

**The Marcionite Romans:**  
**Interlinear with Reconstruction Notes**

*(Romans 1:1-5:11)*





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## Preface

### Rough draft

This reconstruction of *Romans* is unfinished and is a rough draft. It presently only includes the first few chapters of *Romans*. Before publishing the complete and finished version of the reconstruction it is likely that I will make changes and corrections, as I refine and check my work.

If you notice any errors or mistakes I would be very grateful if you could let me know; my e-mail address is:

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### Reconstruction methodology

No manuscripts of the Marcionite version of *Romans* are known to have survived. However, several ancient Catholic writers wrote books arguing against the Marcionites, and in those writings they quoted from the Marcionite bible extensively and described the differences between it and their own scriptures. By examining their quotes and comparing their descriptions with the conventional bible, the Marcionite version can be reconstructed.

I have aimed to use a reconstruction methodology that is balanced: neither including text that was obviously absent from the Marcionite version, nor excluding text with insufficient evidence. I have not assumed that everything which contradicted ancient Marcionite views was absent<sup>a</sup>; but, equally I have recognized that verses which obviously, strongly and directly support the arguments of the ancient Catholics would have been quoted by them if they had been present in the Marcionite text. I feel that many of the reconstructions that have previously been published have failed to strike a balance here. Some reconstructions (such as that of Von Harnack) were done with the assumption that the Catholic version was the original, and that Marcion removed everything that contradicted this views, while others (such as the reconstructions published by Robert Prince and Frank Reitzenstein) have included many passages in spite of evidence that they were absent from the Marcionite text (see for example *Romans* 1:2-6 and 1:19-2:1).

In some places I have tried make the reader aware of more than one possible interpretation of the evidence, and use square brackets to section off text that may or may not have been present in the Marcionite text. I do this especially in places where I am less certain about the best way to reconstruct the text, in places where a passage is hard to judge, or where my knowledge of Greek may be insufficient to allow me to adequately make an assessment. In some places I include passages that were probably absent from the Marcionite text, simply to make the reader aware of alternative possibilities (such passages are bracketed off from the rest of the text. In all cases the corresponding footnotes should provide an explanation.

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a I have tried to avoid even assuming that the descriptions of ancient Marcionite beliefs given to us by their ancient adversaries are entirely accurate; though, I must assume that they were correct on the most basic points.

Serious doubts have been raised about the reliability of *The Dialogues of Adamantius* as a source for reconstructing the Marcionite text<sup>b</sup>, and so for the time being I have not used this source in my reconstruction. I plan to review this decision when I have had time to research the issue and examine that source more thoroughly.

## Sources and abbreviations

In order to assist any readers who struggle to read Greek or Latin I have quoted my sources in a mixture of English and the original language. In places where the precise wording of the source is important to ensure a precise reconstruction I quote in the original language, in places where the precise wording is not critical to the reconstruction process I have quoted an English translation of the source, or provided my own translation.

This reconstruction is based on the following sources:

- *Adversus Marcionem* by Tertullian, referred by the abbreviations A.M. and T. respectively;
- The *Panarion* of Epiphanius of Salamis, referred to by the abbreviations P. and E. respectively;
- The *Commentary on John* and the *Commentary on Romans*, by Origen, referred to by the abbreviations C.J., C.R. and O respectively.

This reconstruction is currently based primarily on *Adversus Marcionem* book 5, chapters 13-14 (Tertullian's commentary on the Marcionite version of *Romans*) and *Panarion*, book 42 as these are the two main sources from which the text can be reconstructed. I will also incorporate references to other sources if and when I become aware of them.

## Colour coding system

The colour of the text indicates how the text has been reconstructed, and the reliability of the reconstruction in that place.

Red: suspect text

This colour is used to denote text that is highly suspect. It is likely that this text was absent from the Marcionite version; if it was present it was probably different to the traditional version of the passage, and we do not have sufficient information to reproduce those differences. Sometimes red is used in places where I have included text in the reconstruction even though I believe it was absent from the Marcionite *Romans* in order to make the reader aware of other possible interpretations of the evidence. See the corresponding footnotes for further explanation. The red text in this reconstruction is identical to the corresponding text in the long version of *Romans*.

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<sup>b</sup> See *A Lost Edition of the Letters of Paul: A Reassessment of the Text of the Pauline Corpus Attested by Marcion* by John J. Clabeaux.

Orange: no information

This colour indicates that I am not aware of any information about the Marcionite version of this text, and am incorporating the long version of *Romans* into the reconstruction by default. This indicates places where I do not know the Marcionite version of the text, though there is no reason to believe that it was different from the long version.

Brown: presence confirmed

This colour is used to indicate passages that were definitely present in the Marcionite version of *Romans*. This has usually been confirmed by a reference or allusion to them in one of the reconstruction sources. There is no reason to believe that the wording of these verses were different to the wording of the long version of the text, but equally no reason to assume that it was the same. The long version of the text is reproduced in these places.

Green: meaning known, wording uncertain

This colour indicates places where I am confident the reconstruction matches the meaning of the Marcionite text, though the precise wording may be uncertain. In these places I am usually working from a rough description or a paraphrase of the Marcionite text contained in the reconstruction sources.

Bright turquoise: wording probably known

This colour indicates places where the precise wording of the Marcionite text is not known for certain, but was probably the same as the wording of the long version of *Romans*. Usually I am working from a rough description or paraphrase which indicates that the two versions were the same. The long version of the text is reproduced in these places.

Dark turquoise: precise paraphrase

This colour is used to indicate places where the Marcionite text is known word for word from a precise paraphrase in one of the sources.

Light blue: direct quote (translated)

This colour indicates places where the Marcionite text is known from a direct quote, but the quote is a Latin translation of the text rather than in Greek. If that Latin quote indicates that the Marcionite version and the long version of the text were the same, then the Greek from the long version of *Romans* is reproduced to avoid incorporating Latin-Greek translation errors into the reconstruction. If the source indicates that the Marcionite text is different to the long version of the text, then the quote is incorporated into the reconstruction in Latin.

Dark blue: direct quote (Greek)

This colour indicates places where the Marcionite is known from a direct quote in the

original language.

Summary of the colour coding scheme: blue shades indicate places where the Marcionite text is known with the highest degree of certainty; red and brown indicate places where there is little information about the Marcionite version of the text; green is between these two extremes and indicate places where the meaning of the Marcionite text is reliably known, though not necessarily it's wording.

At first glance it may seem like there are large portions of the text where we have very little information about the Marcionite version; this is true, however it must be remembered that Tertullian and Epiphanius focused their attention mainly on passages that were controversial, and on places where there were important differences between the two versions. As a result, the passages for which we have no information are the places where both versions of the text are likely to be the same.

## English sub-line

In order to assist any readers who struggle to read Greek or Latin, I have included an English sub-line in this reconstruction. Due to the grammatical differences of Greek and English, the word order of an English translation frequently does not match the word order of the Greek. In an interlinear presentation, the English line must be arranged in an order that matches the Greek, resulting in a translation that can be very confusing in places. In some places I have resolved this by putting numbers in subscript next to English words to indicate the order in which they should be read.

There are also many words in the Greek text which can be omitted completely from the English translation for grammatical reasons. For example in Greek the word for "the" is frequently placed before names. These words are included in the sub-line but in "strike through" format (~~like this~~) to indicate that they are redundant in English and should be ignored.

