



Book Seven of the Apostolicon  
The Epistle  
of the Apostle Paul  
**To the Laodiceans**

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### *SPECIAL ACKNOWLEDGEMENT*

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*I would like to express my gratitude to Melissa Cutler, my friend and colleague, who made it possible to complete this work! Without her assistance I do not believe that I could have acquired the expertise needed to finish this much needed reconstruction of the Pauline scriptures!*

## **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. Galatians
2. Corinthians
3. Corinthians (2)
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 sources:

1. "Against Marcion" by Tertullian, book 5, chapters 17-18;
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 some 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.

## The Controversy

*Concerning the Controversy over  
the First Recipients of the Epistle  
and the Reconstruction of  
the Marcionite Prologue*

Only in the Epistle to the Laodiceans is it necessary to reconstruct the Marcionite Prologue. Perhaps the reason for this is due to the confusion at a very early date about whether the Epistle was written to the Laodiceans or to the Ephesians. No doubt the Marcionite prologue made it clear that the Epistle was to the Laodiceans and therefore could not be included in early Latin Bibles which held that the Epistle was to the Ephesians. But the substitute Latin prologue 'To the Ephesians' can be a starting point toward the reconstruction, since there seems to be little reason to believe that anything other than the intended destination of the epistle was changed. This is the Latin Ephesian Prologue: "Ephesii sunt Asiani. Hi accepto verbo veritatis perstiterunt in fide. Hos conlaudat apostolus, scribens eis a Roma de carcere!" The translation is as follows: "Ephesians are of Asia. These accepted the word of truth, and persisted in their faithfulness, These the apostle praises, writing to them from prison in Rome!"

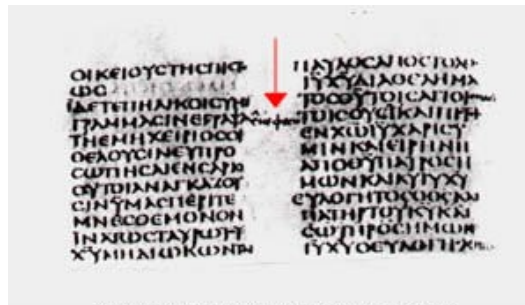
The next clue to the reconstruction of the Laodicean Prologue is the Colossian Prologue; Colossians immediately follows Laodiceans in the Marcionite canon. The Colossian Prologue: "Colossians, these also like the Laodiceans, are of Asia; and likewise they had been reached beforehand by false apostles. The apostle himself did not come to them either; but these also by a letter he corrects. For they had heard the word from Archippus; who also accepted a ministry unto them. Therefore the apostle, already in custody, writes to them from Ephesus." From this we learn additional information about the Laodicean Prologue, that they had been reached beforehand by false apostles, the Apostle had not come to them yet, and the Epistle in some way corrects them. It is interesting to note that this closely parallels the message to Ephesus in Revelation 2: "To the angel of the church in Ephesus write . . . I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; and you have perseverance and have endured for My name's sake, and have not grown weary. But I have this against you, that you have left your first love." The author of Revelation may have known of the Marcionite Prologue; at any rate it seems reasonable to assume that the correction of the Epistle has to do with leaving their first love, seeing that the Epistle has much to say about how the relationship between a husband and wife is as the relationship between Jesus and the church.

Based on this foregoing information I submit the following reconstruction and estimation of the Marcionite Prologue to the Laodiceans: "Laodiceans are



of Asia. These accepted the word of truth, and when false apostles approached them, they even reprovved them, and persisted in their faithfulness to the gospel. These the apostle praises, writing to them from prison in Rome!"

