

THE VARIANT READINGS OF THE WESTERN TEXT OF THE ACTS OF THE APOSTLES (XVII) (ACTS 11:19–12:25)

JOSEP RIUS-CAMPS
JENNY READ-HEIMERDINGER

These notes on the Bezan text of Acts bring to an end the long section (II) of the narrative that goes from 1:8b–11:26, concluding now with a glimpse of the new church in Antioch of Syria. Section III (11:27–30) presents the relationship between the church in Antioch and that in Judaea. There follows the final section IV, 12:1–25 (cf. FN XIII [2000] 89 for an explanation of the sections), which brings to a dramatic conclusion this part of Acts.

II. The Gestation of a New Church (8:1b–11:26) (concl.)

Having completed the sequence [B] that deals with the three key characters and the lessons they needed to learn, the narrator now returns to those disciples who had been scattered after the death of Stephen, picking up the story from where he had left it at 8:3 (Sequence [A]). This final sequence brings to a close the section overall (Section II). The steps taken by each of the three key characters in the previous sequence prepared the way for the break with the synagogue, which is noted in the final colophon that brings the section to a close at 11:26c.

[A'] 11:19–26b *Jews and Gentiles in Antioch*

The sequence consists of three episodes, essentially set in Antioch though brief glimpses are seen of both Jerusalem and Tarsus, and the overall theme is the establishment of a church that is made up of both Gentile and Jewish believers.

The opening episode brings back the Hellenist disciples, picking up the narrative from where it broke off at 8:3 with the dispersion of the Hellenist disciples following the death of Stephen; they are the first to arrive in Antioch. The second episode brings back into the story Barnabas who, last seen assisting Saul in Jerusalem, still has associations with the Jerusalem church and is sent by them to Antioch when they hear about the Hellenists' activity there. Barnabas, in turn, gets Saul to come to Antioch

when he hears he is in the vicinity of Tarsus, so creating a third episode. To each fresh arrival in Antioch corresponds a large number of disciples whom the leader(s) evangelize (the Hellenists) or exhort (Barnabas) or bring together ([D05; teach, AT] Barnabas and Saul). The omission in the Bezan text of the mention of teaching is almost certainly intentional (see *Critical Apparatus*).

The three parallel episodes are as follows:

- | | | |
|---------|-----------|------------------------------|
| [A'-A] | 11:19-21 | The Hellenists in Antioch |
| [A'-B] | 11:22-24b | Barnabas is sent to Antioch |
| [A'-A'] | 11:25-26b | Barnabas and Saul in Antioch |

[A'-A] 11:19-21 *The Hellenists in Antioch*

The first clause introduces the Hellenists, Jews whose origins were in the Diaspora, and then the second clause moves on to focus on a particular group who were active in preaching the gospel in Antioch. The important, new theme that is brought into the narrative of Acts for the first time here is the sharing of the good news with non-Jews. Since their initiative is part of God's plan for the Church, it meets with a favourable response.

Translation

Codex Bezae D05

- [a] **11:19** Those who had been scattered because of the oppression that had arisen on account of Stephen, made their way to Phoenicia and Cyprus and Antioch, speaking the word to no-one except to Jews alone.
- [b] **20** Some of them were men from Cyprus and Cyrene who, on arriving in Antioch, began speaking to the Greeks, announcing the good news that the Lord was Jesus Christ.
- [c] **21** The hand of God was with them and a large number believed and turned to the Lord.

Codex Vaticanus B03

- 11:19** Those who had been scattered because of the oppression that had arisen on account of Stephen, made their way to Phoenicia and Cyprus and Antioch, to no-one speaking the word other than Jews.
- 20** Some of them were men from Cyprus and Cyrene who, on arriving in Antioch, began speaking to the Hellenists, too, announcing the good news of the Lord Jesus;
- 21** and the hand of God was with them, and a large number who believed turned to the Lord.

Critical Apparatus

11:19 ἐπὶ Στεφάνῳ B \aleph H L P 049. 056. 1739 \aleph | ἐπὶ Στεφάνου P⁷⁴ A E Ψ 6. 33. 181. 945. 1898. 2344 *pc*; Theoph | *sub Stephano* d || ἀπὸ τοῦ (- D^{sm.}) Στεφάνου D* p vg^{Rmg.}

The preposition ἐπί + dative read by B03 has the sense of ‘over’, i.e. ‘on account of’, whereas ἐπί + genitive means ‘in the time of’. The causal sense of B03 can also be conveyed by the D05 reading ἀπό + genitive (‘arising out of’)¹, but the preposition ἀπό could equally be taken to signify ‘from the time of’.

The absence of the article before Stephen in B03 can be explained by the fact that no mention has been made of Stephen since 8:2. By maintaining the article, D05 ties the two parts of the story of the scattered disciples closely together².

(μηδενὶ) λαλοῦντες τὸν λόγον B P⁷⁴ \aleph *rell* || τ. λόγ. λαλοῦντες D d.

The word order variation causes no difference in meaning but the order of D05 confers a certain emphasis on the activity of the travelling disciples; in the order of B03, speaking the word is presented as if it could be taken for granted that this would be their expected activity.

(Ἰουδαίους) μόνον B P⁷⁴ \aleph *rell* || μόνους D d 33. 614. 913. 945. 1518. 1611. 1739. 2412 *pc lat*; Chr^{pt} Cass.

B03 reads the adverb, where D05 reads the adjective qualifying Ἰουδαίους. The latter draws more attention to the Jews as the only beneficiaries of the disciples’ evangelizing.

20 (ἐλάλουν) καὶ (- \aleph) πρὸς τοὺς Ἑλληνιστάς B D^F E H L P Ψ 049. 056. 0142. 614. 1739 \aleph | πρ. τ. εὐαγγελιστάς \aleph^* || (ἐλάλουν + καὶ P⁷⁴ A) πρ. τ. Ἑλληνας D* (P⁷⁴) \aleph^2 (A) 383. 1518. 1611. 2138 *pc (cum Graecos d [sic])*; Eus Chr^{pt} Ps-Oec Theoph.

B03 mentions the ‘Hellenists’, which is otherwise used by Luke to mean the Jews of Greek-speaking origin (6:1; 9:29). Here, it is clearly Gentiles who are meant, as indicated by the D05 reading. Barrett³ suggests that the term Ἑλληνιστάς could apply to Greek-speaking Gentiles but there

¹ Cf. É. Delebecque, *Les Actes des Apôtres* (Paris 1982) 78.

² J. Read-Heimerdinger, *The Bezan Text of Acts. A Contribution of Discourse Analysis to Textual Criticism* (JSNTSup, 236; Sheffield 2002) 123–25.

³ C.K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles* (2 vols; Edinburgh 1994, 1998) I, 550–51.

is no evidence for this application outside Acts. The reading of $\aleph 01^*$ is strange but seems to have arisen under the influence of the following word εὐαγγελιζόμενοι.

(τὸν κύριον Ἰησοῦν) Χριστόν D d 618 *pc w mae* || *om.* B P⁷⁴ \aleph *rell.*

Contrary to popular perception, D05 does not add Χριστός indiscriminately in Acts⁴. When Χριστός is present in D05 but not in B03, it always follows ὁ κύριος Ἰησοῦς, never the name Ἰησοῦς alone (cf. 1:21; 4:33; 8:16; 11:20; 15:11; 16:31; 19:5; 20:21; 21:13) except for once when it follows ὁ παῖς Ἰησοῦς (3:13). Several of these occurrences arise in the context of the message of salvation (11:20; 15:11; 16:31; 20:21). At 11:20, its use picks up Peter's reference to the full title of Jesus at 11:17 in the context of the believing Gentiles, and it therefore contributes to the literary and theological cohesion of the narrative. It is also possible to interpret the clause in D05 as meaning 'they announced that the Lord was Jesus Christ', where 'the lord' would be a concept familiar to the Greek audience as usually referring to the Emperor (cf. 5:42 D05, where exactly the same reading is found and where the same interpretation could be given, except that there the concept of the Lord among Jews would obviously be associated with Yahweh).

21 καὶ ἦν (χεῖρον) B P⁷⁴ \aleph d *rell.* || ἦν δέ D (τε p²).

The conjunction δέ in D05 brings the new sentence into sharper focus, causing the narrator's comment to stand out more than in the B03 text.

ὁ (πιστεύσας) B P⁷⁴ \aleph A 36. 81. 431. 453. 1175 *pc* || *om.* D E H L P Ψ 049. 056. 33. 614 \aleph .

The article before the participle has the effect of giving it an adjectival force, rendered in the English translation with the relative pronoun, and according slightly less prominence to the act of believing.

[A²-B] 11:22-24 *Barnabas is Sent to Antioch*

The structural pattern of this episode is similar to that of the first [A²-A], and will be repeated again in the third [A²-A²]. This time, it is Barnabas who is reintroduced into the story and who arrives in Antioch where he has a positive effect on the gathering of disciples, composed of Gentiles and Jews.

⁴ See Read-Heimerdinger, *The Bezan Text*, 264–67; cf. B.M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart 1994) 225–26; Barrett, I, 551.

