INTRODUCTION TO THE INTERLINEAR
GREEK-ENGLISH RECONSTRUCTION TO MARCION'S TEXT OF
GALATIANS

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The limitations of where my zeal exceeds my actual knowledge and abilities with Greek will become painfully evident to actual trained scholars in this field, and for any errors and shortcomings in this attempt, I humbly apologize in advance.

This interlinear owes much to the reconstructions of Harnack and Zahn, and pursues the spirit of their maximalist approach, where all material and citations in the ancient literature relevant to discussions concerning Marcion is noted and utilized. Signs and abbreviations (below) are used to indicate variant possibilities for a reading.

CRITICAL SIGNS AND ABBREVIATIONS

The signs employed in the Greek text of the United Bible Society are also applied to the reconstructed Marcionite text, but primarily to display the relationship of variants that exist in readings among the various sources used for the reconstructing Marcion's text, and not the larger textual tradition. For example, where a reading differs between Tertullian and Adamantius, the signs are used to indicate this difference. The closing bracket, `, unlike the UBS text, is extended here to indicate the completion of both omitted and inserted words.

0 = the single word that follows is omitted.
0 = the single word that follows is replaced with another word.
0 = the few words or sentences which follow are omitted
\ = the few words or sentences which follow are added or inserted.
\ = marks end of omitted or inserted text.
? = following any sign -questionable or conjectural- no absolute certainty.

[ ] = Brackets enclose conjectures, or supply partial words or readings often needed to complete the sense of a reading that is otherwise unattested.
\ = the words enclosed in this sign indicate replacement by other words.
\ = the word or words enclosed are transposed
( ) = Parenthesis, which enclose verse numbers, indicate passages or sections for which no attestation exists.
[ ] = Bold brackets enclosing passage numbers indicate missing or deleted sections from the text.
1:1 Paul apostle not of men nor by man but by Jesus Christ Who raised himself from the dead. 

6:1 (1:2-1:5) Θαυμάζω ὅτι ταχέως μετατιθέσθε εἰς ετερόν εὐαγγελίον, ἐκ τοῦ καλεσαντός ὑμᾶς εἰς τὴν χαρίν αὐτοῦ.

2:7 (1:7a) οὐκ εἰσὶν οἱ ταρασσόντες ὑμᾶς καὶ θελοντες μεταστρέψαι εἰς ετερόν εὐαγγελίον του Χριστοῦ.
Gal. 1:8 (Tert., AM V.2), twice: (a) licet angelus de caelo aliter evangelizauerit, anathema sit. (variant repeated in Tert. against Apelles, ch. 7, On the Flesh of Christ); (b) sed et si nos aut angelus de caelo aliter evangelizauerit; cf. also NHL (Test. Truth IX, 3, 73.19-20). "They say [even if] an [angel] comes from heaven, and preaches to you beyond that which we preached to you, may he be anathema!"; (Meg.) Dial.I.6.18-20: άλλα και ημεις η αγγελος εξ ουρανου ευαγγελισηται υµιν παρ ο ευηγγελισαµεθα;

Gal. 1:9? (Meg.) Dial.I.6.7/8 (Rufin) ...secundum evangelium meum... Et iterum dicit ["and a second time (or, again?) he says"] Si wobis quis aliter evangelizauerit, anathema sit. Rufin's testimony may indicate 1:9, if iterum actually meant "a second time" - but if "again", then 1:8 might have been intended; less certain is the Gk. parallel: (κατα το ευαγγελιον μου, 1:7) ... ιδε πως λεγει εν ειναι. και λεγει ει τις άλλας ευαιρετισθη των παρ ο ευηγγελισαµεθα..."

Gal. 1:15 (Ad.) Dial.IV.15.25/26: οτε δε ευδοκησεν ο θεος ο αφορισας με εκ κοιλιας µητρος µου. Though contained in Harnack's reconstruction, this is entirely uncertain due to the section of Dial.IV where it occurs. cf. NHL, Apoc. Paul, V.2, 18.15; V.2,23.1-5.