Now, with regard to the controversy about to whom this Epistle was addressed, it is exceedingly clear that the earliest tradition, that of the Marcionites of course, is that the epistle is to the Laodiceans. The phrase "in Ephesus" is lacking in many early manuscripts. In three cases the phrase was beyond doubt a scribble addition, as for example:



First Page of Ephesians in Codex Sinaiticus with "in Ephesus" added in between the columns

The epistle says that it's recipients are "gentiles" (see: Lao. 2:11-12), and if we are to believe the so-called 'history' of the 'Acts of the Apostles' (for the sake of argument, as it were) then Ephesus could not have been the intended destination since we are informed there that the Christians in Ephesus were Jewish. What one could speculate is that the epistle was indeed sent to the Laodiceans, but if, after the epistle was later sent to other cities from Laodicea, and the Laodiceans did not see to it that the epistle was returned to them, copyist, in those cities where the manuscript then actually was, might leave out the words "in Laodicea". As more copies were made, the words "in Ephesus", the name of the principle city in Asia, may have been added from which the epistle had come to the knowledge of the whole Christian church.

The evidence that suggests that the original epistle was sent to the Laodiceans also suggests that the epistle is older than the Catholic Church's acceptance of it, or perhaps even the existence of the Catholic Church itself. Even the evolution unto the later common opinion that it was sent to Ephesus pre-dates the Catholic Church's acceptance of the epistle and probably their acceptance of Paul as a true apostle! In light of this, consider the historical perspective of the Pauline/Marcionite Church relative to the Catholic Church, which did accept Paul and his epistles long before the Catholic Church did so.

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*"I determined to know nothing among you except Jesus the Good One, and Him crucified"*  
Corinthians 2:2

<http://www.apostolicon.com/Laodiceans.html>

## The Epistle of the Apostle Paul To the Laodiceans

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

*[Laodiceans are of Asia. These accepted the word of truth, and when false apostles approached them, they even reprovved them, and persisted in their faithfulness to the gospel. These the apostle praises, writing to them from prison in Rome!]*

### To the Laodiceans

[1:1] Paul, an apostle of the Good One Jesus through the will of GOD, to the saints that are at Laodicea<sup>e</sup>, and the faithful in the Good One Jesus:

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

[1:3] Blessed be the GOD and Father of our Lord Jesus the Good One, who hath blessed us with every spiritual blessing in the heavens in the Good One:

[1:4] even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love:

[1:5] having foreordained us unto adoption as children through Jesus the Good One unto himself, according to the good pleasure of his will,

[1:6] to the praise of the glory of his grace, which he freely bestowed on us in the Beloved:

[1:7] in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

[1:8] which he made to abound toward us in all wisdom and prudence,

[1:9] making known unto us the mystery of his will, according to that good pleasure, which GOD hath purposed in the mystery of his will,

[1:10] that in the dispensation of the fullness of times He might sum up all things in the Good One, both which are in the heavens and which are on earth<sup>f</sup>.

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d 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.

e Against Marcion 5:17(1).

f Against Marcion 5:17(2).

[1:11] In him also we were made a heritage, having been foreordained according to the purpose of him who works all things after the counsel of his will;

[1:12] to the end that we should be to the praise of his glory, who first trusted in the Good One:

[1:13] In whom ye also trusted, after that ye heard the word of truth, the gospel; in whom ye believed, and were sealed with the spirit of promise<sup>g</sup>,

[1:14] which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

[1:15] For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show for all the saints,

[1:16] cease not to give thanks for you, making mention of you in my prayers;

[1:17] that the GOD of our Lord Jesus the Good One, the Father of glory<sup>h</sup>, may give unto you a spirit of wisdom<sup>i</sup> and revelation in the knowledge of him;

[1:18] The eyes of your understanding having been enlightened<sup>j</sup>, that ye may know what is the hope of his calling, and the riches of his inheritance in the saints<sup>k</sup>,

[1:19] and what the exceeding greatness of his power toward us who believe, according to that working of the strength of his might

[1:20] which he wrought in the Good One, when he raised him out from the dead, and made him to sit at his right hand, <>

[1:21] <>

[1:22] (1:21) <> putting all things in subjection under his feet<sup>l</sup>, and gave him to be head over all things to the church,

[1:23] (1:22) which is his body, the fullness of him who fills all in all.

