

Book Eight of the Apostolicon
The Epistle
of the Apostle Paul
To the Colossians

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Preface

What is the Apostolicon?

The Apostolicon (together with the Evangelicon) is the original canon of Christian scripture; compiled by Marcion of Sinope^a; 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^b. 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.

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.

Reconstructing	and	Translating

POTENTIAL INTERPOLATIONS

Potential interpolations are identified by the characteristics described by Melissa Cutler^c:

- 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

C 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.

	Sources
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This reconstruction is based on the following sources:

- 1. "Against Marcion" by Tertullian, book 5, chapter 19;
- 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

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 there 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 Creation Hymn Interpolation

Once removed, the Creation Hymn Interpolation appears as: "The Word (mentioned by Tertullian in connection with this verse, Against Marcion 5:19(8) "if He is not the Word of the Creator?") came forth before every creation; for by him were all things created, in the heavens and upon the earth, the visible and the invisible, all things have been created through him, and unto him; and in him all things consist". It is as Tertullian sarcastically admitted: Against Marcion 5:19(12) "our false apostles and Judaizing gospellers have introduced all these things out of [our] own stores".

This is a reconstruction and estimation of the original text: "[1:15] who is the image of the invisible GOD. [The creator-deities] came forth before every creation; [1:16] whether thrones or dominions or archons or spiritual-sovereigns; [1:17] and he is before all of these creator-deities." The explanation for this reconstruction and estimation is as follows: We know that "The Creation Hymn" was an interpolation; it is therefore reasonable to assume that once this interpolation is removed both the text in Colossians and the interpolation could each stand alone and make sense. This is so with one exception, the phrase: "whether thrones or dominions or archons or spiritual-sovereigns", once the two are separated, do not fit well into either. What is believed is that some part of the original text was so unacceptable to the Catholic redactors that it had to be removed completely; then to fill the void and reinforce Catholic dogma, the Creation Hymn was inserted.

The lost text can be correctly estimated if all these conditions remain true:

- 1. It must maintain the same context established both before and after, which context is that Jesus is "before all" and preeminent.
- 2. The missing text had something to do with the creation. This is why the Catholic redactors used an interpolation about creation.
- 3. The phrase, "whether thrones or dominions or archons or spiritual-sovereigns" must fit in somewhere.
- 4. Tertullian's comments about these verses (Against Marcion 5:19(5), 5:19(11)) must still be applicable.

All these conditions can be meant if the aim of the missing text was to say that the "thrones or dominions or archons or spiritual-sovereigns" were the creators (rather than Jesus), but Jesus was even before them.

"Blessed is he that condemns not himself in that thing which he allows!"

Romans 14:22

Book Eight	t of the A	<u>postolicon</u>

The Epistle of the Apostle Paul To the Colossians

The Marcionite Prologued

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.

To the Colossians

- [1:1] Paul, an apostle of the Good One Jesus through the will of GOD, and Timothy our brother,
- [1:2] To the saints and faithful brethren in the Good One that are at Colossae: Grace to you and peace from GOD our Father.
- [1:3] We give thanks to GOD the Father of our Lord Jesus the Good One, praying always for you,
- [1:4] having heard of your faith in the Good One Jesus, and of the love which ye have for all the saints,
- [1:5] because of the hope laid up for you in the heavens, which ye heard before in the word of the truth of the gospel,
- [1:6] which is come unto you; as it is also in all the world bearing fruit and increasing, as it has been doing in you also, since the day ye heard and understood the grace of GOD in truth;
- [1:7] even as ye were taught of Epaphras our beloved fellowservant, who is a faithful minister of the Good One on our behalf,
 - [1:8] who also declared unto us your love in the spirit.
- [1:9] For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of His will in all spiritual wisdom and understanding,
- [1:10] to walk in a manner worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God;
- [1:11] strengthened with all power, according to the might of His glory, unto all patience and longsuffering with joy;

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 5:19(1).

