



Book Six of the Apostolicon
The Epistle
of the Apostle Mark
To the Thessalonians
(second 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 peoples 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 16;
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).

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.

Polycarp's Antichrist Interpolation

The very idea that one of the prophecies about the coming of the messiah was really a prophecy about the coming of an "antichrist" was *unheard of* until Polycarp's Antichrist Interpolation. As Stephan Hullers notes, various ancient sources recognize that the antichrist material inserted into 2nd Thessalonians was connected to the "abomination of desolation" reference in the seventy weeks prophecy of Daniel 9:24-27 [e.g. the Didache and Origen, Against Celsus 6:45-46]. Polycarp's intent was to find a new way to interpret the seventy weeks prophecy so it would boomerang against Paul and inject it into the very scripture of the Apostolicon.

The Galatians-first Apostolicon of Polycarp did refer to Jesus as the Christ and not every case can be attributed to copyists simply seeing "chrestos" and writing "christos" down. Yet an inference can be supported that the original Apostolicon did not refer to Jesus as the Christ. Not only Marcionites, but all Gnostic Christians taught that Jesus and Christ are two different persons. Yet the first Gnostic Christians were likely the Jewish Marcionites (Marcionites = followers of Mark) of Alexandria [most scholars do say Marcionites were not Gnostics, or rather that they were "one-sided Gnostics", the distinction is however a question of degree, so as long as the Gnostic principal of dualism is part of the faith I will give them the name of Gnostic] and these first century Alexandrians universally believed that Marcus Julius Agrippa (aka Paul) was the Christ! Polycarp redirected any reference to Paul being the Christ and introduced numerous references to Jesus as the Christ into his version of the Apostolicon to defuse the apostolic authority of Paul.

In the case at hand, an "Estimation of Text Based on Supported Inference" was completed on Polycarp's Antichrist Interpolation, yet this inferred estimation did not fit into the surrounding text but continued to exhibit the characteristics of an interpolation. This therefore gives support to the position that Polycarp's Antichrist Interpolation did not substitute a pre-existing text but was only inserted as a simple interpolation. Nevertheless, because the first epistle to the Thessalonians contained material surrounding the matter of Paul being the Christ it does seem reasonable to assume that this matter may have been present in the second epistle to the Thessalonians as well. This gives support to the position that Polycarp's Antichrist Interpolation may have substituted a pre-existing text. With some reluctance, I decided to include my "Estimation of Text Based on Supported Inference". Because support for this is weak, what I may have done in effect is added my own interpolation into the text of the Apostolicon. This is why I must use red square brackets when inserting text of this sort; it puts the reliability of such on par with Polycarp's interpolations. Additionally, I also put the text in parentheses, because if my estimation of text is in truth equivalent to actual text in the original epistle it would have to be parenthetical.

In Against Marcion 5:16(9) Tertullian asks this question: "how happens it that he [Marcion] can suborn the Creator's Christ to avenge his truth?" A fair question! In other words, why would the Christ of the Old Testament "god" (which is but a mere archon) serve as the Apostle of the supreme GOD the Father of Jesus? Together with this question is the whole matter of the Marcionite view of prophecy in general. Since the source of most all prophecy is the demiurgos (the Old Testament archon god), what business would the Marcionite Christian have concerning himself with Old Testament prophecy at all, much less one about the Christ of an archon?! Accordingly, it should be noted that, the phrase "despise not prophecies" (1st Thessalonians 5:20) is certainly a Polycarpian interpolation as well, as the norm for the Marcionite Christian is to not consider prophecies because of their source, as Paul said in 1st Corinthians 13:8 "as for prophecies, they will fail". Note also that apart from the prophecy on the antichrist, which must be considered as a non-canonical interpolation, you will not find much in the way of "prophecies" in the Apostolicon. The answer to this inquiry is that there are exceptions, and the source of the prophecy of Daniel was thought not to be of the demiurgos by notable Gnostic authorities.