[2:1] And ye were dead in trespasses and sins,

[2:2] wherein ye had walked in accord with the aeon of the world-system, the archon of human-rule, the pneumatic spirit now operating in the children of those in obstinate opposition to divine will;

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g Against Marcion 5:17(3-4).

h Against Marcion 5:17(5).

i Against Marcion 5:17(6).

j Against Marcion 5:17(7).

k Against Marcion 5:17(8).

l Against Marcion 5:17(9), Text substantially the same, except for an interpolation, as confirmed by quotation.

[2:3] among whom we also all once lived<sup>m</sup> in the passions of our flesh, doing the will of the flesh and of the mind, and were by nature the children of wrath, even as the rest<sup>n</sup>.

[2:4] But GOD, being rich in mercy, for his great love wherewith he loved us,

[2:5] even when we were dead through our trespasses, made us alive together with the Good One <><sup>o</sup>,

[2:6] and raised us up with him, and made us to sit with him in the heavens, in the Good One Jesus:

[2:7] that in the ages to come he might show the exceeding riches of his grace in kindness toward us in the Good One Jesus:

[2:8] for by grace have ye been saved through faith; and that not of yourselves, it is the gift of GOD;

[2:9] not of works, that no one should glory.

[2:10] For we are his workmanship, created in the Good One Jesus<sup>p</sup> for good works, which God afore prepared that we should walk in them.

[2:11] Wherefore remember, that ye were once the Gentiles <>, called uncircumcision by that which has the name of circumcision in the flesh made by hands;

[2:12] that at that time ye were without the Good One, being aliens from the commonwealth of Israel, and strangers from the covenants and their promise, having no hope, and without gods in the world.

[2:13] But now in the Good One, ye who were once afar off are made nigh by his blood.

[2:14] For he is our peace, who hath made both one, and the middle wall has been broken down<sup>q</sup>;

[2:15] having nullified the enmity in the flesh<sup>r</sup>, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace;

[2:16] that He might reconcile both in one body unto God, having slain therein the enmity through the cross:

[2:17] and he came and preached peace to them that were near and to them which were afar off<sup>s</sup> <><sup>t</sup>:

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m Against Marcion 5:17(10,12).

n Against Marcion 5:17(13-15).

o Parenthetical redundancy: most likely a copyist's notation (which appears to be the case with most of the interpolations found in this epistle).

p Against Marcion 5:17(16,23).

q Against Marcion 5:17(17-20), Panarion 42:11:8(1(36)).

r Against Marcion 5:17(20-21).

s Against Marcion 5:17(22,24-26).

t Parenthetical redundancy, most likely a copyist's notation.

[2:18] for through him we both have our access <> unto the Father<sup>u</sup>.

[2:19] So then ye are now no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God,

[2:20] built upon the foundation of the apostles <><sup>v</sup>, the Good One Jesus himself being the chief corner stone<sup>w</sup>;

[2:21] in whom each several building, fitly framed together, is growing into a holy temple in the Lord;

[2:22] in whom ye also are builded together for a habitation of God in the spirit.

[3:1] For this cause I Paul, the prisoner of the Good One Jesus on behalf of you Gentiles,

[3:2] if indeed ye have heard of the dispensation of that grace of GOD which was given to for you;

[3:3] how that by revelation was made known unto me the mystery, as I wrote before in few words,

[3:4] whereby, when ye read, ye can perceive my understanding in the mystery of the Good One;

[3:5] which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the spirit;

[3:6] to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in the Good One Jesus through the gospel,

[3:7] of which I was made a minister, according to the gift of that grace of GOD which was given me, according to the working of his power.