- [1:12] giving thanks unto the Father, who qualified us to be partakers of the inheritance of the saints in light;
- [1:13] who delivered us out of the jurisdiction of darkness^f, and translated us into the kingdom of the son of His love;
- [1:14] in whom we have our redemption, the forgiveness of our sins:
- [1:15] who is the image of the invisible GOD⁹. [*The creator-deities*]^h came forth before every creationⁱ;
- [1:16] <> j whether thrones or dominions or archons or spiritual-sovereigns^k;
 - [1:17] he is before all of these creator-deities. <>"
- [1:18] And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all he might have the preeminence.
 - [1:19] For in him all the fullness was pleased to dwellⁿ;
- [1:20] and through him to reconcile all, by himself, having made peace through the blood of his cross°; <>p

f Jurisdiction of darkness = jurisdiction of Jehovah and the archons.

g Against Marcion 5:19(2).

h Against Marcion 5:19(4), "If Christ is not "the first-begotten before every creature"", Against Marcion 5:19(7), "if He is not "the first-born of every creature"". Tertullian, the source for the confirmation of this part of the interpolation, did not say that the phrase "the first-born of every creature" was not in the Apostolicon, but only that "Christ" is not the one who is referred to as being "the first-born of every creature". From the context of what is in the Apostolicon, it is reasonable to estimate that it was the "thrones, dominions, archons, and spiritual-sovereigns" that the Apostolicon said were "the first-born of every creature". In order to keep the estimation as brief as possible the phrase "[The creator-deities]" is inserted.

i "Came forth before every creation" is a different rendering from the Greek rather than using "the first-born of every creature".

j Against Marcion 5:19(5), "if "all things were" not "in Him created, whether in heaven or on earth, visible and invisible, whether they be thrones or dominions, or principalities [archons], or powers [spiritual-sovereigns]"; if "all things were" not "created by Him and for Him" (for these truths Marcion ought not to allow concerning Him)", Against Marcion 5:19(11), "Marcion has removed from it, -even those that were "created in Christ, whether in heaven or on earth," whether angels or men? which is not made of the things that are visible and invisible? which consists not of thrones and dominions and principalities [archons] and powers [spiritual-sovereigns]?"

k Parenthetical within the interpolation and therefore considered to be genuine text in the Apostolicon.

Against Marcion 5:19(6), "The apostle could not have so positively laid it down, that "He is before all." (Ante omnes). For how is He before all, if He is not before all things?". "All" (omnes), in the Apostolicon, was changed to "all" (omnia), presumably by Catholic redactors. "All" (omnes) (depending on the context) could mean "all persons", whereas "all" (omnia) (regardless of the context) could not mean "all persons". It is contended that "all" (omnes) originally referred to all "the thrones, dominions, archons, and spiritual-sovereigns".

M The phrase "and in him all things consist" was not referred to by Tertullian, but is considered part of the interpolation because it fits best in the context of the interpolation rather than the context of the Colossians original text.

n Against Marcion 5:19(10).

O Against Marcion 5:19(14).

P Against Marcion 5:19(11), "Marcion has removed from it,-even those that were "created in Christ, whether in heaven or on earth," whether angels or men? which is not made of the things that are visible and invisible? which consists not of thrones and dominions and principalities [archons] and powers [spiritual-sovereigns]?".

- [1:21] And although you, who were sometime alienated and enemies in your mind by wicked works^q,
- [1:22] yet now he has reconciled in his body <>r through death, to present you holy and without blemish and beyond reproach before him:
- [1:23] if indeed ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.
- [1:24] Now I rejoice in my sufferings for your sake, which fills up that which is lacking of the afflictions of the Good One in his flesh^s for his body's sake, which is the church^t;
- [1:25] whereof I was made a minister, according to the dispensation of God which was given me toward you, to complete *the canon of* the word of God^u,
- [1:26] even the mystery which has been hidden from the aeons and the generations: but now has it been manifested to His saints,
- [1:27] to whom GOD was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is the Good One in you, the hope of glory:
- [1:28] whom we proclaim, admonishing everyone and teaching everyone in all wisdom, that we may present everyone perfect in the Good One;
- [1:29] for this purpose I labor also, striving according to his working, which works in me mightily.
- [2:1] For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
- [2:2] that their hearts may be comforted, they having been knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of GOD, even the Good One,
- [2:3] in whom are all the treasures of wisdom and knowledge hidden.
- [2:4] This I say, that no one may delude you with persuasiveness of speech.

q Against Marcion 5:19(16).

r Against Marcion 5:19(19), "reconciled in His body through death", verse quoted by Tertullian without the words "of his flesh".