Gal.1:16 Harnack (Beilage III, p 69-70): "According to Hieronymus, Comm.in Gal., has "the most part" [plerique] and also Porphyrius, of the words, (ου προσανεθεμην σαρκι και αιµατι ["I conferred not with flesh and blood"])..."

Gal. 2:1 (Tert., AM V.3) But with regard to Peter and the rest of the apostles, he tells us that:

(2:1) ascendisse Hierosolyma post annos quattuordecim ... (2:2) conferret cum illis de evangelii sui regula, ne in vacuum annis cucurrisset aut curret..."
5 not for an hour did we yield in-subjection
6 δεξιας εδωκαν εµοι Πετρος και Ιακωβος και Ιωαννης
7 me the right to me Peter and James and John those
to me Peter and James and John those
dokountes στυλοι ειναι nobles pillars to be
8 ηλθεν υπεστελλεν. . . .
9 δεξιας εδωκαν εµοι Πετρος και Ιακωβος και Ιωαννης
10 the right to me Peter and James and John those
to me Peter and James and John those
between that For came certain from James with
the nations he was eating when but he came he withdrew
11 προς την αληθειαν του ευαγγελιου.14 (2:15) ου δικαιουται
for the truth of the gospel not-is-justified
man from works of law but by faith
12 ει γαρ α κατελυσα ταυτα παλιν οικοδοµω
if for what I cast down these things again I build
13 των εθνων
14 προς την αληθειαν του ευαγγελιου.14 (2:15) ου δικαιουται
for the truth of the gospel not-is-justified
man from works of law but by faith
15 οδε νυν ζω εν σαρκι εν πιστει ζω τη του υιου του θεου
that but now I live in flesh in faith I live that of the Son of the God
16 του αγορασαντος µε.
17 εβασκανεν. ]
18 οις κατ οφθαλµους Ιησους Χριστος
fascinated ? Whose before eyes Jesus Christ
19 του 'αγορασαντος µε. [ Ω ανοητοι Γαλαται τις υµας
who ransomed me. O insensitive Galatians who you
1003:1 του 'αγορασαντος µε. [ Ω ανοητοι Γαλαται τις υµας
who ransomed me. O insensitive Galatians who you
11 Gal.2:3-5 (Tert., V.3): sed nec Titus, qui mecum erat, cum esset Graecus, coactus est circumcidi, (4) Ergo
propter falsos, in superinducticios fratres, qui subintrauerant speculandam libertatem nostram, quam habemus in
Christo. ut nos in subigerent seruitati, (5) nec ad horam cessimus subiectioni.
12 του αγαπησαντος µε.
13 εβασκανεν. }
14 οις κατ οφθαλµους Ιησους Χριστος
fascinated ? Whose before eyes Jesus Christ
15 But the Gk.: ο δε νυν ζω εν σαρκι εν πιστει ζω τη του υιου του θεου του 'αγαπησαντος µε. }
16 (2:19)
17 Quod autem nunc uiuo in carne in fide uiuo Filii Dei, qui redemit me.
18 Prescript.Haer.27 }- O insensati Galatae, quis vos fascinavit? - with Marcion addressed in the context of that discussion.
was-openly-portrayed

This only I wish

to learn

that the just

are.

but who-did these-things shall-live in them.

