



Book Five of the Apostolicon
The Epistle
of the Apostle Mark
To the Thessalonians
(first epistle)

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Preface

What is the Apostolicon?

The Apostolicon (together with the Evangelicon) is the original canon of Christian scripture. The word "Apostolicon" means that which presents "the Apostle". Marcion^a, a man accused of being one of the most dangerous heretics of all time by Orthodoxy, is said to have compiled and canonized the Apostolicon and, according to a late Catholic tradition, delivered the Apostolicon scripture to John the Apostle^b. The Apostolicon contains ten epistles of the Apostle as follows:

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

The Evangelicon is the first gospel narrative ever written. Mark (aka Paul) is the author of the Evangelicon and made references to it in his epistles (Galatians 1:8-9, 1:11, 2:2, 2:7, Romans 2:16, 1st Thessalonians 1:5, 2nd Thessalonians 2:14). It was about 172 AD that Catholic Church fathers wrote "The Four Gospels" (Matthew, Mark, Luke, and John), using older gospels as source material^c. The Evangelicon was used as the primary source for writing the "Gospel of Luke". There was also a second version of the Evangelicon, a more spiritual version, used by those who were being "perfected". The "Gospel of Mark" is a redacted version of this more spiritual version of the Evangelicon.

^a Marcion, likely the bishop of Alexandria, had, in the eyes of most Christians of the second century, power even greater than the bishop of Rome, and could, with authority, canonize the Apostolicon. There likely would not have been any surviving letters of Paul without the canonization of the Apostolicon.

^b This tradition sought to explain how it could be possible that the Catholic Church had need of a heretic to obtain the writings of the Apostle Paul. An earlier Coptic tradition is that "John" was the Jewish name for Mark (or Paul) and so the Apostolicon is authored by this one and the same, actually the *only*, Apostle.

^c 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.

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, it was quoted extensively by Tertullian and other early Catholic Fathers. By careful examination of their quotes and their descriptions of the differences between the Apostolicon and the Catholic scriptures the reconstruction can begin.

Research by Stephan Hullers concludes that the Galatians-first version of the Apostolicon (which can be reconstructed from the quotations of Tertullian) was not the original Apostolicon, but a later Catholic version re-engineered most likely by Polycarp^d. Polycarpian interpolations were a part of the process of separating Paul from his original historical identity as Marcus Julius Agrippa, the last king of Judea, who was universally regarded as the messiah in Judea and in Alexandria from the time of the Samaritan Jubilee (38 AD) to the time of the destruction of the temple^e. The subtle Polycarpian interpolations helped to defuse the apostolic authority of Paul. To first century Jews, the term "Messiah" or "Christ" was nearly synonymous with the term "Apostle". Moses was referred to as an "apostle", and the Messiah was prophesied to be an "apostle" like Moses^f. The term "Apostle" did not need to be followed by a name because there would be only one person with this title. The truth is that Marcus Julius Agrippa was "Paul," or rather, as Stephan Hullers once put it, "*the Paul*," denoting "*the Apostle*" whose revelation led to the composition of the original gospel and apostolic letters, the basis of the original Marcionite canon known as the Apostolicon. The Galatians-first Polycarpian Catholic version used the pseudonym "Paul", as a way to protect the name of Mark, or perhaps rather to *hide* it from the historical record!

[Who Wrote the Apostolicon?](#)

PAUL HAD MORE THAN ONE NAME

There would be no such thing as "Apostolic Authority" without Paul. Contrary to the teaching of the Catholic Church, the whole concept of an "Apostle" began with Paul, not with Peter. The original meaning of "Apostle" meant the

^d <http://therealmessiahbook.blogspot.com/2008/04/antichrist-of-catholic-tradition.html>

^e Huller, Stephan (2011-05-02). *The Real Messiah: The Throne of St. Mark and the True Origins of Christianity* (Kindle Locations 72, 105-109). Watkins Publishing. Kindle Edition.

