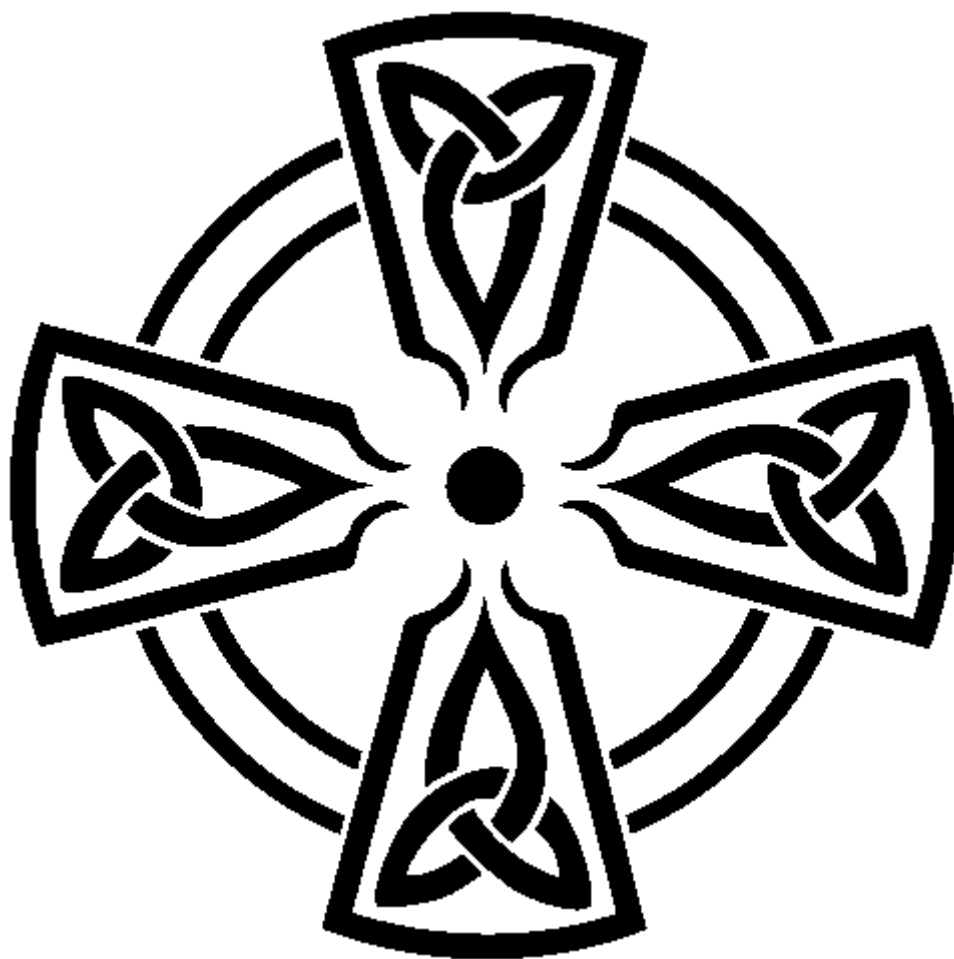


The Marcionite Romans:
Translation with Reconstruction Notes

(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.

In another work (*The Marcionite Romans: Interlinear with Reconstruction Notes*), I undertook just such a task. I examined the source texts in their original languages and produced a Greek reconstruction of the Marcionite Romans. In this work, I present an English translation of the reconstructed text, and a full set of reconstruction footnotes which quote the source texts in English, and show how I derived the reconstructed text.

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 absent¹; 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 view, 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 to 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

¹ 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.

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.

Serious doubts have been raised about the reliability of *The Dialogues of Adamantius* as a source for reconstructing the Marcionite text², 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

This reconstruction is based on the following sources:

1. *Adversus Marcionem* by Tertullian, referred by the abbreviations A.M. and T. respectively;
2. The *Panarion of Epiphanius of Salamis*, referred to by the abbreviations P. and E. respectively;
3. The *Commentary on John* and the *Commentary on Romans*, both 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*.

² 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.

Translation approach

When translating a text, the objective is to communicate the message of the original both as accurately as possible, and as clearly as possible. These objectives are of critical importance when translating sacred writings; however they are also in conflict with one another. It is impossible for any English translation to be both perfectly clear, and perfectly precise; attempts to follow the original text as precisely as possible inevitably compromise the clarity of the translation, whilst attempts to express the original message in natural "every day" language come at a cost of precision and accuracy. Like all translators of the bible I have thought carefully about how best to strike a balance between precision and clarity, to get the best of both worlds, as far as that is possible.

