

THE VARIANT READINGS OF THE WESTERN
TEXT OF THE ACTS OF THE APOSTLES (XVI)
(ACTS 9:31-11:18)

JOSEP RIUS-CAMPS AND JENNY READ-HEIMERDINGER

The present section deals with the events concerning the conversion of Peter (Acts 9:31-11:18) whereby he at last comes to understand that the good news of Jesus is for Jews and Gentiles alike. Since the Greek pages of Codex Bezae are missing from 8:29 to 10:14 and the Latin ones from 8:20b to 10:4, we have noted in the *Critical Apparatus* the variants of other witnesses that differ from the Alexandrian text. From 10:4b (fol. 455a), the Latin text of Codex Bezae is available. The Greek text starts at 10:14b (fol. 455b).

II. The Gestation of a New Church (cont.)

[BA'] 9:31-11:18 *Peter*

The third sub-sequence [BA'] of the threefold sequence [B] is devoted to Peter. It corresponds to that of Philip, the Hellenist leader who was the topic of the first sub-sequence [BA]. Spanning over two chapters, it is as long as the other two sub-sequences together, an indication of the importance of the problem it treats for the whole of the book.

This is the first time in the book of Acts that Peter is presented on his own. He has been the spokesperson on earlier occasions (e.g. 1:15-26; 2:14-40) and has played an active, even leading, part in previous incidents of healing and other miracles but always in the company of other apostles (5:12-16); even when he has appeared to be the sole protagonist, John has been there with him (3:1, 3, 11; 4:13, 19; 8:14, 25). Now, though, it is time for Peter's story, which will continue with intermittent diversions through to the end of chapter 12.

There are three episodes in this sub-sequence. The first divides into two scenes and the second into four:

[BA'-A]	9:31-43	Peter in Judaea
[AA]	9:31-35	Peter in Lydda
[AA']	9:36-43	Peter in Joppa
[BA'-B]	10:1-11.1	Cornelius

[BA]	10:1-8	Cornelius in Caesarea
[BB]	10:9-16	Peter's vision in Joppa
[BB']	10:17-23a	Cornelius' men find Peter in Joppa
[BA']	10:23b-11:1	Peter meets Cornelius in Caesarea
[BA'-A']	11:2-18	Peter's report to the apostles

[BA'-A] 9:31-43 *Peter in Judaea*

The opening element of this episode looks back (οὖν) to summarize the situation at this point (μὲν) as the same time as looking forward (δέ) to the account concerning Peter which is about to follow¹. The narrative then moves through two scenes, [AA] and [AA'], which, though closely connected, are structured independently and take place first in Lydda, and then in Joppa. The conclusion to the second scene prepares for the following episode of the sub-sequence [BA'-B] by specifying the house where Peter was staying, which will play a part in what happens next.

[AA] 9:31-35 Peter in Lydda
 [AA'] 9:36-43 Peter in Joppa

Peter will be seen in Judaea performing outstanding miracles. The communities he visits are made up of Jewish believers in which the sickness or death can be taken as symbolic of their spiritual ill-health that is due to their lack of understanding about the Gentiles' place in the Church. Peter himself has not yet grasped that the Gentiles are accepted by God in the same way as Jews and so, although he displays power in the name of Jesus he cannot transmit the whole message of Jesus to the churches where the physical healing takes place. This will happen only after the events he witnesses in Caesarea as recorded in Codex Bezae (11:1-2 D05).

Translation

'Western' Text

[A] Intro. **31** So the churches throughout all Judaea and Galilee and Samaria had peace as they were built up and walked in the fear of the Lord, and with the encouragement given by the Holy Spirit they were multiplied.

Codex Vaticanus B03

31 So the Church throughout all Judaea and Galilee and Samaria had peace as it was built up and walked in the fear of the Lord, and with the encouragement given by the Holy Spirit it was multiplied.

¹ On the force of μὲν οὖν as a connective looking back as well as forward, see S.H. Levinsohn, *Textual Connections in Acts* (Atlanta 1987) 137-50.

- | | | |
|-------|---|--|
| [a] | 32 And it happened as Peter travelled around among them all that he came down to the saints who lived in Lydda. | 32 And it happened as Peter travelled around among them all that he came down to the saints who lived in Lydda. |
| [b] | 33 He found there a certain man named Aeneas who had been lying on his bed for eight years and who was paralysed. | 33 He found there a certain man named Aeneas who had been lying on his bed for eight years and who was paralysed. |
| [c] | 34a And Peter said to him, 'Aeneas, the Lord Jesus Christ has healed you; get up and lay a table for yourself'. | 34a And Peter said to him, 'Aeneas, Jesus Christ has healed you; get up and lay a table for yourself'. |
| [b'] | 34b And straightaway he got up. | 34b And straightaway he got up. |
| [a'] | 35 All the people living in Lydda and Sharon saw him, and they turned to the Lord. | 35 All the people living in Lydda and Sharon saw him, and they turned to the Lord. |
| [A'a] | 36 In Joppa there was a certain disciple named Tabitha, which in translation means Dorcas [Gazelle]. She was full of good works and acts of charity that she used to do. | 36 In Joppa there was a certain disciple named Tabitha, which in translation means Dorcas [Gazelle]. She was full of good works and acts of charity that she used to do. |
| [b] | 37a It happened in those days that she fell sick and died. | 37a It happened in those days that she fell sick and died. |
| [c] | 37b When they had washed her, they placed her in the upper room. | 37b When they had washed her, they placed her in an upper room. |
| [d] | 38 Since Lydda was near Joppa, when the disciples heard that Peter was there they sent two men to him begging him not to hesitate to travel on to them. | 38 Since Lydda was near Joppa, when the disciples heard that Peter was there they sent two men to him begging, 'Do not hesitate to travel on to us'. |
| [e] | 39a Peter got up and went with them. | 39a Peter got up and went with them. |
| [f] | 39b When he arrived, they took him to the upper room and all the widows stood around him weeping and showing him coats and garments that Dorcas had made when she was with them. | 39b When he arrived, they took him up to the upper room and all the widows stood beside him weeping and showing him coats and garments that Dorcas had made when she was with them. |
| [f'] | 40a Peter put them all outside, knelt to pray and turned to the body and said, 'Tabitha, rise in the name of our Lord Jesus Christ'. | 40a Peter put them all outside, knelt to pray and turned to the body and said, 'Tabitha, rise'. |

[e']	40b She opened her eyes, and when she saw Peter she sat up.	40b She opened her eyes, and when she saw Peter she sat up.
[d']	41a He gave her his hand and made her stand.	41a He gave her his hand and made her stand.
[c']	41b He called the saints and the widows and presented her alive.	41b He called the saints and the widows and presented her alive.
[b']	42 It became known throughout all of Joppa and many people believed in the Lord.	42 It became known throughout all of Joppa and many people believed in the Lord.
[a']	43 It came about that Peter stayed for a considerable number of days in Joppa at the house of a certain Simon, a tanner.	43 It came about that Peter stayed for a considerable number of days in Joppa at the house of a certain Simon, a tanner.

Critical Apparatus

31 Ἡ μὲν οὖν ἐκκλησία ... εἶχεν ... οἰκοδομουμένη καὶ πορευομένη ... ἐπληθύνετο B P⁷⁴ **Σ** A C 36. 81. 88. 181. 242. 307. 323. 453. 610. 915. 945. 1175. 1646. 1678. 1739. 1877. 1891. 1898 *pc c dem ph ro w yg* (*sy^p co*); PsDion Theoph || Αἱ μὲν οὖν ἐκκλησίαι (+ πᾶσαι E) ... εἶχον ... οἰκοδομούμεναι καὶ πορευόμεναι (-οι καὶ -οι E Ψ) ... ἐπληθύνοντο E H L P [Ψ] 049. 056. 0142. 614 *Ἐ e l gig p vg^D sy^h bo^{mss} (mae) aeth*; Chr Aug.

That the variant reading of this verse is intentional is indicated by the fact that the singular noun in B03 is accompanied by verbs that are all in the singular, whereas the plural noun in the 'Western' text has all the corresponding verbs in the plural. On the one hand, the plural reading may have been influenced by the reference to 'churches' in the plural at 16:5. This later reference, however, is not a summary statement of the general situation in the same way that the description here at 9:31 is, but rather alludes to the various churches that Paul is said to have visited (cf. 15:41). The plural at 9:31 may, then, have been deemed too specific and a more general comment preferred, especially since there has been no mention in the narrative so far of churches outside Jerusalem (cf. 2:47 D05 Ierusalem; 8:1, 3 Hierosoluma), and Galilee has not been mentioned at all.

32 Λύδδα B **Σ**² A Ψ 326 *pc e gig l vg* | ἐν Λύδδα **Σ*** || -δαν C E H L P 049. 056. 1739 *Ἐ e l p vg^{DO}*.

Both B03 and **Σ**01 read the indeclinable form of the name of the town, Lydda, though **Σ**01 prefaces it with the preposition which is not strictly necessary. The feminine form is found in other MSS. The same variant is found at 9:35, but at 9:38 the reading of the feminine form of the

name Lydda is without variant. As D05 pays particular attention to the declension of names, the feminine may well reflect the Bezan reading.

34 EIATAI B || IATAI P⁷⁴ **Σ** *rell.*

The form EIATAI could have arisen because of phonetic confusion, EI not being distinguished from I in speech. Although strictly speaking ἴαται is the perfect (EIATAI/IATAI in the MSS) of the verb and ἴαται is the present (normally written IATAI), there are instances in the MSS where the two spellings are interchangeable. The form with E is found in the present (Acts 10:38 D05), the perfect (Mk 5:29 B03, D05) and the imperfect (Acts 5:16 D05). Metzger's argument² that EIATAI here in B03 must be a perfect because of the identical spelling in Mk 5:29 is therefore not valid. It is rather the sense of the proclamation in which the verb is found that shows that a perfect is intended. Since most MSS read IATAI at Mk 5:29 where a perfect is clearly meant, the same could be said of the sentence in question here where IATAI is also read by most MSS³.

Ἰησοῦς Χριστός B* P **Σ** C Ψ 048. 33^{vid}. 440 *pc*; Did^{pt} | Ἰ. ὁ Χρ. B² E H L P 049. 056. 1739 **Ω**; Did^{pt} | ὁ Χρ. 614. 1241. 1505. 1611*. 1646. 2495 || ὁ κύριος Ἰ. (+ ὁ A) Χρ. A 36. 94. 181. 307. 441. 1175 *pc* it vg^{cl} sa mae aeth.

In the original hand of B03 neither Ἰησοῦς nor Χριστός is preceded by the article. In this reading, both words could be understood as a simple name, but the corrected reading of B03 which is shared by other Greek MSS adds the article before Χριστός thereby giving it the value of 'the Messiah' rather than the name 'Christ'. The combination Ἰησοῦς Χριστός is found as a kind of theological formula in the context of healing at 8:12 and 16:18, preceded by 'in the name of'. There are no other instances in **Σ**01, B03 or D05 of Ἰησοῦς ὁ Χριστός.

In the manuscripts of the 'Western' tradition that read ὁ κύριος before the name of Jesus, the whole phrase transmits an established formula: 'the Lord Jesus Christ'. This full expression is found twice at 11:17 and 15:26 in the text of Acts common to the AT and D05 but there are many more readings of it in the D05 text, always in a liturgical or formal context⁴.

² B.M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart 1994) 322.

³ See H.J. Cadbury, 'A Possible Perfect in Acts ix.34', *JTS* 49 (1948) 57–58.

⁴ For fuller information on the titles of Jesus see J. Read-Heimerdinger, *The Bezan Text of Acts, A Contribution of Discourse Analysis to Textual Criticism* (Sheffield 2002) 254–74, esp. 272–73.

35 Λύδδα B **Σ** A H* Ψ 33^{vid}. 326. 618. 1837 *pc* gig vg || -δαν P^{53,74} C E H² L P 049. 056. 69. 1739 **Ω** l p.

The attestation of the indeclinable or declinable form of the name of the town is much the same as for 9:32.

36 ἔργων ἀγαθῶν B P⁴⁵ C E 36. 69. 104. 453. 1175 *al* || ἀγαθῶν ἔργων P^{53,74} **Σ** A H L P Ψ 049. 056. 1739 **Ω**.

Both readings are attested by witnesses to the AT, with **Σ**01 and B03 divided over the place of the adjective. The adjective before the noun is the more emphatic word order⁵.

37 (λούσαντες δὲ) ἔθηκαν B 36. 453. 1898 *pc*; Theoph || ἔθ. αὐτήν P⁷⁴ **Σ*** A 81. 181. 255. 1175. 1646. 1837. 2344 *pc* (p) t (vg) | αὐτήν ἔθ. P^{45,53} **Σ**² C E H L P Ψ 33^{vid}. 1739 **Ω** c e gig l r t vg^U.

B03 omits the object pronoun; in the first and second hands of **Σ**01 the order of the object pronoun and the verb varies.

ἐν ὑπερῷῳ B P⁴⁵ **Σ** H L P Ψ 049. 056. 1739* **Ω** mae || ἐν τῷ ὑπ. P^{53,74} A C E 33^{vid}. 36. 88. 181. 226^c. 323. 440. 453. 467. 522. 614. 945. 1175. 1646. 1739^c. 1891. 2344 *al* latt sy co; Chr Theoph.

The use of the article before a noun that has not been previously mentioned is generally an indication that the referent is known. In this case, it is not the actual room that the audience is expected to be familiar with but rather the upper room as a symbolic location that has already served as a setting in Luke's work at Acts 1:13⁶. The omission of the article could have one of two functions: either 1) in accordance with the symbolic significance of the upper room, it draws attention to it, or 2) since the room was not known, it causes it to be an indeterminate one.

38 Μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν B P^{74vid} **Σ** A C* E 81. 181. (1175). 1646. 1898. (2344) gig l p r vg mae⁽⁺⁾ || μὴ ὀκνήσαι δ. ἔ. αὐτῶν P⁴⁵ C² H L P Ψ (049). 056. 1739 **Ω** sy^p mae⁽⁺⁾ aeth.

B03 reports the words in direct speech whereas the form of indirect speech is found in many Western MSS among others. Elsewhere in Acts, the verb παρακαλέω is always followed by λέγων when it precedes direct speech (2:40; 8:19 D05; 16:9, 15, 39 D05; 27:33).

⁵ Read-Heimerdinger, *The Bezan Text*, 89–90.

