalonians
6. Thessalonians (2)
7. Laodiceans (Ephesians)
8. Colossians
9. Philemon
10. Philippians

The Evangelicon is a gospel narrative carefully compiled by Marcion from only the most reliable sources available in his day (about 110 to 145 AD). It was considered, by the adherents of the Marcionite faith, to be equivalent to "The Gospel of Paul" (Galatians 1:8-9, 1:11, 2:2, 2:7, Romans 2:16, Thessalonians 1:5, Thessalonians (2) 2:14). It was from about 170 to 180 AD that the Catholic Church wrote "The Four Gospels" (Matthew, Mark, Luke, and John), using older gospels as source material<sup>b</sup>. For the "Gospel of Luke", the Evangelicon was used as the primary source for its writing.

The so-called epistles of Paul to Timothy and Titus are non-canonical works of the second century; apparently written in opposition to the Marcionite faith as they contain explicit anti-Marcionite theology.

There are no surviving manuscripts of the Apostolicon. However, the Apostolicon (in Latin and Greek) was quoted extensively by early Catholic Fathers. By careful examination of their quotes and their descriptions of the differences between the Apostolicon and the books of the Catholic scriptures the Apostolicon can be reconstructed.

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a Without Marcion, there likely would not have been any surviving letters of Paul.

b For an examination considering the dating of The Four Gospels, see Charles Burlingame Waite's work, "The History of the Christian Religion, to the Year Two Hundred", particularly chapter 26.

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*Reconstructing and Translating*

**POTENTIAL INTERPOLATIONS**

Potential interpolations are identified by the characteristics described by Melissa Cutler<sup>c</sup>:

- They do not match the writing style of the original author. Sometimes this is so obvious that it can be seen even in an English translation of the text.
- They do not fit in with the original flow of thought – they often cause the text to jump abruptly to a new subject, and then back to the original subject when the interpolation ends, in a confusing and disjointed way.
- They do not fit in with the structure of the text – ancient documents had a logical structure with sections that introduced the topic, contained background information, and summarized the conclusions, etc. – Interpolations do not fit in with this structure, as the original author did not plan for them to be there.
- They disrupt the original text – sometimes sentences that were meant to refer back to something that had just been mentioned will be separated from it by the inserted text, so that they become confusing or meaningless. Sometimes interpolations were added mid-sentence, disrupting even the sentence structure.
- They often express ideas and opinions that contradict those of the original author.

**CONFIRMED INTERPOLATIONS**

Interpolations are “confirmed” if evidence can be found in a reconstruction source that the interpolation could not have been present in the Apostolicon. Confirmed interpolations are removed and unconfirmed interpolations remain, but are **marked in red**.

**HOW QUOTES ARE INCORPORATED INTO THE APOSTOLICON**

Where a reconstruction source has a quote from the Apostolicon, and it is determined that the quote is essentially the same as the text from a commonly accepted Greek manuscript, that Greek text is considered to be the same as the Apostolicon; regardless of whether the quote is in Latin or Greek. In the case where the two are substantially the same, except for only one or two words, and unimportant verbal differences, the Greek with those words inserted into the text is considered to be the same as the Apostolicon. In the case where the quote is significantly different from any commonly accepted Greek manuscript a translation of the quote is incorporated directly

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<sup>c</sup> Quotation from “Misogynistic Interpolations in the Letters of Paul”: <http://www.original-bible.com/Misogynistic-Interpolations-in-Paul.html> .

into the reconstruction, this is then considered to be the same as the Apostolicon.

#### **STRONG IMPLICATION**

Where a certain meaning is strongly implied in the Greek, but that implication becomes weak when translated into English, a few words are added to the translation in order to strengthen the implication in English. All words added to strengthen an implied meaning are *italicized*.

#### **ESTIMATION OF LOST TEXT**

In some cases where there are reasons to believe original text was completely removed, but a reasonable estimation of the lost text can be recreated, then, in as few words as possible, an estimation of the lost text is provided in the translation. All words added for an estimation of lost text are both *italicized* and [*contained in square brackets*].

#### **SPECIAL WORDS**

Where it can be determined that "God" refers to the Father of Jesus, "GOD" (all capitals) is used. Where it can be determined that "God" does not refer to the Father of Jesus, "god" is used. Otherwise, when there is uncertainty, "God" is used. Where it can be determined that "Christ" refers to Jesus, "the Good One" is used. Evidence suggests that "chrestos", meaning "the good one", was changed to "christos", meaning "the messiah", by copyists.