that we might receive

the blessing of the spirit by the faith

not there is male nor female

\[\text{Gal.3:3b, Gal.3:1b Hieronymus (Origen) VII, 4.18 (Zahn, \textit{Geschichte}, p499): "to προεγραφε which he covers on the prediction of the OT" : Interrogemus ergo hoc loco Marcionem, qui prophetas repudiat, quomodo interpreteret id quod sequitur ("Thus we may question this place with Marcion, who repudiated the prophets, how he interpreted it as far as this") - namely, 3:1". προegrafe ="openly-portayed", or "set-forth" -- construed by both Zahn and Harnack as attesting to at least the presence of this passage in Marcion's text ( cf. Harnack, \textit{Marcion}, p.*72).\]

\[\text{Gal.3:2 cf. \textit{mαθειν} w. \textit{Mαθετε} in Gal.3:10.}\]

\[\text{Gal.3:9-6 MISSING! Hieronymus (Origen) "From this place (Gal.3:6) up till this, where it is written "they who are of faith, are blessed with faithful Abraham" , Marcion has erased from his Apostle".}\]

\[\text{Gal 3:10 (Epiphanius, \textit{Adv.Haer.}42): \textit{Mαθετε διοτι δικαιος  εκ πιστεως  ζησεται ... οσοι γαρ υπο νοµον, υπο καταραν εισιν ; cf. Ep.Barn.6: "Learn trust" she says..."- alluded (or influenced) from Marcion's text?}\]

\[\text{Gal 3:10b (Tert, AM V.3) : quia iustus ex fide vivit.}\]


\[\text{Gal 3:13a (Meg.)Dial.I.27.12 : \textit{Κριστος ηµας εξηγορασε; (Rufin.): Christus nos redemit.; Hieron.(Harnack, Beil.III, p73): "In this place Marcion concerning the power of the [cruel] creator...claimed we were ransomed by Christ (nos redemptos esse per Christum), who was the son of the other, good God.}\]

\[\text{Gal 3:13b, Tert.(AM V.3): cur autem Christus factus sit pro nobis maledictio...}\]

\[\text{Gal.3:13c(Tert., AM V.3): maledictus omnis ligno suspensus.}\]


\[\text{Gal.3:14b (Tert., AM V.3): accipiamus igitur benedictionem spiritalem per fidem .}\]

\[\text{Gal.3:26b (Ter., AM V.3): omnes enim filii estis fidei . But Harnack (Beil.III, p.51-52, 73) proposes that Tert.'s reading \textit{fili fidei} ("sons of faith") is a common Latin \textit{dittographie}, which should read \textit{fili dei} ("sons of God").}\]

\[\text{Gal.3:28 (Eznik, \textit{De Deo s.413.288}): But, it is by reason of a greatest love of God, that of the good creatures of God they [marcionites] renounce; so that, to become equal to the Angels of God, where there is \textit{neither male nor female} , they show, likewise on earth, this same perfection... |cf. NHL, Trip.Tract.I,5,132.}\]

20-25, which is perhaps more a citation of Col.3:11.
3:15a Ετι κατα ανθρωπον λεγω. οτε ημεν νηπιοι υπο τα
   Yet as [a] man I speak. when we were infants under the
4:3 στοιχεια του κοσµου ημεθα δεδουλωµενοι. 30 οτε δε
   elements of the cosmos we were held in slavery when but
4 ηλθεν το πληρωµα του χρονου εξαπαστειλεν ο θεος τον
   arrived the fullness of the time sent-forth the God the
5 υιον αυτου. 31 ινα τους υπο νοµον εξαγοραση και ινα
   Son His that those under law he-might-ransom and that
6 την υιοθεσιαν απολαβοµεν. 32 οτι δε εστε υιοι
   the adoption we-might-receive. because- but ye are sons
   sent forth the God the spirit of the Son [of] His into the
   καρδιας υµων κραζον Αββα ο Πατηρ 33 ( 4:7 )
   hearts your crying Abba Father.
9a Ει ουν [γνοντες Θεον µαλλον δε   γνωσθεντας υπερ Θεου]
   Yet thus having-known God rather but having been known by God
8b τοις εν τη φυσει ουσιν θεοις δουλευετε . πωφ επιστρε
   those in nature are gods ye serve. How do ye turn
9b φετε παλιν επι τα ασθενη και πτωχα στοιχεια . ηµερας
   again to the weak and beggarly elements ? Days
10 παρατηρεσθε και µηνας και καιρους και ενιαυτους
   ye-observe and months and times and years
   και σαββατα ως οιµαι και δειπνα καθαρα και νηστειας
   and sabbaths as I-suppose and suppers meagre and fasts
19a και ηµερας µεγαλας . ^ 35 τεκνια µου ους  ωδινω παλιν
   and days great and little-children my of whom I travail again
21 Λεγετε µοι οι υπο νοµον θελοντες ειναι τον νοµον ουκ
   Tell me ye-who under law wish to be . the law not
22 ακουετε . γεγραπται γαρ οτι Αβρααµ δυο υιους εσχεν
   do-ye-hear ? It was written for that Abraham two sons had
23 ενα εκ της παιδισκης και ενα εκ της ελευθερας . αλλ
   one from the slave-maid and one from the free [woman] but