I believe that consistently using the same English word for any Greek word can often greatly obscure the meaning, because in Greek, as in English, a word can have several dramatically different meanings in different contexts. Excessively literal translations, though intended to be precise, therefore run the risk of misrepresenting the original meaning by failing to properly respond to the context of each word. None the less, I feel constructing English sentences so that they precisely match the grammar of the corresponding Greek sentence is important. Even the most well-intentioned of translators run the risk of subtly interpreting the Greek text through the lens of their own beliefs, and then writing that interpretation into their translation. As a result, paraphrased translations can make the reader very dependant on the translators interpretation of the text.

The approach that I have decided upon therefore is not particularly literal in the sense that I frequently translate Greek words according to their figurative and idiomatic meanings (as dictated by context); however, at the same time I have endeavoured to be very precise regarding sentence structure and more general use of language. There are a few places where it is simply impossible for a translation to be both clear and precisely match the original sentence structure, and so I occasionally use a footnote to provide an alternative translation that is either clearer or more precise. In a small number of places the translation is slightly paraphrased; italics are used to mark out the paraphrased text, and a more literal translation is given in the footnotes.

No translation can ever perfectly reproduce every nuance and shade of meaning of the original text. A particular problem occurs when three or four words in one language correspond to only one in word in another. For example consider Jesus' words in *Luke 9:24*:

Whoever would save his life will lose it, but however loses his life for my sake will save it.

Let us consider for a moment the word life. Inevitably the English word does not perfectly match the connotations associated with the Greek; but to compound the issue, in Greek there are three words for life. The sentence above contains two of them and both have been converted to the same English word, losing the contrast in their meaning.

In order to address this translation issue I have selected a number of key Greek words; these are words of particular significance to Christian teaching, and words for which there is a significant danger of some of the meaning being lost in translation. When one of these words appears in the Greek text, I mark the corresponding English word with a Greek letter or two (in superscript) to indicate which Greek work it has come from. The Greek words are:

Greek Word	English Translation	Meaning
ἀγάπη agape	love ^{αγ}	Love, but a particular type of love, contrasted by “φιλέω”.
φιλέω phileo	love ^φ	Love, but a particular type of love, contrasted by “ἀγάπη”.
ἁμαρτάνω hamartano	trespass ^{αμ} , err ^{αμ}	“ἁμαρτάνω” literally means to “miss the target”, but was often used figuratively to indicated that someone has failed to meet the required standard in a moral sense. It has traditionally been translated “sin” (or “synn” in middle English), which once had a very similar meaning to the Greek word; it literally meant to miss a target. The English language has changed since then and the word “sin” now has strong negative connotations of condemnation and irreconcilable guilt for many people. As a result I feel it is no longer appropriate to translate “ἁμαρτάνω” as “sin” and will use less loaded terms instead.
ζωή zoE	life ^ζ	Holistic, interdependent, connected, collective; e.g. “life” as in “all life on earth”. This is often the word used to talk about eternal life, though it can be used to refer to physical / mortal life as well. In the Greek language it is contrasted by “ψυχή” and “βίος”.
ψυχή psyche	life ^ψ	Individualistic, an individual manifestation of life / consciousness, or intellect / mind. It is contrasted by “ζωή” and “βίος”.

βίος vios	life ^β	Everyday life, physical life, means of subsistence, property, goods, etymologically connected to the word “biology”. It is contrasted by “ζωή” and “ψυχή”.
πίστις pistis	faith ^π , belief ^π or trust ^π	Like the English word “faith”, the word “πίστις” can refer to either believing it to be true or having trust in something. The translation “belief” does a poor job of capturing this second meaning, but must be used in some grammatical circumstances.
δικαιοσύνη dikeosunE	righteousness ^δ or justice ^δ	There are two English words which I have frequently used as translations of this Greek word, due to it's double meaning. As a result, the translated text may appear as if it is treating two separate concepts which are actually closely related in Greek.

If you are interested in studying the teaching of the Marcionite version of *Romans* in depth then these markings and their associated footnotes may be of interest to you.

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.

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, as they were not originally present in either the Marcionite or the Catholic version of the document. In places where a number of verses are present only in the long edition of the text, a reference to the passage is included in the translation (e.g. [1:2-6]) so that the reader can quickly see the differences between the two versions.

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.

I have divided the text into paragraphs using my own judgement as to the most logical grouping of sentences and have not followed the paragraph layout of other translations; neither paragraph divisions nor punctuation existed in the Greek language of the 1st century, and so in all biblical texts they represent the interpretations of scribes and translators rather than the original author.

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 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 and flaws I believe that my efforts will be better than nothing.