^f Huller, Stephan (2011-05-02). *The Real Messiah: The Throne of St. Mark and the True Origins of Christianity* (Kindle Locations 2148-2158). Watkins Publishing. Kindle Edition.

one who was sent by god to be the Messiah of the Jews; hence it was a title for only one person. Before the meaning of "Apostle" changed the author of "The Acts of Peter" tried to make Peter into "the" Apostle. Then probably starting with the writing of "The Acts of the Apostles" (no earlier than 169 A.D.) the term began to lose its Messianic connection. Paul's unique apostolic calling became defused in many people's minds by 12 Apostles, and later even 72 Apostles. With Paul's history being re-written he was not even to be remembered as the first apostle, but a late comer. The history reconstructionists created a few different characters for Paul and gave them different names to misdirect the attention from one single figure of Paul. One such character was the Apostle John of the 12 disciples of Jesus, who was depicted as the youngest of the 12, and in fact Paul was about 7 or 8 years old when he followed Jesus in his ministry⁹. Each character created for Paul showed different characteristics of Paul. Some other characters were: Zacchaeus, Barabbas, and even Jesus himself (not that Jesus was also a name for Paul, but that, in the making of Jesus into the Christ, many attributes of Paul were put upon Jesus) and all had something to do with the person of Paul the Apostle. And "Paul" was likewise a pseudonym, probably derived from "Saul" who historically was the first King of Israel (and of the tribe of Benjamin) and thus corresponding to the last King of Israel who was Mark (i.e. Marcus Julius Agrippa - also of the tribe of Benjamin), who was the real person of Paul.

In an effort to reestablish the Apostle's original identity I use only the two names of Mark and Paul (interchangeably). The Apostle Mark, not just because it was his real name but it also helps link him to the writing of the first gospel narrative (The Gospel According to Mark), and also to disassociate him with his false Catholic history coming from the Acts of the Apostles. And I use the Apostle Paul, simply because that is what he has come to be known as.

WHO WAS "MARCION"? WAS MARCION YET ANOTHER NAME FOR PAUL?

There are scholars who will tell you Marcion and Paul were the same person; but the reason I don't believe this to be the case is because there was, in Alexandria, two people with the name "Marcion". The first one was the "apostle" who established the apostolic line of bishops for the city of Alexandria in 38 A.D. He was more commonly referred to as "Mark", and this was the same person as Paul the Apostle! But, in the line of bishops in the city of Alexandria, the seventh bishop in the line was Bishop "Marcion", who was bishop there from 142 A.D. to 152 A.D. This was the one who was the famed "heretic" (from a Catholic point of view) who was the leader of the Marcionite Church at the time. Although the common use for the term "Marcionite" means the followers of this so-called heretic bishop, the

⁹ Huller, Stephan (2011-05-02). The Real Messiah: The Throne of St. Mark and the True Origins of Christianity (Kindle Locations 1002-1005, 2005-2006). Watkins Publishing. Kindle Edition.

meaning of the term is: "The Followers of Mark"^h and I intend to use the term to mean the followers of Mark the Apostle (i.e. Paul), rather than the followers of this second century bishop of Alexandria. Bishop Marcion of Alexandria may have had this name because he believed that he would be the last true successor to the founder (Mark the Apostle and Evangelist) of the apostolic line of Alexandria, and it was about that time that some things started to change in Alexandria because of the strong influence from Rome.

It has been said that Bishop Marcion of Alexandria was the one who canonized the Apostolicon in about 120 A.D. It is true that the Bishop of Alexandria did have the power in those days to do such a thing, and surely Bishop Marcion supported the Apostolicon as Christian Scripture, but it is far more likely that the original Apostolicon was canonized by the Apostle Paul himself. And the 120 A.D. version of the Apostolicon was Polycarp's Galatians-first reengineered version of which it was falsely claimed that it was canonized by Bishop Marcion as a way to associate it's canonization with a second-century "heretic", rather than with the Catholic Church Father Polycarp.