Translation

Codex Bezae D05

- [a] **11:22** The news concerning them came to be heard by the church in Ierousalem, and they sent out Barnabas to make his way to Antioch.
- [b] **23** When he finally arrived there and saw the grace of God, he rejoiced and he exhorted them all to continue with the Lord by the determination of their hearts **24a** (for he was a good man and full of the Holy Spirit and faith);
- [c] **24b** and a large crowd was added to the Lord.

Codex Vaticanus B03

- 11:22** The news concerning them came to be heard by the church that was in Ierousalem, and they sent out Barnabas to Antioch.
- 23** When he arrived there and saw the grace, that of God, he rejoiced and he exhorted them all to continue in the Lord by the determination of their hearts **24a** (for he was a good man and full of the Holy Spirit and faith);
- 24b** and a large crowd was added.

Critical Apparatus

11:22 τῆς οὔσης (ἐν Ἱερουσαλήμ) B P⁷⁴ Ⲛ E Ψ 33. 36. 81. 88. 181. 431. 453. 467. 614. 915. 1108. 1175. 1518. 1611. 1852. 1898. 2138. 2344. 2412 *pc* d sy^h || τῆς D A H L P 049. 056. 1739 ƆƆ.

The present participle of εἶμί is found elsewhere in Luke's writing giving the sense of 'local'⁵ (cf. 5:17; 13:1; 14:13; 28:17 [D05 lac.]). The reason for underlining the presence of the church in Ierousalem is theological – it is in Ierousalem not Hierosoluma (cf. 8:1b). In D05, the significance of the Hebrew-derived spelling is maintained throughout the book of Acts, whereas in B03 it is not always apparent; the participle οὔσης in this instance would seem to be an indication that the significance is recognized and the participle is necessary to make sure the significance does not go unnoticed.

ἕως Ἀντιοχείας B P⁷⁴ Ⲛ A 81. 629. 1175. 1642. 1739. 1891 *pc* vg sy^p bo aeth || διελθεῖν ἕως τῆς Ἀντ. D* d (- τῆς E H L P Ψ 33 ƆƆ) gig p sy^h sa mae.

The verb διελθεῖν in D05 picks up the reference to the travelling of the Hellenists from 11:19, with the article before Antioch echoing the previous mention at v. 20 in a similar fashion. That Barnabas should be sent to go over the route travelled by those who have been speaking with Gentiles in Antioch suggests that his mandate is to check the situation along the

⁵ F.F. Bruce, *The Acts of the Apostles. The Greek Text with Introduction and Commentary* (London 1951) 140.

route as well as in the city itself. For further examples of the expression *διελθεῖν ἕως*, cf. Lk. 2:15; Acts 9:38.

23 (ὁς) καί D (gig) sy^p || *om.* B P⁷⁴ ⚭ d *rell.*

καί in D05 has an adverbial force and ties in with the previous sentence in D05 which had Barnabas ‘make his way’ to Antioch, causing the city to be the final goal rather than the sole one. καί now brings the narrative to the point when he arrived in Antioch itself at the end of his journey.

(τὴν χάριν) τὴν τοῦ θεοῦ B ⚭ A *pc* || τοῦ θεοῦ D d P⁷⁴ E H L P Ψ 049. 056. 614. 1739 93.

The repeated article in B03 underlines the fact that it was God whose grace was displayed in the situation Barnabas found in Antioch. The expression is elsewhere read without the second article as in D05 (cf. 13:43; 14:26; 20:24). Metzger⁶ assigns the presence of the article to the wrong MSS.

ἐν (τῷ κυρίῳ) B Ψ 181. 326 *pc lat* || *om.* D P⁷⁴ ⚭ A *rell* (*ad dominum d*) sy^{p,h} sa^{ms}.

B03 makes the relationship explicit with the preposition ἐν, thereby creating an expression used frequently by Paul, whereas D05 uses the dative case alone.

24 (ὅτι) ἦν ἀνήρ ἀγαθός B D d P⁷⁴ A *rell* || ἀν. ἦν ἀγ. ⚭ 1175.

The reading of ⚭01, while giving particular emphasis to ἀγαθός, disrupts the word order of the phrase as it is found applied to the patriarch Joseph (*T. Sim.* 4:4).

(προσετέθη ...) τῷ κυρίῳ D d P^{45,74} ⚭ *rell* || *om.* B*.

B03 is alone among the MSS in omitting τῷ κυρίῳ which would seem to be an accidental error.

[A'-A'] 11:25-26b *Barnabas and Saul in Antioch*

The now familiar pattern of the episodes in this sequence is repeated for a final time, with first, the introduction of a new character, Saul, then his arrival in Antioch and finally, the gathering of a large crowd.

⁶ *Commentary*, 343.

Translation

Codex Bezae D05

- [a] **11:25** On hearing that Saul was somewhere near Tarsus, he went searching for him;
- [b] **26a** and, appearing to meet him by chance, he exhorted him to come to Antioch;
- [c] **26b** and when they arrived, for a whole year they were mingled together as a large crowd.

Codex Vaticanus B03

- 11:25** He went to Tarsus to search for Saul,
- 26a** and having found him he brought him to Antioch.
- 26b** It came about that they were assembled in the church for a whole year and taught a large crowd.

Critical Apparatus

11:25 ἐξῆλθεν δὲ εἰς Ταρσόν B P^{45,74} Ⲙ A 945. 1175. 1739. 1891 | ἐξ. δὲ εἰς Ταρ. ὁ Βαρναβᾶς E H L P Ψ 049. 056. 33 93 || ἀκούσας δὲ ὅτι Σαῦλός ἐστιν εἰς Θαρσὸν (T- D^{s.m.}) ἐξῆλθεν D d gig p vg^{Rmg} sy^{hmg} mae; Cass.- ἀναζητῆσαι Σαῦλον B P^{45,74} Ⲙ *rell* || ἀναζητῶν αὐτόν D d gig p vg^{Rmg} sy^{hmg} mae; Cass.

First, D05 makes explicit that the reason for Barnabas' going to Tarsus was that he heard that Saul was there and that he went there looking for him.

26a-b καὶ εὐρὼν ἦγαγεν (εἰς Ἀντιόχειαν) B P^{45,74} Ⲙ A 056. 81. 226^c. 945. 1175. 1270^c. 1739. 1837. 1891 | κ. εὐ. αὐτόν ἦγ. 88. 323. 440. 547. 927. 1241. 1505. 2147. 2344. 2495 | κ. εὐ. ἦγ. αὐτόν E Ψ 614. 1611. 2412 | κ. εὐ. αὐτόν ἦγ. αὐτόν H L P 049. 1. 104. 226*. 330. 618. 1243. 1245. 1270*. 1646. 1828. 1854. 2492 || καὶ ὡς (- D^{s.m.}) συντυχῶν παρεκάλεσεν (+ αὐτόν D^F) ἐλθεῖν D* (d gig p*, sy^{hmg}) mae.

D05 describes Barnabas' action overall in relation to Saul in more detail: the verb *παρακαλέω* has already been used of Barnabas, and is even given as the meaning of his name (cf. 4:36; 11:23); the participle *συντυχῶν* (from *συντυγχάνω*, 'meet', used only here and at Lk. 8:19 in the whole of the New Testament) preceded by the adverb *ὡς* has the sense of 'as if Barnabas just happened to meet Saul...'

ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον B P⁷⁴ Ⲙ A (Ψ) 33. 614. 1611. 2344. 2412 | ἐγ. δὲ αὐτοῖς ἐν. ὅλ. P⁴⁵ E H L P 049. 056. 1739 93, *contigit vero eis annum totum* d || οἵτινες παραγενόμενοι ἐν. ὅλ. D (gig p, sy^{hmg} mae).- συναχθῆναι (συναναχθῆναι D^E Ψ, συναναχθῆναι P⁷⁴) ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἰκανόν B (D^E P⁷⁴) Ⲙ A (Ψ) *rell* || συνεχύθησαν ὄχλ. ἰκ.

D* | *commiscere ecclesiam d, congregati sunt* sy^{hmg} | *commiscuerunt se ecclesiae et docebant turbam multam* p vg^{Rmg} (retroversion: συνεχύθησαν τῇ ἐκκλησίᾳ καὶ ἐδίδασκον ὄχλ. ἰκ.).

The passive of συναγωγή in B03 is regularly used to express a reflexive sense, ‘they assembled’. But since two people could hardly be said to ‘assemble’⁷ it could equally be a true passive here, with the meaning ‘they were received as guests’⁸. The infinitive is dependent on ἐγένετο at the start of the sentence with the dative αὐτοῖς as the subject of the infinitive συναχθῆναι following.

A different verb, συγγέω, is read by D05 meaning literally to ‘pour together’. It is possible that the words ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι have accidentally been omitted⁹. Alternatively, the reading of D05 may be understood as it stands by taking 1) the pronominal phrase οἵτινες παραγενόμενοι referring to Barnabas and Saul as a ‘nominative absolute’¹⁰; 2) the subject of the verb συνεχύθησαν, meaning to ‘blur, mingle’¹¹, as the unspecified disciples in Antioch; and 3) the accusative ὄχλον ἰκανόν as an adverbial accusative of manner¹². In this way, the entire sentence describes the way in which the Jewish and Gentile disciples were brought together without discrimination as one large gathering for a whole year once Barnabas and Saul arrived in Antioch.