For example the start of verse 1:9 looks like this:

MAPTYΣ ΓΑΡ ΜΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ Ω ΛΑΤΡΕΥΩ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΜΟΥ...  
[1:9] witness<sub>5</sub> For<sub>1</sub> my<sub>4</sub> is<sub>3</sub> the God<sub>2</sub> (whom<sub>6</sub> I<sub>7</sub>-serve<sub>8</sub> in<sub>9</sub> the spirit<sub>11</sub> my<sub>10</sub> ...

If you want to know the meaning of any Greek word you just have to look at the English word(s) below it. If you want to know the meaning of the sentence then ignore the crossed out English words, and when you encounter a cluster of numbered words, read them in the order indicated by the numbers.

E.g.: For<sub>1</sub> God<sub>2</sub> is<sub>3</sub> my<sub>4</sub> witness<sub>5</sub> (whom<sub>6</sub> I<sub>7</sub>-serve<sub>8</sub> in<sub>9</sub> my<sub>10</sub> spirit<sub>11</sub>...

The numbers restart from one at the beginning of each new verse.

## Brackets

Square brackets are used for a number of purposes, the context or footnotes should indicate the purpose in each place.

In places where a word must be inserted into the English translation for grammatical reasons the word is enclosed in square brackets to indicate that it does not directly correspond to any word in the Greek text. I may occasionally also add English words in square brackets to explain idioms or cultural references that may confuse a modern reader, or simply to clarify the meaning of the text.

In places where the Marcionite text survives in Latin rather than Greek, square brackets are used to section off the Latin text from the surrounding Greek. The corresponding part of the English translation is also bracketed off in the sub-line.

There are places where the sources used to reconstruct the Marcionite text contradict one another; there was evidently variation within copies of the Marcionite text, just as there was significant variation within the Catholic scriptures at that time. In some places I have chosen one source preferentially over another, while in others square brackets are used to describe the differences between sources. In both cases the footnotes contain further discussion. Square brackets are sometimes also used to section off text which corresponds to comments in footnotes and to enclose text that I suspect is an interpolation (this too is discussed in the footnotes).

## Verse numbering, paragraph headings and text format

For convenient referencing the reconstructed text is divided into chapters and verses using the same system as the long version of *Romans*. These are enclosed in square brackets and placed only in the English sub-line, as they were not present in the Marcionite text. In places where a number of verses are present only in the long edition of the text, a reference to the passage is placed in the sub-line (e.g. [1:2-6]) so that the reader can quickly see the differences between the two versions of the document.

The passage headings found in many English translations are also not part of the original text, and are added by translators. I have ignored the traditional paragraph headings, and composed new ones that correspond better to the structure of the Marcionite version of this epistle. Like the verse numbers, these are enclosed in square brackets.

It is probable that the original epistle of *Romans* did not contain any pronunciation marks, punctuation, or paragraph divisions. These things were added later as the Greek language evolved. As a result I have not incorporated the pronunciation markings found in the long version of the text and punctuation is included only in the English sub-line (though in most places it corresponds to the punctuation that was later added to the long version of *Romans*). I have ignored all paragraph divisions and passage headings in existing bibles and divided the text into paragraphs using my own judgement as to the most logical grouping of sentences.



Places where the reconstructed Marcionite text differs from the long version of the text are underlined, as these are likely to be of interest to the reader.

## **Final comments**

My knowledge of Greek and Latin is very limited. I am taking on the task of reconstructing the Marcionite version of *Romans*, not because I am particularly qualified or suited to it; but rather, because I feel it is of the utmost importance that detailed reconstructions of the Marcionite scriptures be made freely available to people as soon as possible, and in spite of my limitations I believe that my efforts will be better than nothing.

## The Marcionite Prologue

Romani sunt in partibus Italiae. hi praeveni sunt a falsis  
[The] Romans are in [the] region [of] Italy. They [had been] reached-first by false  
apostolis et sub nomine domini nostri Iesu Christi in legem et  
apostles, and under [the] name [of the] Lord of-us Jesus Christ into [the] law and [the]  
prophetas erant inducti. hos revocat apostolus ad veram evangelicam  
prophets were led. They [are] called-back [by the] apostle to [the] true evangelical  
fidem scribens eis a Corintho.  
faith, writing [to] them from Corinth.<sup>a</sup>

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a 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 (not including the prologues to the Pastoral Epistles); I am inclined to accept this conclusion, even though it is unproven.

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ [Paul's Epistle] to [the] Romans

### [Greeting]

ΠΑΥΛΟΣ ΔΟΥΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΛΗΤΟΣ ΑΠΟΣΤΟΛΟΣ ΑΦΩΡΙΣΜΕΝΟΣ ΕΙΣ  
[1:1] Paul, [a] slave of-Jesus Christ, called [to be] [an] apostle, set-apart for

ΕΥΑΓΓΕΛΙΟΝ ΘΕΟΥ \_\_\_\_\_  
[the] good-news of-God. [1:2-6]<sup>a</sup>

ΠΑΣΙΝ ΤΟΙΣ ΟΥΣΙΝ ΕΝ ΡΩΜΗ ΑΓΑΠΗΤΟΙΣ ΘΕΟΥ ΚΛΗΤΟΙΣ ΑΓΙΟΙΣ  
[1:7] To-all those who-are in Rome, beloved [ones] of-God, called [to be] saints.

ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ  
Good-will to-you and peace from God, father of-us, and [the] lord Jesus

ΧΡΙΣΤΟΥ  
Christ.<sup>b</sup>

a <1:2-6> If these verses had been present in the Marcionite version of *Romans* then Epiphanius and Tertullian would have quoted them to support their arguments. Furthermore ancient greetings were consistently very short and simple; this very long and distended text shows signs of being an interpolation. Origen's statements in *C.J.* 10:4 could be interpreted as indicating that this text was absent from the Marcionite version. *C.J.* 10:4:

Statements which are verbally contrary to each other, are made about our Lord, namely, that He was descended from David and that He was not descended from David. The statement is true, "He was descended from David," as the Apostle says, "born of the seed of David according to the flesh," if we apply this to the bodily part of Him; but the self-same statement is untrue if we understand His being born of the seed of David of His diviner power; for He was declared to be the Son of God with power. And for this reason too, perhaps, the sacred prophecies speak of Him now as a servant, and now as a Son. They call Him a servant on account of the form of a servant which he wore, and because He was of the seed of David, but they call Him the Son of God according to His character as first-born. Thus it is true to call Him man and to call Him not man; man, because He was capable of death; not man, on account of His being diviner than man. Marcion, I suppose, took sound words in a wrong sense, when he rejected His birth from Mary, and declared that as to His divine nature He was not born of Mary, and hence made bold to delete from the Gospel the passages which have this effect.

b <1:7> *A.M.* 5:5:1-2:

My preliminary remarks on the preceding epistle [*Galatians*] called me away from treating of its superscription, for I was sure that another opportunity would occur for considering the matter, it being of constant recurrence, and **in the same form too, in every epistle**. The point, then, is, that it is not (the usual) health which the apostle prescribes for those to whom he writes, but *gratiam et pacem*. I do not ask, indeed, what a destroyer of Judaism has to do with a formula which the Jews still use. For to this day they salute each other with the greeting of "peace," and formerly in their Scriptures they did the same. But I understand him by his practice plainly enough to have corroborated the declaration of the Creator: "How beautiful are the feet of them that bring glad tidings of good, who preach the gospel of peace!" [*Isaiah* 52:7] For the herald of good, that is, of God's "grace" was well aware that along with it "peace" also was to be proclaimed. Now, when he announces these blessings as "from God the Father and the Lord Jesus,"

ΠΡΩΤΟΝ ΜΕΝ ΕΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ ΜΟΥ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΠΕΡΙ  
[1:8] First indeed I-give-thanks to-the God of-me through Jesus Christ on-account

ΠΑΝΤΩΝ ΥΜΩΝ ΟΤΙ Η ΠΙΣΤΙΣ ΥΜΩΝ ΚΑΤΑΓΓΕΛΛΕΤΑΙ ΕΝ ΟΛΩ ΤΩ ΚΟΣΜΩ  
of-all of-you, because the faith of-you is-celebrated in [the] whole the world.