As the author of the book To the Hebrews said, "GOD, having spoken in former times *in a fragmentary and varied fashion* to our forefathers by the prophets ..." (Hebrews 1:1). "Valentinian exegetes say that the demiurge, amazed by the prophecies that originated "from above," and were revealed "in the prophets" (Hebrews 1:1) failed to comprehend their source; he [the demiurgos] attributed them either to the prophets' own subjective excitement, or to deceit, [Adversus Haereses 1.7.4, as quoted from 'The Gnostic Paul', Elaine Pagels] for how could the demiurge understand those prophecies that came from the pleroma, which set forth in symbolic terms the pleromic mysteries, and above all "the mystery of Christ"? " [Adversus Haereses 4.35.2-4, as quoted from 'The Gnostic Paul', Elaine Pagels]. The very idea that there is an Old Testament prophecy that says that "in the middle of the week he [the messiah] will put a stop to sacrifice and grain offering" is amazing! Yet this prophecy was fulfilled in Marcus Julius Agrippa, the last king of Judea, who played a role in the destruction of the temple, so that the temple sacrifice would come to an end and the sacrifice of Jesus (and Paul *in* Jesus) on the Cross would be declared, by the Apostle, sufficient once and for all time.

Now to analyze Polycarp's Antichrist Interpolation:

- [(2.1) Now we ask of you, brothers and sisters, concerning the appearing of our Lord Jesus Christ, and our gathering together unto him:
- (2.2) that ye not be quickly shaken from your mind, nor be troubled, either by spirit, or by word, or by epistle as from us, as that the day of Christ has arrived!
- (2.3) let no one in any way deceive you: For this may not come,

except the repudiation of *the law* come first; and the lawless man revealed: the son of destruction;

(2.4) (the one who opposes and lifts himself above every so-called god or object of worship) therefore, in the temple he is to be seated as a god, thus he is attesting to the fact that he is god [Against Marcion 5:16(6)].

(2.5 to 2.9) <> [Verses 2:5 to 2:9a: A post-Tertullian interpolation not present within this Polycarpian interpolation] with all power and lying signs and wonders,

(2.10) <>; because they received not the love of the truth, that they might be saved.

(2.11) And for this cause god gives them an instinct to err, <>:

(2.12) that they all might be judged who believed not the truth but have pleasure in unrighteousness. [Against Marcion 5:16(8)]

The actual "Day of Christ" is a spiritual event connected with the rapture (see 1st Thessalonians 4:15), but the "Day of Christ" from an earthly point of view (Polycarp's point of view) had arrived. Polycarp didn't want anyone "in any way deceived" by what Paul said about that day already having been fulfilled (verses 2:2-3a). "The lawless man" was "revealed" as Paul, who "repudiated the law" (verse 2:3), or to put it in friendlier terms, "Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4). "The son of destruction" was to sit "in the temple". Polycarp probably could not believe that the temple would actually be destroyed by Paul, perhaps god would stop him and at most he would only "be seated" there "as a god". But Paul (Marcus Julius Agrippa) played an essential role in the destruction of the temple! Verse 2:4, "Attesting to the fact that he is god". Paul did attest to the fact that he was "the firstborn of GOD", and on one occasion it is recorded that he happened upon Polycarp and wanted him to acknowledge him as such, to which Polycarp replied, "I do know you, the firstborn of Satan"! [Adversus Haereses 3.3.4, although the record indicates that it was "Marcion" who encountered Polycarp, considering the historical context it seems more likely that "Marcion" here referred to "Marcus", Paul's actual name].

A reconstruction of Polycarp's Antichrist Interpolation from a study of Tertullian indicates that verses 2:5 – 2:9a were not a part of the original interpolation and so the matter about the "restrainer" that must first be taken out of the way before the lawless one can be "slain by the lord" at his coming was yet another interpolation put upon the first interpolation at some time after Tertullian. This means that the first interpolation was composed before the composition of the Acts of the Apostles [written between 169 and

¹ Schwartz, Daniel R, Agrippa I: The Last King of Judaea, Zalman Shazar Center, 1987, with same title published as Texte und Studien zum Antiken Judentum 23, Tübingen: J C B Mohr (Paul Siebeck), 1990, as referenced in: Huller, Stephan (2011-05-02). The Real Messiah: The Throne of St. Mark and the True Origins of Christianity (Kindle Locations 4259-4261). Watkins Publishing. Kindle Edition.