The Marcionite Prologue

The Romans are in the region of Italy. They had been reached first by false apostles, and in the name of our Lord Jesus Christ they were lead into the law and the prophets. They are called back by the apostle, to the true evangelical faith, writing to them from Corinth.¹

1 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.

[Paul's Epistle] to the Romans

[Greeting]

[1:1] Paul, a slave of Jesus Christ, called [to be] an apostle, set apart for the Gospel of God; [1:2-6]¹

[1:7] to all who are in Rome, beloved^{αγ} ones of God, called [to be]² saints: grace to you and peace from God our father, and the Lord Jesus Christ.³

1 <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.

αγ The Greek root word here is "ἀγάπη", a type of love.

2 The English words "called saints" could mean two things; (1) labelled or named saints, or (2) appointed or invited to be saints. The Greek word corresponding to "called" here is "κλητοῖς"; unlike the English word, it can only mean "called" in the sense of appointment (meaning 2) so I have added the words "to be" to remove the ambiguity of the English word, and steer readers away from interpretation 1. Unfortunately there is a risk that by doing so I may have introduced a different translation error to the text as the words "to be" might incorrectly be interpreted as indicating that the readers are called to become saints in the future. To clarify: the readers are called to be saints now, at this present time, not merely become saints at some point in the future. These points are also relevant in verse one, where the word "called" is translated from "κλητὸς", and the words "to be" should be interpreted in the same way.

3 <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 grace and peace. 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

[1:8] First, I thank my God through Jesus Christ on account of all of you, because your faith^π is celebrated throughout the whole world. [1:9] For God is my witness, (whom I serve in my spirit in the Gospel of his son), that unceasingly I make mention of you, [1:10] always in my prayers, asking if somehow now, sometime [I may] succeed, (by the will of God), in coming to you.

[Purpose of the letter]

[1:11] For I long to see you, that I may share some spiritual gift [with] you, for you to be strengthened. [1:12] That is that we may be comforted together, among you, through the faith^π that is in each other, both yours and mine. [1:13] Now I do not want you to remain ignorant brethren, that often I intended to come to you (and was hindered until the present) that I might have some fruit among you too, as also among the other Gentiles. [1:14] I am a debtor both to Greeks, and to barbarians, to both the wise and the simple. [1:15] So then, what is preferable for me is to preach the Gospel to you, the ones in Rome, also.

[Jews and Gentiles equally in need of the Gospel]

[1:16] For I am not ashamed of the Gospel, for it is the power of God for salvation to all the faithful^π, to both Jew__and Greek. [1:17] For the righteousness^δ of God is revealed in it⁴, from faith^π to faith^π __^{5 6} [1:18] Wrath__from heaven is also revealed, upon the irreverence

to be proclaimed. Now, when he announces these blessings as "from God the Father and the Lord Jesus," 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*.

π The Greek root word here is "πίστις", which can mean faith, trust or belief.

δ The Greek root word here is "δικαιοσύνη", which can mean either justice or righteousness.

4 The Greek version of this sentence is slightly ambiguous, because the word "αὐτῷ" can mean either "it" or "him". If it means "it", then it refers back to the Gospel; if it means "him" it could refer to a member of "the faithful", or it could refer to God himself. The double meaning of "δικαιοσύνη" (righteousness or justice) compounds the uncertainty.

5 The statement "from faith to faith" (ΕΚ ΠΙΣΤΕΩΣ ΕΙΣ ΠΙΣΤΙΝ) is rather hard to interpret (in both the Marcionite and the traditional version of *Romans*). Numerous possible interpretations have been suggested, a few possible interpretations / translations are as follows:

- 1) beginning and ending in faith (as translated by the *New International Version*)
- 2) from [God's] faithfulness to [our] faith
- 3) from [the] faith [of the preacher] to [the] faith [of the hearer]

Or perhaps Paul is simply reminding us that the faith with which we begin our Christian journey must be continued if we are to deepen and continue our walk with God.

6 <1:16-18> A.M. 5:13:2:

and unrighteousness^δ of men, who by their unrighteousness^δ suppress the truth, [1:19-1:28]⁷

8

[1:29] having been filled with all unrighteousness^δ, wickedness, greed, evil, full of envy, of murder, of strife, of deceit, bad character, gossips, [1:30] Slanderers, haters-of-God violent/insulting, proud boasters inventors of evil [things] disobedient to parents, [1:31] without-understanding, covenant-breakers, without-affection, without-mercy.

[1:32-2:1]⁹ [2:2] Thus/But¹⁰ we see that the judgement of God is on the basis of truth¹¹.