S Comment: The "flesh" of the Good One here refers to the flesh of Paul, a member of the body of the Good One, which is the church.

t Against Marcion 5:19(17).

U Literally: "To fill completely full the word of God". Only the writings of Paul were referred to in scripture as scripture or as the word of God (1st Corinthians 14:36, 1st Thessalonians 2:13, see also: 2nd Peter 3:16).

- [2:5] For though I am absent in the flesh, yet am I with you in the spirit, rejoicing to behold your order, and the steadfastness of your faith in the Good One.
- [2:6] As therefore ye received the Good One Jesus the Lord, so walk in him,
- [2:7] rooted and built up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.
- [2:8] Take heed lest there shall be any one that takes you captive through subtle words and philosophy, even vain deceit, after the tradition of men, and the rudiments of the world, and not after the Good One:
 - [2:9] for in him dwells all the fullness of the deity in bodily form,
- [2:10] and in him ye are made complete, who is the head of all archons and spiritual-sovereigns:
- [2:11] in whom ye were also circumcised with a circumcision not made with hands, in the stripping off of the *whole* body of the flesh^x, in the circumcision of the Good One;
- [2:12] having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him out from among the dead.^y
- [2:13] And you, being dead through your trespasses and the uncircumcision of your flesh, did he make alive together with the Good One, forgiving us our trespasses^z;
- [2:14] having blotted out the bond written in ordinances that where against us, which where contrary to us: and he has taken them out of the way, nailing them to the cross;
- [2:15] having despoiled the archons and spiritual-sovereigns, he made a show of them openly, triumphing over them in it.
- [2:16] Let no one therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath,
- [2:17] which things are shadows of the things to come. But now the body is the Good One's $^{\text{aabb}}$.

V Against Marcion 5:19(20).

W "Deity" probably refers to the archons as indicated in verse 10.

X Ritual castration (spiritual circumcision), which precedes the resurrection rite (baptism).

y "Who raised him <u>out</u> from the dead". This is a good example of how a translator's bias effects the translation. Many translations leave the word "out" ([ek] –Greek) out. But the resurrection is not the resurrection of the flesh, but a rising-up spiritually leaving the dead flesh behind.

Z Against Marcion 5:19(26).

aa Against Marcion 5:19(27), Panarion 42:11:8(1(39)).

bb Comment: "Things (plural) to come", not the body (singular) of the Good One (which is light and therefore, cannot cast a shadow!). These "shadows", are "the jurisdiction[s] of darkness" (vs. 1:13), which includes the jurisdiction of Jehovah, that is, the jurisdictions of the archons (of which Jehovah is one).

- [2:18] Let no one rob you of your prize by voluntary asceticism and worshiping of the angels^{cc}, presuming upon that which he has not seen, vainly puffed up by his fleshly mind,
- [2:19] and not holding the head, from whom all the body, being supplied and knit together through the joints and bands, increasing with the increase of God.
- [2:20] If ye died with the Good One from the rudiments of this worldly system, why, as though living in the world, do ye subject yourselves to ordinances?
 - [2:21] Handle not, you must not touch, you must not taste,
- [2:22] (all which things are to perish with the using), following the commandments and doctrines of men.^{dd}
- [2:23] Which things have indeed a show of wisdom in self-made religion, and asceticism, and severity to the body; but are not of any value as a remedy for sensual indulgence of the flesh.
- [3:1] If then ye were raised together with the Good One, seek the things that are above, where the Good One is, seated on the right hand of God.
- [3:2] Set your mind on the things that are above, not on the things that are upon the earth.
 - [3:3] For ye died, and your life is hid with the Good One in god.
- [3:4] When the Good One, who is our life, shall be manifested, then shall ye also with him, be manifested in glory.
- [3:5] Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;
- [3:6] for which things' sake come the wrath of god upon the children of those in obstinate opposition to divine will:
 - [3:7] wherein ye also once walked, when ye lived in these things;
- [3:8] but now do ye also put them all away: anger, wrath, malice, railing, and shameful speaking out of your mouth:
- [3:9] lie not one to another; seeing that ye have put off the old man, with its doings,
- [3:10] and putting on the new, which is being renewed unto knowledge, after the image of the One creating it:
- [3:11] where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but the Good One is all, and in all.