[3:8] Unto me, who am less than the least of all saints, was this grace given, <><sup>x</sup>

[3:9] to enlighten all as to what was the fellowship of the mystery, which has been hidden from the aeons; hidden from god, *that is*, the one who created all things<sup>y</sup>;

[3:10] in order that, through the church, the manifold wisdom of God might now be revealed unto the archons and spiritual-sovereigns, in the heavens<sup>z</sup>,

[3:11] according to the purpose of the aeons which he carried out in the Good One Jesus our Lord:

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U Against Marcion 5:17(26).

V Against Marcion 5:17(26-27), interpolation: "and prophets", most likely a copyist's notation.

W Against Marcion 5:17(28).

X Against Marcion 5:18(30).

Y Against Marcion 5:18(30, 33), as Tertullian mentions, this verse clearly indicates that the creator-deity "is himself reckoned among these archons" (Against Marcion 5:18(32)).

Z Against Marcion 5:18(31).

[3:12] in whom we have boldness and access in confidence through our faith in him.

[3:13] Wherefore I ask that ye be not despondent at my tribulations for you, which are your glory.

[3:14] For this cause I bow my knees unto the Father,

[3:15] from whom every family in the heavens and on earth is named,

[3:16] that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his spirit in the inward being;

[3:17] that the Good One may dwell in your hearts through faith; to the end that ye, having been rooted and grounded in love,

[3:18] may be strong to apprehend with all the saints what is the breadth and length and height and depth,

[3:19] and to know the love of the Good One which surpasses knowledge, that ye may be filled unto all the fullness of God.

[3:20] Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us,

[3:21] unto him be the glory in the church and in the Good One Jesus unto all the generations of the aeon of the aeons. Amen.

[4:1] I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,

[4:2] with all lowliness and meekness, with longsuffering, forbearing one another in love;

[4:3] giving diligence to keep the unity of the spirit in the bond of peace.

[4:4] One body, one spirit, even as also ye were called in one hope of your calling;

[4:5] one Lord, one faith, one baptism,

[4:6] one GOD and Father of all, who is above all, and through all, and in all<sup>aa</sup>.

[4:7] But unto each one of us was the grace given according to the measure of the gift of the Good One.

[4:8] Wherefore the saying, "When he ascended on high, he led captivity captive<sup>bb</sup>, And gave gifts unto men".

[4:9] (Now this, 'he ascended', what is it but that he also 'descended'<sup>cc</sup> into the lower parts of the earth?

[4:10] He that descended is the same also that ascended far above all the heavens, that he might fill all things.)

[4:11] And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

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aa Panarion 42:11:8(1([40])).

bb Against Marcion 5:18(34).

cc Gospel 1:1, "In the fifteenth year of the reign of Tiberius Caesar, Jesus came down to Capernaum"

[4:12] for the perfecting of the saints, unto the work of ministering, unto the building up of the body of the Good One:

[4:13] till we all attain unto the unity of the faith, and of the knowledge of the Son of GOD, unto a full grown man, unto the measure of the stature of the fullness of the Good One:

[4:14] that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

[4:15] but speaking truth in love, we may grow up in all things into him, who is the head, even the Good One;

[4:16] from whom all the body fitly framed and knit together through that which every joint supplies, according to the working in due measure of each several part, causes the growth of the body unto the building up of itself in love.

[4:17] (5:1) This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,

[4:18] (5:2) being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart;

[4:19] (5:3) who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.

[4:20] (5:4) But ye did not so learn of the Good One;

[4:21] (5:5) if indeed ye heard him, and were taught in him, even as truth is in Jesus:

[4:22] (5:6) that ye put away, as concerning your former manner of life, the old man, that waxes corrupt after the lusts of deceit;

[4:23] (5:7) and that ye be renewed in the spirit of your mind,

[4:24] (5:8) and put on the new man, that after God hath been created in righteousness and holiness of truth.

[4:25] (5:9) Wherefore, putting away falsehood, speak ye truth each one with his neighbor<sup>dd</sup>: for we are members one of another.

[4:26] (5:10) Be ye angry and sin not, let not the sun go down upon your wrath<sup>ee</sup>,

[4:27] (5:11) nor give place to the adversary.