Reconstructing and Translating

POTENTIAL INTERPOLATIONS

Potential interpolations are identified by the characteristics described by Melissa Cutlerⁱ:

- 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

^h "The name Markion might be a back-formation from Aramaic Marqiyônê (singular Marqiyona) meaning the followers of Mark." (Huller, Stephan (2011-05-02). *The Real Messiah: The Throne of St. Mark and the True Origins of Christianity* (Kindle Location 4304). Watkins Publishing. Kindle Edition.)

ⁱ Quotation from "Misogynistic Interpolations in the Letters of Paul":
<http://www.original-bible.com/Misogynistic-Interpolations-in-Paul.html> .

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

STRONG IMPLICATION

Where a certain meaning is strongly implied, but that implication is not clear in English, a few words may be added to strengthen the implication. All words added to strengthen an implied meaning are *italicized*.

ESTIMATION OF LOST TEXT BASED ON SUPPORTED INFERENCE

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

RECONSTRUCTING THE ORIGINAL, COMPLETED IN TWO PHASES

The first phase is the reconstruction of the Galatians-first Apostolicon using primarily Tertullian and Epiphanius as the reconstruction source. Then, to reconstruct a close estimation of the pre-Polycarpian Alexandrian-first

Apostolicon original, the second phase is: First, determine the themes that motivated Polycarp to make his re-engineered version of the Apostolicon. Make a list. Second, identify each place where these themes are found. And third, create an "Estimation of Text Based on Supported Inference" of what likely was written before altered by Polycarp by reversing the Polycarpian theme. In the case where the inferred estimation fits into the surrounding text and shows no sign of the characteristics of an interpolation, the inferred estimation will be provided in the reconstruction and the reader will be able to see the consistency of the repeated themes by comparing the text before and after the inferred estimation. But in the case where this inferred estimation continues to exhibit the characteristics of an interpolation it must be considered a likelihood that the text in question did not replace text from the original, but may be only a simple interpolation and as such will be considered for removal as Polycarpian non-canonical material. Any words added for a pre-Polycarpian inferred estimation are *italicized* and [*contained in square brackets*] and the [*square brackets are marked in red*]. If a text is considered to be an interpolation with Polycarpian-like characteristics and is removed the interpolation-removed markers ("<>") will be marked in red ("<>").

Some of the cities that the epistles were written to were changed by Polycarp. There is enough textual support to posit that the Epistles to the Corinthians were actually written to the Alexandrians. The Epistle to the Laodiceans was not changed to the Ephesians by Polycarp, this change occurred later. Internal literary study of the epistles suggests to me that the epistles to the Thessalonians were actually written to the Samaritans, but I do not yet have enough support for this hypothesis to include it in the reconstruction of the Apostolicon. Philippians may have been written to a city in Judea, maybe even Jerusalem, but once again this is just a hypothesis and it will not be included in the reconstruction. I am confident that the rest of the cities: Galatia, Rome, Laodicea, and Colossae are the actual intended destinations for those epistles. Fortunately, getting the city to which the epistle was written incorrect will not change the content of the epistle. Polycarp made these changes in order to draw attention away from where the Marcionite faith had been firmly established by the Apostle Paul in order to aid in the reconstruction of Paul's history as a glorified Catholic missionary, rather than the Marcionite Apostle.

SPECIAL WORDS

An understanding of dualism^j is essential to an understanding of the Marcionite faith, therefore, where it can be determined from the context that

^j Dualism, meaning Gnostic Dualism: The belief that the material world was created by the Old Testament "god", which was an archon (the Demiurgos). But the true GOD, which is the Father of Jesus, is associated with the spiritual world (the 'pleroma') which is not a part of the imperfect physical world. To rise to GOD, one

"God" refers to the Father of Jesus, "GOD" (all capitals) is used. Where it can be determined from the context that "God" does not refer to the Father of Jesus, "god" is used. Otherwise, where there is uncertainty, "God" is used. Likewise, where it can be determined from the context that "Christ" (christos) refers to Jesus, "the Kind One" (chrestos) is used^k. It is believed that in many cases copyist inadvertently made this change. Excessive use of the term also suggests that in many cases it is a Polycarpian interpolation. If the term is used redundantly with no apparent reason "the Kind One" is used, but also in red square brackets, as: "Jesus [the Kind One]", indicating that it may be a Polycarpian interpolation. In the event in which it can be determined from the context that "Christ" does not refer to Jesus, then "Christ" is used.