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## Sources

This reconstruction is based on the following source(s):

1. "Against Marcion" by Tertullian, book 5, chapter 20;
2. "Panarion" by Epiphanius of Salamis, book 42, passage 11, verse 8;

I will also incorporate references to other sources if and when I become aware of them.

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## Color Codes

Light Green – Text unchanged as confirmed by quotation or paraphrase in the reconstruction sources

Green – Text substantially the same, except for only one or two words and unimportant verbal differences, as confirmed by quotation or paraphrase in the reconstruction sources

Dark Green – Text different, original text restored, as confirmed by quotation or paraphrase in the reconstruction sources

Red - Unconfirmed interpolation

Because most of the text of the Apostolicon is in black, it may appear that there are large portions of the text with no information; however, keep in mind that Tertullian and Epiphanius focused their attention mainly on passages with important differences between the two versions. As a result, the passages for which we have no information are places where both versions of the text are likely to be the same.

## Marcionite Kenosis

Kenosis is a Greek word for emptiness, which is used as a theological term. The ancient Greek word κένωσις kénōsis means an "emptying", from κενός kenós "empty". The word is mainly used, however, in a Christian theological context, for example Philippians 2:7, "Jesus made himself nothing (ἐκένωσε ekénōse) ..." (NIV) or "...he emptied himself..." (NRSV), using the verb form κενῶ kenōō "to empty". See also Strong's G2758. (From: askdefine.com).

"Let this disposition be in you, which was also in the Good One Jesus: who being inherently in the form of a god, considered being equal with god not something to hold unto, but emptied himself, taking on the form of a slave, and was made in the likeness of human beings; and being found in a fashion like a human, he humbled himself, becoming obedient to the point of death: even the death of the cross" (Philippians 2:5-8).

Paul explains just how we can have this disposition in us by saying: "act out the salvation that is inherently yours with fear and trembling" (Philippians 2:12). In other words, Jesus has already given us salvation in him, but act as if you don't have it (an act of humility) by working out your salvation with fear and trembling. Paul, setting an example for us, does likewise as is explained in verses 10-15.

To understand the simplicity of what Paul said to the Philippians by saying that Jesus "emptied" (kenosis) himself; we must empty ourselves of the false assumption that this has anything to do with the Orthodox doctrine of the incarnation. To understand Marcionite Kenosis we must unlearn Orthodox Kenosis. All the genuine epistles of Paul are Marcionite, not Orthodox or Catholic. Trying to interpret Marcionite doctrine as if it were actually Catholic doctrine would be much like a Christian taking up the Koran of Islam and, treating it as scripture, trying to understand how doctrines taught therein agree with Christian doctrine.

Marcionite Kenosis is simply following the example of Jesus and Paul by not holding on with pride to what or who you are in the Good One, but instead holding an attitude of humility, serving others, and holding others in higher esteem than yourself. Jesus acted as if he was human, an act of humility, so he could serve us. Only by adding non-Pauline dogma into the picture does it become complicated.

Some Orthodox Christians, upon hearing that Marcionite Christians speak of Jesus 'acting as if' he were a human, though he was not, may make the accusation that this means that Jesus was a liar. Kenosis is humility, not deceit. Compare it to the Orthodox teaching with regard to the Eucharist. According to Catholic doctrine, the Eucharist is literally the body and blood of Jesus and it only appears to be bread and wine. This is an act of humility (not deceit) for Jesus to appear as if he is only bread and wine, though he is

not bread and wine, say the Orthodox. You could call this 'the Kenosis of the Eucharist'. The real problem to understanding this is our own dogmatic hang-ups. The Orthodox cannot permit themselves to question their own dogma. Orthodox dogma is that Jesus was true God and true man; and since Paul is in the Orthodox canon of scripture they must also believe that Paul could not have taught that Jesus was neither God nor man!

Paul the Marcionite Apostle, speaking to the Marcionite faithful in Philippi, understood that Jesus was inherently much the same as "god", meaning the archon who is the god of this world and its creator. Jesus was inherently "the head of all archons and spiritual-sovereigns" (Colossians 2:10). Paul did not mean GOD the Father because the invisible GOD has no "form". Most references to "god" mean the archons who created the world because GOD the Father of Jesus cannot be known in any way except in Jesus the Good One.