⁶ See J. Rius-Camps – J. Read-Heimerdinger, *The Message of Acts in Codex Bezae. A Comparison with the Alexandrian Tradition*, I. Acts 1.1–5.42 Jerusalem (London 2004) 100–01.

39 ἀνήγαγον B P⁷⁴ **¶** *rell* || ἤγαγον P⁴⁵ latt sy^{p,h} sa mae aeth.

The prefix in B03 corresponds to the fact that Tabitha was lying in a room above ground level.

παρέστησαν αὐτῷ B P⁷⁴ **¶** *rell* || περιέστησαν αὐτόν 876. 913. 1518. 2138 latt aeth; Cyp Chr PsOec.

The verb of B03 is intransitive but some minuscules and versions, in accordance with the Greek of certain Fathers, read an equivalent transitive verb insisting on the fact that the widows stood around Peter (cf. 25:7).

40 (ἀνάστηθι) ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ it vg^{DO} sy^{h**} sa mae; (Cyp) Ambr Spec || *om.* B P^{45,74} **¶** *rell*.

The inclusion of a liturgical formula at a healing or act of a formal character is typical of the text of Codex Bezae⁷. In addition to 15:26 (a reading shared by B03 and D05), the full form of the reference to the name of Jesus is found at 18:8 D05.

42 (ὄλης) Ἰώππης B P⁵³ C* | τῆς Ἰ. P^{74vid} **¶** A C² E H L P Ψ 049. 056. 33. 1739 Ω.

According to Metzger⁸, ‘Luke always use the definite article after καθ’ ὄλης (Lk. 4:14; 23:5; Acts 9:31; 10:37)’. This is not the case, however, at Acts 10:37 D05 and the use of the article in Greek should not be thought of as a matter of custom or style. Here the presence of the article is justified by this being an anaphoric reference to Joppa (cf. 9:36, 38). The omission of the article before the name of Joppa draws attention to the significance of the place that will later be important in the account of Peter’s vision of the ritually unclean animals (Joppa will mentioned six times: 9:43; 10:5, 8, 23, 32; 11:5).

[BA'-B] 10:1-11:1 *Cornelius*

The episode opens by bringing the new character, Cornelius, on stage, surrounded by members of his family and household. In a series of four scenes, Cornelius is brought into contact with Peter who was staying in Joppa after the raising of Tabitha in the previous episode (9:43). In the first two scenes, divine participants intervene in order to prepare, first, Cornelius and secondly, Peter, for a meeting that takes both of

⁷ See Read-Heimerdinger, *The Bezan Text*, 260-61.

⁸ Metzger, *Commentary*, 369.

them equally by surprise. The last two scenes portray Cornelius' men fetching Peter from Joppa and finally, Peter's arrival at Cornelius' house in Caesarea. It is there that God is finally able to overcome his resistance to the idea that the Gentiles are to be accepted in the Church without waiting for any further event:

[BA]	10:1-8	Cornelius in Caesarea
[BB]	10:9-16	Peter's vision in Joppa
[BB']	10:17-23a	Cornelius' men find Peter in Joppa
[BA']	10:23b-11:1	Peter meets Cornelius in Caesarea

Translation

'Western Text'

Codex Vaticanus B03

[Aa]	1 A certain man in Caesarea named Cornelius, a centurion from the cohort called the Italian, 2 a pious and god-fearing person along with all his household, who used to do many charitable works for the Jewish people and pray to God regularly, 3 saw in a vision clearly (the time being about the ninth hour of the day) an angel of God coming in towards him and saying to him, 'Cornelius'.	1 A certain man in Caesarea named Cornelius, a centurion from the cohort called the Italian, 2 a pious and god-fearing person along with all his household, who used to do many charitable works for the Jewish people and pray to God regularly, 3 saw in a vision clearly at round about the ninth hour of the day an angel of God coming in towards him and saying to him, 'Cornelius'.
[b]	4a He stared at him and becoming terrified he said, 'What is it, Lord'.	4a He stared at him and becoming terrified he said, 'What is it, Lord'.
[b']	4b He said to him, 'Your prayers and your acts of charity have gone up as a memorial before the face of God, 5 so now send men to Joppa and fetch Simon who is called Peter. 6 He is being lodged at the house of Simon, a tanner, who has a house near the sea.'	4b He said to him, 'Your prayers and your acts of charity have gone up as a memorial before God, 5 so now send men to Joppa and fetch a certain Simon who is called Peter. 6 He is lodged at the house of a certain Simon, a tanner, who has a house near the sea.'
[a']	7 When the angel who spoke to him had left, he called two of his domestic slaves and a pious soldier from among those who faithfully served him 8 and, having explained the vision to them, he sent them to Joppa.	7 When the angel who spoke to him had left, he called two of his domestic slaves and a pious soldier from among those who faithfully served him 8 and, having explained everything to them, he sent them to Joppa.

[Ba]	9 The next day, while they were on their journey and approaching the city, Peter had gone up to the upper room and was praying around the sixth hour.	9 The next day, while they were on their journey and approaching the city, Peter went up to the rooftop to pray around the sixth hour.
[b]	10a And it happened that he was hungry and wanted to eat.	10a And it happened that he was hungry and wanted to eat.
[c]	10b While they were getting it ready, a trance fell upon him 11 and he sees heaven opened and some container, held by its four corners, a sheet of fine linen, lowered from heaven onto the earth, 12 in which were all kinds of four-footed creatures and reptiles and birds of the air.	10b While they were getting it ready, a trance came upon him 11 and he sees heaven opened and some container coming down like a large sheet of fine linen lowered by its four corners onto the earth, 12 in which were all kinds of four-footed creatures and reptiles of the earth and birds of the air.
[d]	13 And there came a voice to him: 'Peter, get up, kill and eat'.	13 And there came a voice to him: 'Get up, Peter, and kill and eat'.
[d']	14a But he said to him, 'By no means, Lord, because I have never eaten	14a But Peter said, 'By no means, Lord, because I have never eaten

Codex Bezae D05

Codex Vaticanus B03

	anything common or unclean'.	anything common and unclean'.
[c']	15 It called again a second time to him: 'What God has declared clean for you, do not continue to call common'.	15 And a voice said again a second time to him: 'What God has declared clean, you must not continue to call common'.
[b']	16a This happened three times.	16a This happened three times.
[a']	16b And the container was taken up again towards heaven.	16b And straightaway the container was taken up towards heaven.
[B'a]	17a When he had come to his senses, Peter was at a loss as to what the vision he had seen was about.	17a While in his mind Peter was at a loss as to what the vision he had seen was about,
[b]	17b And suddenly, the men who had been sent by Cornelius, having made enquiries about the house of Simon, were standing in the porch, 18 and they called out and asked, 'Is Simon called Peter lodging here?'	17b suddenly, the men who had been sent by Cornelius, having found the house of Simon by making enquiries, were standing in the porch 18 and they called out to ask, 'Is Simon called Peter lodging here?'

- | | | |
|-------|--|---|
| [c] | 19 While Peter was pondering the vision, the Spirit said to him, 20 ‘Look! some men are looking for you. Come on, get up, go down and go with them without any argument, because I myself have sent them.’ | 19 While Peter was pondering the vision, the Spirit said, 20 Look! there are two men looking for you. Come on, get up and go down and go with them without any argument, because I myself have sent them.’ |
| [c’] | 21 So then Peter went down and said to the men, ‘Here I am, the one you are looking for. What do you want? for what reason are you here?’ | 21 Peter went down and said to the men, ‘Here I am, the one you are looking for. For what reason are you here?’ |
| [b’] | 22 They said to him, ‘A certain Cornelius, a centurion, a just and God-fearing man who is, moreover, well-spoken of by all the nation of the Jews, was warned by a holy angel to summon you to his house and to hear what you have to say’. | 22 They said, ‘Cornelius, a centurion, a just and God-fearing man who is, moreover, well-spoken of by all the nation of the Jews, was warned by a holy angel to summon you to his house and to hear what you have to say’. |
| [a’] | 23a So then Peter took them inside and gave them lodging. | 23a Therefore, calling them inside he gave them lodging. |
| [A’a] | 23b The next day, he got up and went out with them, and some of the brethren from Joppa went with him. | 23b The next day, he got up and went out with them, and some of the brethren who were from Joppa went with him. |
| [b] | 24a The day after he entered Caesarea. | 24a The day after he entered Caesarea. |
| [c] | 24b Cornelius was looking forward to welcoming them, and having called together his relatives and close friends he was waiting. | 24b Cornelius was waiting expectantly for them, having called together his relatives and close friends. |
| [d] | 25a As Peter was approaching Caesarea, one of the slaves ran ahead and announced that he had arrived. | 25a As Peter was entering, |
| [e] | 25b Cornelius leapt up and when he met him, he fell before his feet and worshipped him. | 25b Cornelius, when he met him, fell at his feet and worshipped. |
| [f] | 26 But Peter lifted him up saying, ‘What are you doing? I am a man, too, just like you.’ | 26 But Peter lifted him up saying, ‘Get up. I am also a man myself.’ |

- [g] **27** And he actually went inside, and moreover found many people gathered together **28** and he said to them, ‘You yourselves know very well that it is forbidden for a Jewish man to associate with or approach a foreign man, but to me God has revealed that I should not call any person common or unclean. **29** That is why I came without objection when I was summoned by you. I ask then for what reason you summoned me?’
- [h] **30** Cornelius said, ‘For three days, up to the present hour I had been fasting and, praying during the ninth hour of prayer in my house, suddenly there was a man standing in front of me in a shining garment **31** and he says, “Cornelius, your prayer has been heard and your alms have been remembered before God. **32** So send someone to Joppa and summon Simon who is called Peter (this man is lodging in the house of Simon a Tanner beside the sea) who will speak to you when he gets here.” **33** At once, therefore, I sent someone to you, begging you to come to us. You did well to arrive speedily. Now here we all are before you wanting to hear from you what has been commanded to you from God.’
- [g’]
[α] **34** Peter, opening his mouth, said, ‘Truly, realising that God is not a respecter of persons **35** but in every nation the one fearing him and performing works of righteousness is acceptable to him...
- [β] **36** For the message that he sent to the sons of Israel announcing peace through Jesus Christ (he is Lord of all), **37** you yourselves know, what happened throughout the whole of Judaea – beginning especially in Galilee after the baptism that John preached; **38a** you know Jesus who was from Nazareth whom God anointed with the power of the Holy Spirit.
- 27** And talking with him, he entered in and finds many people gathered together **28** and he said to them, ‘You yourselves know that it is forbidden for a Jewish man to associate with or approach a foreigner, but to me God has shown that I should not call any person common or unclean. **29** That is why I came without objection when I was summoned. I ask then for what reason you summoned me?’
- 30** Cornelius said, ‘Three days ago exactly at this hour, I was praying during the ninth hour of prayer in my house when suddenly there was a man standing in front of me in a shining garment **31** and he says, “Cornelius, your prayer has been heard and your alms have been remembered before God. **32** So send someone to Joppa and summon Simon who is called Peter; he is lodging in the house of Simon a Tanner beside the sea.” **33** At once, therefore, I sent someone to you, and you did well to come. So now we are all present before God to hear everything that has been commanded to you by the Lord.’
- 34** Opening his mouth, Peter said, ‘Truly, I realise that God is not a respecter of persons **35** but rather in every nation the one fearing him and performing works of righteousness is acceptable to him.
- 36** He sent the message to the sons of Israel announcing peace through Jesus Christ (he is Lord of all) – **37** you know the things that happened throughout all Judaea – beginning from Galilee after the baptism that John preached; **38** you know Jesus who was from Nazareth, how God anointed him with the power of the Holy Spirit,

- [γ] **38b** He went about doing good and healing all those who had been oppressed by the devil because God was with him **39a** – and we are his witnesses, of what he did in both the country of the Jews and Jerusalem. **38b** who went about doing good and healing all those who were being oppressed by the devil because God was with him **39a** – and we are witnesses of everything he did both in the country of the Jews and in Jerusalem.
- [δ] **39b** The one they killed by hanging him on a tree **40** God raised after the third day **40b** – and granted him to become visible **41** not to all the people but to the witnesses who had previously been appointed by God, we who ate and drank with him and kept company with him after he rose from the dead, for forty days. **39b** The one they killed by hanging him on a tree **40** God raised on the third day **40b** – and granted that he should become visible **41** not to all the people but to the witnesses who had previously been appointed by God, we who ate and drank with him after he rose from the dead.
- [ε] **42** And he charged us to preach to the people and to affirm that he is the one who has been designated by God as judge of the living and the dead **43** – to this man all the prophets bear witness, that everyone believing in him will receive forgiveness of sins through his name... **42** And he commanded us to preach to the people and to affirm that he is the one who has been designated by God as judge of the living and the dead **43** – to this man all the prophets bear witness, that everyone believing in him will receive forgiveness of sins through his name...
- [f'] **44** While Peter was still speaking these words, the Holy Spirit fell on all those listening to the message. **44** While Peter was still speaking these words, the Holy Spirit fell upon all those listening to the message.
- [e'] **45** And the faithful from the circumcision party who had come with Peter were totally amazed that the gift of the Holy Spirit had also been poured out on the Gentiles, **46a** for they heard them speaking in new tongues and praising God. **45** And the faithful from the circumcision party who had come with Peter were totally amazed that the gift of the Holy Spirit had also been poured out on the Gentiles, **46a** for they heard them speaking in tongues and praising God.
- [d'] **46b** Peter said, **47** 'Surely no-one can forbid water to prevent them from being baptized, these people who have received the Holy Spirit in the same way as we did ourselves?' **46b** Then Peter said in response, **47** 'Surely no-one can forbid water to prevent these people from being baptized, these who have received the Holy Spirit just as we did ourselves?'
- [c'] **48a** So he commanded that they should be baptized in the name of the Lord Jesus Christ. **48a** And he commanded that in the name of Jesus Christ they should be baptized.
- [b'] **48b** Then they begged him to remain with them for a few days. **48b** Then they asked him to stay on for a few days.

[a']	11:1 It was heard by the apostles and the brethren who were in Judaea, that even the Gentiles had received the word of God.	11:1 The apostles and the brethren who were throughout Judaea heard that even the Gentiles had received the word of God.
------	--	---

Critical Apparatus

1 (τις) ἦν H⁴ P 056. 614 93̄ gig l vg sy^p co aeth || *om.* B P^{53,74} **Σ** A C E L Ψ 049. 33. 81. 104. 181. 226*. 255. 453. 629. 945. 1175. 1241. 1270. 1646. 1739. 1828. 1854. 1891. 1898. 2298. 2344. 2492 *al p.*

The verb ἦν which is present in some Greek MSS breaks up a long sentence, causing a new sentence to start without a connecting word when the main verb occurs at v. 3. The versions may reflect the presence of the verb in Greek or, alternatively, may have the verb because the sentence would be unacceptably long in translation⁹.