CC Comment: A "god" is anything that is worshiped; worshiping Jehovah makes him a god; even though he may only be an angel; or an archon (vs 15).

dd Verses 2:18-22. Against Marcion 5:19(28), 5:19(29), 5:19(30) ""you must not touch; you must not taste" -in a voluntary humility; (at the same time) "vainly puffed up in the fleshly mind; and not holding the Head;" . . . "as if it was at the suggestion of superstitious angels that he had enacted his prohibition of sundry aliments" . . . "following the commandments and doctrines of men;"".

- [3:12] Put on therefore, as God's elect, holy and beloved, a heart of compassion, goodness, lowliness, meekness, longsuffering;
- [3:13] forbearing one another, and forgiving each other, if anyone has a complaint against any; even as the Lord forgave you, so also do ye:
- [3:14] And above all these things put on love, which is the bond of perfectness.
- [3:15] And let the peace of the Good One rule in your hearts, to which also ye were called in one body; and be ye thankful.
- [3:16] Let the word of the Good One dwell in you richly; in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.
- [3:17] And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to GOD the Father through him.
- [3:18] Wives, be in subjection to your husbands, as is fitting in the Lord.
 - [3:19] Husbands, love your wives, and be not bitter against them.
- [3:20] Children, obey your parents in all things, for this is wellpleasing in the Lord.
- [3:21] Fathers, provoke not your children, that they be not discouraged.
- [3:22] Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as people-pleasers,
- [3:23] but in singleness of heart, fearing the Lord^{ee}: whatsoever ye do, work heartily, as unto the Lord, and not unto men;
- [3:24] knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord the Good One.
- [3:25] For he that does wrong shall receive again for the wrong that he has done: and there is no respect of persons.
- [4:1] Masters, render unto your servants that which is just and equal; knowing that ye also have a master in the heavens.
- [4:2] Continue steadfastly in prayer, watching therein with thanksgiving;
- [4:3] withal praying for us also, that God may open unto us a door for the word, to speak the mystery of the Good One, for which I am also in bonds;
 - [4:4] that I may make it manifest, as I ought to speak.
- [4:5] Walk in wisdom toward them that are without, redeeming the time.

ee "Fearing the Lord": Tertullian made mention that, "he [Marcion] refuses to say that He [GOD the Father] is an object to be feared" (Against Marcion 5:19(21)). "Lord's" are "feared", GOD the Father is never referred to as "Lord" in the Apostolicon, and He is not to be feared; whereas the Lord Jesus is feared. The god of this world may be feared as a courtesy by us who are invited guests in his kingdom, but the god of this world is not our "lord" either.

- [4:6] Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.
- [4:7] All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord:
- [4:8] whom I have sent you for this very purpose, that ye may know our state, and that he may comfort your hearts;
- [4:9] together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that are done here.
- [4:10] Aristarchus my fellow-prisoner sends you his greeting, and Mark^{ff}, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him),
- [4:11] and Jesus (whom we call Justus), these only, out of the circumcision, are my fellow-workers unto the kingdom of god, men that have been a comfort unto me.
- [4:12] Epaphras, who is one of you, a servant of the Good One Jesus, sends you his greeting, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God.
- [4:13] For I bear him witness, that he has much labor for you, and for them in Laodicea, and for them in Hierapolis.
 - [4:14] Luke, the beloved physician, and Demas salute you.
- [4:15] Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house.
- [4:16] And when this epistle has been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.
- [4:17] And say to Archippus, Take heed to the ministry which you have received in the Lord, that you may fulfill it.
- [4:18] The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

ff Perhaps a reference to Marcion.



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