Sources

This reconstruction is based on the following sources:

1. "Against Marcion" by Tertullian, book 5, chapter 15;
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.

Color Codes

Grey – 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

must be 'resurrected' (raised out from 'the dead', 'the dead' = the physical world), that is, raised from the physical world to the spiritual world.

^k Although the title of "Christ" is used countless times in connection with Jesus, the actual teaching that Jesus is the Christ cannot be found among any of the epistles of Paul. This fact is why it is even possible to substitute "the Kind One" for "Christ" without ever disrupting the integrity of any verse! Unlike, for example, the Acts of the Apostles, where the author clearly puts forth the claim that Paul did teach that Jesus is the Christ, as in Acts 17:3b: "This Jesus whom I am proclaiming to you is the Christ." If a reader didn't know what the term "Christ" meant, and had only the context of the epistles of Paul to figure it out, this reader would never be able to determine its meaning. It most certainly is posited that the actual Apostle Paul did not teach that Jesus was the Christ. This teaching (that Jesus was the Christ) began with Peter, but not with Paul. This was the real reason Peter was said to have "denied" Christ. Peter did not attain to the same level of spiritual gnosis as Paul because, as Jesus said to Peter: "you are not setting your mind on the things of God, but on the things of man" (Matthew 16:23).

http://www.apostolicon.com/I_Thessalonians.html

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

Red - Unconfirmed interpolation or corrupted text suspected (if the text is also in red square brackets it indicates the suspected text exhibits the characteristics of a Polycarpian 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.

Caught Up to meet Christ Paul in the Air

The "rapture", as it is commonly called today, is an explanation of how it is that we will all be with Paul, the Lord Christ, the "another paraclete", for all eternity.

Marcionite dualism (or Gnostic dualism) is a teaching that is not restricted to an understanding of God only, it only begins there. As Jesus revealed the true GOD his Father, to be superior to the archon god Jehovah, it is also through Jesus that the believer can gain access to the death in the Lord Christ. GOD Jesus's Father and the archon Jehovah are two separate persons. Jesus and Christ are two separate persons likewise. The two paracletes of John 14:16 are not Jesus and the Holy Spirit they are Jesus and the Christ. "And I [Jesus] shall request from my Father and he will give you another Paraclete [Paul], that he will be with you for eternity" (John 14:16). Let us make a careful study of the verses in 1st Thessalonians on the rapture and this will all become apparent.

(4.14) For if we believe that Jesus died and rose again, even so those also who are falling asleep through Jesus will God bring with him.

(4.15) For this we say unto you by the word of the Lord, that we who are alive and remain until the appearing of Christ, shall not precede them who are falling asleep.

(4.16) For this same Lord shall descend from heaven, with a loud summons, with the voice of the prince of the angels, and with a trumpet call of God: and the dead in Christ shall rise up first;

(4.17) then immediately thereafter we who remain alive, shall together with them be caught up in the clouds, to meet the Lord in the air: and it is in this way that we shall be forever with the Lord.

(4.18) Wherefore comfort one another with these words.

Verse 14, it is not falling asleep "in" Jesus, but falling asleep "through" Jesus; but in verse 16, it is not dead "through" Christ, but dead "in" Christ. Jesus is not Christ. But it is through Jesus we gain access to the death in Christ.