3 ὡσεὶ περὶ (ὄραν) B P⁷⁴ **Σ**² A C E Ψ 33. 104. 323. 440. 614. 927. 1175. 1270. 1611. 2412. 2344 sy; Ir^{lat} | ὡσεὶ H⁴ L P 049. 056 93̄ latt | περὶ 1505. 2495 *pc sa mae aeth*; Ir^{lat} Cyp || ὡς περὶ **Σ*** 81. 88. 945. 1646. 1739. 1828. 1891 | ὡς 1241.

ὡσεὶ together with περὶ is pleonastic which probably explains the omission of one preposition or the other in many MSS. ὡσεὶ with a preposition is not found elsewhere in Luke's writings. In contrast, Winer¹⁰ notes that the combination of ὡς and a preposition of direction (as in **Σ**01*) occurs as a means of communicating a sense of definite intention. In this case, the narrative is drawing attention to the time of Cornelius' prayer, the ninth hour, which corresponded to the time of Jewish evening prayer¹¹.

[From 10:4b (fol. 455a), the Latin text of Codex Bezae is available. The Greek page starts at 10:14b (fol. 455b).]

4 ἔμπροσθεν (τοῦ θεοῦ) B P⁷⁴ **Σ** A 81. 88. 1175. 1646. 1739. 1891 || ἐνώπιον C E H⁴ L P Ψ 049. 056. 33 93̄ (*d coram [deo], D lac.*).

⁹ M.E. Boismard – A. Lamouille, *Le texte occidentale des Actes des Apôtres: Reconstitution et Réhabilitation*. I. *Introduction et textes*; II. *Apparat critique* (Paris 1984) II, 69: the verb 'est une leçon facilitante destinée à couper une phrase jugée trop longue'.

¹⁰ G.B. Winer, *A Treatise on the Grammar of New Testament Greek* (transl. W.F. Moulton; Edinburgh 1882) 771.

¹¹ See J. Read-Heimerdinger, 'Luke's Use of ὡς and ὡσεὶ: Comparison and Correspondence as a Means to Convey His Message', in R. Pierri, *Grammatica Intellectio Scripturae: Saggi filologici di Greco Biblico* (forthcoming).

The expression ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ may be compared with 10:31, ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ (d05, *in mente habitae sunt in conspectu dei*). ἔμπροσθεν usually has the sense of ‘physically in front of someone’ (but see Lk. 10:21, οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου). ἐνώπιον is more frequently found in Luke with a range of meanings, both literal and figurative. The Latin of d05, *coram* + ablative, is rare, being found only on one other occasion in Luke-Acts at Acts 7:46 where it corresponds to ἐναντίον, which, on the few occasions it is found in Luke’s writings, always means ‘in the presence of’.

5 (Σίμωνά) τινα B P^{74vid} A C 0142. 36. 81. 88. 453. 630. 945. 1175. 1646. 1739. 1877. 1891 *al ar vg sy^{hmg} bo || om. d* (D lac.) **¶** E H⁴ L P Ψ 049. 056. 33 **¶** it sy^{p-h} sa mae aeth; I^{lat} Or Chr.

The omission of the indefinite particle after the name of Simon may be due to haplography (-να ... -να). Metzger considers that it was deliberately omitted because copyists felt that it was ‘belittling’ and could ‘lack proper respect for the chief of the apostles’¹². This evaluation ignores the function Luke assigns to τις of introducing a person as a representative of a type or a group which would not be appropriate in this instance.

6 οὗτος ξενίζεται B P⁷⁴ **¶** *rell* || καὶ αὐτός ἐστιν ξενιζόμενος, *hic est ospitans* d (D lac.) 614. 1108. 1518. 1611. 2138. 2412 sy^h; Chr Theoph.

The periphrastic present of the WT draws attention to the verb ξενίζω/ξενίζομαι which becomes a leitmotiv in these scenes, a symbol of the strangers Israel failed to love as their own people. Cf. 10:32 where all MSS read ξενίζεται.

παρὰ τινι Σίμωνι βυρσεῖ B P⁷⁴ **¶** *rell* | παρὰ Σίμωνί τινι βυρσεῖ C 69 | πρὸς Σίμωνά τινα βυρσεά Ψ 614. 1611. 2412, *apud Simonem quemdam* l vg || *apud Simonem pellionem* d (retroversion: πρὸς Σίμονα βυρσεά, D lac.).

The omission of the indefinite pronoun in d05 may well reflect the Greek of D05: while it is a marker Luke uses as the narrator to signal to his audience that a character is a representative of a type (as he did when first introducing Simon the Tanner, cf. 9:43), there is no reason for Jesus to use it when addressing Cornelius (cf. its absence in Cornelius’ account, 10:32).

8 ἅπαντα αὐτοῖς B P⁷⁴ **¶** A E 81. 88. 1175. 1646. 2344 | αὐτοῖς ἅπαντα C H⁴ L P Ψ 049. 056. (33). 1739 **¶** || αὐτοῖς τὸ ὄραμα d (D lac.) gig sy^p mae.

¹² *Commentary*, 325.

The versions, which frequently support D05, describe the nature of what Cornelius told his men specifically as ‘the vision’ rather than generally as ‘everything’.

9 ἐπὶ τὸ δῶμα B P⁷⁴ **Σ** A C E *rell* || εἰς τὸ ὑπερῶον, *in cenaculum* d (D lac.) gig l, *in superiora* e vg aeth; Or (Chr) CAp Tert (Cyp) Chromatius.

Instead of the roof, the Latin versions and several of the Latin Church fathers have Peter go to the ‘upper room’, connecting this incident with the time the apostles were waiting in Jerusalem for the promise of the Holy Spirit (cf. 1:13), and also the death of Tabitha in the church at Lydda (cf. 9:37, 39). On both these occasions, the participants shared an attitude of attachment to traditional Jewish beliefs and systems which the upper room symbolises.

(ἀνέβη ...) προσεύξασθαι B P⁷⁴ **Σ** A C E *rell* || (*ascendit ...*) *et oravit* d (retroversion: καὶ προσηύξατο, D lac.) gig p.

Attention is focused on the action of praying in d05, whereas in B03 it is on the intention of praying.

10 ἐγένετο (ἐπ’ αὐτὸν ἔκστασις) B P⁷⁴ **Σ** A C P 36. 81. 88. 323. 945. 1175. 1646. 1739. 1891. 2344 *pm* | ἦλθεν P⁴⁵ || ἐπέπεσεν (ἔπεσ- 383. 610. 1243. 2492 *pc*; Cl), *cecidit* d (D lac.) E H⁴ L Ψ 049. 056. 33 **Ω** latt sy; (Cl) Cass.

The verb ἐπιπίπτω expresses the suddenness and the unexpected nature of Peter’s altered mental state, and also the fact that it came from outside himself. ἐπέπεσεν has a more forceful connotation than the simple ἐγένετο. Cf. Gen. 15:12 LXX, referring to the ἔκστασις that fell on Abraham, on the implications of this parallel). ἐπιπίπτω is found elsewhere in Acts to describe the falling of the Spirit (8:16, 39 [not AT]; 10:44 [not D05]; 11:15 [not D05]; 19:6 D05).

11 καταβαῖνον σκευῶς τι ὡς ὀθόνην μεγάλην τέσσαρσιν (τέτρασιν E) ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς B P⁷⁴ **Σ** A C² E 88. 1175. 1646 *pc* ar e vg || καὶ (*ex* d) τέσσαρσιν ἀρχαῖς δεδεμένον σκευῶς τι (+ *et linteum splendidum* d) καθιέμενον (+ *de caelo* d) ἐπὶ τῆς γῆς (+ *quasi velum lineum* l) d (D lac.) P⁴⁵ (Ψ l); Cl Didasc CAp | καταβαῖνον (+ ἐπ’ αὐτὸν **Ω**) σκ. τι ὡς ὀθ. μεγ. τέσ. ἀρ. δεδεμένον καὶ καθ. ἐ. τ. γῆς C^{*vid} H4 L P (Ψ) 049. 056. (33). 1739 **Ω**.

d05 describes the vision as a series of facts rather than metaphors (without ὡς; cf. 11:5, where Peter describes the sheet as an image because he is struggling to find words to convey to the brethren in Jerusalem what he had seen). There is a combination of variants in this sentence describing the descent of ‘some container’: 1) the word order varies, with

the focus in the AT on the descent and in the WT (represented by d05 among others with further variants) on the fact of the container being held by its four corners; 2) the container is likened to a large sheet of fine linen (ὀθόνη) in the AT, whereas d05 simply states that it *is* a fine sheet and other witnesses omit the mention of the sheet altogether; 3) d05 repeats the mention of the sky. It should be noted that this description of the vision is given by the narrator; later, Peter will give his own account to the brethren in Jerusalem (11:5), where the wording is closer to the AT of 10:11 than the WT.

12 (τὰ τετράποδα) καὶ ἔρπετὰ τῆς γῆς B P^{45vid.74} **Σ** A C^{2vid} 81. (945). 1175. 1646. (1739. 1891) *pc* lat sa^{pt} mae; (C1) || κ. ἔρπ. 61. 630, *et serpentina* d (D lac.) sa^{pt}; Aug Ambr Chromatius Cass Bar Sal | τῆς γῆς καὶ τὰ θηρία κ. τὰ ἔρπ. (E) H⁴ L P Ψ 049. 056. 614 **Ω** sy^h | κ. τ. θη. κ. τ. ἔρπ. τ. γῆς C^{*vid} 33. (36). 104. 323. 440. 1270 *pc*.

Variation affects two features: 1) the number of types of creatures, with many witnesses including ‘beasts’, τὰ θηρία, among them (cf. 11:6; Gen. 1:24, 25; 9:2); 2) the position of τῆς γῆς, qualifying the quadrupeds and reptiles, the quadrupeds alone, or the beasts and reptiles; d05 omits the phrase altogether.

13 Ἄναστάς, Πέτρε B P⁷⁴ **Σ** *rell* | Ἄναστάς P⁴⁵ gig; Cl Ambr Epiph Ephr Cass LibGr || Πέτρε, ἀνάστα, *Petre, surge* d (D lac.) (104).

In d05, the voice gives a series of three commands (‘get up, kill, eat’) whereas most MSS express the first command as an aorist participle. The imperative confers greater importance on the order to ‘get up’ instead of considering it as simply preliminary to the other actions. The place of *Petre* before *surge* in d05 draws attention to this name given to him by Jesus.

14 ὁ δὲ Πέτρος εἶπεν B P⁷⁴ **Σ** *rell* | εἶπεν δὲ ὁ Π. gig l t vg sa; Aug || *at ille dixit* d (D lac.).

It is normal for Luke to omit the name of the speaker in a dialogue when it is clear who is meant. On the other hand, the repetition of Peter’s name underlines his part in this scene as well as the symbolic significance of his name (cf. on 10:19 below).

[The Greek page of Codex Bezae is available from the middle of 10:14.]

(κοινὸν) καὶ ἀκάθαρτον B P^{45.74} **Σ** A 88. 323. 945. 1175. 1646. 1739. 1891. 2344. 2495, *et immundum* d || ἡ ἄκ. D C E H⁴ L P Ψ 049. 056. 614 **Ω** e vg^s co.

B03 assimilates ‘common’ and ‘unclean’ as two features of the same category of forbidden food. D05 distinguishes between them (cf. 11:8).

15 καὶ φωνή B P^{45,74} **ℵ** *rell, et vox d* || φωνήσας δέ D.

Neither sentence has a finite verb, but whereas the subject is clearly started in B03 with a verb of speaking implied, D05 has an aorist participle with an implied impersonal subject.

16 (καὶ) εὐθὺς ἀνελήμφθη B P⁷⁴ **ℵ** A E 81 *pc* *vg* *bo* || ἄν. πάλιν D *p* | πάλιν ἄν. H⁴ L P Ψ 049. 056. 33^{vid.} 1739 **℞** *p* *sy*^h *sa*^{mss} *mae* | ἄν. P⁴⁵ 36. 453. 1175. 2344 *pc* (*adsumptum est ipsum d*) *sy*^p *sa*^{mss} *bo*^{ms} *aeth*; CA Cass Chromatius.

According to B03, the removal of the object is said to happen immediately after the third time the voice speaks, whereas in D05 it is simply said that it was taken up again.

17 (ὡς δὲ) ἐν αὐτῷ B 323. 330. 927. 2495 *pc* | ἐν ἑαυτῷ P⁷⁴ **ℵ** A E H⁴ L P Ψ 049. 056. 0142. 33. 1739 **℞** *ar* *e* *gig* *vg* *sy*^p *sa* *bo*; Chr || ἐν ἑαυ. ἐγένετο D, *intra se factus est d p sy*^h.

The expression read by D05 is found again at 12:11 and a similar one at Lk. 15:17 (εἰς ἑαυτὸν δὲ ἐλθών). It refers back to the explanation that the previous scene happened while Peter was in ἔκστασις (Acts 10:10) – now he has come back to full consciousness. B03 does not read the verb ἐγένετο and has the contract form of the pronoun, αὐτῷ.

καὶ (ἰδοῦ) D d C E H⁴ L P Ψ 049. 056. 614 **℞** *p* *vg*^M *sy*^h *aeth*; Chromatius || *om.* B P^{45,74} **ℵ** A 36. 81. 181. 242. 255. 453. 522. 945. 1175. 1739. 1891. 1898. 2298 *pc* *lat* *sy*^p.

The omission of καί in B03 is explained by the absence of the previous verb ἐγένετο in that text.

ὑπὸ τοῦ Κορνηλίου B P⁷⁴ **ℵ** E 81. 226. 323. 440. 614. 1175. 1270. 1505. 1611. 1646. 1739. 1891. 2344. 2492. 2495 || ἄπὸ K. D 547. 927* | ἄπὸ τοῦ K. A C H⁴ L P Ψ 049. 056. 1. 33. 69. 330. 618. 927^c. 1241. 1243. 1245. 1828. 1837. 1854. 2147. 2412.