And so in the passage where he says: I am not ashamed of the gospel (of Christ): for it is the power of god unto salvation to every one that believeth; to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith, 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. When, again, he declares that "the wrath (of God) is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,

δ The Greek root word here is “δικαιοσύνη”, which can mean either justice or righteousness.

7 <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 T. and E. 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” – T. 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.

8 <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 must originally 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 1:29-31 in brackets because of this uncertainty.

9 <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.

10 The corresponding Greek word here is “δέ”; a common word which can be translated to numerous English equivalents depending on the context: thus, and, yet, but, therefore, however... Unfortunately it is impossible to know how best to translate this word without knowing whether verses 1:29-31 were present in the Marcionite text.

11 <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, We are sure that the judgment of God is according to truth, 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 unmutated text of our own copy. It is enough for my

[2:3-10]¹² [2:11] For [there] is no favouritism with God. [2:12]_Whoever transgressed^{αμ} without the law shall also perish without the law, and whoever transgressed^{αμ} with the law shall be judged through the law. [2:13] For [it's] not the hearers of the law [that are] righteous^δ before God, but the doers of the law [who] shall be justified^δ ¹³, ([2:14] For when Gentiles (those without the law) by nature may do the [things] of the law¹⁴, these [ones] without the law are a law to themselves. [2:15] They show the work of the law written in their hearts¹⁵, their conscience testifying with them, their thoughts accusing or even defending them.) [2:16] on the day when God shall judge people's secrets, through Christ , according to my Gospel.¹⁶

[False security in the law and circumcision]

[2:17] Yet if you are called a Jew, and rely on the law, and are boasting in God, [2:18] and know [God's] will, and discern the important [things], being taught out of the law, [2:19] [if

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 “ΕΠΙ ΤΟΥΣ ΤΑ ΤΟΙΑΥΤΑ ΠΡΑΞΣΟΝΤΑΣ” (“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.

12 <2:3-10> This passage on God's judgement and condemnation of men would have strengthened Tertullian's argument significantly if he had been present in the Marcionite text. It continues the theme of 1:32-2:1.

αμ The root word here is “ἀμαρτάνω”; it literally means to “miss the mark”; it was also used in a figurative sense to mean that someone had morally fallen short of a required standard.

δ The Greek root word here is “δικαιοσύνη”, which can mean either justice or righteousness.

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

1(28). “As many as have sinned without law shall also perish law, and as many as have sinned in the Law shall be judged by the Law. For not the hearers of the Law are just before God, but the doers of the Law shall be justified.”

14 <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 (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 the rule to them who know not the law. But how will He conduct this judgment?

15 This could be interpreted as an allusion to *Jeremiah* 31:32.

16 <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 the rule to them who know not the law. But how will He conduct this judgment? According to my gospel, he [Paul] says, by (Jesus) Christ. 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.

you also have confidence that you are a guide to the blind, a light to those in darkness, [2:20] an instructor of the ignorant, a teacher of babes, having the appearance of knowledge and of the truth of the law,¹⁷ [2:21] the one then teaching another, are you not teaching yourself? The one preaching not to steal, are you stealing?¹⁸ [2:22] The one saying not to be committing adultery; are you committing adultery? The one detesting idols; do you *commit sacrilege*¹⁹? [2:23] Who boasts in the law; do you dishonour God through the violation of the law? [2:24] For “the name of God is blasphemed__”²⁰ because of you²¹, even as it has been written.

[2:25] For circumcision is indeed beneficial, if you keep the law; but if you may be a breaker of the law, your circumcision has become uncircumcision.²² [2:26-27]²³ [2:28] For the one [merely] outwardly appearing [to be] a Jew is not [truly a Jew], nor is [true] circumcision in outward appearance (in the flesh). [2:29] But the one [truly] a Jew is [so]

17 <2:20> P. 42:11:8:

3(30). “Which hast the form of knowledge and of the truth in the Law”

18 <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...

19 Literally: Do you rob temples?

20 *Isaiah* 52:5

21 <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, Through you the name of God is blasphemed (among the Gentiles).

22 <2:25> P. 42:11:8:

2(29). “Circumcision verily profiteth if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is made uncircumcision.”

Origen also 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 this can also 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.

Tertullian also quoted this verse – see the footnote for verses 2:28-29 for Tertullian’s quote.

23 <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

inwardly, (and [true] circumcision is of the heart²⁴, in the spirit not the letter), whose praise is not from men, but from God. [3:1-18]²⁵

[Righteousness through Christ instead of the law]

[3:19] Now we know that what the law says, it speaks to those under law, that every mouth may be stopped, and all the world may become liable²⁶. [3:20] Therefore by the works of the law all flesh will not be justified^δ [; for through law comes an-acknowledgement of transgression^{αμ}]²⁷ .