183 A.D., which we know because it was addressed to "Theophilus" (Acts 1:1) which almost has to be "Theophilus of Antioch" who was bishop of Antioch at that time], but the new addition into the interpolation was added after the composition of the Acts of the Apostles. However, we also know from Epiphanius that there was an earlier book by the same name "The Acts of the Apostles" that in all likelihood was known, and possibly was even written, by Polycarp. Epiphanius said this Acts of the Apostles had Paul as a false apostle and that Paul "became angry" and "wrote against circumcision, and against the Sabbath and the legislation" [Panarion 2.30.16.6-9].

In conclusion, no one need make the assumption that the temple must be rebuilt some day in order to accommodate the fulfillment of a prophecy about a future antichrist. The prophecy was false because it was part of a non-canonical interpolation. The "abomination of desolation" refers to how it would be an "abomination" if, after the law of god was put to an end by the Cross, it was brought back again with the temple sacrifice. As a verse attributed to Paul says in Galatians 2:18, "For if I rebuild what I have once destroyed [the law, the temple, and the temple sacrifice], I prove myself to be a transgressor".

"I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly!"
Galatians 2:21

The Epistle of the Apostle Mark^m To the Thessalonians (second epistle)

The Marcionite Prologueⁿ

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 our Father and the Lord Jesus the Kind One;

(1.2) Grace to you and peace from GOD the Father and the Lord Jesus the Kind One.

(1.3) We are bound to give thanks to GOD always for you, brothers and sisters, even as it is fitting, because your faith grows exceedingly, and the love of every one of you for one another abounds;

(1.4) so that we ourselves speak proudly of you in the churches of GOD for your patience and faith in all your persecutions and in the afflictions which ye endure;

(1.5) which is a clear indication of the righteous judgment of god: so that you will be considered worthy of the kingdom of god, for which ye also suffer.

(1.6) *If indeed it is a righteous thing <> for god to recompense tribulation to those who afflict us: and, to us who are the afflicted, give rest, with whom it shall be revealed are in the Lord Jesus, when he shall appear as coming from heaven with;*

^m 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).

ⁿ "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.

(1.7) *god's mighty angels* <>^o, rendering out justice to those who know not GOD: and those *likewise*, who obey not the gospel of our Lord Jesus the Kind One;

(1.8) who shall be punished with everlasting destruction from the presence of the lord: and *likewise*, from the glory of his power^p,

(1.9) when *god* shall come to be glorified in his saints: and *likewise*, to be marveled at in all those who believed (because our testimony unto you was believed) in that day.

(1.10) With this in mind, we pray always for you, that our GOD *accordingly* may count you worthy of your calling, and fulfill every desire of goodness and every work of faith, with power;

(1.11) that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our GOD and the Lord Jesus the Kind One.

<>^q [(1.12) *(Now, brothers and sisters, concerning the appearing of our Christ, and our gathering together unto him: for the day of Christ has dawned upon us!*

(1.13) *Yet this may not be, except there come a repudiation of the law first; and the one who causes the sacrifice and oblation to come to an end be revealed: even the son of desolation;*

^o Against Marcion 5:16(2).

^p Against Marcion 5:16(3,4,5)

^q Verses 2.1 to 2.12, Polycarp's Antichrist Interpolation: The Pauline theme that "Jesus is not the Christ, rather Paul is the Christ" was altered to the Petrine theme that "Jesus is the Christ, not Paul". To do this, Polycarp had to make Paul into an "antichrist", without actually referring to him by name. Additionally, the theme that "the day of Christ has arrived" was altered to "the day of Antichrist has not yet arrived". The interpolation stands out also because there are few if any prophecies in the Apostolicon. The phrase "despise not prophecies" (1st Thessalonians 5:20) is likely a Polycarpian interpolation as well.