Verse 16, "For this same Lord shall descend from heaven". "This same Lord", "same" is 'autos' (Greek), meaning 'himself'. It is just as if Paul is saying "this same Lord *who is writing this epistle to you* shall descend from heaven". Paul is declaring that he himself is this same Lord who shall descend from heaven!

Verses 4:16e to 4:17a, "the dead in Christ shall rise up first; then immediately thereafter". In Greek it is like this: 'this first, then simultaneously after that ...' it sets up the infinite speed of the rapture. It is with this infinite speed that we are "caught up [raptured] in the clouds, to meet the Lord in the air".

And who is this "Lord"? It is "this same Lord" (verse 16), it is Paul, who is the Lord Christ. And then Paul explains that "it is in this way that we shall be forever with the Lord". For it was understood that when Christ appeared "he will be with you for eternity" (as John 14:16 says), but it was also understood that Christ would be "cut off" (as Daniel 9:26 said). So Paul explained how it will be that "the Lord" (referring to the 'another Paraclete', which is Paul, the Christ) will be with them forever.

"For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ through the gospel"
1st Corinthians 4:15

The Epistle of the Apostle Mark^l To the Thessalonians (first epistle)

The Marcionite Prologue^m

Thessalonians are Macedonians, who having accepted the word of truth persevered in the faith even in persecution from their fellow-citizens. Moreover, also, they received not the things said by false apostles. These the apostle praises, writing to them from Athens.

To the Thessalonians

(1.1) Mark, and Silvanus, and Timothy unto the church of the Thessalonians in GOD the Father and the Lord Jesus the Kind One: Grace to you and peace.

(1.2) We give thanks to GOD always for you all, making mention of you in our prayers;

(1.3) remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus the Kind One, before our GOD and Father;

(1.4) knowing, your election, brothers and sisters beloved of God,

(1.5) seeing that the gospel came from us unto you not in word only, but also in power, and in holy spirit, and in much assurance; for ye know how we were among you, as examples for your sakes.

(1.6) And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of holy spirit;

(1.7) so that ye became an example to all that believe in **Macedonia** and in **Achaia**.

(1.8) For from you has sounded forth the word of the Lord, not only in **Macedonia** and **Achaia**, but in every place your faith toward God is gone forth; so that we need not to speak anything.

^l The name of "Mark" will substitute the name of "Paul". It is not known whether the original Apostolicon used Mark or Paul or some other pseudonym such as John, Barabbas, or Zacchaeus, but by doing this it will be easier for the reader to disassociate the Apostle from his false "Catholic" history recorded in the Acts of the Apostles; as well as to associate the Apostle with his writing of the first gospel narrative (i.e. The Gospel of Mark).

^m "Marcionite" prologues (found in many ancient Latin Catholic biblical manuscripts) were accepted by Catholics, in spite of the fact that they are likely of Marcionite origin.

(1.9) For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God,

(1.10) and to wait for his son from the heavens, whom he raised out from among the dead, [*even Jesus*], who delivered us from the wrath to come.

(2.1) For you yourselves, brothers and sisters, know that our coming to you was not in vain:

(2.2) but having suffered before and been shamefully treated, as ye know, at *Philippi*ⁿ, we had the boldness in our GOD to speak unto you the gospel of GOD in the midst of much opposition.

(2.3) For our exhortation is not of error, nor of uncleanness, nor in guile:

(2.4) but even as we have been approved of GOD to be entrusted with the gospel, so we speak; not as pleasing people, but God who proves our hearts.

(2.5) For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness;

(2.6) nor seeking glory of anyone, neither from you nor from others, when we might have claimed authority as apostles^o of the Kind One.

ⁿ Somewhat alluded to in Philippians 4:15-16, but corresponds to the Judeans in verse 2:14. There is support here for the inference that the Epistle to the Philippians may have actually been written to the Judeans.