[4:28] (5:12) Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have something to give to him that hath need.

[4:29] (5:13) Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.

[4:30] (5:14) And grieve not the spirit, the holy one of God, in whom ye were sealed unto the day of redemption.

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dd Against Marcion 5:18(35).

ee Against Marcion 5:18(36).



[4:31] (5:15) Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:

[4:32] (5:16) and be ye good one to another, tenderhearted, dealing graciously among each other, even as god also in the Good One deals graciously with you.

[5:1] (5:17) Be ye therefore imitators of god *in the Good One*, as beloved children;

[5:2] (5:18) and walk in love, even as the Good One also loved you, and gave himself up for us, 'an offering and a sacrifice' to god for 'an odor of a sweet smell'.<sup>ff</sup>

[5:3] (5:19) But fornication, and all uncleanness, or covetousness, let it not even be named among you, as is proper among saints;

[5:4] (5:20) nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.

[5:5] (5:21) For this ye know of a surety, that no fornicator, nor unclean person, nor covetous person, who is an idolater, hath any inheritance in the kingdom of the Good One and god.

[5:6] (5:22) Let no one deceive you with empty words: for because of these things cometh the wrath of god upon those in obstinate opposition to divine will.

[5:7] (5:23) Be not ye therefore partakers with them<sup>gg</sup>;

[5:8] (5:24) For ye were once darkness, but are now light in the Lord: walk as children of light

[5:9] (5:25) (for the fruit of the light is in all goodness and righteousness and truth),

[5:10] (5:26) proving what is well-pleasing unto the Lord;

[5:11] (5:27) and **have no fellowship with the unfruitful works of darkness<sup>hh</sup>**, but rather even reprove them;

[5:12] (5:28) for the things which are done by them in secret it is a shame even to speak of.

[5:13] (5:29) But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light.

<sup>ff</sup> Even though the god of this world is among the "wicked spiritual hosts in the heavens", yet he now "deals graciously" with those who are "in the Good One" because the offering of the Good One on the cross removed the debt that enslaved us to the creator. Now that our relationship to the creator-deity is debt-free we are able to "deal graciously" with him.

<sup>gg</sup> Righteous behavior is proper among saints, but a clear detachment is established, we who are "in the Good One" are not a part of the "kingdom of the god of this world", but merely subject ourselves to their rule to "deal graciously" with them. This is 'Kenosis', a Marcionite principle spelled out in Philippians 2:5-7, "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 [kenosis (Greek)] himself, taking on the form of a slave ... etc". It must also be remembered that Jesus is now, "the head of all archons and spiritual-sovereigns" (Colossians 2:10). Therefore, as long as one is "in the Good One", the god of this world is a subject within the kingdom of Jesus. This is why the verse puts 'the Good One' first before 'god' in the phrase "the kingdom of the Good One and god". However, if someone is in obstinate opposition to divine will by subjecting oneself to the creator-deity alone and his law instead of subjecting to Jesus the Good One, then such is separated from the Good One and left to the wrath of the creator-deity.

<sup>hh</sup> Against Marcion 5:18(37).

[5:14] (5:30) Wherefore the saying, "Awake, you sleeper, and arise from the dead, and the Good One shall give you light"<sup>ii</sup>.

[5:15] (5:31) Look therefore carefully how ye walk, not as unwise, but as wise;

[5:16] (5:32) redeeming the time, because the days are evil.

[5:17] (5:33) Wherefore be ye not foolish, but understand what the will of the Lord is.

[5:18] (5:34) And be not drunken with wine, wherein is riot<sup>jj</sup>, but be filled with the spirit;

[5:19] (5:35) speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord<sup>kk</sup>;

[5:20] (5:36) giving thanks always for all things in the name of our Lord Jesus the Good One to him who is GOD, even the Father.

[5:21] (5:37) Subject yourselves one to another in the fear of the Good One.

[5:22] (5:38) Wives ought to be in subjection to their husbands<sup>ll</sup>, as unto the Lord.