[(2.1) Now we ask of you, brothers and sisters, concerning the appearing of our Lord Jesus Christ, and our gathering together unto him:

(2.2) that ye not be quickly shaken from your mind, nor be troubled, either by spirit, or by word, or by epistle as from us, as that the day of Christ has arrived!

(2.3) let no one in any way deceive you: For this may not come, except the repudiation *of the law* come first; and the lawless man revealed: the son of destruction;

(2.4) (the one who opposes and lifts himself above every so-called god or object of worship) therefore, in the temple he is to be seated as a god, thus he is attesting to the fact that he is god [Against Marcion 5:16(6)].

(2.5 to 2.9) <> [Verses 2:5 to 2:9a: A post-Tertullian interpolation not present within this Polycarpian interpolation] with all power and lying signs and wonders,

(2.10) <> for them that perish; because they received not the love of the truth, that they might be saved.

(2.11) And for this cause god gives them an instinct to err, <>:

(2.12) that they all might be judged who believed not the truth but have pleasure in unrighteousness. [Against Marcion 5:16(8)]

(1.14) (for this one must be opposed to and be lifted above every so-called god or object of worship) even so, in the place of the temple, this one must be seated like deity, thus attesting to the fact that this one is the firstborn of GOD.)^r

[2.13] (1.15) Wherefore we must always give thanks to GOD for you, brothers and sisters, beloved of the Lord, for GOD chose you from the beginning unto salvation in sanctification of the spirit^s and belief of the truth:

[2.14] (1.16) for this purpose^t he called you through our gospel, to the obtaining of the glory of our Lord Jesus the Kind One.

[2.15] (1.17) So then, brothers and sisters, stand fast, and hold the traditions which ye were taught, whether by word, or by our epistle.

[2.16] (1.18) Now our same Lord Jesus the Kind One, and GOD our Father who loved us and gave us eternal comfort and good hope through grace,

[2.17] (1.19) comfort your hearts and establish them in every good work and word.

[3.1] (2.1) Finally, brothers and sisters, pray for us, that the word of the Lord may run and be glorified, even as also it is with you;

[3.2] (2.2) and that we may be delivered from unreasonable and evil men; for all have not faith.

[3.3] (2.3) But the Lord is faithful, who shall establish you, and guard you from the evil one.

[3.4] (2.4) And we have confidence in the Lord concerning you, that ye are doing and will continue to do what we command.

^r These verses contained in red square brackets are the "Estimation of Text Based on Supported Inference". Note that I included them also in parentheses because if it is so, as I am asserting, that this represents the equivalent of what existed in the original epistle before it was substituted by Polycarp's Antichrist Interpolation, it would be parenthetical.

^s Verse 1.11 and verse [2.13] 1.15: If you read these two verses without reading either Polycarp's Antichrist Interpolation or my Estimation of Text Based on Supported Inference between them, note how the original flow of thought proceeds uninterrupted once an interpolation is removed: "that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our GOD and the Lord Jesus the Kind One. Wherefore we must give thanks to GOD always for you, brothers and sisters, beloved of the Lord, for GOD chose you from the beginning unto salvation in sanctification of the spirit". Also note that if the whole epistle was the work of Polycarp the Antichrist interpolation would not be an interpolation at all and therefore would not interrupt the flow of thought, thus giving some degree of credence to the likelihood that the epistle is of Paul (minus the interpolation).

^t "Purpose" is singular in the Greek, and must refer to either "sanctification of the spirit" or "belief of the truth", but not both; thus indicating the likelihood that one of these two is an interpolation.

[3.5] (2.5) And the Lord direct your hearts into the love of GOD, and into the patience of the Kind One.