Then Jesus humbled himself and was made "in the likeness" of human beings; and being found "in a fashion like" a human. If Paul meant that Jesus became an actual human being he would have said that. If Paul had said that Jesus was not god, an argument could be made that he didn't mean it because he was acting humble, but on the other hand, if Paul said that Jesus was not a man an argument could not be made that he didn't mean it based on Jesus acting humble! If Paul didn't mean that Jesus was "in a fashion like" a human, what it would really have to be is that Jesus wasn't even anywhere close to being a human! To say that Paul really meant that Jesus became completely and truly a human goes against the overall context (i.e. acting humble) and therefore this could not be the case. Only someone hopelessly entangled in the trap of his own dogmatic hang-ups could understand "in the likeness of human beings" and "in a fashion like a human" to mean to be exactly the same thing as an actual human being! There's no question about it, Paul was Docetic! This was the original orthodoxy established by the Marcionite Apostle Paul. And, there is no record of anyone opposing this original orthodoxy until near the end of the second century.

When the spirit of Jesus comes to dwell in our hearts by faith it is our flesh that becomes Jesus' body. We who are in the Good One have died on the cross, so that we may live, not in the body of the flesh nor according to the flesh, but in the body of the spirit; which life we now have in exchange for the flesh. This is how our Lord Jesus came down to connect with us. He is far more than just a friend; he lives inside us and we inside him!

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*"Are you so foolish? Having begun spiritually; are you now made perfect by the flesh?"*  
*Galatians 3:3*



## The Epistle of the Apostle Paul To the Philippians

### The Marcionite Prologue<sup>d</sup>

*Philippians are Macedonians. These accepted the word of truth and persisted in their faithfulness; nor did they receive false apostles. These the apostle praises; writing to them from Rome out of prison by Epaphroditus.*

### To the Philippians

[1:1] Paul and Timothy, servants of the Good One Jesus, to all the saints in the Good One Jesus that are at Philippi, with the bishops and deacons:

[1:2] Grace to you and peace from GOD our Father and the Lord Jesus the Good One.

[1:3] I thank my GOD each time I remember you,

[1:4] always making my supplication with joy, in every prayer for you all;

[1:5] for your fellowship in furtherance of the gospel from the first day until now;

[1:6] **being confident of this very thing, that he who began a good work in you, will complete it until the day of Jesus the Good One:**

[1:7] For it is right for me to feel this way about you, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, ye all are partakers with me of grace.

[1:8] For God is my witness: how I long for you all in the compassions of the Good One Jesus.

[1:9] And this I pray, that your love may abound yet more and more in knowledge and in all discernment;

[1:10] so that ye may approve the things that are good; **that ye may be sincere and without offence 'til the day of the Good One;**

[1:11] **having been filled with the fruits of righteousness, which are through Jesus the Good One, unto the glory and praise of GOD.**

[1:12] Now I would have you know, brethren, that the things which happened unto me have turned out rather unto the progress of the gospel;

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<sup>d</sup> The "Marcionite" prologues are found in many ancient Latin Catholic biblical manuscripts. Surprisingly they were accepted by the Catholics, in spite of the fact that they complement the Marcionite interpretation of the letters. Many scholars believe that these prologues are of Marcionite origin.

[1:13] so that my bonds became manifest in the Good One throughout the whole praetorian guard, and to all the rest;

[1:14] that most of the brethren in the Lord, **becoming confident by my bonds, are more fearless in speaking the word** <><sup>e</sup>.

[1:15] Some indeed preach the Good One even out of envy and strife; and again others out of the good reputation of the word<sup>f</sup>:

[1:16] the latter do it **out of love**<sup>g</sup>, knowing that I am set for the defense of the gospel;

[1:17] but the former proclaim the Good One **out of contention**<sup>h</sup>, not sincerely, thinking **to be my rival**<sup>i</sup> in my bonds.

[1:18] What then? Only that in every way, **whether it be in pretence or in truth, the Good One is proclaimed**<sup>j</sup>; and in this I am rejoicing, and shall rejoice.

[1:19] For I know that this shall turn out to my salvation, through your prayers and the supply of the spirit of Jesus the Good One,

[1:20] according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also the Good One shall be magnified in my body, whether by life, or by death.