ΜΑΡΤΥΣ ΓΑΡ ΜΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ Ω ΛΑΤΡΕΥΩ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΜΟΥ  
[1:9] witness<sub>5</sub> For<sub>1</sub> my<sub>4</sub> is<sub>3</sub> the God<sub>2</sub> (whom<sub>6</sub> I<sub>7</sub>-serve<sub>8</sub> in<sub>9</sub> the spirit<sub>11</sub> my<sub>10</sub>

ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΩΣ ΑΔΙΑΛΕΙΠΤΩΣ ΜΝΕΙΑΝ ΥΜΩΝ  
in<sub>12</sub> the<sub>13</sub> good<sub>14</sub>-news<sub>15</sub> of<sub>16</sub> -the son<sub>18</sub> his<sub>17</sub>), how<sub>19</sub> unceasingly<sub>20</sub> mention<sub>23</sub> of<sub>24</sub>-you<sub>25</sub>

ΠΟΙΟΥΜΑΙ ΠΑΝΤΟΤΕ ΕΠΙ ΤΩΝ ΠΡΟΣΕΥΧΩΝ ΜΟΥ ΔΕΟΜΕΝΟΣ ΕΙ ΠΩΣ ΗΔΗ  
I<sub>21</sub>-make<sub>22</sub>, [1:10] always in the prayers of-me asking, if somehow now

ΠΟΤΕ ΕΥΘΩΘΗΣΟΜΑΙ ΕΝ ΤΩ ΘΕΛΗΜΑΤΙ ΤΟΥ ΘΕΟΥ ΕΛΘΕΙΝ  
some-time [or another] [I shall] succeed (in the will [of] the God) to-come

ΠΡΟΣ ΥΜΑΣ  
to you.

## [Purpose of the letter]

ΕΠΙΠΟΘΩ ΓΑΡ ΙΔΕΙΝ ΥΜΑΣ ΙΝΑ ΤΙ ΜΕΤΑΔΩ ΧΑΡΙΣΜΑ ΥΜΙΝ  
[1:11] I<sub>2</sub>-long<sub>3</sub> For<sub>1</sub> to<sub>4</sub>-see<sub>5</sub> you<sub>6</sub>, that<sub>7</sub> some<sub>11</sub> I<sub>8</sub>-may<sub>9</sub>-share<sub>10</sub> gift<sub>13</sub> [with<sub>14</sub>-]you<sub>15</sub>

ΠΝΕΥΜΑΤΙΚΟΝ ΕΙΣ ΤΟ ΣΤΗΡΙΧΘΗΝΑΙ ΥΜΑΣ ΤΟΥΤΟ ΔΕ ΕΣΤΙΝ  
spiritual<sub>12</sub>, for<sub>16</sub> the to<sub>18</sub>-be<sub>19</sub>-strengthened<sub>20</sub> you<sub>17</sub>. [1:12] This yet is, [that we may]

ΣΥΜΠΑΡΑΚΛΗΘΗΝΑΙ ΕΝ ΥΜΙΝ ΔΙΑ ΤΗΣ ΕΝ ΑΛΛΗΛΟΙΣ ΠΙΣΤΕΩΣ ΥΜΩΝ  
be-comforted-together, among you through the [that<sub>2</sub> is<sub>3</sub>] in<sub>4</sub> each<sub>5</sub>-other<sub>6</sub> faith<sub>1</sub>, yours<sub>8</sub>

ΤΕ ΚΑΙ ΕΜΟΥ ΟΥ ΘΕΛΩ ΔΕ ΥΜΑΣ ΑΓΝΟΕΙΝ ΑΔΕΛΦΟΙ ΟΤΙ ΠΟΛΛΑΚΙΣ  
both<sub>7</sub> and mine. [1:13] Not I-want yet you to-remain-ignorant, brethren, that often

ΠΡΟΕΘΕΜΗΝ ΕΛΘΕΙΝ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΕΚΩΛΥΘΗΝ ΑΧΡΙ ΤΟΥ ΔΕΥΡΟ ΙΝΑ ΤΙΝΑ  
I-purposed to-be-coming to you, (and was-hindered until the present) that some

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he uses titles that are common to both, and which are also adapted to the mystery of our faith;...

Tertullian's statements above come from his commentary on *Corinthians*; they could be interpreted as confirming that the greeting of "Grace and Peace" was the same in all epistles in the Marcionite version, however it is unlikely that Tertullian made a carefully study of all of the greetings in the Marcionite epistles before making this statement. It is more likely that he is simply basing this on his knowledge of the Catholic version of the epistles, and so I have not incorporated this quote into my reconstruction of *Romans*.

ΚΑΡΠΟΝ ΣΧΩ ΚΑΙ ΕΝ ΥΜΙΝ ΚΑΘΩΣ ΚΑΙ ΕΝ ΤΟΙΣ ΛΟΙΠΟΙΣ ΕΘΝΕΣΙΝ  
fruit I-might-be-having also among you, as also among the other nations.

ΕΛΛΗΣΙΝ ΤΕ ΚΑΙ ΒΑΡΒΑΡΟΙΣ ΣΟΦΟΙΣ ΤΕ ΚΑΙ ΑΝΟΗΤΟΙΣ ΟΦΕΙΛΕΤΗΣ  
[1:14] to-Greeks<sub>2</sub> Both<sub>1</sub> and to-barbarians, to-wise both and to-simple, a-debtor

ΕΙΜΙ ΟΥΤΩΣ ΤΟ ΚΑΤ ΕΜΕ ΠΡΟΘΥΜΟΝ ΚΑΙ ΥΜΙΝ ΤΟΙΣ ΕΝ  
I-am. [1:15] So, that according-to me, [I am] eager also<sub>2</sub> to-you<sub>3</sub>, the<sub>4</sub> [ones]<sub>5</sub> in<sub>6</sub>

ΡΩΜΗ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ  
Rome<sub>7</sub> to-announce-[the]-good-news<sub>1</sub>.

## [Jews and Gentiles equally in need of the Gospel]

ΟΥ ΓΑΡ ΕΠΑΙΣΧΥΝΟΜΑΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΔΥΝΑΜΙΣ ΓΑΡ ΘΕΟΥ  
[1:16] not<sub>4</sub> For<sub>1</sub> I<sub>2</sub>-am<sub>3</sub>-ashamed<sub>5</sub> [of]<sub>6</sub> the<sub>7</sub> good<sub>8</sub>-news<sub>9</sub>, [the]<sub>13</sub> power<sub>14</sub> for<sub>10</sub> of<sub>15</sub>-God<sub>16</sub>

ΕΣΤΙΝ ΕΙΣ ΣΩΤΗΡΙΑΝ ΠΑΝΤΙ ΤΩ ΠΙΣΤΕΥΟΝΤΙ ΙΟΥΔΑΙΩ ΤΕ ΚΑΙ ΕΛΛΗΝΙ  
it<sub>11</sub>-is<sub>12</sub> for<sub>17</sub> salvation<sub>18</sub> to<sub>19</sub>-all<sub>20</sub> the<sub>21</sub> faithful<sub>22</sub>, [to]<sub>23</sub> Jew<sub>25</sub> both<sub>24</sub> and<sub>26</sub> Greek<sub>27</sub>.