The infinitive in D^E turns the original construction into an accusative infinitive of which the ‘great crowd’ is the subject. In the MS, where the original is ΣΥΝΕΧΥΘΗΣΑΝ, Corrector E has made several modifications: erased slightly the E and written A over the top of it, then added the syllable NA above the X so as to obtain: ΣΥΝΑΝΑΧΥΘΗ–; at the end, D^E has further changed the Σ into Ν, and used the first stroke of the final Ν for Ι and the second stroke for Τ, and finally completed the sentence above the line with ΗΕΚΚΛΗΣΙΑΚΑΙΔΙΔΑΞΑΙ; the result is practically the reading of the AT: ΣΥΝΑΝΑΧΥΘΗΝΑΙ ΤΗ ΕΚΚΛΗΣΙΑ ΚΑΙ ΔΙΔΑΞΑΙ.

⁷ E. Delebecque, ‘Saul et Luc avant le premier voyage missionnaire’, *Rev. Sc. ph. th.* 66 (1982) 551–59 [552].

⁸ K. Lake and H.J. Cadbury, *English Translation and Commentary*, in Foakes-Jackson and Lake (eds), *Beginnings of Christianity*, IV, 130.

⁹ Cf. Delebecque, *Les deux Actes*, 80; and ‘Saul et Luc avant le premier voyage missionnaire’, *Rev. Sc. ph. th.* 66 (1982) 552, where he does not recognize the original reading of D05*.

¹⁰ B-D-R, § 466.4, n. 5: ‘etwas wie ein absoluter nominativ (statt gen. abs.) nach Klass. Art’.

¹¹ L-S-J, συγγέω.

¹² B-D-R, § 160; Maysner, II/2, 328.

Colophon: 11:26c A 'Christian' Identity

In Codex Bezae, the concluding comment for the whole section stands as an independent clause, introduced with *καί* and with a finite verb. However, in Codex Vaticanus, the verb is an infinitive followed by *τε*, dependent on the impersonal *ἐγένετο* of the previous clause and so cannot stand alone.

Translation

Codex Bezae D05

Col. **11:26c** And it was then in Antioch that for the first time the disciples were called Christians.

Codex Vaticanus B03

11:26c ... and that it was in Antioch that the disciples were called Christians for the first time.

Critical Apparatus

11:26c *χορηματίσαι τε πρώτως* B P⁴⁵ **Ⲑ** 323. 1739. 1891 | *χο. τε πρώτον* P⁷⁴ A *rell* | *πρώτως χορηματίσ[τ]αι* D^F || *καὶ τότε πρώτον ἐχορημάτισεν* D* (*gig p, sy^{hmg}*).- (*ἐν Ἀντιοχείᾳ*) *τοὺς μαθητὰς Χριστιανούς* B D^F P^{(45).74} **Ⲑ** *rell d* || *οἱ μαθηταὶ Χριστιανοί* D* (*gig p, sy^{hmg}*).

The infinitive in B03 is the third verb (following *συναχθῆναι ... καὶ διδάξαι*) dependent on the initial impersonal *ἐγένετο*. D05 begins a new sentence with *καί* and the finite form of the same verb, conferring greater importance on the information. The difference in the case of *μαθηταὶ* arises from the differences in the preceding words.

III. The Public Manifestation of the Antioch Church to Jerusalem (Acts 11:27-30)

Section III is made up of just one sequence composed of six elements, arranged in pairs so as to form three double elements made up of a main statement followed by a parenthetical comment (though the parenthesis is absent after the first statement in the AT). The overall theme of these few verses is the mutual exchange of spiritual gifts between the church of Antioch and the church in Judaea. The first double element relates the arrival in Antioch of a group of prophets from Hierosoluma (not Ierousalem, cf. 11:22) who put their prophetic gifts at the disposal of the church; an aside in Codex Bezae notes the positive impact their visit had. The central element consists of a prophetic warning concerning a famine which, again in an aside, the narrator confirms actually took place. The

section is brought to a close with a report of the response of the disciples in Antioch to the warning, namely, to send relief to the brethren in Judaea; a final aside states that this did indeed take place, mentioning as bearers of the gifts the names of Barnabas and Saul whose visit will serve as a frame for the forthcoming section concerning the church in Judaea. The sending of help from Antioch to Judaea is the first indication in Acts of the theme of financial support given by the Gentile disciples to their Jewish brethren, a theme that will become prominent in the narrative concerning Saul/Paul.

Translation

Codex Bezae D05

[a₁] **11:27a** It was in these days that prophets came down from Hierosoloma to Antioch.

[a₂] **27b** (There was much exultation.)

[b₁] **28** When we were gathered together, one from among them called Agabus spoke, indicating through the Spirit that there was about to be a great famine over all the inhabited earth.

[b₂] (This happened in the time of Claudius.)

[a'₁] **29** So the disciples, depending on how they prospered, determined each one of them to send something as a service to the brethren living in Judaea.

[a'₂] **30** (They did indeed do this, sending it to the elders by the hand of Barnabas and Saul.)

Codex Vaticanus B03

11:27a It was in these same days that prophets came down from Hierosoloma to Antioch.

28 One from among them called Agabus stood up and indicated through the Spirit that there was about to be a great famine over all the inhabited earth.

(This happened in the time of Claudius.)

29 So according to how any of the disciples prospered, they determined each one of them to send something as a service to the brethren living in Judaea.

30 (They did indeed do this, sending it to the elders by the hand of Barnabas and Saul.)

Critical Apparatus

11:27 (Ἐν) ἀνταίς B 323. 614. 1611. 2412 || ταύταις D d *℣* *rell.*

B03 gives particular emphasis to the idea that the visit of the prophets took place during the very time just mentioned, that is, the year Barnabas and Saul spent in Antioch¹³.

¹³ Cf. Barrett, I, 561 who wrongly ascribes the reading of ἀνταίς to D05.

ἦν δὲ πολλὴ ἀγαλλίασις D d (p w vg^R mae); Aug BarS || *om.* B $\mathfrak{P}^{45.74}$ \aleph *rell.*

The joyful impact made on the church in Antioch by the visit of the prophets from Hierosoluma is noted by D05 but not by B03. ἀγαλλίασις is a noun that occurs on three other occasions in Luke's writings: Lk. 1:14, anticipating the response to John the Baptist; 1:44, the response of John in his mother's womb to the greeting of Mary, mother of Jesus; Acts 2:46, the attitude shared by the first community of believers. Otherwise it is found in the New Testament at Heb. 1:9 and Jude 24. Heb. 1:9 cites Ps. 44:8 LXX (45:8 MT) referring to 'the oil of gladness' (ἔλαιον ἀγαλλιάσεως) with which David was anointed by God as king¹⁴. The joy that is expressed by ἀγαλλίασις is especially associated with experiencing something of the divine.

The following variant makes it clear that the observation is made from a first-hand point of view, as if the narrator were actually present at the time.

28 συνηστραμμένων δὲ ἡμῶν D d p w vg^R mae; Aug || *om.* B $\mathfrak{P}^{45.74}$ \aleph *rell.*

This is the second of two lines present in D05 but absent in B03. With the verb in the first person plural, this is the earliest evidence of the 'we'-group in the book of Acts, preceding the first occurrence in the AT at 16:10. The verb itself is συστρέφω 'bring/gather together'.¹⁵ Outside Acts, it is only found at one other place in the New Testament at Mt. 17:22, but not in D05. Within Acts, there is one other firm occurrence in the active at 28:3 referring to Paul gathering sticks, but nowhere else in Luke's writing except three times more in Acts D05, always in the active: 10:41 D05 (of the disciples who gathered together with Jesus after his resurrection); 16:39b D05 (of the mob who might assemble in Philippi); 17:5 D05 (of the Jews who gathered men in Thessalonica). Here the verb is in the middle and the perfect tense, describing the setting for Agabus' prophecy that follows as one in which the disciples in Antioch were gathered together.

ἀναστάς δέ B $\mathfrak{P}^{45.74}$ \aleph *rell* | καὶ ἂν. gig vg | ἂν. p; Aug || ἔφη D d.

The setting for the prophetic warning given by Agabus has already been established in the previous clause in D05 with a genitive absolute (see above variant). This being absent from B03, a new clause is introduced here, connected with δέ and using the participle ἀναστάς to set the scene for the prophecy.

¹⁴ 'The central ritual of kingship', A. Berlin and M.Z. Brettler (eds), *The Jewish Study Bible* (Oxford 2004) 1332, cf. 1285.

¹⁵ Cf. B-A-G, συστρέφω, 1 and 2.

(Ἄγαθος) ἐσήμαινεν B (Ψ) d vg; Aug | -μανεν ℱ⁷⁴ ⋈ A E 33. 1739 ℳ || σημαίνων D p vg^R.

The participle in D05 is necessary to concord with the finite verb in the previous clause (see variant above); since B03 had a participle in the previous clause, a finite verb is required now.