30 Gal.3:15/Gal.4:3 (Tert.,AM V.4):secundum hominem dico: dum essemus parvuli, sub elementis mundi eramus positi ad deseruendum eis.
32 Gal.4:5a (Tert., AM V.4): ut eos qui sub lege erant redimeret. Gal 4:5b (Eph.1:5?) Dial.II.19.21 (Markus):
33 Gal.4:6 (Tert., AM V.4): misit spiritum suum in corda nostra clamantem: Abba Pater.
34 Gal.4:8-10(Tert. AM V.4): (8) si ergo his, qui in natura sunt dei, servitis...(9b) ad infirma et mendica elementa... (10) dies observatis et mensae et tempora et annos. ( An allusion to Genesis 1:14 ?).
35 Gal.4:10b? (Tert., AM V.4):"...et sabbati ut opinor et coenas puras et ieiunia et dies magnos"; as proposed by van Manen ( "Marcions Brief van Paulus ann de Galatiers", Theologisch.tijdschrift , vol.21, p.531 ).
36 Gal 4:19 (Tert. AM V.8):filiii met, quos parturio rursus .
ο μεν εκ της παιδισκης κατα σαρκα γεγεννηται ο δε εκ
the one from the slave-maid according-to flesh has been born he but from

tης ελευθερας δια της επαγγελιας. 37 ατινα εστιν αλληγο—
the free[ woman ] by the promise which-things are allegorized

ομενα αυται γαρ εισιν δυο έπιδειξεις μια μεν απο
these for are two manifestations one from

ορους Σινα εις συναγωγην των Ιουδαιων κατα τον νομον
mount Sinai unto [the] synagogue of the Jews according-to the law

γεννωσα εις δουλειαν; 38 αλλη δε υπερανω πασης αρκης
( that ) generates unto slavery the other but above every 

γεννωσα και δυναμεως και εξουσιας και παντος ονομ—
generates and power and authority and every name

ατος ονομζομενου ου µονον εν τω αιωνι τουτω αλλα
that is named not only in this aeon this but

και εν τω μελλονται εις ην επηγγειλαµεθα αγιαν
also in the coming unto [the] promise [of the] holy

εκκλησιαν ητις εστιν υητηρ ηµων. 39 ( 4:27-30 ?)
church which is Mother our .

31 Διο αδελφοι ουκ εσµεν παιδισκης τεκνα
Wherefore brethren not are we [of a] slave-maid children

5:1 αλλα της ελευθερας. 40 η ελευθερια [ουν] η Χριστος
but of the free . In the freedom therefore with Christ

ηµας ηλευθερωσεν στηκετε και µη παλιν ζυγω
us made-free stand-fast and not again a yoke

δουλειας ενεχεσθε . 41 Μαρτυροµαι δε παλιν στi
of slavery be held. I testify but again that

37 Gal:4:22-23 (Tert.V.4), “the last mention of Abraham’s name he left untouched” : ( 22) si enim Abraham duos
liberos habuit, unum ex ancilla et alium ex libera, ( 23) sed qui ex ancilla carnaliter natus est, qui vero ex libera per
repromissionem Gal.4:23 (Epiph.): ο δε εκ της επαγγελιας, δια της ελευθεριας .