[1:21] **For to me to live in the Good One and to die is joy**<sup>k</sup>.

[1:22] But if to live in the flesh shall bear fruit from my work, then I do not know which to choose.

[1:23] I am pushed in two directions, having the desire to depart and be with the Good One; for this is far better *for me*:

[1:24] yet to abide in the flesh is more needful for your sake.

[1:25] And having this confidence, I know that I shall remain, and abide with you, for your progress and joy in the faith;

[1:26] so that your confidence may abound in the Good One Jesus in me through my presence with you again.

[1:27] Only be ye citizens, conducting yourselves in a manner worthy of the gospel of the Good One: so that, whether I come to see you or remain absent, I may hear of your state, that ye stand fast in one spirit, with one mindset striving for the faith of the gospel.

[1:28] And be not in any way terrified by your opponents: which is an evident token of destruction for them, but of you: salvation; and this from God.

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e Against Marcion 5:20(1).

f "Out of good-will" (Against Marcion 5:20(1)), however Marcion understood "out of good-will" to mean "out of the good reputation of the word" ("Tertullian: Adversus Marcionem", Edited and translated by Ernest Evans 1972, Appendices 2 "Marcion's Treatment of the New Testament").

g Against Marcion 5:20(1).

h Against Marcion 5:20(1).

i Against Marcion 5:20(1).

j Against Marcion 5:20(2).

k "Tertullian: Adversus Marcionem", Edited and translated by Ernest Evans 1972, Appendices 2 "Marcion's Treatment of the New Testament".

[1:29] For unto you it has been graciously granted for the sake of the Good One, not only to believe on him, but also to suffer for him:

[1:30] having the same conflict which ye saw in me, and now hear to be in me.

[2:1] If there is therefore any encouragement in the Good One, if any comfort of love, if any fellowship of the spirit, if any tender mercies and compassions,

[2:2] make full my joy, that ye be of the same disposition, having the same love, being of one accord, of one disposition;

[2:3] doing nothing through strife or vainglory, but in humility let each esteem the other to be better than one's self;

[2:4] looking out for nothing of your own, but each of you to that of others.

[2:5] Let this disposition be in you, which was also in the Good One Jesus:

[2:6] who being inherently in the form of a god<sup>l</sup>, considered being equal with god not something to hold unto,

[2:7] but emptied<sup>m</sup> himself, taking on the form of a slave, and was made in the likeness of human beings;

[2:8] and being found in a fashion like a human<sup>n</sup>, he <> became obedient to the point of death<sup>o</sup>: even the death of the cross<sup>p</sup>.

[2:9] Wherefore God supremely exalted him, and gave him the supreme name which is above every name;

[2:10] that in the name of 'Jesus' every knee should bow: all who are in the heavens<sup>q</sup> and all who are on earth and all who are under the earth,

[2:11] and every tongue shall confess that Jesus the Good One is Lord, to the glory of GOD the Father.

[2:12] So then, my beloved, just as ye have always obeyed, not in my presence only, but now much more in my absence, act out the salvation that is inherently yours with fear and trembling;

[2:13] for it is god who acts through you both to will and to act, for his good pleasure.

[2:14] Do all things without murmurings and questionings:

[2:15] that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world,

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l i.e. an archon.

m Exhaustit (Latin) kenosis (Greek)

n Against Marcion 5:20(4).

o Against Marcion 5:20(7).

p Against Marcion 5:20(8).

q "All who are in the heavens" = the archons - 'god' bows the knee to Jesus!

[2:16] holding forth the word of life; that I may have something to glory in the day of the Good One, that I did not run in vain neither labor in vain.

[2:17] But even if I am poured out upon the sacrifice and service of your faith, I rejoice, and rejoice with you all:

[2:18] and in the same manner do ye also joy, and rejoice with me.

[2:19] But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be encouraged, when I know your state.

[2:20] For I have no one likeminded, who will truly care for your welfare.

[2:21] For they all seek their own, not the things of Jesus the Good One.

[2:22] But ye know the proof of him, that, as a child serves a father, so he served with me in the furtherance of the gospel.

[2:23] Him therefore I hope to send right away, as soon as I shall see how it will go with me:

[2:24] but I trust in the Lord that I myself also shall come shortly.