μεγάλην B D^C ℱ^{45,74} ⋈ A 81. 88. 323. 1175. 1270. 1739 || (λιμὸν) μέγαν D* d E H L P Ψ 049. 056. 1. 104. 226. 330. 440. 547. 614. 618. 927. 945. 1241. 1243. 1245. 1505. 1611. 1646. 1828. 1891. 1837. 1854. 2147. 2412. 2492. 2495; Chr.

B03 uses a feminine adjective to describe the famine (cf. Lk. 15:14, λιμὸς ἰσχυρά), in accordance with the feminine relative pronoun following (ἥτις). D05, however, treats the noun as masculine, an occurrence that is also found within Luke's Gospel (cf. λιμὸς μέγας, Lk. 4:25).

29 τῶν δὲ μαθητῶν B ℱ^{45,74} ⋈ *rell*; Eus Aug || οἱ δὲ μαθηταί D d e g i g r vg sy^p (sa mae aeth).- (καθὼς) εὐπορεῖτό τις B ℱ⁷⁴ ⋈ *rell*; Eus Aug || εὐποροῦντο D d p vg^R.

The two variants function in combination with each other. The construction of B03 tends to view the disciples as separate individuals whereas the D05 text considers them as a collective whole, operating as a single community.

IV. The Release of the Church from Israel (12:1-25)

The structure of the section is unusual for it is unified by a single story, which is made up of three sequences followed by a colophon: the second sequence is longer than any other in Acts and represents a change in the way the story is told compared to earlier chapters because of the amount of detail that is provided. The three sequences are given cohesion by the presence of Herod in the first and third, and the presence of Peter in the first and second; the colophon gives further cohesion to the narrative by the mention of Saul and Barnabas' mission to Jerusalem, so linking chapter 12 back to the end of chapter 11.

The first sequence (12:1-4) serves as an introduction to set the scene and bring king Herod Agrippa I into the book of Acts for first time¹⁶.

¹⁶ J. Dupont ('Pierre délivré de prison [Acts 12,1-11]', in *idem, Nouvelles études sur les Actes des Apôtres* [Lectio Divina, 118; Paris 1984] 329-42) considers the introduction to continue through to v. 5. The connective μὲν οὖν at v. 5, however, indicates the start of a new unit of development rather than the conclusion of the previous one.

The second sequence (12:5-17) describes Herod's attack on Peter and his miraculous escape; the third (12:18-23) shows the events leading up to Herod's death. The colophon (12:24-25) brings Section IV as well as this second part of Acts to a close, with a backwards look at Section III (11:30) that causes an overlap between sections by the mention of Barnabas and Saul. A similar overlap was seen in the link between the end of the first part of Acts (1:1-5:42) and the beginning of the second (6:1-12:25), in the colophon to the first part that was held over to 6:7. The structure of Acts, through carefully constructed, does not always form neat, self-contained boxes in a way that contemporary analysts may expect it to:

[A]	12:1-4	Herod's persecution of the church in Judaea
[B]	12:5-17	Peter's escape from prison
[A']	12:18-23	The death of Herod
Colophon	12:24-25	Conclusion

The first sequence sets the scene in Judaea, implicitly in the AT but explicitly in the Bezan text. In the second sequence, the scene goes from the prison where Peter is kept, to the city and finally to the house of Mary. The third and final sequence starts in Jerusalem but quickly moves to Caesarea.

[A] 12:1-4 *Herod's Persecution of the Church in Judaea*

Once the narrative framework is established by relating the new action to the previous section, the first sequence brings on stage without further ado the new character, Herod, and focuses immediately on his attacks on the church in Judaea. His killing of James is simply stated before moving on to present in greater detail his arrest of Peter who will become the principal character of the second, central sequence [B] of this section. As for Herod, he will be returned to in the final sequence [A']. The time of year, the Feast of Unleavened Bread, is stated in an aside which the narrator makes in order to provide the first of several clues concerning the theological significance of the incidents in this section.

Translation

Codex Bezae D05

[a] **12:1** It was on that particular occasion that Herod the king laid hands violently on some of the people from the church in Judaea in order to ill-treat them;

Codex Vaticanus B03

12:1 It was on that particular occasion that Herod the king laid hands violently on some of the people from the church in order to ill-treat them.

- | | | |
|------|---|--|
| [b] | 2 and he killed James the brother of John with the sword; | 2 He killed James the brother of John with the sword. |
| [c] | 3a and seeing that it was pleasing to the Jews – his attack on the faithful – he went on to arrest even Peter. | 3a Seeing that it was pleasing to the Jews, he went on to arrest even Peter |
| [bc] | 3b (It was the Days of Unleavened Bread.) | 3b (it was the Days of Unleavened Bread), |
| [a'] | 4 This man he seized and put in prison, having handed him over to four quaternions of soldiers to guard, intending to bring him before the people after Passover. | 4 whom he indeed seized and put in prison, having handed him over to four quaternions of soldiers to guard him, intending to bring him before the people after Passover. |

Critical Apparatus

12.1 (ἐπέβαλεν) Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας B $\mathfrak{P}^{45.74}$ A H L P 049. 056. 33 \mathfrak{N}^l | ὁ βασ. Ἡ. τ. χεῖρας \aleph Ψ 81. 255. 614. 1108. 1241. 1518. 1611. 2138. 2298. 2412 *pc sy^h*; Chr || τ. χεῖρ. Ἡ. ὁ βασ. D d *sy^p sa mae (aeth)*.

The variant here involves the order of words in the presentation of King Herod. Both B03 and D05, unlike \aleph 01, mention his name before his title, an indication that it is chiefly the person who is important rather than his role as king. B03, however, inserts the reference to Herod within the phrase ἐπέβαλεν τὰς χεῖρας whereas D05 places it after the phrase – the difference is lost in an English translation. Both word orders could be said to draw attention to the king, for the purpose of introducing a new character and also to highlight his importance for the story that follows: in B03, by its position in the middle of the phrase, and in D05 by its position at the end. Since the usual order in Luke's narrative is for the verb to be followed immediately by the subject, it may be D05 that has the more emphatic order of words but the effect of breaking up the phrase in B03 may be even more forceful. An analysis of word order in Acts that includes the place of the verb would need to be carried out to be more specific about the significance of this particular variant¹⁷.

(ἐκκλησίας) ἐν τῇ Ἰουδαίᾳ D d 614. 2412 *p w vg^R sy^{h**} mae*; cf. 11.29 || *om.* B $\mathfrak{P}^{45.74}$ \aleph *rell*; Eus Lcf.

The detail that the church attacked by Herod was in Judaea is not superfluous nor even simply explanatory information¹⁸. On the one hand, it reinforces the connection between this incident with the previous one (cf.

¹⁷ Cf. Read-Heimerdinger, *The Bezan Text*, 82–85.

¹⁸ *Contra* Barrett, I, 574.

11:29)¹⁹; and on the other, it situates Herod clearly within the territory of which he was king, symbolizing the land of the Jews whom he represents in this chapter of Acts.

2-3 ἀνεῖλεν δέ B $\mathfrak{P}^{45,74}$ \aleph *rell* | ἀν. 460. 462. 1838 sa mae || καὶ ἀν. D d bo.- ἰδών δέ B $\mathfrak{P}^{45,74}$ \aleph A E 33. 81. 945. 1739. 1891. 2344 || καὶ ἰδ. D d H L P Ψ 049. 056 Ω \aleph *gig*; Lcf.

With δέ in B03, the killing of James and the arrest of Peter are treated as separate developments that move the story on²⁰. In D05, however, καί groups together the two examples of Herod's mistreatment of the Jesus-believers in a series of clauses that prepare for the main action in v. 5.

3 ἡ ἐπιχείρησις αὐτοῦ ἐπὶ τοὺς πιστοὺς D d p* sy^{hmg} (mae); Lcf || *om.* B \mathfrak{P}^{74} \aleph *rell*; Lcf.

D05 spells out just what it was that pleased the Jews, in keeping with the overall insistence in this chapter in the Bezan text on the oppression of the Jesus-believers by the Jews, their own people.

αἱ (ἡμέραι) D A E Ψ 049. 33 Ω || *om.* B $\mathfrak{P}^{45,74\text{vid}}$ \aleph H L P 056. 0244. 1. 6. 88. 330. 440. 1175. 1241. 1739 *al.*

With the article, D05 treats the Festival of Unleavened Bread as a known and familiar celebration, in keeping with the Jewish perspective that is apparent throughout this chapter of Acts in particular. The omission of the article may suggest a lesser familiarity or, alternatively, it may draw attention to the time that was critical for the theological interpretation Luke places on the incidents of this chapter.

4 ὃν καὶ (πιάσας) B \mathfrak{P}^{74} \aleph *rell* || τοῦτον D d *gig*; Lcf.

B03 continues the account of Peter's arrest with a relative clause, and καί drawing attention to Peter's plight. With the demonstrative pronoun, D05 switches the focus of the narrative at this point from Herod to Peter who from now until v. 19 will be centre stage under the spotlight, so to speak.

φυλάσσειν D *lat*; Lcf || φυλ. αὐτόν B \aleph *rell*, *custodire eum* d | *om.* \mathfrak{P}^{74} 1311 *pc.*

The absence of the accusative pronoun in D05 is accounted for by the use of the demonstrative at the head of the beginning of the sentence (see

¹⁹ Metzger, *Commentary*, 345.