ΔΙΚΑΙΟΣΥΝΗ ΓΑΡ ΘΕΟΥ ΕΝ ΑΥΤΩ ΑΠΟΚΑΛΥΠΤΕΤΑΙ ΕΚ ΠΙΣΤΕΩΣ ΕΙΣ  
[1:17] [the]<sub>2</sub> righteousness<sub>3</sub> For<sub>1</sub> of-God in him/it is-revealed, from faith into

ΠΙΣΤΙΝ ΑΠΟΚΑΛΥΠΤΕΤΑΙ ΓΑΡ ΟΡΓΗ ΑΠ ΟΥΡΑΝΟΥ ΕΠΙ [...] ΑΣΕΒΕΙΑΝ  
faith\_\_\_\_. <sup>d</sup> [1:18] revealed<sub>6</sub> [is]<sub>4</sub> also<sub>5</sub> Wrath<sub>1</sub> from<sub>2</sub> heaven<sub>3</sub>, on<sub>7</sub> [the]<sub>8</sub> impiety<sub>9</sub>

ΚΑΙ ΑΔΙΚΙΑΝ ΑΝΘΡΩΠΩΝ ΤΩΝ ΤΗΝ ΑΛΗΘΕΙΑΝ ΕΝ ΑΔΙΚΙΑ  
and<sub>10</sub> unrighteousness<sub>11</sub> of<sub>12</sub>-people<sub>13</sub>, the [who<sub>14</sub>] the<sub>16</sub> truth<sub>17</sub> in [by]<sub>18</sub> unrighteousness<sub>19</sub>

ΚΑΤΕΧΟΝΤΩΝ  
holding-down/suppress<sub>15</sub>; [1:19-1:28]<sup>e</sup>

c <1:18> By translating from Latin and taking into account the rules of Greek grammar we can determine that the Greek word here was "ΤΗΝ".

d <1:16-18> A.M. 5, 13, 2:

And so in the passage where he says: Non enim me pudet evangelii, virtus enim dei est in salutem omni credenti, Iudaeo et Graeco, quia iustitia dei in eo revelatur ex fide in fidem, he undoubtedly ascribes both the gospel and salvation to Him whom (in accordance with our heretic's own distinction) I have called the just God, not the good one. It is He who removes (men) from confidence in the law to faith in the gospel---that is to say, His own law and His own gospel. Quoniam et iram dicit revelari de caelo super impietatem et iniustitiam hominum qui veritatem in iniustitia detineant.

e <1:19-28> Tertullian's quote of verse 2:2 (A.M. 5, 13, 3) indicates that in the Marcionite text it followed shortly after 1:18. There is a great deal here that Tertullian and Epiphanius could have used in their arguments, such as people being condemned for failing to worship the creator in verse 1:25. "what serious gaps Marcion has made in this epistle" – Tertullian in A.M. 5:13:4, the entire passage is quoted in the footnote for verse 2:2 to provide the context of Tertullian's statement.

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ΠΕΠΛΗΡΩΜΕΝΟΥΣ ΠΑΣΗ ΑΔΙΚΙΑ ΠΟΝΗΡΙΑ ΠΛΕΟΝΕΞΙΑ ΚΑΚΙΑ  
 [1:29] having-been-filled with-every unrighteousness, wickedness, greed, evil,

ΜΕΣΤΟΥΣ ΦΘΟΝΟΥ ΦΟΝΟΥ ΕΡΙΔΟΣ ΔΟΛΟΥ ΚΑΚΟΗΘΕΙΑΣ ΨΙΘΥΡΙΣΤΑΣ  
 full of-envy, of-murder, of-strife, of-deceit, bad-character, gossips,

ΚΑΤΑΛΛΑΛΟΥΣ ΘΕΟΣΤΥΓΕΙΣ ΥΒΡΙΣΤΑΣ ΥΠΕΡΗΦΑΝΟΥΣ ΑΛΑΖΟΝΑΣ ΕΦΕΥΡΕΤΑΣ  
 [1:30] Slanderers, haters-of-God, violent/insulting, proud, boasters inventors

ΚΑΚΩΝ ΓΟΝΕΥΣΙΝ ΑΠΕΙΘΕΙΣ ΑΣΥΝΕΤΟΥΣ ΑΣΥΝΘΕΤΟΥΣ  
 of-evil, to<sub>2</sub>-parents<sub>3</sub> disobedient<sub>1</sub>, [1:31] without-understanding, covenant-breakers,

ΑΣΤΟΡΓΟΥΣ ΑΝΕΛΕΗΜΟΝΑΣ  
 without-affection, without-mercy

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ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ ΤΟ ΚΡΙΜΑ ΤΟΥ ΘΕΟΥ ΚΑΤΑ ΑΛΗΘΕΙΑΝ  
 [1:32-2:1]<sup>g</sup> [2:2] we<sub>2</sub>-know<sub>3</sub> Yet<sub>1</sub>, that the judgement [of-]the God on-the-basis-of truth

ΕΣΤΙΝ ΟΥ ΓΑΡ ΕΣΤΙΝ ΠΡΟΣΩΠΟΛΗΜΨΙΑ ΠΑΡΑ ΤΩ ΘΕΩ  
 it-is<sup>h</sup>. [2:3-10]<sup>i</sup> [2:11] no<sub>4</sub> For<sub>1</sub> [there]<sub>2</sub> is<sub>3</sub> favouritism with the God.

f <1:29-31> Tertullian's quotation of the Marcionite version of *Romans* in *A.M.* 5:13:3 indicates that in the Marcionite version, verse 2:2 followed shortly after verse 1:18; this means that most of 1:19-2:1 must have been absent from the Marcionite text. It is also apparent from the text of the long version of *Romans* itself that 2:2 should have followed shortly after 1:18. Whilst I am certain that 1:19-1:28 and 1:32-2:1 are interpolated, I am less certain about 1:29-31; perhaps this small portion of text can sit between 1:18 and 2:1 without disrupting the flow of those two verses; then again, perhaps 2:1 should follow immediately after 1:18. I have included it in brackets because of this uncertainty.

g <1:32-2:1> These statements about God's judgement would have been quoted by Tertullian and Epiphanius if they have been present in the Marcionite text.

h <2:2> *A.M.* 5:13:3-4:

(I ask) the wrath of what God? Of the Creator certainly. The truth, therefore, will be His, whose is also the wrath, which has to be revealed to avenge the truth. Likewise, when adding, *Scimus autem iudicium dei secundum veritatem esse*, he both vindicated that wrath from which comes this judgment for the truth, and at the same time afforded another proof that the truth emanates from the same God whose wrath he attested, by witnessing to His judgment. Marcion's averment is quite a different matter, that the Creator in anger avenges Himself on the truth of the rival god which had been detained in unrighteousness. But what serious gaps Marcion has made in this epistle especially, by withdrawing whole passages at his will, will be clear from the unmutilated text of our own copy. It is enough for my purpose to accept in evidence of its truth what he has seen fit to leave unerased, strange instances as they are also of his negligence and blindness.