38 Gal.4:24-25 (Tert., V.4): quae sunt allegorica : haec sunt enim duo testamenta (siue ‘duae ostensiones’. sicut
inuenimus interpretatum). unam a monte Sina in  synagogam Iudaeorum secundum generans in servitutem. cf.
Lao.1:21. Gal. 4:24 Hieronymus, VII.473 (Zahn, p.502):“Here Marcion and Manichaeus, where the apostle said
“which is allegorical”(quae sunt allegorica) and the rest which follows, hesitate not to remove from their codices,
thinking the opposite we bequeath, that it is obviously the law which is understood, what is written”.

39 Gal.4:26/Eph.1:21 (Tert.V.4): alium super omnem principatum generans uim dominationem et omne nomen
quod nominatur, non tantum in hoc aeuo sed et in futuro, in quam reprobatorum sanctam ecclesiam, quae est mater
nostra. The insertion of Eph.1:21 at this place is also also attested with Ephraem (Comm.in Epistolas d. Paul, p.135):
Hoe vero fuerunt symbola duorum testamentorum. Una populi Judaorum secundum legem in servitute generans ad
similitudinem ejusdem Agar. Agar enim ipsa mons Sinai in Arabia; est autem illa similitudo hujus Jerusalem, quia in
subjectione est, et una cum filiis suis servit Romanis. Superior autem Jerusalem libera est, sicut Sara : et eminet
supra omnes potestates ac principatus. Ipsa est Mater nostra, Ecclesia sancta, quam confessi sumus.

40 Gal.4:31 (Tert.V.4): “by reason of which he adds in conclusion”: fratres, non sumus ancillae filii, sed liberae.

41 Gal.5:1 (Tert., AM V.4): qua libertate Christus nos manumisit, (“the liberty wherewith Christ hath made us
free,”) et merito non decebat manumississos rursus ingo servitutis, id est legis, adstringi. (And it is properly unsuitable
for those set free to turn back to slavery, that being to the law, "entangled").
ανθρώπος περιτετμημένος οφειλεί τις συνέπειες της βίας('', ''[a] man circumcised [a] debtor he-is [the] whole [of] the

νομον πληρώσαι. 42 ὁ καταργείται τις συνέπειες της
dουλειας. 43 [οιτίνες ἐν νομῷ δικαιούσθη τῆς χάριτος
bondage Whosoever in law are justified, of the grace

ἐξεπεσατε? ἐν γαρ Χριστῷ Ἰησοῦ ουτε περιτοµη
ye have fallen. in for Christ Jesus neither circumcision any

ισχεὶ ὑπὲρ ἀκροβυστία καί πιστις δι αγάπης
is of impact nor uncircumcision but faith by love

επιτελεῖθαι? 44 Μικρὰ ζύμη ὅλοντο φυραµα δολοί
is perfected A little leaven whole the lump corrupts.

ο δὲ ταρασσὼν υµᾶς το κρίµα βαστάσει οστις αν η.
he but troubling you the judgment shall bear whoever he may be.

φανερὰ δὲ εστὶν τα εργα τῆς σαρκος ατινα εστὶ πορνεία
Manifest now are the works of the flesh which are fornication

ακαθαρσία, ασελγεία, εἰδωλολατρεία φαρµακεία εχθραί
uncleanness licentiousness idolatry sorcery enmities

ερείς ζηλοί θυµοί θυµοί εριθείαι διχοστασίαι αιρεσεῖς
strifes jealousies indignations contentions divisions sects

φθονοί µεθαί κωµοὶ [και τα οµοία τουτοῖς] α προλεγώ
envyings drunkenesses revels and things like these against which-before I say