²⁰ S.H. Levinsohn, *Textual Connections in Acts* (Atlanta 1987) 86–120.

previous variant). That said, in B03 the pronoun is not strictly necessary but it happens that in places both texts of Acts read a redundant object pronoun.

[B] 12:5-17 *Peter's Escape from Prison*

The sequence is organized in two parts which consist of parallel sets of elements that are repeated in the same order the second time: the first [a-m] portrays Peter shut up in prison and released by the intervention of the angel of the Lord (12:5-10); the second [aε-mε] continues with the portrait of Peter now freed from prison and entering, thanks to the intervention of the servant Rhoda, into the community that was praying for him.

Translation

Codex Bezae D05

- [a] **12:5a** So Peter was being kept in the prison.
- [b] **5b** Meanwhile, there was much prayer in earnestness concerning him, from the church to God concerning him.
- [c] **6** When Herod was about to bring him forward, in that night Peter was sleeping between two soldiers, bound with two chains and, additionally, two guards in front of the door were guarding the prison.
- [d] **7a** Then suddenly, the angel of the Lord came and stood by Peter and a light shone out in the chamber.
- [e] **7b** Nudging Peter's side, he woke him up saying, 'Get up quickly!'
- [f] **7c** And the chains peeled off from his hands.
- [g] **8a** The angel said to him, 'Fasten your belt and put on your sandals'.
- [h] **8b** He did so.
- [i] **8c** And he says to him, 'Put your cloak around you and keep following me!'
- [j] **9** And he went out and he started to follow, and he did not know that what was happening with the angel was true for he thought he was seeing a vision.

Codex Vaticanus B03

- 12:5a** So Peter was being kept in the prison.
- 5b** Meanwhile, there was prayer taking place earnestly by the church concerning him.
- 6** When Herod was about to bring him forward, in that night Peter was sleeping between two soldiers, bound with two chains and, additionally, two guards in front of the door were guarding the prison.
- 7a** Then suddenly, the angel of the Lord came and stood by and a light shone in the chamber.
- 7b** Striking Peter's side, he woke him up saying, 'Get up quickly!'
- 7c** And his chains peeled off from his hands,
- 8a** and the angel said to him, 'Fasten your belt and put on your sandals'.
- 8b** He did so.
- 8c** And he says to him, 'Put your cloak around you and keep following me!'
- 9** And he went out and he started to follow, and he did not know that what was happening with the angel was true (he thought he was seeing a vision).

- [k] **10a** When they had gone through the first and the second prisons, they came to the Iron gate leading to the city which of its own accord was opened for them; **10a** When they had gone through the first prison and the second one, they came to the Iron gate leading to the city which of its own accord was opened for them;
- [l] **10b** and having gone out they went down the seven steps and went on one street nearer. **10b** and having gone out they went on one street.
- [m] **10c** And immediately the angel went away from him. **10c** And immediately the angel went away from him.
- [a'] **11** Peter, having come to his senses, said, 'Now I know that the Lord truly sent his angel and delivered me out of the hand of Herod and all the expectation of the people of the Jews'. **11** Peter, having come to his senses, said, 'Now I know truly that the Lord sent his angel and delivered me out of the hand of Herod and all the expectation of the people of the Jews',
- [b'] **12** And when he realized this he went up to the house of Mary, the mother of John, called Mark, where many people had gathered and were praying. **12** and when he realized this he went up to the house of Mary, the mother of John, called Mark, where many people had gathered and were praying.
- [c'] **13** When he knocked at the door of the porch, a servant named Rhoda approached to answer; **13** When he knocked at the door of the porch, a servant approached to answer, named Rhoda;
- [d'] **14a** and having recognized the voice of Peter, in her joy she did not open the porch. **14a** and having recognized the voice of Peter, in her joy she did not open the porch,
- [e'] **14b** Instead, she ran in and announced that Peter was standing at the porch. **14b** but she ran in and announced that Peter was standing at the porch.
- [f'] **15a** But they said to her, 'You're mad!' **15a** But they said to her, 'You're mad!'
- [g'] **15b** However, she insisted that it really was so. **15b** However, she insisted that it really was so.
- [h'] **15c** So they said to her, 'Maybe it is his angel?' **15c** But they said, 'It's his angel'.
- [i'] **16a** But he continued knocking. **16a** But he continued knocking.
- [j'] **16b** When they opened up and saw him, they were quite stupefied. **16b** When they opened, they saw him and were stupefied.
- [k'] **17a** Having signalled to them with his hand that they should be quiet, he came in and related to them how the Lord had brought him out of the prison. **17a** He signalled to them with his hand to be quiet and related to them how the Lord had brought him out of the prison,
- [l'] **17b** Then he said, 'Report these things to James and the brethren!' **17b** and he also said, 'Report these things to James and the brethren!'
- [m'] **17c** And after going out he went to another place. **17c** And after going out he went to another place.

Critical Apparatus

12:5 προσευχή δὲ (ἦν) B \mathfrak{P}^{74} \aleph *rell* || πολλή δὲ προσ. D d sa mae.

D05 reinforces the notion of the church praying for Peter during the night before he was due to be brought out to the people (in combination with the other two variants in this verse, see below).

(ἦν) ἐκτενω̄ς γινομένη ὑπὸ τῆς ἐκκλησίας B \mathfrak{P}^{74} \aleph A* 33. 181. 216. 440. 453. 1898 e vg; Lcf | ἐκτενής γιν. ὑπὸ τ. ἐκκλ. A² E Ψ 1739 \mathfrak{M} p sy^{p,h} || ἐν ἐκτενεΐα περὶ αὐτοῦ (- D^{s,m}) ἀπὸ τ. ἐκκλ. D* (*instantissime pro eo ab ecclesia* d p).

B03 completes the verb ἦν with a present participle, γινομένη.

ἐκτενω̄ς and ἐν ἐκτενεΐα are equivalent adverbial forms, but the latter in D05 is a phrase used elsewhere only in association with the prayers of Israel for salvation or deliverance (i.e. Acts 26:7 [D05 lac.] and Judith 4:9 LXX). ἐκτενω̄ς is not found elsewhere in Luke's writings (though the comparative form is read by Lk. 22:44 D05 [*om.* B03]); in the LXX, the context is one of repentance (Jon. 3:8; 3 Macc. 5:9).

The phrase περὶ αὐτοῦ (= Peter) in D05 is in an emphatic position following the adverbial phrase. That it is repeated at the end of the verse may be intentional, to insist that it was Peter that the church was praying for or it may reflect a conflation of two readings²¹.

The difference in preposition ὑπό/ἀπό makes little difference to the sense but rather arises out of seeing either prayer being made by the church to God (B03), or prayer emanating from the church (D05), the latter corresponding to the phrase πρὸς τὸν θεόν which is omitted by B03 (see next variant).

πρὸς τὸν θεόν D d \mathfrak{P}^{74} \aleph *rell* || *om.* B \mathfrak{P}^{45vid} , Cass?

The prepositional phrase may have been omitted because it was thought to be obvious that the church's prayer would be made to God. The idea of prayer as communication is reinforced with the preposition ἀπό in the immediately preceding prepositional phrase in D05 (see previous variant).

6 προσαγαγεῖν B 33. 254. 467 *pc* | προσάγειν \aleph Ψ 6. 323. 436. 440. 450. 1611. 2180. 2344. 2412 *pc* aeth || προάγειν D d E H L P 1739 \mathfrak{M} gig p vg sy^h | προαγαγεῖν \mathfrak{P}^{74} A 8. 36. 51. 81. 242. 307. 337. 453. 460. 467. 522. 915. 945. 1874. 1891 *al.*

²¹ M.-É. Boismard and A. Lamouille, *Le texte occidental des Actes des Apôtres: Reconstitution et réhabilitation*. I. Introduction et textes; II. Apparat critique (Paris 1984) II, 82.

There are two differences here between B03 and D05: first, the choice of verb and secondly the aspect of the verb. προσάγω ‘bring forward’, echoes the statement of Herod’s intention in v. 4, ‘to bring him before the people’. προάγω has a similar meaning but is found elsewhere in the context of a trial²², as at 17:5 (not D05); 25:26 (D05 lac.). As for the aspect, the aorist of B03 presents the action in a global sense whereas with the continuous aspect of the present in D05 the narrator takes the audience into the detail of the action as it unfolds.

ὁ (Ἡρώδης) B \mathfrak{P}^{74} \mathfrak{N} *rell* || *om.* D; Chr.

The presence of the article is expected, given that Herod has already been introduced into the narrative at 12:1. Its absence therefore draws attention to him, first because Peter has become the focus of attention and secondly, as a means of marking his plan to kill Peter as particularly salient. Compare 12:19, where Herod’s name will be anarthrous as he re-enters the story as the principal character²³.

(φύλακός) τε B $\mathfrak{P}^{74\text{vid}}$ \mathfrak{N} *rell* || δέ D d e.

It is possible here that τε was the intended connective, the clause adding a supplementary detail to the description of Peter’s prison. Although δέ would mark the clause as a particularly significant parenthetical detail, stressing the circumstances in which Peter was imprisoned, this information adds nothing to the narrative at this point and therefore was probably not intended.