I suspect that the clause “ἐπι τοὺς τα τοιαῦτα πράσσοντας” (“upon those who do such things”) was absent from the Marcionite version of this passage. I have interpreted Tertullian's quote above as an exact quote, in which case it is unlikely that he would have stopped quoting mid sentence.

i <2:3-6> This passage on God's judgement and condemnation of men would have strengthened

ΟΣΟΙ\_ΑΝΟΜΩΣ ΗΜΑΡΤΟΝ ΑΝΟΜΩΣ ΚΑΙ ΑΠΟΛΟΥΝΤΑΙ ΚΑΙ ΟΣΟΙ ΕΝ  
[2:12] Whoever\_without-law sinned, without-law also shall-perish, and whoever in

ΝΟΜΩ ΗΜΑΡΤΟΝ ΔΙΑ ΝΟΜΟΥ ΚΡΙΘΗΣΟΝΤΑΙ ΟΥ ΓΑΡ ΟΙ ΑΚΡΟΑΤΑΙ  
law sinned, through law shall-be-judged/condemned. [2:13] not<sub>2</sub> For<sub>1</sub> the hearers

ΤΟΥ ΝΟΜΟΥ ΔΙΚΑΙΟΙ ΠΑΡΑ ΤΩ ΘΕΩ ΑΛΛ ΟΙ ΠΟΙΗΤΑΙ ΤΟΥ ΝΟΜΟΥ  
of-the law [are] righteous-ones with the God, but the doers of-the law

ΔΙΚΑΙΩΘΗΣΟΝΤΑΙ ΟΤΑΝ ΓΑΡ ΕΘΝΗ ΤΑ ΜΗ ΝΟΜΟΝ  
shall-be-regarded-as-righteous.<sup>j</sup> ([2:14] when<sub>2</sub> For<sub>1</sub> Gentiles (th[os]e not a-law

ΕΧΟΝΤΑ ΦΥΣΕΙ ΤΑ ΤΟΥ ΝΟΜΟΥ ΠΟΙΩΣΙΝ ΟΥΤΟΙ ΝΟΜΟΝ ΜΗ  
having), by-nature the[-thing]s of-the law may-do,<sup>k</sup> these the-law not

ΕΧΟΝΤΕΣ ΕΑΥΤΟΙΣ ΕΙΣΙΝ ΝΟΜΟΣ ΟΙΤΙΝΕΣ ΕΝΔΕΙΚΝΥΝΤΑΙ ΤΟ ΕΡΓΟΝ ΤΟΥ  
having, to-themselves are a-law. [2:15] [They-]who show the work of-the

ΝΟΜΟΥ ΓΡΑΠΤΟΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ ΣΥΜΜΑΡΤΥΡΟΥΣΗΣ ΑΥΤΩΝ ΤΗΣ  
law written in the hearts of-them, testifying-together [with] their the

ΣΥΝΕΙΔΗΣΕΩΣ ΚΑΙ ΜΕΤΑΞΥ ΑΛΛΗΛΩΝ ΤΩΝ ΛΟΓΙΣΜΩΝ ΚΑΤΗΓΟΡΟΥΝΤΩΝ Η  
conscience, and between each-other of-the[ir] thoughts accusing, or

ΚΑΙ ΑΠΟΛΟΓΟΥΜΕΝΩΝ ΕΝ ΗΜΕΡΑ ΟΤΕ ΚΡΙΝΕΙ Ο ΘΕΟΣ  
even defending [them]) [2:16] in [the] day when shall-be-judging/condemning<sub>2</sub> the God<sub>1</sub>

ΤΑ ΚΡΥΠΤΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΑ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΜΟΥ ΔΙΑ ΧΡΙΣΤΟΥ  
the secrets of-the people, (according-to the Gospel of-me), through Christ \_\_\_<sup>l</sup>.

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Tertullian's argument significantly if he had been present in the Marcionite text. It continues the theme of 1:32-2:1.

j <2:12-13> P. 42:11:8:

1(28). “Ὅσοι ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται. οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιοθήσονται”

k <2:14> A.M. 5:13:4:

... If, then, God will judge the secrets of men----both of those who have sinned in the law, and of those who have sinned without law (quia et hi legem ignorant et natura faciunt quae sunt legis) ----surely the God who shall judge is He to whom belong both the law, and that nature which is the rule to them who know not the law. But how will He conduct this judgment?

l <2:16> A.M. 5, 13, 4-5:

If, then, God will judge the secrets of men----both of those who have sinned in the law, and of those who have sinned without law (inasmuch as they who know not the law yet do by nature the things contained in the law) ----surely the God who shall judge is He to whom belong both the law, and that nature which is

## [False security in the law and circumcision]

ΕΙ ΔΕ ΣΥ ΙΟΥΔΑΙΟΣ ΕΠΟΝΟΜΑΖΗ ΚΑΙ ΕΠΑΝΑΠΑΥΗ ΝΟΜΩ ΚΑΙ ΚΑΥΧΑΣΑΙ  
[2:17] If yet you a-Jew are-called, and rely-on [the] law, and are-boasting in  
ΕΝ ΘΕΩ ΚΑΙ ΓΙΝΩΣΚΕΙΣ ΤΟ ΘΕΛΗΜΑ ΚΑΙ ΔΟΚΙΜΑΖΕΙΣ ΤΑ ΔΙΑΦΕΡΟΝΤΑ  
in God, [2:18] and you-know the will [of God], and discern the important [things],  
ΚΑΤΗΧΟΥΜΕΝΟΣ ΕΚ ΤΟΥ ΝΟΜΟΥ ΠΕΠΟΙΘΑΣ ΤΕ ΣΕΑΥΤΟΝ ΟΔΗΓΟΝ  
being-taught out-of the law, [2:19] you-have-confidence[-in]<sub>2</sub> also<sub>1</sub> yourself<sub>3</sub> a-guide<sub>5</sub>  
ΕΙΝΑΙ ΤΥΦΛΩΝ ΦΩΣ ΤΩΝ ΕΝ ΣΚΟΤΕΙ ΠΑΙΔΕΥΤΗΝ ΑΦΡΟΝΩΝ  
to-be<sub>4</sub> of-blind-ones, a-light of-th[os]e in darkness, [2:20] an-instructor of-ignorant-ones,  
ΔΙΔΑΣΚΑΛΟΝ ΝΗΠΙΩΝ ΕΧΟΝΤΑ ΤΗΝ ΜΟΡΦΩΣΙΝ ΤΗΣ ΓΝΩΣΕΩΣ ΚΑΙ ΤΗΣ  
a-teacher of-babes, having the appearance-of~~the~~ knowledge and of-the  
ΑΛΗΘΕΙΑΣ ΕΝ ΤΩ ΝΟΜΩ Ο ΟΥΝ ΔΙΔΑΣΚΩΝ ΕΤΕΡΟΝ ΣΕΑΥΤΟΝ ΟΥ  
truth in the law,<sup>m</sup> [2:21] the [one] then teaching another, yourself not  
ΔΙΔΑΣΚΕΙΣ Ο ΚΗΡΥΣΣΩΝ ΜΗ ΚΛΕΠΤΕΙΝ ΚΛΕΠΤΕΙΣ Ο  
you-are-teaching? The [one] preaching not to-steal, are-you-stealing?<sup>n</sup> [2:22] The [one]  
ΛΕΓΩΝ ΜΗ ΜΟΙΧΕΥΕΙΝ ΜΟΙΧΕΥΕΙΣ Ο ΒΔΕΛΥΣΣΟΜΕΝΟΣ ΤΑ ΕΙΔΩΛΑ  
saying not to-be-adulterating, are-you-adulterating? the [one] detesting the idols,  
ΙΕΡΟΣΥΛΕΙΣ ΟΣ ΕΝ ΝΟΜΩ ΚΑΥΧΑΣΑΙ ΔΙΑ ΤΗΣ  
do-you-commit-sacrilege? [2:23] [You<sub>1</sub>-]who<sub>2</sub> in<sub>4</sub> the<sub>5</sub>-law,<sub>6</sub> boast<sub>3</sub> through<sub>11</sub> the<sub>12</sub>  
ΠΑΡΑΒΑΣΕΩΣ ΤΟΥ ΝΟΜΟΥ ΤΟΝ ΘΕΟΝ ΑΤΙΜΑΖΕΙΣ ΤΟ ΓΑΡ ΟΝΟΜΑ  
violation<sub>13</sub> of<sub>14</sub>-the<sub>15</sub> law?<sub>16</sub> the God<sub>10</sub> do<sub>7</sub>-you<sub>8</sub>-dishonour<sub>9</sub> [2:24] the<sub>4</sub> For<sub>1</sub> name<sub>5</sub>