After verbs of sending, it is usual for Luke to use the preposition ἄπο rather than ὑπό to introduce the agent of the passive verb, in line with other writers of the Hellenistic period¹³. The article before the name of Cornelius can be accounted for by the fact that he has already been introduced into the narrative (cf. first mention anarthrous, 10:1). However,

¹³ Read-Heimerdinger, *The Bezan Text*, 183–187.

the focus had since shifted to Peter who has been in the spotlight from 10:9 and continues to be so. The omission of the article views Cornelius as a character who is not yet established in the story, and as offstage at this point; he will be brought fully into the action when the men present him to Peter (10:22; cf. arthrous mention, 10:24, 25 D05, 30).

διερωτήσαντες B P⁷⁴ **¶** *rell* || ἐπ- D, *inquirentes* d.

The verb διερωτάω of B03 is a hapax of the New Testament, meaning ‘find by enquiry’¹⁴. The alternative ἐπερωτάω is frequent in the New Testament and, like ἐρωτάω, means simply ‘enquire’ though the idea of ‘persistently’ is implied by the prefix.

18 ἐπύθοντο B C | ἐπυνθάνοντο D, *interrogabant* d P^{45,74} **¶** *rell*.

While B03 reads the aorist of πυνθάνομαι, D05 has the imperfect with the result of underlining the concurrence of the enquiries of the men from Cornelius at the gate and the questioning of Peter at the top of the house.

19 (εἶπεν) τὸ πνεῦμα B || αὐτῷ τ. πν. D d P⁴⁵ E H⁴ L P Ψ 049. 056. 33. 1739 **¶** it sy | τ. πν. αὐ. P⁷⁴ **¶** A C 6. 36. 69. 81. 181. 431. 453. 1175. 1898 *pc* vg.

Within the book of Acts, Luke usually specifies the addressee (as a noun or pronoun) after verbs of speaking but there are times when the addressee is implied from the context; whether or not the addressee is specified varies 23 times between B03 and D05¹⁵. In the non-variant text, when the addressee is specified by the narrator the preposition πρὸς + noun/pronoun in the accusative is most commonly used to signal the outset of a dialogue, as a means of establishing the relationship between speaker and hearer. When the dative case of the noun/pronoun is used instead, it is because the conversation is already underway. At places where only one of B03 or D05 specifies the addressee, this pattern is maintained as clearly as in the common text. Here, it is D05 that specifies Peter as the addressee of the Spirit’s words with the dative pronoun αὐτῷ, placing it in the emphatic position before the verb (**¶**01 reads the more usual order). The use of the dative rather than πρὸς + accusative pronoun suggests that Luke views the dialogue between Peter and the Spirit as

¹⁴ W. Bauer, *A Greek English Lexicon of the New Testament and Other Early Christian Literature* (ed. and trans. W.F. Arndt and F.W. Gingrich [B-A-G]; Chicago: Chicago University Press, 1957).

¹⁵ Read-Heimerdinger, *The Bezan Text*, 176–182 [N.B. p. 182: 7.1 should be added to the first list of Bezan readings and 10.22 to the second].

already established – even though the Spirit has not been named as such, communication with the divine has been apparent throughout this scene in Peter’s praying (10:9) and by means of ‘the voice’ (10:13, 15). The use of the verb ἐπιπύπτω in 10:10 in connection with ἔκστασις suggests that Luke viewed the Spirit as active in bringing about Peter’s vision¹⁶.

(ἄνδρες) δύο B | τρεῖς P⁷⁴ **Σ** A C E 33. 81. 88. 104. 181. 323. 629. 630. 945. 1175. 1739. 1877^c. 1891. 2344 ar e gig vg sy^{p,hmg} co aeth; Did || *om.* D d H L P Ψ 049. 056. 0142. 614 ƆƆ l m p* syh; CAp CyrJ Ambr Chr Aug Spec Theoph Cass.

Between the readings of B03 and **Σ**01, the expected and therefore easier reading is τρεῖς, though Metzger¹⁷ adduces arguments to support both numbers, as well as the absence of any number as in D05. A number could well have been introduced into the shorter reading because of τρεῖς at 11:11.

ζητοῦντες B P⁷⁴ **Σ** 81 *pc* || ζητοῦσιν D d P⁴⁵ A C E(*) H L P Ψ 049. 056. 33. 1739 ƆƆ; CAp.

B03 reads the present participle with the verb understood, whereas D05 reads the present finite verb. The former, especially in combination with a number (see above), tends to bring the men sharply into focus.

20 (ἀλλὰ) ἀναστάς B P⁷⁴ **Σ** D^D *rell* || ἀνάστα D* d 1838 l t vg mae; Ambr Cass.

The same variant between the aorist participle of ἀνίστημι in B03 and the imperative in D05 was seen at 10:13 d05 (D05 lac.; cf. 11:7 D05), with the imperative singling out the command to ‘get up’ as a distinct rather than an incidental action (cf. 11:7).

21 καταβὰς δὲ Πέτρος B P⁷⁴ **Σ** *rell* || τότε κατ. ὁ Π. D d E d sy^p mae.

τότε in D05 presents Peter’s action as a ready response to the Spirit’s command¹⁸, with the article indicating that Peter has been the focus of attention throughout this episode (cf. anarthrous mention of Peter, 10:9, and note on 10:17 above)¹⁹. δέ, in contrast, simply moves the narrative on to a new development²⁰, and since this development is a dialogue initiated by Peter it is typical of B03 to omit the article²¹.

¹⁶ É. Delebecque, *Les deux Actes des Apôtres* (Paris 1986) 408.

¹⁷ *Commentary*, 328.

¹⁸ Read-Heimerdinger, *The Bezan Text*, 211–25, esp. 214–15.

¹⁹ See Read-Heimerdinger, *The Bezan Text*, 116–35.

²⁰ Levinsohn, *Textual Connections*, 83–85.

²¹ Read-Heimerdinger, *The Bezan Text*, 134–35.

τίς ἢ (- B) αἰτία B P^{45.74} **ℵ** *rell* || τί θέλετε ἢ τίς ἢ αἰτία D, *quid vultis quae causa d sy^h*.

D05 prefaces the specific question with a more general one, using ἢ to separate the two in a construction that is typically Hellenistic²². B03 omits the article.

22 (εἶπαν) πρὸς αὐτόν D d sy^p sa mae aeth || *om.* B P⁷⁴ **ℵ** *rell*.

In the book of Acts, Luke more often than not specifies the addressee, with the use of πρὸς + accusative pronoun being the typical construction to introduce the opening of a dialogue as a means of establishing the relationship between the speakers (see on 10:19 above). At three places, B03 mentions the addressee where D05 does not, against 20 times when D05 mentions them and B03 does not. Although it is superfluous in this verse to specify the addressee from the point of view of sense, it serves to build up the relationship between Peter and the representatives of Cornelius, which is important for the overall tone of the story. Conversely, its omission makes the narrative more distant and detached²³.

(Κορνήλιος) τις D (syp) || *om.* B P⁷⁴ **ℵ** *rell* d.

D05 underlines with τις that Cornelius is a representative of a type of people, not just an individual in his own right. This use of it by his servants shows that it is not a mark of disrespect²⁴.

23 εἰσκαλεσάμενος οὖν αὐτοὺς ἐξέτισεν B P⁷⁴ **ℵ** *rell* || τότε εἰσαγαγὼν ὁ Πέτρος ἐξ. αὐ. D (p sy^{p.h**} sa mae) | *tunc ergo ingressus Petrus hospitio excepit eos* d.

The verb εἰσκαλέομαι is a hapax in the New Testament, meaning to ‘invite to one’s house’²⁵. It thus corresponds to the verb of D05. The connective τότε is used for the second time (cf. 10:21 above, and the notes given there), again stressing the readiness of Peter to act in accordance with what he observes God to be doing. The repetition of his name is superfluous from a sense point of view, but the mention of Πέτρος, now for the eighth time in either text of these last two scenes (10:5, 9, 13, 14 [*om.* d05], 17, 18, 19, 21, 23 [*om.* B03]), draws attention to the symbolic meaning of his name and the measures that are taken to break down his resistance to change.

²² Delebecque, *Les deux Actes*, 72, 189.

²³ See Read-Heimerdinger, *The Bezan Text*, 182.

²⁴ Cf. Metzger, *Commentary*, 325, on 10.5.

²⁵ B-A-G, εἰσκαλέομαι; cf. Delebecque, *Les deux Actes*, 257.

(τινὲς τῶν ἀδελφῶν) τῶν ἀπὸ Ἰόππης B P⁷⁴ **ℵ** *rell*, *qui ab Ioppen* (sic) d mae || ἀπὸ Ἰόππης (-v D*) D 88. 522. 915. 1838 *pc* gig l p vg sa bo.

With the repeated article, B03 stresses that the brethren who accompanied Peter to Caesarea were from Joppa.

24 (Τῆ δὲ ἐπαύριον) εἰσηλθεν B D d Ψ 049. 81. 181. 330. 431. 467. 614. 1898. 2412 *pc* ar l p vg sy^{p,h} sa aeth^{pt} || -θον P⁷⁴ **ℵ** A C E H L P 056. 0142. 1739 **℞** e gig sy^{hmg} sa^{mss} mae bo aeth^{pt}; Chr | συνῆλθον 69. 1175 *pc*.

Both B03 and D05 read the singular verb referring to Peter, whereas **ℵ**01 reads the plural to refer to the whole group who are mentioned in the plural in the previous clause (συνῆλθον) as well as the following one (αὐτούς).

τὴν (Καισάρειαν) B P⁷⁴ **ℵ** A C E H L P Ψ 049. 056. 1739 **℞** || *om.* D 33. 69. 88. 104. 383. 614. 629. 913. 1175. 1505. 1838. 2138. 2412. 2495 *pc*; Theoph.

The article is present in B03 because the reference to Caesarea is anaphoric (cf. 10:1, anarthrous). Its omission in D05 draws attention to the city as a new place of action (cf. 10:25a D05, arthrous).

(ἦν) προσδοκῶν αὐτούς B P⁷⁴ **ℵ** *rell* || προσδεχόμενος αὐτούς καί D d p* sy^{hmg}.

The verb προσδοκάω read by B03 is a technical term used by Luke to refer to the messianic expectation of the Jews, often with the active sense of 'look for' (Lk. 3:15; 7:19, 20; 8:40; 12:46; Acts 3:5. Cf. προσδοκία, Lk. 21:26; Acts 12:11). προσδέχομαι likewise is used in the context of messianic hopes (Lk. 2:38; 23:51) but is also used neutrally and has the specific sense of 'waiting in order to welcome someone or something' (Lk. 2:25, 38; 12:36; 15:2; 23:51). There is one other place of *vl* between the two verbs at Lk. 1:21, where the sense is not messianic (the people are waiting for Zechariah): D05 reads προσδέχομαι in place of προσδοκάω in the AT. At Lk. 2:25, Simeon, who was waiting for (προσδεχόμενος) the consolation of Israel, is described as righteous (δίκαιος) and pious (εὐσεβής), two terms used of Cornelius in reverse order of occurrence (Acts 10:2, 22).

(φίλους) περιέμεινεν D d p* sy^{hmg} || *om.* B P⁷⁴ **ℵ** *rell*.

περιμένω is only used on one other occasion in the New Testament, again by Luke at Acts 1:4. On both occasions, it expresses the sense of waiting for something for which preparation has been made and it only remains for the expected person to arrive. Both occurrences arise in the context of the gift of the Holy Spirit, although Cornelius is unaware that will be the precise outcome of his waiting.

25 ὥς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον B P⁷⁴ **¶** *rell* || προσεγγίζοντος δὲ τοῦ Πέτρου εἰς τὴν Καισάρειαν, προδρομῶν εἰς τῶν δούλων διεσάφησεν παραγεγονέναι αὐτόν D (d gig p) sy^{hmg} mae.

The phrasing of B03, which describes the moment at which Peter entered Caesarea, is ‘certainly surprising to meet with in Luke’²⁶: the article τοῦ is not only redundant²⁷, but is incorrect²⁸. Luke uses τοῦ + infinitive frequently but never after ἐγένετο where the infinitive is the subject. The genitive of the article may express the idea of something about to happen, corresponding to προσεγγίζοντος τοῦ Πέτρου εἰς τὴν Καισάρειαν in D05. In fact D05, beginning in the previous verse (see above), describes in considerably more detail than B03 the moments leading up to Cornelius’ meeting with Peter, seeing them from Cornelius’ point of view. The narrative presents a flashback to the time just before Peter entered the city (cf. 10:24a), and shows a slave, either one of the two sent by Cornelius to Joppa or one posted by Cornelius as a lookout, who runs ahead to tell his master of Peter’s arrival. Not only is the drama of Cornelius thus rendered more personal and immediate, but the parallel with the story of the centurion in Luke’s Gospel is considerably strengthened (Lk. 7:1-10). The function of the details is more to enhance the atmosphere of anticipation and welcome on the part of a Gentile than to simply iron out difficulties in the sequence of events²⁹.

συναντήσας αὐτῷ ὁ Κορνήλιος B P⁷⁴ **¶** *rell* || ὁ δὲ Κ. ἐκπηδάσας καὶ συν. αὐ. D (d gig p) sy^{hmg} mae.

Only Luke uses the verb ἐκπηδάω, here in D05 and at Acts 14:14, with the sense of a sudden dashing movement.

(πεσῶν) ἐπί B P⁷⁴ **¶** *rell* || πρὸς D.

ἐπί read by B03 is only found here in the New Testament to refer to some-one falling at a person’s feet; πρὸς is also found at Mk 5:22; Acts 5:10; Jn 11:32; Rev. 1:17.

(προσεκύνησεν) αὐτόν (-τῷ D^{Avid}) D* d Ψ || *om.* B P⁷⁴ **¶** *rell*.

Without the pronoun, the verb προσκυνέω on its own implies worship of God (cf. Acts 8:27; 24:11; Jn 4:20 [x 2]; 12:20); the text of D05 makes it clear that Cornelius worshipped Peter.

²⁶ Winer, *Grammar*, 412.

²⁷ M. Zerwick, *Biblical Greek* (trans. rev. and ed. J. Smith; Rome 1963), §§ 386, 389.

²⁸ Delebecque, *Les deux Actes*, 193.

²⁹ Cf. Metzger, *Commentary*, 329.

26 Ἐνάστηθι B P⁷⁴ **¶** *rell* || Τί ποιεῖς; D d | Τί ποιεῖς; ἀνάστηθι p (w) sy^{hmg}.