υµιν καθως και προειπον οτι οι τα τοιαύτα πρασσοντες
to you even as also I-before-said that they-who such things do

42 Gal 5: (Epip.) Μαρτυροµαι δε παλιν οτι ανθρωπος περιτετµηµενος οφειλετης εστιν ολον τον νοµον πληρώσαι.
43 Gal.5:4 (Tert., AM V.4): De servitute igitur exemptos ipsam servitutis notam eradere perseverabat, circumcisionem... ("All those, therefore, who had been exempted from the yoke of slavery he would earnestly have to obliterate the very mark of slavery, even circumcision..."). W.C.van Manen regarded Tert.'s statement here as reference to an actual passage from Marcion's version, contained in van Manen's 1888 reconstruction of Galatians ("Marcions Brief van Paulus ann de Galatiers", Theologisch.tijdschrift , vol.21, p.532 ).
44 Gal.5:6a (Tert.) cur etiam praeputionem negat quicquam valere in Christo sicut et circumcisionem? (why therefore uncircumcision if not anything availeth in Christ even as also circumcision?)
45 Gal 5:9 (Epiph.): Αντι του µικρα ζυµη ὅλον το φυραµα ζυµοὶ ἐποινσε δολοὶ Cf. Tert., AM, I.2.
46 Gal 5:10 (Tert.) Qui autem turbat vos portabit iudicium feret. (But the one who troubles you shall bear his judgement).
47 Gal.5:14 (Tert.): tota enim, inquit, lex in vobis adimpleta est: diliges proximum tuum tamquam te. 
("For all" says he, "the law in you is fulfilled by this: 'Thou shalt love thy neighbour as thyself.' ")
basileian Theou ou kleronomismoussin \(48\) \(5:22 - 5:23\)

(5:22 - 5:23)

(5:25 - 6:1)

(5:25 - 6:1)

(6:3 - 6:5)

(6:3 - 6:5)

(6:8)

(6:8)

(6:11)

(6:11)

(6:12b)

(6:12b)

(Ad.) Dial. II.530: \(\alpha\) ypo ekei epizeire anphrosos touto kai therisi.  

Rufin: Quodcumque seminaverit homo hoc et metet.

Gal.6:8-10, (Tert.) (v8, alluded): porro si retributionem praedicat, ab eodem et corruptionis messis et vitae.  

(9) bonum autem facientes non fatigemur... tempore autem suo metemus.(10) dian habemus tempus, operemur bonum.  

Gal.6:12b (Tert.): persecutores vacat Christi, rebuked by Paul in 6:12-14. Cf. also "the others" in 6:17.

\(\gamma\) diakonta for diokonta? Such would seem possible if Tert.'s testimony is considered alone.
13 ουδε γαρ οι περιτετµηµενοι αυτοι νοµον φυλασσουσιν
      neither for they being-circumised themselves law keep
14b μοι κοσµος εσταυρωται καγω κοσµω 56 ( 6:15 - 6: 16 )
      [to] me world has been crucified as I world.
17 Του δε αλλων εικη κοπους µοι µηδεις παρεχεσθω. 57
      the- but- others without troubles me no one let-give
εγω γαρ τα στιγµατα του Χριστου εν τω σωµατι µου
      for the marks of the Christ in the body my
βασταζω. 58 ( 6:18 )

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55 Gal 6: 13 (Epiph.): Ουδε γαρ οι περιτετµηµενοι αυτοι νοµον φυλασσουσι.
56 Gal.6:14 (Tert.): Sed et mihi...mundus crucifixus est,...et ego mundo.
      εγω γαρ τα στιγµατα του Ιησου εν τω σωµατι µου βασταζω.
      Rufin.: De caetero [ "the rest"= λοιπου ] nemo mihi molestus sit. Ego enim stigmata domini nostri Iesu Christi in
corpore meo porto.
58 Gal.6:17b (Tert.) cum vero adicit stigmata Christi in corpore suo gestare se.