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the rule to them who know not the law. But how will He conduct this judgment? Secundum evangelium, he [Paul] says, per Christum. So that both the gospel and Christ must be His, to whom appertain the law and the nature which are to be vindicated by the gospel and Christ----even at that judgment of God which, as he previously said, was to be according to truth.

m <2:20> P. 42:11:8:

3(30). “Ἐχοντα τὴν μὀρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ”

n <2:21> A.M. 5:13:6:

Hence his invective against the transgressors of the law, who teach that men should not steal, and yet practise theft themselves. (This invective he utters) in perfect homage to the law of God, not as if he meant to censure the Creator Himself with having commanded a fraud to be practised against the Egyptians to get their gold and silver at the very time when He was forbidding men to steal...



ΤΟΥ ΘΕΟΥ ΔΙ ΥΜΑΣ ΒΛΑΣΦΗΜΕΙΤΑΙ\_\_\_ΚΑΘΟΣ ΓΕΓΡΑΠΤΑΙ  
of<sub>6</sub>-the God<sub>7</sub> through<sub>2</sub> you<sub>3</sub> is-blasphemed\_\_\_\_, as it-has-been-written.<sup>o</sup>

ΠΕΡΙΤΟΜΗ ΜΕΝ ΓΑΡ ΩΦΕΛΕΙ ΕΑΝ ΝΟΜΟΝ ΠΡΑΣΣΗΣ ΕΑΝ ΔΕ  
[2:25] Circumcision<sub>2</sub> indeed<sub>3</sub> For<sub>1</sub> is-beneficial, if [the] law you-practise, if yet

ΠΑΡΑΒΑΤΗΣ ΝΟΜΟΥ ΗΣ Η ΠΕΡΙΤΟΜΗ ΣΟΥ ΑΚΡΟΒΥΣΤΙΑ ΓΕΓΟΝΕΝ  
a-violator of-law you-may-be, the circumcision of-you uncircumcision has-become.<sup>p</sup>

ΟΥ ΓΑΡ Ο ΕΝ ΤΩ ΦΑΝΕΡΩ ΙΟΥΔΑΙΟΣ  
[2:26-27]<sup>q</sup> [2:28] not<sub>8</sub> For<sub>1</sub> the<sub>2</sub>-[one]<sub>3</sub> [merely]<sub>4</sub> in<sub>5</sub> the outward-appearance<sub>6</sub>, [a real]<sub>9</sub> Jew<sub>10</sub>

ΕΣΤΙΝ ΟΥΔΕ Η ΕΝ ΤΩ ΦΑΝΕΡΩ ΕΝ ΣΑΡΚΙ ΠΕΡΙΤΟΜΗ  
is<sub>7</sub>, nor that in the outward-appearance, (in flesh), [true] circumcision;

ΑΛΛ Ο ΕΝ ΤΩ ΚΡΥΠΤΩ ΙΟΥΔΑΙΟΣ ΚΑΙ ΠΕΡΙΤΟΜΗ ΚΑΡΔΙΑΣ  
[2:29] but the [one] in the secret/inwardly a-Jew, and circumcision [is] of-heart,<sup>r</sup>

<sup>o</sup> <2:24> A.M. 5, 13, 7:

Well, but he had gone so far in his censure of the Jews, as to point against them the denunciation of the prophet, Propter vos nomen dei blasphematur.

<sup>p</sup> <2:25> This verse is quoted by Epiphanius, Origen and Tertullian. P. 42:11:8:

2(29). “Περιτομή μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν”

Origen discusses this verse in his commentary on *Romans*, and tells us how discussions between Marcionites and Catholics were influenced by it; there is no indication that he is quoting from the Marcionite version of *Romans*, but the discussion can be interpreted as providing additional evidence that this verse was present in the Marcionite text. C.R. 2:13:27:

Indeed, Marcion, who is a man who takes no pleasure at all in allegorical interpretation, is completely at a loss in explaining the Apostle's words, "Circumcision is of value." Not even concerning the details which are mentioned was he able to give an account in any respect whatsoever. Indeed, not only was Marcion accustomed to oppose the God of the law who gave circumcision, and to mark him out with a certain derision but all the heretics who repudiate the Old Testament, in company with the pagans.

See the footnote for verses 2:28-29 for Tertullian's quote.

<sup>q</sup> <2:26-27> It is interesting that Tertullian, Epiphanius and Origen all quote verse 2:25, but none of them mention verses 2:26-27 which they could have used more easily in their arguments. I have interpreted this as evidence that they were absent from the Marcionite version

<sup>r</sup> <2:28-29> A.M. 5, 13, 7:

He prefers even circumcision of heart to neglect of it in the flesh. Now it is quite within the purpose of the God of the law that circumcision should be that of the heart, not in the flesh; in the spirit, and not in the letter. Since this is the circumcision recommended by Jeremiah: "... " and even of Moses: "... " ----the Spirit which circumcises the heart will proceed from Him who prescribed the letter also which clips the flesh; and the Jew which is one inwardly will be a subject of the self-same God as he also is who is a Jew outwardly; because the apostle would have preferred not to have mentioned a Jew at all, unless he were a servant of the God of the Jews.