Peter's rebuke is expressed more strongly in the D05 reading (cf. 7:26 D05; 14:15; 21:13), corresponding to the more forceful correction in his following words (see next variant).

καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι B P⁷⁴ **¶** *rell* || καὶ γὰρ ἄνθρ. εἶ. ὡς καὶ σύ D* d (E) it mae bo^{mss}.

According to B03, Peter makes the point that Cornelius should get up and not worship him because he is a man. In D05, he goes further, putting himself as a Jew on the same level as Cornelius, a Gentile.

27 καὶ συνομιλῶν αὐτῷ εἰσῆλθεν καὶ εὐρίσκει B P⁷⁴ **¶** D^F *rell* p vg || καὶ εἰσελθὼν γε καὶ εὔρεν D* d.

The MS of D05 in this verse has been heavily corrected with readings from the AT, and following the participle εἰσελθὼν, γε has been erased (for which Scrivener reads τε). In the original hand, D05 omits the detail that Peter was talking with Cornelius as he went into his house. In contrast, γε underlines the fact of his entering the house of a Gentile, and the present tense of εὐρίσκει in B03, which expresses Peter's surprise at finding such a large gathering, is conveyed in D05 by an adverbial καὶ before the same verb in the aorist – the use of καὶ to introduce a finite verb after a participle is common in D05 and corresponds to a moment of particular drama³⁰.

28 (Ὑμῆς) ἐπίστασθε B P⁷⁴ **¶** *rell* || βέλτιον ἐπίστασθε D^{B?} (ἐφ- D*) d mae; Aug.

D05 qualifies the knowledge of his audience with a comparative adverb serving as an intensifier.

ἄνδρῖ (ἄλλοφύλῳ) D P⁵⁰ sy^p sa || *om.* B P⁷⁴ **¶** *rell* d.

The presence of ἄνδρῖ in D05 (omitted by d05) balances the use of ἄνδρῖ with Ἰουδαίῳ at the beginning of the sentence and thereby confers emphasis³¹.

ὁ θεὸς ἔδειξεν (ἐπ- D 440) B D d P⁵⁰ A C Ψ 33^{vid} 93; Irlat || ἔδ. ὁ θεός P⁷⁴ **¶** A E 181. 242. 522. 945. 1739. 1891. 2298 *pc* p vg sy^M.

The word order of **¶**01 is the more usual order of verb–subject; the order subject–verb confers emphasis on ὁ θεός and also has the effect of

³⁰ Read-Heimerdinger, *The Bezan Text*, 206–10, esp. 209.

³¹ *Contra* Parker (*Codex Bezae: An Early Christian Manuscript* [Cambridge 1994]) 235, who considers it may be an error caused by 10:1 and 17.

juxtaposing ὁ θεός with κάμοί. The compound verb of D05, ἐπιδείκνυμι, is more forceful than the simple verb with the sense of reveal, or give proof³².

29 (μεταπεμφθεὶς) ὑφ' ὑμῶν D d E 88. 915. 1270. 1837 p | ἀφ' ὑμῶν 2344 || *om.* B P⁷⁴ **§** *rell.*

By spelling out the agent of the passive verb, D05 reinforces, as it does so often, the relationship between Peter and audience (cf. 10:22 above, v. 33 below).

30 Ἐκ τετάρτης (D^{B?}) ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην B P⁷⁴ **§** A* 81. 323. 945. 1739. 1891 | Ἐκ τετ. ἡμ. μέχ. τ. τ. ὥρ. ἡμ. νηστεύων A^c P H Ψ 049. 056. 33 **§** || Ἐκ τῆς τρίτης ἡμ. μέχ. τῆς ἄρτι ὥρας ἤμην νηστεύων D* (*a nusteriana* [?] *die usque in hunc diem eram ieiunans* d).— τὴν ἐνάτην προσευχόμενος B P⁷⁴ **§** A C 81. 323. 945. 1739. 1891 || τὴν ἐν. τε πρ. D P⁵⁰ | τὴν ἐν. ὥραν πρ. H Ψ 049. 056. 614 **§** || d it sy sa mae.

The indications given by Cornelius regarding the chronology vary in several ways in these two variants which function together. In D05: 1) Cornelius states that he was fasting; 2) the fasting extended over three days and ceased at the same time as he was talking with Peter; 3) this time was the ninth hour, at which time he began praying – a new clause begins with τὴν ἐνάτην which is highlighted by its position at the head of the clause; 4) the new clause is connected to the previous one by τε; the first verb is a present participle, προσευχόμενος, followed by the main verb ἔστη which is highlighted by καὶ ἰδοὺ. B03 presents Cornelius account quite differently: 1) there is no mention of fasting; 2) the ninth hour is highlighted by its place between the two components of the periphrastic verb, ἤμην ... προσευχόμενος, but does not occupy the salient position of the head of the clause; 3) the absence of the mention of fasting causes the number of days to refer to the time between Cornelius' praying and his speaking with Peter; 4) in consequence, the number of days has to be four instead of three, so as to concord with the three mentions of τῆ ἐπαύριον since Cornelius' prayer (10:9, 23, 24). The result is that the Greek of the sentence in B03 reads oddly, especially the initial preposition ἀπό³³.

32 (θάλασσαν) ὃς παραγενόμενος λαλήσει σοι D d C E H L P Ψ 049. 056. 0142. 1739 **§** || it sy (sa mae) aeth^{pl}; Chr Beda^{gr mss acc. to} || *om.* B P^{45.74} **§** A 36. 81. 431. 453. 629. 1311 *pc* vg bo aeth^{pl}.

³² B-A-G, ἐπιδείκνυμι, 2b.

³³ C.K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles* (Edinburgh 1994, 1998) I 516–18; Metzger, *Commentary*, 330–31.

By the presence of this relative clause in D05, the previous clause becomes a parenthetical aside³⁴.

33 (πρός σε) παρακαλῶν ἐλθεῖν (+ σε D^C) πρὸς ἡμᾶς D* d p sy^{M.h**} mae || om. B P⁷⁴ **§** *rell*.

The Syro-Palestinian fragment of Khirbet Mird (sy^M) gives support to this reading of D05³⁵ which, as often, is only supported by versional witnesses. Further support is given to the Bezan readings by sy^M in the following verses.

(σύ) τε B P⁷⁴ **§** C E *rell* | γε A || δέ D d Ψ 323 e gig l t sy^M sa bo.

There is considerable confusion between τε and δέ in the MSS which is, in part at least, phonetic³⁶. The additional phrase immediately preceding this clause in D05 (see above variant) as well as the adverbial qualification in the present clause (see following variant) accounts for δέ as a particle that highlights the agreement between Cornelius' action (ἔπειμα πρόσ σε...) and Peter's response (σύ δὲ καλῶς ἐποίησας...).

(ἐποίησας) ἐν τάχει D d sy^M || om. B P⁷⁴ **§** *rell*.

According to D05, Peter had not only accepted Cornelius' request but had done so without delay.

(νῦν) οὖν B P⁷⁴ **§** D^C *rell*, ergo d || ἰδοῦ D^{(*)A} sy^{M,p} sa mae aeth.

This is the first of a series of variant readings in the conclusion to Cornelius' speech. In B03, he concludes his explanation of why he has summoned Peter by presenting the group assembled as the outcome (οὖν) of the preceding events. The focus in D05 will be maintained as Peter who was already established in the previous clause (especially with δέ, see above), with ἰδοῦ presenting the group as seen with Peter's eyes.

(ἐνώπιον) τοῦ θεοῦ πάρεσμεν B P⁷⁴ **§** D^C *rell* || σου D* d (629 pc) lat sy^M.
p sa mae aeth.

B03 has Cornelius present the group as assembled before God (as distinct from 'the Lord' at the end of the sentence, see below); as mentioned in the previous comment, D05 keeps the focus on Peter (cf. previous variant).

³⁴ Delebecque, *Les deux Actes*, 75.

³⁵ C. Perrot, 'Un fragment christo-palestinien découvert à Khirbet-Mird (Actes des Apôtres, X, 28-29, 32-41)', *RB* 70 (1963) 506-55.

³⁶ Read-Heimerdinger, *The Bezan Text*, 204-11.

ἀκοῦσαι πάντα B P⁷⁴ **ℵ** *rell* || (+ τοῦ D^C) ἀκ. βουλόμενοι (- D^C) παρὰ σου D* d (it sy^{M,p}).

Once again, the effect of the D05 reading is to highlight the role of Peter.

ὑπό B P⁷⁴ **ℵ*** *rell* || ἀπό D P^{45,74} **ℵ**² A C *pc*.

ὑπό is the usual preposition used by Luke to introduce the agent of a passive verb (cf. 10:17 above), but he also uses ἀπό when the verb implies movement away from the agent, in this case the commandments which come from God to Peter³⁷.

(τοῦ) κυρίου B P⁴⁵ **ℵ** A C E Ψ 81*. 181. 257. 323. 453. 467. 522. 614. 630. 945. 1108. 1175. 1611. 1175. 1518. 1739. 1891. 2138. 2298. 2344. 2412 *al ar e gig l vg sy^h bo || θεοῦ D d P⁷⁴ H L P 049. 056. 0142 ƆƆ p sy^{M,p} sa mae bo^{ms} aeth.*

According to D05, κύριος is never used by a Gentile, only by Jews whether Jesus-believers or not³⁸.

34 (ἀνοίξας δὲ) Πέτρος τὸ στόμα B P⁷⁴ **ℵ** *rell* || τ. στ. Π. D d P⁴⁵ *gig vg^A*.

Emphasis is conferred on Peter as speaker by the word order of D05, his speech already signalled as of critical importance by the absence of the article before his name (cf. 11:4)³⁹.

καταλαμβάνομαι B P⁷⁴ **ℵ** A D^{B?} *rell, expeditor d | -νόμενος D* C E 2344.*

D05 uses the present participle of the verb instead of the finite form. This could be interpreted as a periphrastic present, with elision of the verb ‘to be’⁴⁰, or as a subordinate participle which Peter, in the rush of his ideas, omitted to complete with a finite verb. We have taken it as the latter in the translation of this verse.

36 τὸν λόγον B P⁷⁴ **ℵ** A *rell, verbum suum d || τ. γὰρ λόγ. D C*^{vid} 614. 913. 1108. 1518. 1611. 2138. 2412 pc a l m p t vg^{mss} sy^{Mvid,p,h**} mae sa; Spec.*

γὰρ occurs twice in Peter’s speech in D05 (cf. 10:37 below), giving a structure to the words which come out in a confused state – this is very

³⁷ Read-Heimerdinger, *The Bezan Text*, 185.

³⁸ Read-Heimerdinger, *The Bezan Text*, 286–87.

³⁹ See J. Heimerdinger and S.H. Levinsohn, ‘The Use of the Definite Article before before Names of People in the Greek Text of Acts with Particular Reference to Codex Bezae’, *FN* 5 (1992) 28.

⁴⁰ Cf. F. Blass, A. Debrunner, and F. Rehkopf, *Grammatik des neutestamentlichen Griechisch* (B-D-R; Göttingen 151979), § 468, 2.

much Peter thinking aloud. Here, γάρ serves to expand on Peter's claim that the righteous from all nations are acceptable to God⁴¹. At the same time, however, the particles also impose certain restrictions on the way the sentences are linked. Without them, the B03 has more freedom to link the clauses differently, which in turn gives rise to other variants (see below).

ὄν (ἀπέστειλεν) D P⁷⁴ **Σ*** C E H L P Ψ 049. 056. 0142. 614 Ἰῶ sy^{Mvid,p,h}; Cyr^{1pt} Chr | *om.* B **Σ**² A 81. 467. (614). 1518. (1611). 1739. 2138. (2412) *pc*, *misit* d latt co aeth; Hipp Ath Cyr^{1pt}.

B03 reads ἀπέστειλεν as the first main verb and the only one governing τὸν λόγον as the direct object. In D05, in contrast, ἀπέστειλεν is a subordinate verb, and τὸν λόγον is also governed by οἴδατε (v. 37).

37 ὑμεῖς (οἴδατε) D d P^{45,74} **Σ** A C E Ψ *rell* || *om.* B.

As Peter appeals to what is common knowledge among the Gentiles, he stresses that it is not only Jews who are aware of what God has been doing in Israel.

τὸ γενόμενον ῥῆμα B P⁴⁵ **Σ** *rell* | τὸ ῥῆ. τ. γεν. 36. 453. 431 *pc* || τὸ γενόμενον D d.

Where participle forms of γίνεσθαι occur as a noun in Luke's writings, they are always absolute except at Lk. 2:15 (τὸ ῥῆμα τοῦτο τὸ γεγονός); τὸ γενόμενον, Lk. 23:47; τὰ γενόμενα, Lk. 23:48 (*om.* D05); 24:18; τὸ γεγονός, Lk. 8:34, 35 (*om.* D05), 56; Acts 4:21; 5:7; 13:12; τὸ γινόμενον, Acts 12:9; τὰ γινόμενα, Lk. 9:7.

τῆς (Ἰουδαίας) B P⁷⁴ **Σ** D^{C.a.} *rell* || *om.* D*.

The absence of the article may be due to Peter's speaking of Judaea to Gentiles in Caesarea – from their point of view, it is not their country nor are they associated with it. It is typical of the narrator in D05 to modify the point of view from which people and places are mentioned according to the (mental) position of the hearer⁴².

ἀρξάμενος B **Σ** C E H Ψ 88. 1739 | -von P⁴⁵ L P 049. 056. 33 Ἰῶ; Did || -vos γάρ D d P⁷⁴ A e l p t vg sy^M; Ir^{lat}.

For a second time, D05 uses γάρ to control the structure of Peter's discourse (cf. on 10:36 above), as the mention of Judaea leads on to describing the starting point for God's proclamation as Galilee.

⁴¹ Read-Heimerdinger, *The Bezan Text*, 242.

⁴² Read-Heimerdinger, *The Bezan Text*, 349.

38 ὡς ἔχρισεν αὐτόν B P⁷⁴ **§** D^C *rell* || ὃν ἔχο. D* d it sy^{M,h,p} mae aeth; Cyr Epiph Ambr.

B03 takes the statement about God anointing Jesus as the content of what Peter's audience know (οἴδατε, 10:37), whereas D05 take it as being related back to the mention of Jesus in the previous clause.

πνεύματι ἁγίῳ B P⁷⁴ **§** *rell* || ἁγίῳ πνεύματι D d.