[3.6] (2.6) Now we command you, brothers and sisters, in the name of our Lord Jesus [the Kind One], that ye withdraw yourselves from every brother or sister who walks disorderly, and not after the tradition which they received of us.

[3.7] (2.7) For you know how ye ought to imitate us: for we behaved not ourselves disorderly among you;

[3.8] (2.8) neither did we eat bread without paying for it, but in labor and travail, working night and day, that we might not burden any of you:

[3.9] (2.9) not because we have not the right, but to make ourselves and example unto you, that ye should imitate us.

[3.10] (2.10) For even when we were with you, this we commanded you: if any will not work, neither let him eat^u.

[3.11] (2.11) For we hear of some who walk among you disorderly, that work not at all, but are busybodies.

[3.12] (2.12) Now such persons we command and encourage in the Lord Jesus [the Kind One], that with quietness they work, and earn their own living.

[3.13] (2.13) But ye, brothers and sisters, be not weary in well-doing.

[3.14] (2.14) If anyone obey not our word by this epistle, take note of such, and have no company with him, that he may be ashamed.

[3.15] (2.15) And yet do not regard him as an enemy, but admonish him as a brother.

[3.16] (2.16) Now the same Lord of peace give you peace at all times in all ways. The Lord be with you all.

[3.17] (2.17) The salutation of me Mark with mine own hand, which is the token in every epistle: so I write.

[3.18] (2.18) The grace of our Lord Jesus the Kind One be with you all.

^u Against Marcion 5:16(13).

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



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Addendum

***From "Against Marcion" by Tertullian:
A numerical list of excerpts, with footnotes included, used for the
reconstruction of 2nd Thessalonians***

- {1} We are obliged from time to time to recur to certain topics in order to affirm truths which are connected with them.
- {2} "with whom it is a righteous thing to recompense tribulation to them who afflict us, and to ourselves, who are afflicted, rest, when the Lord Jesus shall be revealed as coming from heaven with the angels of His might and in flaming fire." {5922 2 Thessalonians 1:6-7} The heretic, however, has erased the flaming fire.
- {3} "to take vengeance on them that know not God and that obey not the gospel, who," he says, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" {5923 2 Thessalonians 1:8-9}.
- {4} mentioned separately "those who obey not the gospel of our Lord Jesus Christ," {5925 2 Thessalonians 1:8}.
- {5} "From the presence of the Lord, and from the glory of His power," {5927 2 Thessalonians 1:9}.
- {6} who is the man of sin, the son of perdition," who must first be revealed before the Lord comes; "who opposeth and exalteth himself above all that is called God, or that is worshipped; who is to sit in the temple of God, and boast himself as being God?" {5929 2 Thessalonians 2:3-4}.
- {7} Marcion's view, it is really hard to know whether He might not be (after all) the Creator's Christ; because according to him He is not yet come.
- {8} "in all power, and with lying signs and wonders?" {5933 2 Thessalonians 2:9} "Because," he says, "they received not the love of the truth, that they might be saved; for which cause God shall send them an instinct of delusion {5934 Instinctum fallaciæ} (to believe a lie), that they all might be judged who believed not the truth, but had pleasure in unrighteousness." {5935 2 Thessalonians 2:10-12}.
- {9} how happens it that he {5937 Marcion, or rather his Christ, who on the hypothesis absurdly employs the Creator's Christ on the flagrantly inconsistent mission of avenging his truth, i.e. Marcionism} can suborn the Creator's Christ to avenge his truth?
- {10} Satan, an angel of the Creator, necessary to his purpose? Why, too, should Antichrist be slain by Him.

{11} the wrath, and the jealousy, {5940 Æmulatio} and “the sending of the strong delusion,” {5941 2 Thessalonians 2:11} on those who despise and mock, as well as upon those who are ignorant of Him.
{12} he who has been brought out to view {5944 Productus est} once for all in one only copy of the gospel— and even that without any sure authority—which actually makes no secret of proclaiming another god?
{13} “if any would not work, neither should he eat,” {5946 2 Thessalonians 3:10}.