^o From Barnes' Notes on the Bible: "As the apostles of Christ" - Though the writer uses the word apostles here in the plural number, it is not certain that he means to apply it to Silas and Timothy. He often uses the plural number where he refers to himself only; and though Silas and Timothy are joined with him in this Epistle 1 Thessalonians 1:1, yet it is evident that he writes the letter as if he were alone and that they had no part in the composition or the instructions. Timothy and Silas are associated with him for the mere purpose of salutation or kind remembrance. That this is so, is apparent from 1 Thessalonians 3:1-13. In 1 Thessalonians 3:1, Paul uses the plural term also. "When we could no longer forbear, we thought it good to be left at Athens alone"; compare 1 Thessalonians 3:5. "For this cause, when I could no longer forbear, I sent to know your faith."

The Apostle (singular) is *nearly* synonymous with the Christ, hence the idea that there is only one Apostle, for as Moses was the Apostle of the law, Paul (the Christ) was the Apostle of the Gospel. Apostles (plural) refer to the elect who are one with Christ. Theodotus said, "The elect constitute "one spirit" headed by Christ" (Stromata 42.1). This had its type in Moses as well (Numbers 11:11-29 (in Context), Numbers 11:16,17,29): ...The Lord therefore said to Moses, "Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and their officers and bring them to the tent of meeting, and let them take their stand there with you. Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put Him upon them; and they shall bear the burden of the people with you, so that you will not bear it all alone. ...Moses said to him, "Are you jealous for my sake? Would that all the Lord's

(2.7) But we were gentle in the midst of you, as when a nurse cherishes her own children:

(2.8) even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of GOD only, but also our own souls, because ye had become very dear to us.

(2.9) For ye remember, brothers and sisters, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of GOD.

(2.10) Ye are witnesses, and God also, how devoutly and uprightly and blamelessly we behaved toward you who believe:

(2.11) as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying,

(2.12) to the end that ye should walk in a manner worthy of God, who calls you into his own kingdom and glory.

(2.13) And for this cause we also thank God without ceasing, that, when ye received the word which you heard from us, even the word of GOD, ye accepted it not as the word of men, but, as it is in truth, the word of GOD, which also works in you that believe.

(2.14) For ye, brothers and sisters, imitated the churches of GOD in Christ [Jesus] which are at Judea, suffering like things of your own countrymen, even as they did under the Judeans;

(2.15) who both killed the Lord Jesus and their own prophets^P, and drove us out. They displease God, and are hostile to all mankind;

(2.16) hindering us in speaking to the Gentiles that they may be saved; to fill up their sins. But wrath is come upon them to the utmost.

(2.17) But we, brothers and sisters, being bereaved of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with great desire:

(2.18) because we wanted to come to you, I Mark especially once and again; and the adversary hindered me.

(2.19) For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord [Jesus] at his appearing?

(2.20) For ye are our glory and our joy.

(3.1) Therefore when we could no longer endure, we thought it good to be left behind at Athens alone;

(3.2) and sent Timothy, our brother and GOD's minister in the gospel of the Kind One, to establish you, and to comfort you concerning your faith;

people were prophets, that the Lord would put His Spirit upon them!" This understanding is in full accord with how Silas and Timothy are apostles *with* Paul.
^P Against Marcion 5:15(3)

(3.3) that no one be disturbed by these afflictions; for you yourselves know that we have been appointed to this.

(3.4) For indeed, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know.

(3.5) For because of this I could no longer wait, I sent to know your faith, lest by any means the tempter tempted you, and our labor be in vain.

(3.6) But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also to see you;

(3.7) for this cause, brothers and sisters, we were comforted over you in all our distress and affliction through your faith:

(3.8) for now we live, if ye stand firm in the Lord.

(3.9) For what thanksgiving can we render again unto God for you, for all the joy with which we joy for your sakes before our GOD;

(3.10) night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

(3.11) Now may our same GOD and Father, and our Lord Jesus, direct our way unto you:

(3.12) and the Lord make you to increase and abound in love one toward another, and toward all, even as we also do toward you;

(3.13) to the end he may establish your hearts without blame in holiness before our GOD and Father, at the appearing of our Lord [Jesus] with all his saints.