Luke uses various forms to refer to the Holy Spirit⁴³. B03 reads the form that is something of a stereotyped expression in Luke's writings, generally used to signal a momentous event, as here. The adjective occurs after the noun when the focus is on the Spirit as such rather than on the holiness. The form attested by D05, in which the adjective is placed before the anarthrous noun, is found nowhere else in Luke's work. By disrupting the stereotypical formula, the expression draws attention to the Holy Spirit. This can be accounted for by the fact that although Peter is familiar with the Holy Spirit, he is talking to Gentiles who were not familiar in the same way. Once again, the account of D05 presents information from the point of view of the hearer (cf. on 10:37 above, Ἰουδαία).

ὃς (διῆλθεν) B P⁷⁴ **§** *rell* || οὗτος D d it vg^{CT} sy^{M,p} sa; Vig.

The demonstrative pronoun in D05 corresponds to the relative pronoun (ὃν) introducing the previous clause (see above). Since in place of D05's relative pronoun B03 read αὐτόν, a relative pronoun can be used here without difficulty.

(τοὺς) καταδυναστευομένους B P⁷⁴ **§** *rell*, *qui obtenebantur* d || -θέντας D sy^{M,p}; Ir^{lat}.

B03 views the oppressive action of the devil as being exercised at the time of Jesus' ministry, whereas D05 views it as an action previously accomplished.

39 (μάρτυρες) πάντων B P⁷⁴ **§** *rell* || αὐτοῦ D d sy^{M,p} aeth | *om.* 383. 915. 2147.

It must be supposed that the reading of ΥΜΕΙΣ in D05 (*nos* d) at the beginning of the sentence instead of ΗΜΕΙΣ is due to itacism, especially in view of the reading 'his witnesses', since Cornelius and his household cannot be thought of as witnesses of Jesus.

⁴³ The various forms of the expression are analysed in detail in Read-Heimerdinger, *The Bezan Text*, 144–72.

ἐν (Ἱεροσολήμ) P⁷⁴ **Σ** A C E H L P 049. 056. 33. 1739 \mathfrak{N} sy^h; Ir^{lat} || *om.*
B D d Ψ 330. 467. 1505. 2495 *pc* lat sy^{M,p} sa mae.

Both B03 and D05 group as one the territory of the Jews and Jerusalem, which **Σ**01 treats as distinct regions.

40 τῆ τρίτῃ ἡμέρᾳ B P⁷⁴ **Σ**² A D^{s,m} E P Ψ 049. 056. 0142. 33. 1739 \mathfrak{N} ; Ir^{lat}
Chr | ἐν τ. τρ. ἡμ. **Σ*** C 6. 88. 181. 630 sy^h || μετὰ τὴν τρίτην ἡμέραν D*
d l t.

The reading of D05 is surprising, echoing as it does the expression μετὰ τρεῖς ἡμέρας found in Mk 8:31; 9:31 but not used by Luke in his Gospel. The time cited by Cornelius for the period of his fasting before the angel of God appeared to him may be intended to correspond to the three days Jesus was in the tomb (cf. 10:30 above).

(ἔδωκεν) αὐτόν B P⁷⁴ **Σ** D^{Ca}. *rell* || αὐτῷ D* d 1311 *pc*.

The difference between the two constructions is slight and does not alter the sense – the verb δίδωμι is used with the meaning of ‘grant’⁴⁴, with Jesus being the recipient in D05, who then becomes implied as the subject of the following verb, ἐμφανῆ γενέσθαι. In B03 meanwhile, ἔδωκεν is followed by an accusative-infinitive construction in which the subject is stated explicitly with the accusative pronoun.

41 (αὐτῷ) καὶ συν(-αν- D^B)εστράφημεν D d gig l p t w sy^h mae; Didasc
(CAp Vig) Cass || *om.* B P⁷⁴ **Σ** *rell*.

This variant belongs with the next one at the end of the clause (see below). The verb συστρέφω is used by the AT at Acts 28:3 and by D05 at 11:28; 16:39; 17:5, meaning ‘gather together’. It is only found otherwise at Mt. 17:22 B03.

(ἀναστῆναι) αὐτόν B P⁷⁴ **Σ** *rell* || *om.* D d.

In B03, the verb is transitive with God as the subject of the verb, equivalent to τοῦτον ὁ θεὸς ἤγειρεν at 10:40; cf. 3:15; 4:10; 5:30; 13:30, 37. In D05, the verb is intransitive (cf. Lk. 9:22 D05 [ἐγειροῦναι B03]; 24:7), with Jesus himself as the subject, equivalent to those occurrences of ἠγέρθη which might be taken in a reflexive sense (cf. ἠγέρθη ὁ κύριος, Lk. 24:34; Acts 9:8).

(ἐκ νεκρῶν) ἡμέρας μ. D d (E) it vg^{DΘ} (sy^{h**}) sa mae aeth; (CAp Vig) Aug
Ephr || *om.* B P⁷⁴ **Σ** *rell*.

⁴⁴ B-A-G, δίδωμι, 1,b, β.

In the D05 text, Peter makes particular mention of the time after Jesus' resurrection which he and the other apostles had spent with him (cf. 1:3).

42 παρήγγειλεν B P⁷⁴ **ℵ** *rell* || ἐνετείλατο D *mae*.

The verbs have a similar meaning, and both are used by Luke in the introduction to his second volume (cf. 1:2, ἐντειλάμενος; 1:4, παρήγγειλεν) which is being echoed throughout this episode.

(ὅτι) οὗτος B D C E 33. 242. 323. 522. 614. 876. 913. 945. 1108. 1611. 1739. 1765. 1891. 2298. 2402 *al* | αὐτός P⁷⁴ **ℵ** A H L P Ψ 049. 056 **ℵ** d lat aeth geo; Ir^{lat}.

The demonstrative pronoun attested by both B03 and D05 causes the content of the witness to be seen as the words that the apostles were to report; in **ℵ**01, supported by d05, the third person pronoun presents the words more directly as those of Jesus himself.

44 ἐπέπεσεν B P⁷⁴ **ℵ** E H L P Ψ 049. 056. 1739 **ℵ** || ἔπεσεν D, *cecidit* d A 33. 36. 323. 431. 1241.

The compound verb is used by Codex Bezae when the Holy Spirit falls on people at 8:16 (Samaritans) and 19:6 (the Jewish Ephesian believers, cf. 8:39 *v*l [Ethiopian eunuch]), but the simple verb is preferred for the two occasions referring to Cornelius (here and at 11:15). In B03, in contrast, the compound verb is always used to refer to the Holy Spirit except at 19:6 (ἔρχομαι); the simple form is never used in this context in B03.

45 (πιστοὶ) οἱ B 1611 || ὅσοι D P⁷⁴ **ℵ** *rell*.

The relative ὅσοι creates a stronger link than the simple οἱ, so identifying more precisely the people in question as the ones who had come from Joppa with Peter.

τοῦ πνεύματος τοῦ (- D*) ἁγίου B D^{(*)C} d Ψ 6. 1175. 1611. 2412 *pc* | τοῦ ἁγ. πν. P⁷⁴ **ℵ** A E 33. 1739 **ℵ**.

The expression for the Holy Spirit in Luke's work takes various forms, depending on the presence or place of the article and/or the adjective (cf. on 10:38 above). The form attested by **ℵ**01, τὸ ἅγιον πνεῦμα, is normally used in the context of an existing personal relationship between the Spirit and the people in question – that is, in this case, the gift of the Spirit is being commented upon from the point of view of the Jewish believers who are onlookers. In contrast, the form attested here by B03, τὸ πνεῦμα τὸ ἅγιον, is that usually found in the context of a declaration, whether by the narrator or one of the characters – it may be the proximity of just

such a declaration in the previous verse (10:44) and at 10:47 that causes the form to be repeated. Finally, the third form read by D05, τὸ πνεῦμα ἅγιον, is unique to Codex Bezae where it is found once more at 13:4. In both instances, the article before πνεῦμα can be accounted for by the previous reference to the Spirit (10:44; 13:2), the form πνεῦμα ἅγιον being the usual way of referring to receiving the Spirit, in particular at baptism (cf. 11:16)⁴⁵.

46 γλῶσσαις B D^{D?A?} (D* lac.) P⁷⁴ **ℵ** *rell* || ἑτέροις γλ. vg^D sa bo^{pt} mae | καιναῖς D^{ci}, *praevaricatis* d (as if reading KENAIΣ).

For the reading of the versions, cf. Acts 2:4; Isa. 28:11; 1 Cor. 14:21.

Examination of f. 458b which contains this verse shows the first line of 10:46, line 21, to be intact and line 22 to be heavily corrected in such a way as to leave the reading of the original hand of D05 practically illegible. It seems that Corrector D^(? A?) wrote over the top of the original reading the B03 reading and crossed out the remaining letters that were not covered by his new entry:

line 21 ΗΚΟΥΟΝΤΑΡΑΥΤΩΝΛΑΛΟΥΝΤΩΝ
line 22 D^A ΓΛΩΣΣΑΙΣΚΑΙΜΕΓΑΛΥ ~~ΝΟΝΤΩ~~ ~~ΝΤΟΝΘΝ~~

Elements of the original reading can be deduced, however, from the Latin d05 which has the strange reading of *praevaricatis*, ‘empty, vain’. This is a rendering of the Greek KENAIΣ which could have easily been written for KAINAIΣ (‘new’) because of the similar sounding vowel. But there is not room to add KENAIΣ at the front of line 22 as it stands in the MS. It appears that a syllable at the end of the participle was omitted in the original. In the reconstruction below, the letters that are still visible at the end of line 22 are in italics, the second version showing the underlined syllable that could have been omitted by the scribe of D05^{p.m.}:

line 22 D^{ci}, KENAIΣΓΛΩΣΣΑΙΣΚΑΙΜΕΓΑΛΥΝΟΝΤΩΝΤΟΝΘΝ
line 22 D* KENAIΣΓΛΩΣΣΑΙΣΚΑΙΜΕΓΑΛΥΝΟΝΤΩΝΤΟΝΘΝ

The steps that are assumed in this explanation can be set out as follows:

1) D^{p.m.} wrote KENAIΣ for KAINAIΣ, through itacism; 2) D^{p.m.}, furthermore, omitted through haplography and homoioteleuton the sound ΤΩΝ (TON, in dictation) in the words ΜΕΓΑΛΥΝΟΝΤΩΝ

⁴⁵ See Read-Heimerdinger, *The Bezan Text*, 160–61; 170–71.

TON ΘΝ (as indeed happens again in line 23 when ΥΣ is dropped from ΚΩΛΥΣΑΙ to produce ΚΩΛΑΙ). The omission becomes obvious when line 21 (23 letters) is compared with the space that would be taken up if the whole sentence of line 22 were included (34 letters) which, as it stands, is already longer than the previous line (by 5.5 letters); 3) d05 read ΚΕΝΑΙΣ and translated it literally by *praevaricatis*; 4) DA, realising that the reading ‘empty languages’ was nonsense, deleted ΚΕΝΑΙΣ in agreement with the AT reading and rewrote the sentence, ΓΛΩΣΣΑΙΣ ΚΑΙ ΜΕΓΑΛΥΝΟΝΤΩΝ ΤΟΝ ΘΝ; but this caused a space to be left of 2/3 letters (which is visible between the first legible letters ΓΛΩΣΣΑΙΣΚΑΙΜΕΓΑΛΥ, and the last ones that are partially legible ΝΤΩΝΤΟΝΘΝ); 5) D^{ci}, which is our reconstruction of how the original intended the line to read, reinserts the sound omitted through haplography, ΓΛΩΣΣΑΙΣ ΚΑΙ ΜΕΓΑΛΥΝΟΝ<ΤΩΝ> ΤΟΝ ΘΝ; 6) The conjecture ΔΟΞΑΖΟΝΤΩΝ⁴⁶ proposed so as to overcome the problem of the length of ΜΕΓΑΛΥΝΟΝΤΩΝ (the available space is 23/24 letters rather than the necessary 29) overlooks the fact that d05 always translates δοξάζειν in Acts by *clarificare* (Acts 3:13; 4:21; 11:18; 21:20; in Luke’s Gospel, the translator uses a variety of expressions: *honorificare* [Lk. 2:20; 5:20; 7:16; 13:13; 23:47], *honorare* [17:15], *gloriam accipere* [4:15]) while the translator of both Luke and Acts always renders μεγαλύνειν by *magnificare* (Lk. 1:46, 58; Acts 5:13; 10:46 d05; 19:17).

τότε ἀπεκρίθη (+ ὁ Ε Ψ ΘΛ) Πέτρος Β P⁷⁴ ❧ *rell* || εἶπεν δὲ ὁ Π. D d sy^p aeth.

The reading of B03 expresses a response to the situation⁴⁷, presenting Peter as taking a decisive and conclusive step as he initiates the act of baptizing Cornelius and his household with a rhetorical question. D05 reserves this decisive response until after he has considered the question (see final *vl* in 10:48 below).

The absence of the article before Peter’s name in B03 is a typical practice in that MS when an apostle is named as he is about to speak (cf. on 10:21). D05 does not highlight the speaker in this way except twice, when Peter speaks for the first time to a Gentile audience (cf. 10:34) and then when he reports this incident to the brethren in Jerusalem (cf. 11:4). The presence of the article in D05 at this point tallies with the fact that Peter’s words that follow are not viewed as a declaration in the Bezan text but are more of a discussion in an aside (see also below on τούτους/αὐτούς in this verse).

⁴⁶ Boismard and Lamouille, II, p. 76.

⁴⁷ Read-Heimerdinger, *The Bezan Text*, 215.

δύναται κωλύσαι τις B P⁷⁴ **Σ** A (E*) 81. 1837 || κωλύσαι (ΚΩΛΑΙ D*)
 τις δύναται D^E E² 323. 945. (1175). 1739. 1891 (d gig p l vg) | κωλ. δυν.
 τις D^{s.m.} H L P Ψ 049. 056. 1. 33. 88. 104. 226. 330. 440. 547. 614. 618. 927.
 1241. 1243. 1245. 1270. 1505. 1611. 1646. 1828. 1854. 2147. 2344. 2412.
 2492. 2495.

It is not certain what effect the different order of words might have. In both cases it is the direct object τὸ ὕδωρ that stands at the head of the sentence, causing it to be the focus of Peter's question. The placing of κωλύσαι immediately after τὸ ὕδωρ in D05 causes this salient member of the sentence to be juxtaposed with the verb that is the other significant element of the question.

