

The colour coding is my own addition – Neil Godfrey, November 2023

---

Paul's posts are in *large italics*.

The Marcionite writing is in large straight characters.

The anti-Marcionite additions are in small size, straight characters.

Other additions are in *small font, italics*.

## EPISTLE TO THE PHILIPPIANS

*I Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, with the bishops and deacons. 2 Grace to you and peace from God our Father and the Lord Jesus Christ.*

PAUL LOVES THE PHILIPPIANS.

3 I thank my God whenever I remember you, 4 that is, in all my prayers for you all, prayers which I pray with joy, 5 because of your contribution to the gospel since the first day until now. 6 I am convinced that he who started this good work among you will continue it until the day of Christ Jesus. 7 It is right that I think thus of you all, because I carry you in my heart, all of you who, whether in my chains, or in the defense and strengthening of the gospel, participate in my grace. 8 God is my witness that I love you all with the love of Christ Jesus. 9 And I pray that your love may abound more and

more in knowledge and discernment, 10 so that you may recognize what is best and may be pure and blameless in the day of Christ, 11 filled with the fruit of righteousness which comes from Jesus Christ for the glory and praise of God <sup>1</sup>.

1. "Knowledge" of Christ (9) was one of the privileges claimed by Marcion's disciples. Note also that there were no bishops (1) in Paul's time. Finally, the mystical vocabulary with which this introduction is saturated is similar to the oracles of Marcionite origin. The day of Christ is the day when the soul of the Christian, detaching itself from its body, will go to heaven to join Christ.

#### THE CAUSE OF CHRIST IN ROME.

*12 I want to inform you, brothers, that what happened to me was rather for the benefit of the gospel. 13 Throughout the Praetorium and everywhere else it is known that I am in chains for the cause of Christ, 14 and most of the brothers in the Lord, encouraged by my bonds, speak more boldly the word of God. 15 Some, it is true, are moved by feelings of jealousy and rivalry; but others preach Christ with good intentions. 16 These do this out of sympathy, knowing that I am here for the defense of the gospel. 17 Others, without righteousness, proclaim Christ in a spirit of intrigue, with the thought of creating trouble for me in my captivity. 18 But what? In any case, whether cleverly or sincerely, Christ is announced: in this I rejoice and I will continue to rejoice. 19 For I know that this will turn out to be my salvation, through your prayer and the help of the Spirit of Jesus Christ. 20 I have the firm expectation and hope that I will not be confounded in anything; but, through the intrepidity that I have always had and that I still have now, Christ will be glorified in my body, whether I live or die. 21 For to me life is Christ, and death is gain. 22 But if I live in the flesh, it will result in fruitful labor for me, and I do not know what to choose. 23 I am torn on both sides: longing to leave this body and be with Christ—for that would be much better; 24 but to remain in the flesh is more necessary for your sakes. <sup>1</sup> 25 And I am persuaded, I know, that I will remain and abide with you for your progress and for the joy of your faith; 26 that when I return to you, you may glory abundantly in Christ Jesus for me.*

1. Here Paul ardently desires to die, while in 1:25 and II:24 he speaks with visible satisfaction of his imminent return to Philippi as a certain thing. Furthermore, in I, 23, death, which he does not call pap by this name but which he designates as the departure of the soul, must bring him immediately into the society of Christ. This doctrine relates to piece I, 19-24 to III, 12-20 which is Marcionite.

## CHRIST IN THE LIKENESS OF MEN.

27 Only conduct yourselves in a manner worthy of the gospel of Christ. If I come, I must see; if I am far away, I must learn that you stand in one spirit, and that you fight with one soul for the faith of the gospel. 28 And do not be in any way frightened by the adversaries, whose opposition is for them the mark of perdition and for you the mark of salvation. It is from God 29 that the grace has been given to you concerning Christ, not only to believe in him but also to suffer for him. 30 The battle which you now have to endure is the same as that in which you saw me and in which you heard that I am now.

II If then there be any consolation in Christ, if there be any relief of charity, any fellowship of spirit, any compassion, any pity, 2 make my joy full, and therefore be in harmony within yourselves. Inspiring with the same charity, forming a single soul, penetrating you with the same thought. 3 Do nothing out of spite or vainglory, but in humility regard others as superior to yourselves. 4 Let each one consider not his own interests, but the interests of others. 5 Have in yourselves the sentiments which were in Christ Jesus, 6 who, being in the form of God, did not regard equality with God as a prey to be held back; 7 But he emptied himself, taking the form of a slave, becoming in the likeness of men, and in appearance having the appearance of a man. 8 He humbled himself, becoming obedient unto death, and the death of the cross. 9 Therefore God also exalted him and gave him a name above every name, 10 so that at the name of Jesus every knee should bow in heaven and on earth and in hell, 11 and all language confesses that Jesus Christ is lord for the glory of God the Father.

12 Therefore, my beloved, as you have always obeyed, work out your salvation with fear and trembling, not only as you did when I was present,

but much more now while I am absent; 13 For it is God who works in you both to will and to do according to his good pleasure. 14 Do all things without grumbling or objection, 15 that you may be blameless and without blemish, spotless children of God, in the midst of a perverse and corrupt generation, in which you shine as lights in the world, 16 carrying the word of life, which will allow me to boast, on the day of Christ, that I have not run in vain nor worked in vain. 17 But even if it happens that I am slain, after having offered your faith as a sacrifice, I rejoice and I congratulate you all. 18 You also rejoice and congratulate me.