(4.1) Finally then, brothers and sisters, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, that ye abound yet more.

(4.2) For ye know what instructions we gave you by the Lord Jesus.

(4.3) For this is the will of God^q, even your sanctification^r, that ye abstain from fornication^s;

(4.4) that each one of you should know how to possess his vessel in <> honor^t,

(4.5) not in the passion of lust, even as the Gentiles^u who know not God;

(4.6) that no one transgresses, and wrongs his brother or sister in this matter: because the lord *god* is an avenger in all these things, as also we forewarned you and testified.

(4.7) For God called us not for uncleanness, but unto sanctification.

^q Against Marcion 5:15(6)

^r Against Marcion 5:15(5)

^s Against Marcion 5:15(7)

^t Against Marcion 5:15(8)

^u Against Marcion 5:15(9)

(4.8) Therefore whoever disregards this, disregards not a human being but God, who gives his holy spirit unto you.

(4.9) But concerning love of the brothers and sisters ye have no need that one write unto you: for ye yourselves are taught by God to love one another;

(4.10) for indeed ye do it toward all the brothers and sisters that are in all **Macedonia**. But we exhort you, brothers and sisters, that ye abound yet more;

(4.11) and that ye study to be quiet, and to do your own business, and to work with your hands, even as we instructed you;

(4.12) that ye may walk respectably toward outsiders, and be dependent on no one.

(4.13) But we would not have you ignorant, brothers and sisters, concerning them who fall asleep; that ye sorrow not, even as the rest, who have no hope.

(4.14) For if we believe that Jesus died and rose again, even so those also who are falling asleep through Jesus^v will god bring with him.

(4.15) For this we say unto you by the word of the Lord, that we who are alive and **remain until the appearing of Christ^w**, shall not precede them who are falling asleep.

(4.16) For this same Lord^x shall descend from heaven, with a loud summons, with the voice of the prince of the angels, and with a trumpet call of god: and the dead in Christ shall rise up first^y;

(4.17) then immediately thereafter we who remain alive, shall together with them be caught up in the clouds, to meet the Lord in the air^z: and it is in this way that we shall be forever with the Lord^{aa}.

(4.18) Wherefore comfort one another with these words.

(5.1) But concerning the times and the seasons, brothers and sisters, ye have no need that anything be written unto you.

(5.2) For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

^v It is 'through Jesus' that we may attain to the death 'in Christ'.

^w Against Marcion 5:15(12)

^x 'This same Lord', that is 'This same Lord *who is writing this to you*'.

^y Against Marcion 5:15(13)

^z Against Marcion 5:15(14)

^{aa} 'It is in this way that we shall be forever with the Lord': A reference to the other 'paraclete'. "And I shall request from my Father and he will give you another Redeemer of the accursed [paraclete], that he will be with you for eternity." (John 14:16 Aramaic Bible). Jesus is one paraclete and Christ is the other paraclete. Paul (who is this other paraclete) explains that this is the way he will be with them for eternity.

(5.3) When they are saying, Peace and safety, then sudden destruction comes upon them, as travail upon a woman with child; and they shall in no wise escape.

(5.4) But ye are not in darkness, brothers and sisters, that the day should overtake you as a thief:

(5.5) for ye are all children of light, and children of the day: we are not of the night, nor of darkness;

(5.6) so then let us not sleep, as do the rest, but let us watch and be sober.

(5.7) For they that sleep, sleep in the night: and they that are drunken are drunken in the night.

(5.8) But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

(5.9) For God appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus the Kind One,

(5.10) who died for us, that, whether we wake or sleep, we should live together with him.

(5.11) Wherefore exhort one another, and build each other up, even as also ye do.