7 (ἐπέστη) τῷ Πέτρῳ D 1243. 2344 d p vg^R sy^(p).h** sa mae aeth || *om.* B \mathfrak{P}^{74} \mathfrak{N} *rell*; Lcf.

Peter is kept clearly in focus with the repetition of his name in D05.

(φῶς) ἔλαμψεν ἐν τῷ οἰκήματι B $\mathfrak{P}^{74\text{vid}}$ \mathfrak{N} *rell* (*refulgens in illo loco d gig p*) || ἐπέλαμψεν τ. οἰκ. D 1243. 2344 sy^{hmg} mae.

The verb ἐπιλάμπω in D05 suggests that the light emanated from the angel (as is spelt out in some versions which add in varying positions ἀπ’ αὐτοῦ [retroversion] (gig p r sy^{hmg}; Lcf)²⁴. Furthermore, the verb is rare, being found only once in the LXX at Isa. 4:2 to refer to God shining forth in the last days (cf. Isa. 2:2) from the sanctified city of Jerusalem. The

²² B-A-G, προσάγω, 1.

²³ J. Heimerdinger and S.H. Levinsohn, ‘The Use of the Definite Article before Names of People in the Greek Text of Acts with Particular Reference to Codex Bezae’, *FN* 5 (1992) 25-26.

²⁴ See Boismard and Lamouille, II, 83.

prepositional prefix allows the dative of the following noun to be used without a further preposition. The simple verb λάμπω read by B03 is more common but on the four occasions it is used by the LXX it is never associated with light from God.

πατάξας B $\mathfrak{P}^{74\text{vid}}$ \aleph *rell* || νύξας D 1243. 2344, *pungens d gig sy^{p,h} mae*; Lcf Chr.

πατάσσω, the reading of B03, is shared by all Greek MSS and, while it can mean to give a light push, it also has a stronger meaning and is the verb used to describe the killing of Herod (12:23), as indeed the killing of the first-born at the Passover, the paradigm for the present incident. D05 avoids any ambiguous echo of that scene by using νύσσω instead.

αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν B \mathfrak{P}^{74} \aleph *rell*, *eius catenae de manibus d* || αἱ ἀλ. ἐκ τ. χειρ. αὐτοῦ D *gig p r vg sy^p sa mae aeth*; Lcf Ephr.

B03 associates ‘the chains’ with Peter, whereas D05 reads the possessive pronoun with ‘the hands’.

8 (εἶπεν) δέ B D d E H Ψ 049. 36. 81*. 88. 453. 614. 618. 945. 1175. 1270. 1611. 1739. 1891. 2412 *al lat syh* || τε \mathfrak{P}^{74} \aleph A L P 056. 33 \mathfrak{N} .

\aleph 01 with τε considers the continuation of the angel’s words as complementing what had already been said. Both B03 and D05 view it as a new development.

9 (ἔδόκει) δέ B \mathfrak{P}^{74} \aleph^2 *rell* | *om.* \aleph^* a *aeth* || γάρ D d 36. 453. 431. 1828 *pc* *gig p r vg^{DOT} sy^p sa mae*.

In both B03 and D05, the narrator makes a parenthetical comment but whereas B03 makes a descriptive comment with δέ looking forward to the following narrative (cf. v. 11 when he becomes sure that he was not just seeing things), D05 looks back with γάρ to explain what he has just said, i.e. that Peter did not know that what was happening was really true²⁵.

10 (πρώτην) φυλακὴν καὶ δευτέραν B \mathfrak{P}^{74} \aleph *rell* || κ. δευτ. φυλ. D d 2401 *gig p r vg sy^{p,h}*; Lcf Chr.

The word order of the two cardinal adjectives and the noun varies: B03 separates the two adjectives and thereby treats the two prisons as separate and as unexpected to some extent; D03, in contrast, keeps the adjectives together, thus linking the prisons together and regarding their

²⁵ Levinsohn, *Textual Connections*, 91; Read-Heimerdinger, *The Bezan Text*, 244–45.

dual existence as something to be expected. The difference probably reflects two different ways of reading the account of Peter's escape from prison, either as a literal escape (B03) or as a metaphorical one (D05).

(ἐξεληθόντες) κατέβησαν τοὺς ἑββαθμοὺς D d (p mae) || *om.* B Ɔ⁷⁴ 8 *rell.*

The seven steps mentioned by D05 are commonly supposed to reflect the scribe's local knowledge of the Jerusalem prison in the first century²⁶, despite the fact that for most of the text the Bezan scribe is assumed to be a Gentile from a later century! The detail is more likely to have a theological purpose, echoing the description of the eschatological Temple seen in Ezekiel's vision (cf. Ezek. 40:22.26) which the Lord is causing Peter to leave. Ropes claims that the reference to seven steps in Ezekiel's Temple 'furnishes no satisfactory explanation'²⁷ for their mention in Acts 12 D05. The explanation becomes satisfactory once the other pointers to Ezekiel in Acts 12 are taken into account and once the symbolic nature of the episode is recognized.

προῆλθον B Ɔ⁷⁴ 8 A E H P Ψ 049. 056. 33. 1739 Ɔ⁷⁴ | προσ- L 104*. 209. 618 || καὶ προσῆλθαν D d.

The connective in D05 is necessary because of the supplementary verb in the previous clause (see variant above). προέρχομαι in B03 is the easier reading, meaning that 'they carried on, went further'²⁸, with the accusative ῥύμην μίαν expressing the distance covered, 'for one street'. προσέρχομαι in D05 means 'approach'²⁹, where again the accusative following can express the distance (the dative would be used to express the object approached). What is odd is the use of the verb in an absolute sense – what or whom did Peter and the angel approach? The explanation will become apparent as Peter's story continues when it emerges that the angel of the Lord had in mind the house of Mary, the church that was free from Jerusalem, as the goal of Peter's journey out of his spiritual prison.

11 αὐτῷ B* || ἐν ἑαυτῷ D d B² Ɔ⁷⁴ 8 *rell* sy; Chr.

B03 is alone in reading the weaker reflexive form of the pronoun in the simple dative without a preposition. The variant is comparable to that found at 10:17 where B03 again reads the weaker pronoun and D05

²⁶ Cf. F.F. Bruce, *The Acts of the Apostles. The Greek Text with Introduction and Commentary* (London 1951) 246; A.C. Clark, *The Acts of the Apostles* (Oxford 1933; repr. 1970) 348–49; Metzger, *Commentary*, 347–48.

²⁷ Ropes, *Text*, 111.

²⁸ B-A-G, προέρχομαι, 1.

²⁹ B-A-G, προσέρχομαι, 1.

has the strong reflexive, except that there the verb on which the pronoun depends varies according to the text followed. A truer comparison can be made with Lk. 15:17 where the reflexive pronoun is read by both texts (εἰς ἑαυτὸν δὲ ἔλθών).

(οἶδα) ἀληθῶς ὅτι B \mathfrak{P}^{74} \aleph A H L P 049. 056. 33 \mathfrak{N} || ὅτι ἀλ. D d E Ψ 913. 1108. 1611. 2138 e p r aeth; Lcf Chr.

The word order gives a somewhat different sense to the comment. The context is that Peter was not sure if what was happening to him through the angel was true (cf. 12:9a). Now, according to B03, he becomes sure, ‘I know truly’, as if before he thought he must have been dreaming. D05 puts it differently: he now realizes that God had truly sent his angel, whereas before he thought quite literally that he was having a vision (cf. 12:9b). D05, in other words, indicates that Peter’s belief that God was showing him a vision (such as he had had before, cf. 10:10-16) is corrected; B03, on the other hand, simply portrays Peter as becoming certain in his knowledge that what was happening was real.

(ἐξαπέστειλεν) ὁ κύριος B $\mathfrak{P}^{74\text{vid}}$ Ψ 614. 1611. 1837. 2344. 2412 | ὁ θεός 36. 242. 323. 431. 453. 522. 945. (1241). 1739. 1891. 2298 p || κύριος D \aleph A E H L P 049. 056. 33 \mathfrak{N} .

The omission of the article before κύριος can be explained partly by the fact that Peter’s words echo those of Jethro, Moses’ father-in-law, on learning of the deliverance of the Israelites from Pharaoh (Exod. 18:8-11) and that κύριος is anarthrous in the LXX of that passage. However, in both instances, the omission of the article may well arise on the grounds of salience: this is the first time that Peter has become aware of the presence of the Lord throughout his escape from prison, and that Jethro learns of the Lord’s action in freeing his people. Their reference to ‘the Lord’ is consequently, from their point of view, a first mention. The presence of the article takes account of neither of these factors, both of them typically more usually observed in the D05 text than that of B03³⁰.

12 συνιδών τε B \mathfrak{P}^{74} \aleph E H L P Ψ 049. 056. 1739 \mathfrak{N} | συν. δέ A 33. 36. 81. 242. 257. 330. 431. 440. 453. 522. 927. 945. 1245. 1270. 1505. 1837. 2344. 2401. 2495 e gig p r sa; Theoph || καὶ συν. D d | συνιδών mae aeth.