[2:25] Yet I deemed it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need;

[2:26] since he longed after you all, and was sore troubled, because ye had heard that he was sick:

[2:27] for indeed he was sick near unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

[2:28] I have sent him therefore the more earnestly, that, when ye see him again, ye may rejoice, and that I may be the more free of sorrow.

[2:29] Receive him therefore in the Lord with all joy; and hold such in honor:

[2:30] because for the work of the Good One he came close unto death, risking his life to supply that which was lacking in your service to me.

[3:1] For the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not a problem, but for you it is a safeguard.

[3:2] Beware of the curs, beware of the evil workers, beware of the maimcision:

[3:3] for we are the ones who cut off the passions<sup>r</sup>, who offer divine service spiritually to God, and glory in the Good One Jesus rather than placing confidence in the flesh<sup>s</sup>:

[3:4] though I myself might have confidence even in the flesh: <>

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<sup>r</sup> Peritomē (Greek) by implication means: "the ones who cut off the passions".

<sup>s</sup> Against Marcion 5:20(9).

[3:5] circumcised<sup>t</sup> the eighth day, of the stock of Israel, of the tribe of Benjamin<sup>u</sup>, a Hebrew of the Hebrews<sup>v</sup>; <> a Pharisee<sup>w</sup>;

[3:6] <><sup>x</sup>

[3:7] (3:6) But those things which I had once accounted gain, are to me<sup>y</sup> loss<sup>z</sup> <>.

[3:8] (3:7) <><sup>aa</sup> and I do count them but dung for the excellence of the knowledge of the Good One <><sup>bb</sup>,

[3:9] (3:8) <> not having a righteousness of mine own, which is of the law, but that which is through him<>, the righteousness which is of God <><sup>cc</sup>:

[3:10] (3:9) that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

[3:11] (3:10) if somehow I may attain unto the resurrection out from among the dead.

[3:12] (3:11) Not that I have already obtained, or have already been perfected: but I pursue and seek to hold on to what I also already do hold on to by the Good One Jesus<sup>dd</sup>.

[3:13] (3:12) Brethren, I don't count myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are ahead,

[3:14] (3:13) I press on toward the goal unto the prize of the high calling of God in the Good One Jesus.

[3:15] (3:14) Let us therefore, as many as are perfect<sup>ee</sup>, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:

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t Against Marcion 5:20(9).

u Against Marcion 5:20(9).

v Against Marcion 5:20(9).

w Against Marcion 5:20(9).

x <"as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless"> Not only is this interpolation confirmed because the confirmation source (Tertullian) quotes both before and after but leaves out the text in question, but it is also confirmed as an interpolation because at the place where Tertullian quoted verse 7 he referenced verse 5 as "the preceding verse": "those things which he had once accounted gain," and which he enumerates in the preceding verse—"trust in the flesh," the sign of "circumcision," his origin as "an Hebrew of the Hebrews," his descent from "the tribe of Benjamin," his dignity in the honours of the Pharisee" (Against Marcion 5:20(9)).

y Against Marcion 5:20(9).

z Against Marcion 5:20(10).

aa The confirmation source (Tertullian) quotes both before and after but leaves out the text in question.

bb Against Marcion 5:20(11).

cc Tertullian makes mention of an argument used by Marcionites in regards to this verse: "according to this distinction [between the righteousness of the law and the righteousness of God] the law did not proceed from the God of Christ" (Against Marcion 5:20(12)).

dd This could be referred to as 'the kenosis of Paul'. Due to the context, it becomes clear that Paul had attained unto the resurrection (possibly meaning the resurrection rite or baptism). But Paul emptied himself of his resurrection by acting as if the resurrection was a goal yet to be attained.

ee The "perfect" refer to those who have attained unto the resurrection (or the resurrection rite).

[3:16] (3:15) only, unto what we have attained, by that same rule let us walk.

[3:17] (3:16) Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an example.

[3:18] (3:17) For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of the Good One:

[3:19] (3:18) whose end is destruction, whose god is the belly, and whose glory is in their shame, who mind earthly things.

[3:20] (3:19) For **our citizenship is in the heavens<sup>ff</sup>**; whence also we wait for a savior, the Lord Jesus the Good One:

[3:21] (3:20) who shall **transfigure<sup>gg</sup> our humble body, to resemble his glorious body<sup>hh</sup>**, according to the working whereby he is able even to subject all things unto himself.