[5:23] (5:39) For the husband is the head of the wife<sup>mm</sup>, even as the Good One is the head of the church<sup>nn</sup>, being himself the savior of the body.

[5:24] (5:40) But as the church is subject to the Good One, so let the wives also be to their husbands in everything.

[5:25] (5:41) Husbands, love your wives, (for he who loves his wife, loves his own flesh), even as the Good One loved the church<sup>oo</sup>, and gave himself up for it;

[5:26] (5:42) that he might sanctify it, having cleansed it by the washing of water with the word,

[5:27] (5:43) that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

[5:28] (5:44) Even so ought husbands also to love their own wives as their own bodies. He who loves his own wife loves himself:

[5:29] (5:45) for no one ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the church.

[5:30] <>

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ii Panarion 42:11:8(2(37)).

jj Against Marcion 5:18(38).

kk Against Marcion 5:18(39).

ll Against Marcion 5:18(40).

mm Against Marcion 5:18(41).

nn Against Marcion 5:18(42).

oo Against Marcion 5:18(43).

[5:31] (5:46) Corresponding to her<sup>pp</sup> shall a man leave his father and his mother, and they two shall be one flesh.

[5:32] (5:47) This mystery is great: But I am speaking, of the Good One and the church<sup>qq</sup>.

[5:33] (5:48) Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

[6:1] (5:49) Children should obey their parents<sup>rr</sup> in the Lord: for this is right.

[6:2] (5:50) Honor thy father and mother <><sup>ss</sup>,

[6:3] (5:51) that it may be well with you, and you may live long on the earth.

[6:4] (5:52) And, ye Parents, <> bring up your children in the discipline and instruction of the Lord<sup>tt</sup>.

[6:5] (5:53) Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto the Good One;

[6:6] (5:54) not in the way of eye service, as person-pleasers; but as servants of the Good One, doing the will of God from the heart;

[6:7] (5:55) with good will doing service, as unto the Lord, and not unto men:

[6:8] (5:56) knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free.

[6:9] (5:57) And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in the heavens, and there is no respect of persons with him.

[6:10] (6:1) Finally, be strong in the Lord, and in the strength of his might.

[6:11] (6:2) Put on the whole armor of God, that we may be able to stand against the wiles of the adversary<sup>uu</sup>.

[6:12] (6:3) For we wrestle not against flesh and blood, but against the archons and spiritual-sovereigns, against the system-holders of the darkness of this aeon, against the wicked spiritual hosts in the heavens<sup>vv</sup>.

[6:13] (6:4) Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

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pp "Her", (rather than "this") feminine in the Apostolicon; so as to refer to the church.

qq Against Marcion 5:18(44-46), Panarion 42:11:8(3(38)).

rr Against Marcion 5:18(47).

ss Against Marcion 5:18(48).

tt Against Marcion 5:18(49).

uu Against Marcion 5:18(51).

vv Against Marcion 5:18(50, 52, 54).

[6:14] (6:5) Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

[6:15] (6:6) and having shod your feet with the preparation of the gospel of peace;

[6:16] (6:7) withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

[6:17] (6:8) And take the helmet of salvation, and the sword of the spirit, which is the word of God:

[6:18] (6:9) with all prayer and supplication praying at all seasons in the spirit, and watching thereunto in all perseverance and supplication for all the saints,

[6:19] (6:10) And on my behalf, that utterance may be given unto me in opening my mouth, making known the mystery of the gospel,

[6:20] (6:11) for which I am an ambassador in chains<sup>ww</sup>; that in it I may speak boldly, as I ought to speak.

[6:21] (6:12) But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things:

[6:22] (6:13) whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

[6:23] (6:14) Peace be to the brethren, and love with faith, from GOD the Father and the Lord Jesus the Good One.

[6:24] (6:15) Grace be with all them that love our Lord Jesus the Good One with a love incorruptible.

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WW Against Marcion 5:18(55-56).



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