The variants τε and δέ could be dependent one on the other by reason of phonetic confusion whereas καὶ in D05 is distinct, introducing as it does a step that is linked to the Peter’s new-found awareness (12:11) but not as closely as with τε.

³⁰ See Read-Heimerdinger, *The Bezan Text*, 139–43; 294, 296.

13 προσῆλθεν B* D ℱ⁷⁴ *rell* || προ- B² Ⓝ 3 *pc lat.*

The same variant was noted in v. 10 above. Here, both B03* and D05 share προσέρχεται.

(παιδίσκη) ὑπακοῦσαι (-οῦσα Ⓝ*) ὀνόματι ῥόδη B Ⓝ² *rell c syp.h* | ὑπαντῆσαι ὄν. ῥ. ℱ⁷⁴ || ὄν. ῥ. ὑπακοῦσαι D d r.

The order of words in Ⓝ01*, where a participle follows the noun it relates to, is perhaps easier than that in B03 (or ℱ⁷⁴) where the name of the servant is separated from the noun by an infinitive, as if her task of answering the door was of foremost importance. The order of D05, where the name of the servant follows the noun, accords more importance to her identity.

14 καὶ (εἰσδραμοῦσα δέ) D* d p || *om.* B D^{sm.} ℱ⁷⁴ Ⓝ *rell.*

The particle before the participle could be considered to be adverbial, reinforcing Rhoda's action of running back into the house; but it is also possible to view καὶ as the connecting word and δέ as underlining the contrast between Rhoda's action and what she would have been expected to do, namely, open the door to Peter. There is no need to consider the initial καὶ as an error, for καὶ ... δέ is found elsewhere in the New Testament, especially with the force of the second explanation above (cf. e.g. Mt. 16:18; Jn 6:51 B03; Acts 6:15 D05; 13:6 D05; 22:29 [D05 lac.]; 1 Jn 1:3)³¹.

τὸν (Πέτρον) B D^c ℱ⁷⁴ Ⓝ *rell* || *om.* D*.

The absence of the article in D05 is explained by the fact that the observation is made from the point of view of Rhoda speaking to the assembled disciples – the mention of Peter is totally unexpected and is signalled as such by the omission of the article. It is typical of D05 to respect the point of view of the speaker rather than the narrator or the hearer (cf. comments on the absence of the article before κύριος in 12:11 above).

15 (οἱ δὲ) πρὸς αὐτὴν εἶπαν B (D^c) ℱ⁷⁴ Ⓝ A E H L P Ψ 1739 ℳ d | εἶπον πρ. αὐτῆν ℱ^{45vid} 33. 2344 *gig p r vg; Chr* || ἔλεγον αὐτῆ D* *gig p vg sy^p.*

The two constructions (πρὸς + acc. or the dat. alone) used by Luke to introduce the addressee after a verb of speaking give rise to a number of variants³². Typically, πρὸς + accusative is used at the onset of a conversation, and the dative alone when the conversation is already underway. Here

³¹ See C.F.D. Moule, *An Idiom-Book of New Testament Greek* (Cambridge 21959) 165; G.B. Winer, *A Treatise on the Grammar of New Testament Greek* (trans. W.F. Moulton; Edinburgh 1882) 553.

³² For an analysis of the question, see Read-Heimerdinger, *The Bezan Text*, 176–82, esp. 178.

in B03, the use of the preposition can be explained by the fact that this is the first time that the disciples address Rhoda. It is unusual, however, for a preposition to be used for a conversation between two speakers that does not continue (see next variant below). In D05, in contrast, the dative case is an indication that the disciples were not intending to engage with Rhoda in the conversation she had initiated, as their disparaging comment implies. When her insistence forces them to take notice of her, they then address her in a more direct manner (see next variant below).

(οἱ δὲ) ἔλεγον $\mathfrak{P}^{45.74}$ \aleph A H L P 049. 056. 33. 1739 \mathfrak{M} | ἔλ. ὅτι Ψ | εἶπαν B || ἔλ. πρὸς αὐτήν· Τυχόν D (*dixerunt ad eam: Forsitan d*) sy^p (mae).

D05 specifies the addressee of the disciples' comment about the person knocking at the door as Rhoda. On the use of the preposition, see variant above. In B03, where the disciples have previously engaged in conversation with Rhoda, their comment would now seem to be addressed to no-one in particular but is made as a suggestion among themselves.

τυχόν is read only here and as a variant at Lk. 20:13 D05 in the whole of the New Testament.

ὁ ἄγγελός ἐστιν αὐτοῦ B \mathfrak{P}^{74} A | ἄγγ. ἐστ. αὐ. \aleph $\mathfrak{P}^{45\text{vid}}$ || ὁ ἄγγ. αὐ. ἐστ. D d \aleph^2 E H L P Ψ 049. 056. 33. 1739 \mathfrak{M} .

The word order of D05 may well have arisen because of the presence of τυχόν at the beginning of the disciples' sentence according to that text (see previous variant above).

16 (ὁ δὲ) Πέτρος B $\mathfrak{P}^{45.74}$ \aleph *rell* || *om.* D d 2344 p r aeth; Chr.

Peter is mentioned by name in B03. The reference to him by the simple pronoun in D05 is an indication that the spotlight has been on Peter throughout this incident.

ἀνοίξαντες B D^{s.m.} $\mathfrak{P}^{45.74}$ \aleph *rell* (*cum aperuisset d*) || ἐξ- D*.

D05 uses the compound verb which is the more difficult reading (there is no other use of it in the New Testament), but it may be translated 'opened up' as if the house were securely locked up as, indeed, it may well have been in the middle of the night.

εἶδον (-αν B A) B \mathfrak{P}^{74} \aleph *rell*, *viderunt d* || καὶ (- D^{s.m.}) ἰδόντες D* bo (aeth); Chr (BarS).

B03, having started the sentence with a participle (see previous variant), continues with two finite verbs conjoined with καί. D05, in contrast, has a series of two participles conjoined with καί and followed by a finite verb (ἐξέστησαν) preceded by an adverbial καί. The main notion of

the sentence is thus clearly signalled as being the disciples' amazement, because it is expressed by the only finite verb and is preceded by an adverbial *καί* in a manner that is typical of D05 at points of particular drama in a story³³.

17 (τῆ χειρὶ) σιγᾶν B D^{s.m.} P^{45.74} ⋈ *rell* || ἵνα σιωῶσιν D*, *ut silerent* d p vg^{ms} sy^{p.h**} mae.

D05* spells out with a subjunctive clause what is implied in the infinitive of B03.

εἰσῆλθεν καὶ D, *introiens et* d p sy^{p.h**} mae || *om.* B P^{45vid.74} ⋈ *rell*.

D05 further makes explicit that Peter came into the house to talk with the disciples who had gathered there.

(διηγῆσατο) αὐτοῖς B D d E H L P Ψ 049. 056. 614. ᾠλ gig (r) sy mae || *om.* P^{45vid.74vid} ⋈ A 33. 81. 945. 1739. 1837. 1891. 2344 pc p vg.

Both B03 and D05 use the dative pronoun to make explicit Peter's addressees, but it is not unusual for it to be omitted by the AT³⁴.

(εἶπεν) δέ D d H L P Ψ 049. 056. 1. 33*. 614. 1739 ᾠλ; Chr || τε B P^{45.74} ⋈ A E 33^c. 81. 1175. 1837.

While B03 views Peter's request for his account to be passed on to other brethren (not present at Mary's house) as closely linked to his telling of the story, D05 presents it in a separate sentence, thereby conferring on it a certain importance.

[A'] 12:18-23 *The Death of Herod*

As the action moves on to the next day when Peter's escape is discovered, the setting shifts to Caesarea where people from Tyre and Sidon will come to meet the king. These steps form the first part of the sequence. The crowd's acclamation of him as a god sets in motion Herod's downfall which comes as he is struck by an angel of the Lord and dies a gruesome death.

³³ Read-Heimerdinger, *The Bezan Text*, 206–10; J. Rius-Camps, 'Le substrat grec de la version latine des Actes dans le Codex de Bèze', in D.C. Parker and C.-B. Amphoux [eds], *Codex Bezae: Studies from the Lunel Colloquium June 1994* (Leiden 1996) 271–95 (283).

³⁴ Read-Heimerdinger, *The Bezan Text*, 181–82.

Translation

Codex Bezae D05

- [a] **12:18** When day came, there was a commotion among the soldiers over what had become of Peter.
- [b] **19a** Herod, having searched for him but not having found him, after interrogating the guards ordered them to be killed;
- [c] **19b** and he went down from Judaea and stayed in Caesarea,
- [d] **20a** (for he was in a rage with the Tyrians and Sidonians).
- [e] **20b** People from both cities came as one body to the king and, having gained the favour of Blastus who was over his bed-chamber, they sought to ask for peace since their countries were provided for from the king's.
- [e'] **21a** On the appointed day, Herod, arrayed in regal vestments and seated on the tribunal, formally addressed them.
- [d'] **21b** (Note that he had been reconciled with the Tyrians.)
- [c'] **22** The mob cried out, 'The proclamations of a god and not a man!'
- [b'] **23a** Immediately the angel of the Lord struck him because he did not give the glory to God;
- [a'] **23b** and as he came down from the tribunal, he was eaten by worms while still alive and in this way he died.