24 <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.

25 <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.

26 <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 “τῷ θεῷ” (to God) would also have been mentioned by Tertullian if it had been present in the Marcionite text; the words enclosed in brackets in Tertullian’s statement above were added by the translator.

δ The Greek root word here is “δικαιοσύνη”, which can mean either justice or righteousness.

αμ The root word here is “ἀμαρτάνω”; it literally means to “miss the mark”; it was also used in a figurative sense to mean that someone had morally fallen short of a required standard.

27 <3:20> Verse 3:19 and the first half of verse 20 state that the purpose of the law is to convict the entire 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 “through the law comes an acknowledgement of transgression”, 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.

[3:21] But now the righteousness^δ of God without the law is manifested,___²⁹ [3:22] even righteousness^δ of God through [the] faith^π of/in ___ Christ³⁰.

[3:21] Formerly the law, [3:22] now righteousness^δ of God through [the] faith^π of / in ___ Christ³⁰.

[3:22b-4:25]³¹ [5:1] So having been justified^δ by faith^π, let us have peace with God³²

28 <3:21-22> A.M. 5:13:8:

It was once the law; now it is "the righteousness of God which is by the faith of (Jesus) Christ." 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 "the righteousness of God which is by the faith of (Jesus) Christ." as a direct quotation of the Marcionite text; he did not regard the words "It was once the law; now it is" as being part of the quote. The alternative interpretation of A.M. 5:13:8 is to regard the entire sentence ("It was once the law; now it is the righteousness of God which is by the faith of Christ.") 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.

Also, the name "Jesus" in brackets in the quote above was added by the translator as is absent from the Latin text.

δ The Greek root word here is "δικαιοσύνη", which can mean either justice or righteousness.

29 <3:21> If the sentence "being witnessed by the law and the prophets" had been present in the Marcionite version, Tertullian and Epiphanius would have used it in there arguments.

π The Greek root word here is "πίστις", which can mean faith, trust or belief.

30 The Greek form of this clause reads "ΠΙΣΤΕΩΣ ΧΡΙΣΤΟΥ"; the word "Christ" is in the genitive case. An ambiguity is created by the fact that this can be interpreted as a subjective genitive ("faith of Christ") or as an objective genitive ("faith in Christ"). I do not believe that a translator should allow their theological views to influence their translation of such a text; I leave readers to consider this issue for themselves.

31 <3:22b-4:25> The manner in which Tertullian quoted verse 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 could have used in their arguments against the Marcionites if it had been present in the Marcionite text.

δ The Greek root word here is "δικαιοσύνη", which can mean either justice or righteousness.

π The Greek root word here is "πίστις", which can mean faith, trust or belief.

32 <5:1> Here the Marcionite text matches a known manuscript variation, which allows us to restore the Greek text without incorporating a translation of Tertullian's Latin paraphrase directly into the reconstruction. A.M. 5:13:9:

through our Lord Jesus Christ, [5:2] through whom we also have access by faith^π into this grace in which we stand, and we boast in hope of the glory of God.

33

[5:3] Yet not only [that], but also we boast in [our] afflictions, knowing that:-

- affliction produces endurance,
- [5:4] and endurance: trustiness,
- and trustiness: hope.

[5:5] Now hope is not put to shame, because the love^α of God has been poured into our hearts through the Holy Spirit [that has been] given to us.

[5:6] For while we were still weak Christ died, *at the right moment*³⁴ on behalf of [the] impious.³⁵ [5:7] For scarcely on behalf of a just person will anyone die, though on behalf of the good, possibly someone might even dare to die. [5:8] But, God shows his love to us in that [while] we were still sinners, Christ died for us. [5:9] By much more then, having been-justified now [by] his blood, shall we be saved through him from the wrath. [5:10] For if being enemies, we were reconciled to God through the death of his son, by much more [then], having been reconciled, we shall be saved [through] his life^ζ. [5:11] Yet not only [that], but also [our] boasting [is] in God, through our Lord Jesus Christ, through whom we [have] now received reconciliation.

He enjoins those who are justified by faith in Christ and not by the law to have peace with God. 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.

33 <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. I have not coloured it red, as even if it is an addition to the text of *Romans* it seems benign.

α The Greek root word here is “ἀγάπη”, a type of love.

34 Literally: in accordance with the season

35 <5:6> P. 42:11:8:

4(31). "For when we were yet without strength, in due time Christ died for the ungodly."

ζ The Greek word here is “ζωή”; one of several Greek words for “life”. The word “ζωή” means life in a holistic, interdependent, connected, collective sense; e.g. “life” as in “all life on earth”.

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