ΚΑΡΔΙΑΣ EN ΠΝΕΥΜΑΤΙ ΟΥ ΓΡΑΜΜΑΤΙ ΟΥ Ο ΕΠΑΙΝΟΣ ΟΥΚ ΕΞ ΑΝΘΡΩΠΩΝ  
of-heart,<sup>s</sup> in spirit, not letter; of-whom the praise not from people,

ΑΛΛ ΕΚ ΤΟΥ ΘΕΟΥ  
but from the God. [3:1-18]<sup>t</sup>

## [Righteousness through Christ instead of the law]

ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ ΟΣΑ Ο ΝΟΜΟΣ ΛΕΓΕΙ ΤΟΙΣ EN ΤΩ ΝΟΜΩ ΛΑΛΕΙ  
[3:19] We-know yet, that whatever the Law says, to-those under the law it-speaks,

ΙΝΑ ΠΑΝ ΣΤΟΜΑ ΦΡΑΓΗ ΚΑΙ ΥΠΟΔΙΚΟΣ ΓΕΝΗΤΑΙ ΠΑΣ Ο  
that every mouth may-be-stopped, and under<sub>6</sub>-sentence<sub>7</sub> may<sub>4</sub>-become<sub>5</sub> all<sub>1</sub> the<sub>2</sub>

ΚΟΣΜΟΣ\_ ΔΙΟΤΙ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΟΥ ΔΙΚΑΙΩΘΗΣΕΤΑΙ ΠΑΣΑ ΣΑΡΞ  
world<sub>3</sub>\_<sup>u</sup>. [3:20] Therefore from works of-law not<sub>4</sub> shall<sub>3</sub>-be<sub>5</sub>-justified<sub>6</sub> all<sub>1</sub> flesh<sub>2</sub>

ΕΝΩΠΙΟΝ ΑΥΤΟΥ [ ΔΙΑ ΓΑΡ ΝΟΜΟΥ ΕΠΙΓΝΩΣΙΣ ΑΜΑΡΤΙΑΣ ]  
before him, [ through<sub>2</sub> for<sub>1</sub> law [comes] an-acknowledgement of-transgression ]<sup>v</sup> .

s <2:26-29> A.M. 5, 13, 7:

He prefers even circumcision of heart to neglect of it in the flesh. Now it is quite within the purpose of the God of the law that circumcision should be that of the heart, not in the flesh; in the spirit, and not in the letter. Since this is the circumcision recommended by Jeremiah: "... " and even of Moses: "... " ---the Spirit which circumcises the heart will proceed from Him who prescribed the letter also which clips the flesh; and the Jew which is one inwardly will be a subject of the self-same God as he also is who is a Jew outwardly; because the apostle would have preferred not to have mentioned a Jew at all, unless he were a servant of the God of the Jews.

It is interesting that Tertullian, Epiphanius and Origen all quote verse 2:25, but none of them mention verses 2:26-27 which they could have used in their arguments. It is possible that in the Marcionite version those verses were significantly different to the traditional version, they might even have been absent entirely; but, I am not sufficiently convinced of this to exclude them from the reconstruction or colour them red.

t <3:1-18> There are several verses here that Tertullian and Epiphanius would have quoted if they had been present in the Marcionite text, particularly verse 3:2 and 5-6. Also, one of the consistent differences between the two versions was that that Catholic version had far more quotations of the Hebrew scriptures than the Marcionite version, whilst verses 3:10-17 contain a number of very prominent quotations of the Hebrew Scriptures.

u <3:19> A.M. 5, 13, 11:

For this (I suppose it was, that) the law of the Creator had concluded all under sin, and had brought in all the world as guilty (before God), and had stopped every mouth, so that none could glory through it, in order that grace might be maintained to the glory of the Christ, not of the Creator, but of Marcion!

It is highly likely that the clause "τω θεω" (to God) would also have been mentioned by Tertullian if it had been present in the Marcionite text; the words enclosed in brackets in the quote above have been added by the translator.

v <3:20> Verse 3:19 and the first half of verse 20 state that the purpose of the law is to convict the entire

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ΝΥΝΙ ΔΕ ΧΩΡΙΣ ΝΟΜΟΥ ΔΙΚΑΙΟΣΥΝΗ ΘΕΟΥ ΠΕΦΑΝΕΡΩΤΑΙ \_\_\_\_\_  
 [3:21] Now yet without law a-righteousness of-God has-been-made-manifest, \_\_\_<sup>x</sup>

ΔΙΚΑΙΟΣΥΝΗ ΔΕ ΘΕΟΥ ΔΙΑ ΠΙΣΤΕΩΣ \_\_\_ΧΡΙΣΤΟΥ  
 [3:22] a-righteousness even of-God through [the] faith of/in-Christ,

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[ Tunc \_\_\_\_\_ lex ] ΔΙΚΑΙΟΣΥΝΗ ΔΕ ΘΕΟΥ ΔΙΑ ΠΙΣΤΕΩΣ \_\_\_\_\_  
 [3:21] [formerly [the] law] [3:22] a-righteousness<sub>2</sub> now<sub>1</sub> of-God through [the] faith \_\_\_\_\_

ΧΡΙΣΤΟΥ  
 of/in-Christ,

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ΔΙΚΑΙΩΘΕΝΤΕΣ ΟΥΝ ΕΚ ΠΙΣΤΕΩΣ ΕΙΡΗΝΗΝ ΧΩΜΕΝ ΠΡΟΣ  
 [3:23-4:25]<sup>y</sup> [5:1] having-been-justified<sub>2</sub> So<sub>1</sub> by faith, peace let-us-have with

ΤΟΝ ΘΕΟΝ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΙ ΟΥ ΚΑΙ ΤΗΝ  
 the God<sup>z</sup> through the lord of-us Jesus Christ, [5:2] through whom also<sub>2</sub> the

world, and that no one can be justified through the law; the Marcionites no-doubt interpreted this as describing the methods by which the creator or lesser god held the world in bondage. It is unlikely that their version contained the words enclosed in square brackets “ΔΙΑ ΓΑΡ ΝΟΜΟΥ ΕΠΙΓΝΩΣΙΣ ΑΜΑΡΤΙΑΣ”, and I strongly suspect that Tertullian and Epiphanius would have quoted them if they had been present. If this passage originally expounded Marcionite (or proto Marcionite) theology then these extra words are a classic example of an interpolation that sought to explain and re-interpret a statement that was challenging to a non-Marcionite scribe.

w <3:21-22> A.M. 5:13:8:

Tunc lex, nunc iustitia dei per fidem Christi. What means this distinction? Has your god been subserving the interests of the Creator's dispensation, by affording time to Him and to His law? Is the "Now" in the hands of Him to whom belonged the "Then"? Surely, then, the law was His, whose is now the righteousness of God. It is a distinction of dispensations, not of gods.

The passage above can be interpreted in two ways. Rev. Peter Holmes, the translator my English copy of *Against Marcion*, interpreted only the words “iustitia dei per fidem Christi” as a direct quotation of the Marcionite text, but he did not regard the words “Tunc lex, nunc” as part of the quote. The alternative interpretation of A.M. 5:13:8 is to regard the entire sentence (“Tunc lex, nunc iustitia dei per fidem Christi.”) as a direct quote from the Marcionite text, corresponding to verse 3:21 as well as 3:22. I have therefore prepared two reconstructions of these verses based on these two possibilities.

- x <3:21> If the sentence “ΜΑΡΤΥΡΟΥΜΕΝΗ ΥΠΟ ΤΟΥ ΝΟΜΟΥ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ” had been present in the Marcionite version, Tertullian and Epiphanius would have used it in their arguments.
- y <3:22b-4:25> The manner in which Tertullian quoted verses 3:22a and 5:1 indicates that in the Marcionite text they were part of the same passage and related to one another. Furthermore there is a great deal in 3:23-4:25 that Tertullian and Epiphanius would have used in their arguments had those verses been present in the Marcionite *Romans*.
- z <5:1> Here the Marcionite text matches a known manuscript variation in the Catholic *Romans*, which

ΠΡΟΣΑΓΩΓΗΝ ΕΣΧΗΚΑΜΕΝ ΤΗ ΠΙΣΤΕΙ ΕΙΣ ΤΗΝ ΧΑΡΙΝ ΤΑΥΤΗΝ ΕΝ Η  
access<sub>4</sub> we<sub>1</sub>-have<sub>3</sub> by<sub>5</sub>-the faith<sub>6</sub> into<sub>7</sub> the grace<sub>9</sub> this<sub>8</sub>, in which