#### EPAPHRODITUS

*19 I hope in the Lord Jesus to send Timothy to you soon, that I too may be encouraged by hearing from you; 20 because I have no one else who shares my feelings like him and is willing to sincerely take care of your affairs. 21 For all seek their own interests and not those of Christ Jesus. 22 He has proved himself before you; he worked with me as a child with his father in the service of the gospel. 23 So I hope to send it to you, as soon as I am clear about the course of my affairs. 24 And trust in the Lord that I also will come soon.*

*25 I deemed it necessary to send you Epaphroditus who is my brother, my collaborator and my companion in arms, but who is also your apostle responsible for giving me the necessary care. 26 For he wanted to see you all and was worried because you had heard of his illness. 27 He was indeed ill, to the point of being in danger of death; but God had pity on him, and not only on him, but also on me to keep me from having sorrow after sorrow. 28 So I hastened to send him to you, that you might have the joy of seeing him again, and that my own sorrow might be lightened. 29 Receive him therefore in the Lord with all joy, and have respect for such. 30 For it was for the work of Christ that he put his life in danger, even to the point of death, in order to serve me in your absence. III Finally, my brothers, rejoice in the Lord.*

## THE CIRCUMCISED ARE US

It doesn't cost me to write you the same things, and it's safer for you. 2 Watch out for dogs! Watch out for bad workers! Attention amputees! 3 We are the circumcised, who worship by the Spirit of God, who glory in Christ Jesus, and who do not trust in the flesh. 4 Yet I could trust even in the flesh. If anyone else thinks he can trust in the flesh, I can do it much more: 5 circumcised on the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew son of Hebrews, from the point of view of the Pharisaic law , 6 from the point of view of the persecuting zeal of the Church, from the point of view of justice by the blameless law. 7 What was gain to me I have counted loss for Christ's sake. 8 And even I count all things as loss in order to obtain the excellence of the knowledge of Christ Jesus my Lord, for whom I have made all things lost and counted all things as dung, that I may gain Christ 9 and be found in him, not having my righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is from God, and which is founded on faith 10 by which I know Christ, the power of his resurrection, participation in his sufferings; conforming myself to his death, 11 that I may attain, if I can, the resurrection of the dead. 12 Not that I have already reached goal 1 or that I am at the point; but I press on to seize it, as I was seized by Christ Jesus. 13 Brothers, I do not claim to have grasped it. 14 My only claim is this: forgetting what is behind, straining towards what is ahead, I press on towards the goal to obtain the reward of the calling from above which comes from God through Jesus Christ. 15 Therefore we all who are perfect think thus. And, if you think a little differently, God will reveal that to you too. 16 In any case, let us walk in the same path that led us to where we have arrived.

1. It is not a question here of heaven but of the sanctification of the Christian in this present life. It is also this which, in 11, is designated under the name of resurrection of the dead, which is called not anastasis, but exanastasis. The heavenly reward is mentioned in 14. Here is what Estius says: "He is not speaking here of the reward of eternal life... but of the perfection of knowledge and life to which in spite of the progress made, one must always aspire."

## PAUL CRYING OVER THE ENEMIES OF THE CROSS

17 Be imitators of me, brothers, and observe those who walk according to the example you have in us. 18 For many walk otherwise. Of them I have often told you, and now I say it with tears, that they are the enemies of the cross of Christ. 19 Their end is destruction; their god is the belly; they put their glory in what is their shame; their concerns are earthly. 20 But our home is in the heavens of which <sup>1</sup> we also wait for the Savior the Lord Jesus Christ, 21 who will transform our miserable body, so as to make it like his glorious body, because of the power which he has submit all things. IV. Therefore, my beloved and dearest brethren, my joy and my crown, stand thus in the Lord, beloved.

1. Relative to the singular of a plural antecedent. This incorrectness can only be explained well through the pen of an interpolator. Moreover, 21 teaches the doctrine of the resurrection of the body.

*2 Invite you Ecodia and I invite Syntycus to come to an agreement in the Lord. 3 I also pray to you, faithful wife, to take charge of them who have labored for the gospel with me, with Clement and my other co-workers whose names are in the book of life.*

4 Rejoice in the Lord always. I say it again: rejoice. 5 Let your goodness be known to all men. The Lord is near. 6 Do not worry about anything; but let your needs come to the knowledge of God in all things by prayer and supplication with thanksgiving. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. 8 Finally, brothers, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is commendable, wherever virtue and honor: this is what should occupy your thoughts. 9 What you have learned, received, heard from me, what you have seen me do, do it; and the God of peace will be with you.

## ACKNOWLEDGMENT OF RECEIPT

*10 I rejoiced greatly in the Lord, because your care for me has been renewed. No doubt it existed, but you lacked the opportunity to manifest it. 11 It is not shortage that makes me speak like this, because I have learned to be sufficient in the situation in which I find myself. 12 I know how to live in poverty, I know how to live in abundance. In everything and everywhere I learned to be full and to be hungry, to overflow and to lack. 13 I can do all things through him who strengthens me. 14 Yet you have done a good deed in providing for my distress. 15 You yourselves know, Philippians, that at the beginning of my preaching the gospel, when I departed from Macedonia, no church kept an account with me of what I gave to them and what I received from them . You were the only ones to do it; 16 for you sent me to Thessalonica the first time, and then the second time what was necessary for my subsistence. 17 It is not that I seek the gift, but I seek the fruit that abounds for you. 18 I have received everything and am full. I am full of good things, having received from Epaphroditus what came from you, a sweet odor, a sacrifice acceptable to God who received it. 19 My God will supply all your need, according to the riches with which he dispenses glory in Christ Jesus. 20 To our God and Father glory for ever and ever. Amen.*

*21 Greet all the saints in Christ Jesus. The brothers who are with me greet you. 22 All the saints salute you, especially those of the house of Caesar. 23 May the grace of the Lord Jesus Christ be with your spirit.*