τούτους B P⁷⁴ **Σ** *rell* // αὐτούς D 1175 *pc e*.

The use of the demonstrative in B03 is appropriate for the situation in which Peter is asking, in their presence, a question concerning the people in the room where he has been speaking. In D05, where it was already noted (cf. 10:46 above) that Peter's question at this point represents his thinking aloud rather than a decision to take action, Peter seems to be viewed as deliberating with his companions from Joppa in a discussion to which the Gentile audience are not party, as if he had turned aside to talk with his fellow-believers.

ὥς B P⁷⁴ **Σ** A Ψ 33. 81. 226^c. 323. 614. 927. 945. 1175. 1270. 1611. 1739.
 1891. 2344. 2412 | καθῶς E H L P 049. 056. 1. 88. 104. 226*. 330. 440. 547.
 618. 1241. 1243. 1245. 1505. 1646. 1828. 1837. 1854. 2147. 2492. 2495 ||
 ὅσπερ D.

In addition to this verse, ὅσπερ is read as an alternative to ὥς at Lk. 18:11 B03; Acts 11:15; 17:28 D05⁴⁸.

48 προσέταξεν δέ B **Σ** E Ψ 33. 36. 81. 181. 431. 453. 614. 913. 1108. 1611.
 1175. 1505. 1898. 2412 *al* | πρ. τε P⁷⁴ A 1739 **Ω**; Amb || τότε πρ. D d p
 sy^p aeth; Cass.

According to the perspective of D05 which introduces the order for baptism with τότε, it is now that Peter takes decisive action rather than when he asked the question about baptism in the preceding sentence (cf. 10:46 above).

αὐτούς B D E H L P Ψ 049. 056. 33 **Ω** || αὐτοῖς P⁷⁴ **Σ** A 1837.

Both B03 and D05 view Peter's order as being given to others, presumably to the believers from Joppa, that those gathered should be

⁴⁸ See Read-Heimerdinger, 'Luke's Use of ὥς and ὅσπερ'.

baptized (acc. + inf. construction), whereas with the dative of the pronoun in **801** it is to the people themselves that Peter's command is addressed.

(προσέταξεν δὲ/τε αὐτοὺς/αὐτοῖς) ... βαπτισθῆναι B P⁷⁴ **8** A 81. 1175. 1837 | (πρ. δὲ/τε αὐτοὺς) βαπτισθῆναι E H L P Ψ 049. 056. 33 92 || (τότε πρ. αὐτοὺς) βαπτισθῆναι D d (p syr aeth).

The infinitive verb βαπτισθῆναι is placed directly after the pronoun αὐτοὺς in D05, so keeping the idea of baptism as the foremost concern. Its position after the name of Jesus in B03 confers greater importance on the name in which the people are to be baptized.

(ἐν τῷ ὀνόματι) Ἰησοῦ Χριστοῦ B P⁷⁴ **8** A E Ψ 33. 81^c. 181. 323. 326. 614. 629. 630. 927. 945. 1739. 1837. 2344. 2412 *al ar e gig l vgst sy^h co aeth*; Rebar CyrJ Chr || τοῦ κυρίου Ἰ. Χρ. D d 81* p *vg^{cl} (sy^p)* | τοῦ κυρίου Ἰ. 436. 1241 | τ. κυρίου H L P 049. 056. 0142 92.

It is typical of Codex Bezae to use the full name and title of Jesus in a liturgical context (cf. 2:38 D05; 8:16 D05; 18:8 D05; 19:5 D05⁴⁹).

(τότε) ἠρώτησαν αὐτὸν ἐπιμεῖναι B P⁷⁴ **8** (D^A) *rell* || παρεκάλεσαν αὐτὸν πρὸς αὐτοὺς διαμεῖναι D* d (*it vg^{cl} sy*).

Though both texts say essentially the same thing, the invitation extended to Peter in D05 is couched in stronger and more urgent terms than in B03 1) by virtue of the verb παρακαλέω rather than ἐρωτάω; 2) by the detail πρὸς αὐτοὺς; and 3) by the perfective compound διαμείνω rather than ἐπιμένω. Luke frequently uses both ἐρωτάω (Lk. x 16 + Acts x 7) and παρακαλέω (Lk. x 7 + Acts x 23) with seven supplementary occurrences of the latter in D05. ἐπιμένω occurs again in Acts at 12:16; 15:34 D05; 21:4, 10; 28:12, 14, often with the sense of staying for a short time; διαμείνω occurs only in the Gospel outside this occurrence in Acts, at Lk. 1:22 and 22:28, each time with the idea of persistence.

11:1 ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν B P⁷⁴ **8** *rell (audito vero [cf. D!] apostoli et fratres qui erant in Iudaeam d)* || ἀκουστὸν δὲ ἐγένετο τοῖς ἀποστόλοις κ. τοῖς ἀδελφοῖς οἱ (τοῖς D^p) ἐν τῇ Ἰουδαίᾳ D* sy^p.

This is one of the rare units of variation that causes a substantial difference in the narrative structure. In the B03 text, the scene with Cornelius was brought to a close with 10:48 and the invitation to Peter to stay for a few days in Caesarea. This verse then opens a new scene with an

⁴⁹ Read-Heimerdinger, *The Bezan Text*, 267.

active verb, ἤκουσαν, whose subject is ‘the apostles and the brethren who were throughout Judaea’ (cf. 8:14), thus re-introducing into the narrative new characters and transferring the action back to Judaea.

D05 views the closure of the Cornelius scene somewhat differently. Though giving the same information, that the apostles and the brethren in Judaea heard what had happened in Caesarea, it presents it only obliquely with an impersonal construction and the dative of the persons (cf. 9:42), leaving the focus of attention on Peter and the setting of the narrative remains for the moment in Caesarea. This is confirmed by the next verse, 11:2, with which the following scene opens in D05 (rather than continues as in B03), showing Peter’s inner intentions and wishes as he takes the initiative in going to Jerusalem.

Judaea in the D05 text is more specifically a reference to the centre of Judaism, as it is elsewhere in Acts (10:37; 11:29; 12:1 D05, 19; 15:1; 21:10, 20 D05). The relative construction οἱ ἐν τῇ Ἰουδαίᾳ also causes the reference to Judaea to be rather more pointed in D05.

ἐδέξαντο B **Σ** D^E *rell* (*exceperunt* d) || -ξατο D* P^{74vid} 1243.

The B03 reading (sing.) considers the Gentiles, or nations, as having separate identities while D05 (pl.) views them collectively as representing one group of people.

[BA'-A'] 11:2-18 *Peter's Report to the Apostles*

The Alexandrian Text, which does not include any account of Peter’s movements between Caesarea and Jerusalem, starts this new section already at 11:1 (see *Critical Apparatus*, 11:1, 2). According to the text of Codex Bezae, the final episode of the sub-sequence concerning Peter opens now, with the same construction μὲν οὖν as the first episode (cf. 9:31) just as μὲν οὖν also opened the first and last episodes of the corresponding sub-sequence concerning Philip [BA] (8:4, 25). As often happens with a μὲν οὖν clause, it presents a first incident arising from the preceding narrative that is followed by a second incident, in a clause introduced with δέ that takes the story on further. The first incident is preparatory to the events of the new episode which starts properly at the δέ clause, 11:2b [a]⁵⁰. This describes the reaction of those ‘of the circumcision’ to Peter’s actions in Caesarea and is followed by Peter’s explanation in 11:4-17 [b]. That his account satisfied his opponents is made clear by their changed response, 11:18 [a’], with which the episode ends.

⁵⁰ Levinsohn, *Textual Connections*, 141–50.

Translation

Codex Bezae D05

Intro. **2a** Now Peter after some time wished to journey to Hierosoluma and after calling the brethren to him and having strengthened them by holding long talks as he taught them going through the villages, he finally arrived there and he announced to them the grace of God.

[a] **2b** But the brethren of the circumcision raised objections against him **3** saying, ‘Why did you go into the houses of men who are uncircumcised and eat with them?’

[b] **4** Starting at the beginning, Peter explained things to them step by step, saying,

[α] **5** ‘I was in the city of Joppa praying, and I saw in a trance a vision, some kind of container coming down like a huge linen sheet, lowered out of heaven by its four corners, and it came right down to me; **6** staring into it, I examined it and I saw four-footed animals of the earth, including wild beasts, and reptiles and birds of the air. **7** And I heard a voice saying to me, ‘Get up, Peter, sacrifice and eat’. **8** I said, ‘By no means, Lord, because something unclean or common never entered my mouth’. **9** There came a voice from heaven addressed to me, ‘What God has cleansed, stop making common’. **10** This happened three times and everything was pulled up again to heaven.

Codex Vaticanus B03

2a When Peter went up to Ierousalem,

2b those of the circumcision raised objections against him **3** saying that he went into the houses of men who are uncircumcised and he ate with them.

4 Starting at the beginning, Peter explained to them step by step, saying,

5 ‘I was in the city of Joppa praying, and I saw in a trance a vision, some kind of container coming down like a huge linen sheet, lowered out of heaven by its four corners, and it came right down to me; **6** staring into it, I examined it and I saw the four-footed animals of the earth, the wild beasts, and the reptiles and the birds of the air. **7** And I heard a voice saying to me, ‘Get up, Peter, and sacrifice and eat’. **8** I said, ‘By no means, Lord, because something unclean or common never entered my mouth’. **9** But the voice answered a second time from heaven, ‘What God has cleansed, stop making common’. **10** This happened three times and everything was pulled up again to heaven.

- [β] **11** And then at that very moment three men stood by the house in which I was, having been sent to me from Caesarea. **12** The Spirit told me to go with them. These six brethren came with me, too, and we went into the house of the man. **13** He reported to us how he saw an angel standing in his house and saying to him, “Send to Joppa and summon Simon, the one named Peter, **14** who will speak words to you by which you may be saved, you and all your household”. **15** As I was starting to speak to them, the Holy Spirit fell on them just as he did on us in the beginning. **16** And I remembered the word of the Lord, how he used to say, “John baptized with water but you will be baptized in the Holy Spirit”.
- [γ] **17** If then, he gave the same gift to them as to us when we believed in the Lord Jesus Christ, who was I to be able to hinder God from giving them the Holy Spirit when they believed in him?
- [α'] **18** When they heard this they were silent and they started glorifying God saying, ‘Then to the Gentiles also God has given repentance leading to life’.
- 11** And then at that very moment three men stood by the house in which I was, having been sent to me from Caesarea. **12** The Spirit told me to go with them without discriminating. So these six brethren came with me, too, and we went into the house of the man. **13** He reported to us how he saw the angel standing in his house and saying, “Send to Joppa and summon Simon, the one named Peter, who will speak words to you **14** by which you may be saved, you and all your household”. **15** As I was starting to speak, the Holy Spirit fell upon them just as he did on us in the beginning. **16** And I remembered the word of the Lord, how he used to say, “John baptized with water but you will be baptized in the Holy Spirit”.
- 17** If then, God gave the same gift to them as to us after believing in the Lord Jesus Christ, who was I to be able to hinder God?
- 18** When they heard this they were silent and they glorified God saying, ‘Then to the Gentiles also God has given the repentance leading to life’.

Critical Apparatus

2 ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ B P^{45,74} **Σ** A 81 *pc* | ὅτε δὲ ἀν. Π. εἰς Ἱεροσόλυμα E H L P Ψ 049. 056. 33. 1739 **℣** lat || Ὁ μὲν οὖν Πέτρος διὰ ἰκανοῦ χρόνου ἠθήλησε (-εν D^E) πορευθῆναι εἰς Ἱεροσόλυμα· καὶ προσφωνήσας τοὺς ἀδελφοὺς καὶ ἐπιστηρίξας αὐτούς, πολὺν λόγον ποιούμενος διὰ τῶν χωρῶν διδασκῶν αὐτούς· ὃς καὶ κατήντησεν αὐτοῦ (D^{ci}, αὐτοῖς D*, *eis d*) καὶ ἀπήγγειλεν αὐτοῖς τὴν χάριν τοῦ θεοῦ D d (p w vg^{mss} sy^{h**} mae).

The conjecture of κατήντησεν αὐτοῦ as the original reading of D05 in place of the present reading αὐτοῖς⁵¹, is made on the grounds that 1)

⁵¹ On the reading of D05, see M.-E. Boismard, ‘The Texts of Acts: A Problem of Literary Criticism?’, in E.J. Epp and G.D. Fee (eds.), *New Testament Textual Criticism* (Oxford 1981) 147–57 [149]; Boismard and Lamouille, II, 77.

καταντάω is always followed by εἰς/ἐπί + accusative and never the dative; 2) Luke is the only evangelist to use the verb καταντάω, and only in Acts (x 9 + x 3 D05), where he always uses εἰς + accusative except at 20:15 (ἄντικρυς); 3) a similar confusion of pronouns is found in the additional material of Acts 15:34 D05: αὐτούς D C 33 | αὐτοῦ 88. 614. 1739 *al.*; B03 uses adverbial αὐτοῦ at Lk. 9:27 (ὧδε D05); Acts 18:19 (ἐκεῖ D05); 21:4 (D05 *lac.*, *apud eos d*); 4) the adverb αὐτοῦ here at 11:2 picks up the mention of εἰς Ἱεροσόλυμα in the first clause of the sentence.

Supported by a variety of early versions, D05 expands on Peter's inner thoughts and plans as he goes from Caesarea to Jerusalem. The language is complex and the relationship between the various propositions is not entirely certain. One way to deal with it is to break it down into chunks that cluster around the finite verbs. The sentence, of which the subject is Peter throughout, has a first main finite verb with a dependent infinitive – ἠθέλησε πορευθῆναι – then continues with a series of two aorist participles – προσφωνήσας, ἐπιστηρίζας – followed by two present participles, the first of which qualifies the means of ἐπιστηρίζας – ποιούμενος – and the second – διδάσκων – standing in a temporal relation to the first; a second finite verb is then reached, with the subject repeated by means of a relative pronoun and the action emphasized with an adverbial καί; this is linked straightforwardly to the concluding verb with a conjunctive καί. The relationships between the various propositions can be expressed in the following diagram:

ἠθέλησε πορευθῆναι
καὶ προσφωνήσας
καὶ ἐπιστηρίζας
ποιούμενος,
διδάσκων
ὅς καὶ κατήντησεν
καὶ ἀπήγγειλεν

Summarizing the sentence by tracking the three finite verbs, the line of thought is: 'Peter wanted to go to Hierosoloma ... he arrived there and announced the grace of God.' On this analysis, the calling and strengthening of the brethren by teaching them took place in the course of the journey, as they went through the villages on the way to Hierosoloma. The following points are made: 1) Peter spent a considerable time in Caesarea first – διὰ ἰκανοῦ χρόνου, cf. 10:48b; 2) it was his decision to leave – ἠθέλησε; 3) it was to Hierosoloma that he wanted to go, not Ierousalem as in B03; 4) he called the brethren – προσφωνήσας τοὺς ἀδελφοὺς, and he made their faith firm – ἐπιστηρίζας; 5) he did

this by teaching them – διδάσκων αὐτούς – through long conversations – πολλὸν λόγον – in the villages between Caesarea and Hierosoloma – διὰ τῶν χωρῶν; 6) when he arrived in Hierosoloma – κατήνησεν αὐτοῦ (where the genitive case expresses a locative referring to the city) – he is responsible for telling the brethren there – ἀπήγγειλεν αὐτοῖς – about what God had done, about his grace – τὴν χάριν τοῦ θεοῦ.