ΕΣΤΗΚΑΜΕΝ ΚΑΙ ΚΑΥΧΩΜΕΘΑ ΕΠ ΕΛΠΙΔΙ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ  
we-stand, and we-boast in hope-of-the glory of-the God.

aa

ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ ΚΑΙ ΚΑΥΧΩΜΕΘΑ ΕΝ ΤΑΙΣ ΘΛΙΨΕΣΙΝ ΕΙΔΟΤΕΣ  
[5:3] not<sub>2</sub> only<sub>3</sub> [that]<sub>4</sub> Yet<sub>1</sub>, but<sub>5</sub> also<sub>6</sub> we<sub>7</sub>-boast<sub>8</sub> in<sub>9</sub> the [our]<sub>10</sub> afflictions<sub>11</sub>, knowing<sub>12</sub>

ΟΤΙ Η ΘΛΙΨΙΣ ΥΠΟΜΟΝΗΝ ΚΑΤΕΡΓΑΖΕΤΑΙ Η ΔΕ ΥΠΟΜΟΝΗ  
that<sub>13</sub> the affliction<sub>14</sub> endurance<sub>16</sub> produces<sub>15</sub> [5:4] the and endurance [produces]

ΔΟΚΙΜΗΝ Η ΔΕ ΔΟΚΙΜΗ ΕΛΠΙΔΑ Η ΔΕ ΕΛΠΙΣ ΟΥ ΚΑΤΑΙΣΧΥΝΕΙ ΟΤΙ  
trustiness, the and trustiness:hope, [5:5] the moreover hope not is-put-to-shame, because

Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΕΚΚΕΧΥΤΑΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΗΜΩΝ ΔΙΑ ΠΝΕΥΜΑΤΟΣ  
the love of-the God has-been-poured in the hearts of-us through [the] Spirit

ΑΓΙΟΥ ΤΟΥ ΔΟΘΕΝΤΟΣ ΗΜΙΝ  
Holy the having-been-given to-us.

ΕΤΙ ΓΑΡ ΧΡΙΣΤΟΣ ΟΝΤΩΝ ΗΜΩΝ ΑΣΘΕΝΩΝ ΕΤΙ ΚΑΤΑ  
[5:6] while<sub>2</sub> For<sub>1</sub> Christ<sub>7</sub>, were<sub>4</sub> we<sub>3</sub> weak<sub>6</sub> still<sub>5</sub>, in<sub>9</sub>-accord<sub>10</sub>-with<sub>11</sub>

ΚΑΙΡΟΝ ΥΠΕΡ ΑΣΕΒΩΝ ΑΠΕΘΑΝΕΝ ΜΟΛΙΣ ΓΑΡ ΥΠΕΡ  
the<sub>12</sub>-time<sub>13</sub>, on<sub>14</sub>-behalf<sub>15</sub>-of<sub>16</sub> [the]<sub>17</sub> impious<sub>18</sub> he-died<sub>8</sub>.<sup>ab</sup> [5:7] Scarcely yet on-behalf-of

allows us to restore the Greek text without incorporating Tertullian's Latin paraphrase directly into the reconstruction. *A.M.* 5:13:9:

Monet iustificatos ex fide Christi, non ex lege, pacem ad deum habere. With what God? Him whose enemies we have never, in any dispensation, been? Or Him against whom we have rebelled, both in relation to His written law and His law of nature? Now, as peace is only possible towards Him with whom there once was war, we shall be both justified by Him, and to Him also will belong the Christ, in whom we are justified by faith, and through whom alone God's enemies can ever be reduced to peace.

aa <5:3-5:5> This passage is a possible interpolation; notice how verse 5:6 continues the flow of thought from verse 5:2. Regardless of whether or not this passage is interpolated, we have no reason to believe it was absent from the Marcionite version of the text, so I have not coloured it red. Even if it is an addition to the text of *Romans* it seems benign.

ab <5:6> *P.* 42:11:8:

4(31). “Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν”

ΔΙΚΑΙΟΥ ΤΙΣ ΑΠΟΘΑΝΕΙΤΑΙ ΥΠΕΡ ΓΑΡ ΤΟΥ ΑΓΑΘΟΥ ΤΑΧΑ ΤΙΣ  
a-just-person anyone will-die, on<sup>2</sup>-behalf<sup>3</sup>-of<sup>4</sup> though<sup>1</sup> the good possibly someone

ΚΑΙ ΤΟΛΜΑ ΑΠΟΘΑΝΕΙΝ ΣΥΝΙΣΤΗΣΙΝ ΔΕ ΤΗΝ ΕΑΥΤΟΥ ΑΓΑΠΗΝ ΕΙΣ ΗΜΑΣ  
even might-dare to-die, [5:8] shows<sup>3</sup> but<sup>1</sup>, the his<sup>4</sup> love<sup>5</sup> to<sup>6</sup> us<sup>7</sup>

Ο ΘΕΟΣ ΟΤΙ ΕΤΙ ΑΜΑΡΤΩΛΩΝ ΟΝΤΩΝ ΗΜΩΝ ΧΡΙΣΤΟΣ ΥΠΕΡ ΗΜΩΝ  
the God<sup>2</sup>, in<sup>8</sup>-that<sup>9</sup>, [while<sup>10</sup>-]still<sup>13</sup> sinners<sup>14</sup> were<sup>12</sup> we<sup>11</sup>, Christ<sup>15</sup> on<sup>17</sup>-behalf<sup>18</sup>-of<sup>19</sup> us<sup>20</sup>

ΑΠΕΘΑΝΕΝ ΠΟΛΛΩ ΟΥΝ ΜΑΛΛΟΝ ΔΙΚΑΙΩΘΕΝΤΕΣ ΝΥΝ ΕΝ ΤΩ ΑΙΜΑΤΙ  
died<sup>16</sup>. [5:9] By-much then<sup>2</sup> more<sup>1</sup>, having-been-justified now in [by] the blood

ΑΥΤΟΥ ΣΩΘΗΣΟΜΕΘΑ ΔΙ ΑΥΤΟΥ ΑΠΟ ΤΗΣ ΟΡΓΗΣ ΕΙ ΓΑΡ ΕΧΘΡΟΙ  
of-him shall-we-be-saved through him from the wrath. [5:10] If for enemies

ΟΝΤΕΣ ΚΑΤΗΛΛΑΓΗΜΕΝ ΤΩ ΘΕΩ ΔΙΑ ΤΟΥ ΘΑΝΑΤΟΥ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ  
being we-were-reconciled to-the God through the death of-the son of-him,

ΠΟΛΛΩ ΜΑΛΛΟΝ ΚΑΤΑΛΛΑΓΕΝΤΕΣ ΣΩΘΗΣΟΜΕΘΑ ΕΝ ΤΗ ΖΩΗ ΑΥΤΟΥ  
by-much more having-been-reconciled we-shall-be-saved in [through] the life of-him.

ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ ΚΑΙ ΚΑΥΧΩΜΕΝΟΙ ΕΝ ΤΩ ΘΕΩ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ  
[5:11] Not only yet, but also [our] boasting [is] in the God through the Lord

ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΙ ΟΥ ΝΥΝ ΤΗΝ ΚΑΤΑΛΛΑΓΗΝ ΕΛΑΒΟΜΕΝ  
of-us Jesus Christ, through whom now the reconciliation we-received.

[My reconstruction of *Romans* is not yet complete; 5:12 onwards is not included in this version.]