[4:1] Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

[4:2] I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.

[4:3] And, I ask you also, true friend, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, **whose names are in the book of life.**

[4:4] Rejoice in the Lord always: again I will say, Rejoice.

[4:5] Let your forbearance be known unto all men. **The Lord is near.**

[4:6] In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

[4:7] And the peace of God, which passes all understanding, shall guard your hearts and your thoughts in the Good One Jesus.

[4:8] For the rest, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute; if there be any virtue, and if there be any praise, think on these things.

[4:9] The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

[4:10] But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.

[4:11] Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.

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ff Against Marcion 5:20(14).

gg transfigurabit (Latin).

hh Against Marcion 5:20(16).

[4:12] I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

[4:13] I can do all things in him who strengthens me.

[4:14] Nevertheless ye did well that ye had fellowship with me in my affliction.

[4:15] And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only;

[4:16] for even in Thessalonica ye sent once and again unto my need.

[4:17] Not that I seek for the gift; but I seek for the fruit that increases to your account.

[4:18] But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you; **an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.**

[4:19] And my God shall supply every need of yours according to his riches in glory in the Good One Jesus.

[4:20] Now unto our GOD and Father be the glory for ever and ever. Amen.

[4:21] Salute every saint in the Good One Jesus. The brethren that are with me salute you.

[4:22] All the saints salute you, especially they that are of Caesar's household.

[4:23] The grace of the Lord Jesus the Good One be with your spirit.



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## Addendum

*From "Against Marcion" by Tertullian:  
A numerical list of excerpts, with footnotes included, used for the  
reconstruction of Philippians*

{1}"waxing confident by his bonds, were more fearless in speaking the word," while others "preached Christ even out of envy and strife, and again others out of good-will," many also "out of love," and certain "out of contention," and some "in rivalry to himself," {6096 Philippians 1:14-17}

{2}"whether it be in pretence or in truth that Christ is preached," {6099 Philippians 1:18}

{3}the majority of persons everywhere now-a-days are of our way of thinking, rather than on the heretical side

{4}"being in the form of God, He thought it not robbery to be equal with God; {6102 Compare the treatise, De Resur. Carnis, c. vi. (Oehler)} but emptied {6103 Exhaustit ekenose} Himself, and took upon Him the form of a servant," not the reality, "and was made in the likeness of man," not a man, "and was found in fashion as a man," {6104 Philippians 2:6, 7}

{5}"the image of the invisible God." {6105 Colossians 1:15}

{6}as He was found to be God by His mighty power, so was He found to be man by reason of His flesh

{7}"become obedient unto death," {6108 Philippians 2:8}

{8}"even the death of the cross." {6109 Philippians 2:8}

{9}"those things which he had once accounted gain," and which he enumerates in the preceding verse—"trust in the flesh," the sign of "circumcision," his origin as "an Hebrew of the Hebrews," his descent from "the tribe of Benjamin," his dignity in the honours of the Pharisee {6113 Candidæ pharisaeæ: see Philippians 3:4-6}

{10}"loss" to himself; {6114 Philippians 3:7}

{11}"which he counts but dung for the excellency of the knowledge of Christ" {6115 Philippians 3:8}

{12}"whilst he has not his own righteousness, which is of the law, but that which is through Him," i.e. Christ, "the righteousness which is of God." {6116 Philippians 3:9} Then, say you, according to this distinction the law did not proceed from the God of Christ. Subtle enough!

{13}"Not (the righteousness) which is of the law, but that which is through Him," he would not have used the phrase through Him of any other than Him to whom the law belonged.

{14}"Our conversation," says he, "is in heaven." {6117 Philippians 3:20}

{15}"one star differeth from another star in glory." {6119 1 Corinthians 15:41}

{16}"shall change the body of our humiliation, that it may be fashioned like unto His glorious body," {6120 Philippians 3:21. (I have adhered to the original Greek, by a trifling verbal change, because Tertullian's argument requires it.)}

{17}"We shall be caught up together with them in the clouds, to meet the Lord (in the air)." {6123 1 Thess. iv. 16, 17}

{18}At 1: 15 Marcion translated, or interpreted, 'of goodwill' as if it meant 'by the good reputation of the word'

{19}At 1: 21 he read for to me to live in Christ and to die is joy.