B03 has none of these details, except the information that Peter arrived in the city, referred to as Ierousalem, that is, the holy city as opposed to the geographical location.

διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς B P^{45,74} **Σ** A E H L P Ψ 049. 056. 33. 1739 **Ω** lat || οἱ δὲ ἐκ περ. ἀδελφοὶ διεκ. πρ. αὐτόν D (d p w vg^{mss} mae).

The word order variation is explained by the fact that in D05 this is the opening clause, but not so in B03. D05 qualifies the people of the circumcision with the term ‘brethren’ (cf. 10:45: οἱ ἐκ περιτομῆς πιστοί), making it clear that they were believers, not Jews who were opposed to the Jesus-believers.

3 εἰσήλθεν ... καὶ συνέφαγεν B P⁴⁵ 36. 81. 453. 1175 *al* sy^{p,h} | -θεν κ. -γεν L 33. 614. 1611. 2412. 2492 || Εἰσήλθεσ ... κ. -γεσ D P⁷⁴ **Σ** A 242. 945. 1739. 1891. 2298 *pc* d latt sy^{hmg} co aeth; Chr | -θεσ κ. -γεσ E H P Ψ 049. 056 **Ω**.

B03 reports the accusations of the brethren in indirect speech, whereas D05 uses direct speech where it is likely that the introductory ὅτι stands for the interrogative τί⁵².

σὺν (αὐτοῖς) D* d || *om.* B P⁷⁴ **Σ** (D^{s.m.}) *rell.*

D05 reinforces the prefix of the compound verb συνέφαγεσ by repeating the preposition.

4 τὰ (καθεξῆς) D || *om.* B P⁷⁴ **Σ** *rell.*

The verb ἐκτίθημι normally requires an object⁵³.

5 ἐν πόλει Ἰόππη B P⁷⁴ **Σ** *rell.* || ἐν Ἰ. πόλ. D d bo geo; Chr.

The position of the name of Joppa before the noun in apposition in D05 has the effect of underlining it⁵⁴. It is as if Peter wished to insist that

⁵² Metzger, *Commentary*, 338.

⁵³ Delebecque, *Les deux Actes*, 77.

⁵⁴ Read-Heimerdinger, *The Bezan Text*, 84.

he had gone to Joppa not Caesarea – he only went on to the other city because of the divine revelation in Joppa. The word order of B03 is the neutral one, cf. πόλις Λασαία, 27:8 (D05 lac.).

ἐν (ἐκστάσει) B P⁷⁴ **ℵ** *rell* || *om.* D.

D05 omits the preposition, with the dative case alone expressing the means by which Peter saw his vision (cf. 10:10: ἐγένετο [*cecidit* d] ἐπ' αὐτὸν ἐκστασις [D05 lac.]).

τέσσαρσιν (ἀρχαῖς) B P⁷⁴ **ℵ** *rell* || τέτρασιν D.

D05 uses the form of the number that is more generally, though not necessarily, the cardinal form⁵⁵.

ἄχρῃ (ἐμοῦ) B* P⁷⁴ **ℵ** *rell* | ἕως D 241.

ἕως is used in place of ἄχρῃ at 13:11 D05 (and in place of μέχρῃ at Mt. 28:15; Mk 13:30; Lk. 16:16). ἄχρῃ, however, is by no means avoided by D05; it is read in common with B03 at Lk. 1:20; 4:13; 17:27; 21:24; Acts 1:2; 2:29; 3:21; 7:18; 13:6; 20:11; 22:22; and as a *vl* at 13:31 D05 (in an additional clause); 20:26 D05.

6 τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινά B P⁷⁴ **ℵ** D^c *rell* || τετρ. τ. γῆς κ. τὰ θηρ. κ. ἔρπ. κ. πετ. D*.

The description of the contents of the sheet in Peter's vision already varied in the narrator's account at 10:12 according to the MS read (cf. 10:12). Here, the list of animals is the same, but D05 omits the article except before θηρία. Accordingly, in Peter's account in D05, he refers to all the animals generally but qualifies the four-footed animals in an appositional phrase, 'including the wild beasts'. Since wild animals are a type of four-footed animal, the D05 reading makes more sense, though the reason for singling them out is only apparent in terms of the Jewish regulations concerning consumption of meat – the restrictions on the types of land animals imposed in Lev. 11:2-8 (they must have cloven hooves and ruminant) limit consumption to domestic animals or those resembling them (cf. Deut. 14:5). Most wild animals were therefore ruled out as unclean.

7 ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι B P⁷⁴ **ℵ** *rell* || καὶ ἤκ. φωνὴν λέγουσάν μοι D d (P⁴⁵ 1175).

The mention of the voice is introduced as a new element (δέ) and with an emphatic adverb (καὶ) in B03 where D05 uses a more neutral

⁵⁵ B-A-G, τετράς.

construction. In contrast, the second mention of the voice at 11:9 will be more emphatic in D05 (see below). The genitive of φωνή after ἀκούω is found elsewhere where it is the sound rather than the message communicated that is in focus (Lk. 15:25; Acts 9:7 [cf. 9:4, acc.]; cf. Heb. 4:7 = Ps. 94:7 LXX).

Ἀναστάς B P⁷⁴ **ℵ** D^E *rell, surgens* d || Ἀνάστα D* gig l p vg.

The same *vl*, between the aorist participle (B03) and the present imperative (D05) is found at 10:13 (between B03 and the Latin text d: *surge* [D05 lac.]) and 10:20.

8 εἶπον B P⁷⁴ **ℵ** *rell* || εἶπα D.

The first aorist form of D05 instead of the second aorist of B03 is a rare form though known in Attic Greek, and is found again at 26:15, ἐγὼ δὲ εἶπα (D05 lac.)⁵⁶. The third plural εἶπαν is very common.

9 ἀπεκρίθη δὲ ἐκ δευτέρου φωνή ἐκ τοῦ οὐρανοῦ B 36. 453 *pc* | ἀπ. δέ μοι ἐκ δευ. φ. ἐκ τ. οὐρ. E Ψ | ἀπ. δέ μοι φ. ἐκ δευ. ἐκ τ. οὐρ. H L P 049. (056. 33) **ℵ** | ἀπ. δέ φ. ἐκ δευ. ἐκ τ. οὐρ. P^{45,74} **ℵ** A 81. 945. 1739 *pc* || ἐγένετο (+ δέ D^A) φ. ἐκ τ. οὐρ. πρὸς με D* (*respondit vero vox de caelo ad me* d) sa mae.

The reading of B03 repeats the expression ἐκ δευτέρου found in the narrator's account of 10:15 and records the second occurrence of the voice as a continuation of the dialogue. The D05 reading mentions the voice as if it were simply the vehicle for the words that were spoken rather than of interest for its own sake –no connective, no ἐκ δευτέρου– but underlines the fact that the voice was addressed to Peter personally: πρὸς με (cf. 10:15)⁵⁷. The reading of d05 is a conflation of the readings of B03 and D05.

12 (αὐτοῖς) μηδὲν διακρίναντα (-νοντα **ℵ*** E Ψ) B **ℵ**² A (E Ψ) 33. 81. 945. (1175). 1739. 1891 *al* | μηδ. -νόμενον (-νόμενος 1241. 1837) H L P 049. 056 **ℵ** | μηδ. ἀνακρίναντα P⁷⁴ || *om.* D d P^{45vid} l p* syh.

The Spirit's instruction to Peter to go to Caesarea without any kind of prevarication was noted at 10:20, using the middle voice of the verb διακρίνομαι. The sense of the middle can be either 'hesitate' or 'dispute' (cf. 11:2b), whereas the active, used here by B03, has more the sense of 'discriminate'. It will be used again in this sense at the Jerusalem Council at 15:9.

⁵⁶ See Winer, *Grammar*, 183.

⁵⁷ See Read-Heimerdinger, *The Bezan Text*, 176–82, esp. 182.

According to D05, Peter omits to mention this instruction when he reports to brethren in Jerusalem what the Holy Spirit said to him in Caesarea.

(ἡ̅λθον) δέ B P⁷⁴ **ℵ** *rell* || *om.* D (d) 1838.

D05 has another sentence (cf. 11:9 above) that has no connecting word linking it to the previous one.

13 (εἶδεν) τὸν ἄγγελον B P⁷⁴ **ℵ** A E 33. 1739 **Ⲙ** co || ἄγγ. D P⁴⁵ Ψ.

The article in B03 is anomalous since the angel has not been mentioned before by Peter.

(εἰπόντα) αὐτῷ D d E H L P Ψ 049. 056. 33. 1739 **Ⲙ** latt sy || *om.* B P⁷⁴ **ℵ** A 6. 81 *pc.*

It happens with some frequency that D05 specifies the addressee of a speech where the AT does not; it is typical for the dative case to be used rather than πρός + accusative when a conversation is related by a third party⁵⁸.

15 (λαλεῖν) αὐτοῖς D d p vg^s aeth; Aug || *om.* B P⁷⁴ **ℵ** *rell.*

The comment on the previous *vl* is equally valid here, too.

ἐπέπεσεν B P⁷⁴ **ℵ** *rell* || ἔπεσεν D, *cecidit* d.

This same variant was found in the parallel verse in the narrator's account, 10:44. On both these occasions in D05, but on no others, the simple verb is used rather than the compound to express the coming of the Spirit.

ἐπ' αὐτούς B P⁷⁴ **ℵ** D^B *rell*, *super eos* d || ἐπ' αὐτοῖς D*.

The accusative of B03 matches the accusative in the following clause, ἐφ' ἡμᾶς, and corresponds to the parallel account of 10:44 (ἐπὶ πάντας). The dative of D05 would not normally be used with ἐπί after a verb of movement but there is another occurrence of πίπτω with ἐπί + dative at 20:10 D05.

ὥσπερ (καὶ ἐφ' ἡμᾶς) B P⁷⁴ **ℵ** *rell* || ὡς D.

The variant was also noted at 10:47, the parallel verse of the previous scene though there the situation was the reverse, for D05 was the sole witness to read ὥσπερ and all other MSS read ὡς. According to B03,

⁵⁸ Read-Heimerdinger, *The Bezan Text*, 176-78; 181-82.

Peter would have used the stronger term of comparison in speaking with Cornelius but the weaker one when speaking with the brethren in Jerusalem, as if he wanted to insist to Cornelius as a Gentile on his equality with the Jews; D05, on the other hand, has Peter use the stronger term in Jerusalem, emphasizing to his Jewish brethren how similar was the Gentiles' experience of the Holy Spirit to their own, whereas it was not necessary for him to stress this point to Cornelius.

17 (αὐτοῖς) ὁ θεός B P⁷⁴ **ℵ** *rell* || *om.* D d vg^w; Aug Rebap.

The subject of the verb ἔδωκεν is held over to the end of Peter's question in D05, while it is made explicit in the first part of the sentence in B03.

(τὸν θεὸν) τοῦ μὴ δοῦναι αὐτοῖς πνεῦμα ἅγιον πιστεύσασι ἐπ' αὐτῷ D d 467 (p) w (vg^{D60} sy^{h**} mae) || *om.* B P⁷⁴ **ℵ** *rell*.

The reading of D05 is not empty repetition but reiterates the critical element of his argument to make it quite clear to those he is speaking to. It has the effect of making the participle πιστεύσασι in the first part of Peter's sentence refer to the Jewish believers, in parallel to the second occurrence of the participle where it is a reference to the Gentile believers.

The expression used for the Holy Spirit in the D05 reading is the usual one when the Spirit is referred to in a general way as God's gift, for example, rather than for any precise activity (such as prophesying)⁵⁹. Just before, in contrast, Peter had used the form that is the one typically used when explaining an incident concerning the Holy Spirit, τὸ πνεῦμα τὸ ἅγιον⁶⁰. The same duality of language can be seen in the narrator's account, 10:44, 45 D05*.

18 ἐδόξασαν B P⁷⁴ **ℵ** D^B 056. 81. 104. 440. 547. 614. 945. 1175. 1241. 1611. 1739. 1854. 1891. 2147. 2344. 2412. 2492 *al, clarificaverunt* d || -ζον A E H L P Ψ 049. 33 ㉓ | ΕΛΟΞΑΝ D*.

A syllable has clearly dropped out of the D05* verb – this could either be -σα- of the aorist (= B03) or -ζο- of the imperfect (= ㉓). The most likely explanation is that D05 read the imperfect and the syllable ZO dropped through homoioteleuton: ΕΛΟΞΑ<ZO>N ΤΟΝ ΘΝ.

τὴν (μετάνοιαν) B P⁷⁴ **ℵ** *rell* || *om.* D 2147 sa mae.

The article in B03 causes the reference to repentance take on a specific character, i.e. the repentance that Peter has already so often talked about

⁵⁹ Read-Heimerdinger, *The Bezan Text*, pp. 160–61, 162.

⁶⁰ Read-Heimerdinger, *The Bezan Text*, 163–64.

as being the condition for his Jewish audiences to receive forgiveness of sins and the Holy Spirit (cf. 2:38; 3:26; 8:28).

Josep RIUS-CAMPS
Església de St. Pere de Reixac
Apartat 41
E-08110 Montcada i Reixac
(SPAIN)
riuscamps@yahoo.es

Jenny READ-HEIMERDINGER
20 East Lane
Embsay
N. Yorkshire – BD23 6QA
(UNITED KINGDOM)
jenny@heimerdinger.freeserve.co.uk