(5.12) But we beseech you, brothers and sisters, to know them that labor among you, and are over you in the Lord, and give you instruction;

(5.13) and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

(5.14) And we urge you, brothers and sisters, admonish the disorderly, encourage the fainthearted, support the weak, be patient with everyone.

(5.15) See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

(5.16) Rejoice always;

(5.17) pray without ceasing;

(5.18) in everything give thanks: for this is the will of God in the Kind One Jesus toward you.

<>^{bb}

[5.23] (5.19) And this same GOD of peace ultimately sanctify you in every way, complete within all your members: may the Pneumatic, the Psychic, and the Somatic^{cc} be preserved blameless unto the appearing of our Lord and savior the Christ^{dd}.

^{bb} Verses 5.19 to 5.22, a Polycarpian Interpolation (see footnote in 2nd Thessalonians): (5.19) [Quench not the spirit; (5.20) despise not prophecies; (5.21) prove all things; hold fast that which is good; (5.22) abstain from every form of evil.]

^{cc} A short Gnostic lesson: The Pneumatic, the Psychic, and the Somatic, are the three types of people to whom Paul is called to minister. Somatics are immersed in

- [5.24] (5.20) Faithful is he that calls you, who will also do it.
- [5.25] (5.21) Brothers and sisters, pray for us.
- [5.26] (5.22) Salute all the brothers and sisters with a holy kiss.
- [5.27] (5.23) I command you by the Lord that this epistle be read unto all the brothers and sisters.
- [5.28] (5.24) The grace of our Lord Jesus the Kind One be with you.

materiality and need conversion, Psychics are converted but need resurrection, and Pneumatics are resurrected and must become spiritual fathers (actually spiritual husbands) to the Psychics so that it may be possible for them to attain to the resurrection.

^{dd} Against Marcion 5:15(19,20)

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Addendum

***From "Against Marcion" by Tertullian:
A numerical list of excerpts, with footnotes included, used for the
reconstruction of 1st Thessalonians***

- {1} The Jews had slain their prophets {5893 1 Thess. ii. 15}.
- {2} has himself some hand in making away with the same prophets whom he is destroying.
- {3} "Who both killed the Lord Jesus and their own prophets," although (the pronoun) their own be an addition of the heretics. {5894 All the best mss., including the Codices Alex., Vat., and Sinait., omit the idiotic, as do Tertullian and Origen. Marcion has Chrysostom and the received text, followed by our A.V., with him}.
- {4} having slain the Lord and His servants, is put as a case of climax. {5896 Status exaggerationis}.
- {5} "sanctification of ours".
- {6} "the will of God".
- {7} "abstain from fornication".
- {8} every one "should know how to possess his vessel in honour" {5899 1 Thess. iv. 3, 4}.
- {9} "Not in the lust of concupiscence, even as the Gentiles" {5900 1 Thess. iv. 5}.
- {10} This passage (of the apostle) I would treat in such a way as to maintain the superiority of the other and higher sanctity, preferring continence and virginity to marriage, but by no means prohibiting the latter.
- {11} the God of marriage.
- {12} "remain unto the coming of Christ".
- {13} "the dead in Christ, shall rise first".
- {14} "caught up in the clouds to meet the Lord in the air" {5906 1 Thess. iv. 15-17}.
- {15} the heavenly intelligences gazed with admiration on "the Jerusalem which is above" {5907 Galatians 4:26}.
- {16} Christ has prepared for us this ascension into heaven.
- {17} What "spirit" does he forbid us to "quench," and what "prophecyings" to "despise?" {5911 1 Thess. v. 19, 20}.
- {18} {5912 Nihil fecit. This is precisely St. Paul's exouthenein, "to annihilate" (A.V. "despise"), in 1 Thess. v. 20}.
- {19} the apostle has given certain distinct names to all (our faculties), and has comprised them all in one prayer.

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{20} "spirit and soul and body may be preserved blameless unto the coming of our Lord and Saviour (Jesus) Christ?"

{21} the soul has a kind of body of a quality of its own.

{22} just as the spirit has.