Codex Vaticanus B03

- 12:18** When day came, there was no small commotion among the soldiers over what had become of Peter.
- 19a** Herod, having searched for him but not having found him, after interrogating the guards ordered them to be led away;
- 19b** and he went down from Judaea and stayed in Caesarea.
- 20a** Now he was in a rage with the Tyrians and Sidonians.
- 20b** They came to him in one body and, having gained the favour of Blastus who was over the king's bed-chamber, they sought to ask for peace since their country was provided for by the king's.
- 21** On the appointed day, Herod, arrayed in regal vestments, seated on the tribunal, formally addressed them.
- 22** The mob cried out, 'The proclamation of a god and not a man!'
- 23a** Immediately the angel of the Lord struck him because he did not give the glory to God;
- 23b** and he was eaten by worms and died.

Critical Apparatus

12:18 (τάραχος) οὐκ ὀλίγος B $\mathfrak{P}^{45,74}$ \mathfrak{N} *rell* ar e vg sy^h bo | μέγας 36. 94. 307. 431. 453. 1175 *pc* (sy^p) sa mae bo^{mss} || *om.* D d gig p; Lcf.

B03 emphasizes by means of an understatement the importance of the disturbance among the soldiers on discovering Peter's absence from the prison, using a literary device that is typical of Luke.

19 (ἐκέλευσεν) ἀπαθῆναι B D^{A,B} \mathfrak{P}^{74} \mathfrak{N} *rell*, *obduci* d || ἀποκτανθῆναι D* sy^{p,h} (sa) mae bo aeth; Ephr.

The verb used by B03, ἀπαχθῆναι, literally means ‘led away’ and is sometimes used in the sense of ‘led to execution’ (cf. Lk. 23:26). ἀποκτανθῆναι in D05 is more explicit and is found frequently in the active in Luke-Acts as throughout the New Testament (though only once in the passive, cf. Lk. 9:22).

20 (ἦν) δέ B \mathfrak{P}^{74} \aleph *rell* || γάρ D d sy^p aeth; Cass.

D05 links Herod’s visit to Caesarea to his dispute with the Tyrians and the Sidonians. B03, on the other hand, makes the comment in anticipation of what is to follow (cf. notes on 12:9 above).

ὁμοθυμαδόν δέ B \mathfrak{P}^{74} \aleph *rell, unanimiter autem* d | καὶ ὄμ. \mathfrak{P}^{45} ; Lcf | ὄμ. τε Ψ 226^c | ὄμ. H* 945* || οἱ δὲ ὄμ. D 1828 gig p vg sy^{hmg} sa mae.– ἐξ ἀμφοτέρων τῶν πόλεων (μερῶν 614. 2412) D d (614). 808. (2412 sy^{hmg}) mae || *om.* B \mathfrak{P}^{74} \aleph *rell*.

D05 makes a particular point of the fact that people came to Herod from both Tyre and Sidon. This will be important for the next part of the story in D05 when the Tyrians are mentioned alone.

(παρήσαν) πρὸς αὐτόν B \mathfrak{P}^{74} \aleph *rell*; Lcf || πρ. τὸν βασιλέα D d mae.

At the point at which the people come to him, the function of Herod as king is underlined in D05 by the mention of his role rather than obliquely, as in the next clause of B03 (see next variant below).

(ἐπὶ τοῦ κοιτῶνος) τοῦ βασιλέως B \mathfrak{P}^{74} \aleph *rell* mae || αὐτοῦ D (d) 440. 1758.

Unlike D05, B03 has not already mentioned the role of Herod as king (see previous variant).

(τρέφεσθαι) αὐτῶν τὴν χώραν B \mathfrak{P}^{74} \aleph *rell* || τὰς χώρας αὐ- D d 242. (1270) gig p vg sa mae; Lcf.

D05 continues to treat the Tyrians and the Sidonians as two separate identities (cf. the first variant of this verse above).

ἀπὸ (τῆς βασιλικῆς) B \mathfrak{P}^{74} \aleph *rell* || ἐκ D \mathfrak{P}^{74} 181. 242. 1898.

The preposition ἀπὸ in B03 can be construed either as introducing the agent of the passive verb τρέφεσθαι (which is possible in Koine Greek after a verb implying movement away from the agent)³⁵, or it may simply indicate the source of the food supply. ἐκ in D05 can only have this second meaning.

³⁵ See Read-Heimerdinger, *The Bezan Text*, 183–84.

21 ὁ (Ἡρώδης) D \mathfrak{P}^{74vid} \aleph A E H L P Ψ 049. 056. 33 \mathfrak{M} || *om.* B \mathfrak{P}^{45vid} 88. 945. 1175. 1739 *pc.*

The article with Herod in D05 is in keeping with the fact that, once brought back on stage without the article at 12:19, he is the main character in this part of the narrative and that the others are introduced in relation to him. The omission of the article in B03 gives Herod special prominence (cf. 12:6).

καὶ (καθίσας) D d \mathfrak{P}^{74} A E H L P Ψ 049. 056. 33. 1739 \mathfrak{M} *gig sy^h* || *om.* B \aleph 81. 1175 *pc p vg; Lcf.*

B03 leaves unconnected two participles (ἐνδυσάμενος – καθίσας) which D05 conjoins with καί, thereby conferring a certain note of drama on the description of the scene.

καταλλαγέντος δὲ αὐτοῦ τοῖς Τυρίοις D, *cum ingratiasset cum Tyrios* d (*p^c w*) *vg^o (sy^{h*}) mae; Ephr* || *om.* B \mathfrak{P}^{74} \aleph *rell.*

The importance of the Tyrians is crucial for the symbolical significance of this scene according to its articulation in D05, that is, the assimilation of Herod with the Prince of Tyre as the arch enemy of the Jewish people. The genitive absolute clause may, however, be thought to create a grammatical problem for the finite clause that follows it is also connected with δέ (the Latin of d05 has no connective in the participial clause, which is thereby connected with the previous finite verb rather than the following one). It may be that a sentence has dropped out of D05 after the genitive clause, but as it stands the text can be taken as a particularly strong aside on the part of the narrator who wishes his audience to take careful note of the fact that Herod was now at peace with the Tyrians, before going on with the story. The reason for this aside is purely theological, to establish Herod's role as the Prince of Tyre.

22 θεοῦ φωνή B D^H \mathfrak{P}^{74} \aleph A E Ψ 33. 81. 614. 927. 945. 1175. 1270. 1611. 1739. 1891. 344 *mae | φ. θ.* H L P 049. 056 \mathfrak{M} || *θ. φωναί* D* d *gig p vg sy^p; Lcf.*

The singular φωνή in B03 could mean 'the voice' but also the 'proclamation' (i.e. what the voice utters). The plural in D05 tends to suggest this meaning³⁶.

ἀνθρώπου B D d \mathfrak{P}^{74} \aleph^2 A E H L P Ψ 049. 056. 1739 \mathfrak{M} *mae* || ἀνθρώπων \aleph^* *sy^p.*

³⁶ Cf. B-A-G, φωνή, 2c.

B03 and D05 read the singular, establishing a balanced comparison with θεοῦ at the beginning of the phrase; the balance is absent in $\aleph 01^*$ which reads the plural.

23 ἐπάταξεν αὐτόν B \aleph^{74} \aleph *rell*; Lcf || αὐ. ἐπ. D Ψ 36. 431. 453. 467. 614. 616. 945. 1108. 1270. 1518. 1611. 1739. 1891. 2138. 2298. 2412 *pc d gig*; Chr Theoph.

The placing of the pronoun before the verb highlights the ironic application of the verb πατάσσω to Herod, it being the verb used of the angel of the Lord smiting the first-born on the night of Passover in Egypt. The text of B03 does not appear to identify the irony, having already selected this verb for the angel awaking Peter at 12:7 (see v. 7 above).

τὴν (δόξαν) B \aleph^{74} \aleph A 33. 81. 323. 945. 1175. 1739. 1891. 2344 || *om.* D E H L P Ψ 049. 056. 614 Ω .

‘To give glory/honour to God’ is a common expression in the Jewish Scriptures or liturgy³⁷, without the article in the LXX (see e.g. Jos. 7:19; 1 Kgdms 6:5; 1 Chron. 16:28.29; cf. Num 27:20, δώσεις τῆς δόξης σου) as in Lk. 17:18. Thus, D05 follows the Jewish pattern here.

(καὶ) καταβὰς ἀπὸ τοῦ βήματος D d mae; Ephr || *om.* B \aleph^{74} \aleph *rell.*– (σκωληκόβρωτος) ἔτι ζῶν D d mae || *om.* B \aleph^{74} \aleph *rell.*– καὶ οὕτως (ἐξέψυξεν) D d mae; Ephr || *om.* B \aleph^{74} \aleph *rell.*

The text of D05 gives a more graphic account of Herod’s death, highlighting two details, namely, that he came down from the tribunal and that it was while he was still alive that he was eaten by worms and thus died. The first detail makes explicit his dethronement, in parallel with that of the Prince of Tyre as described in Ezek. 28:8.17; cf. 26:15-18. Being eaten alive by worms was a typical punishment in Jewish tradition for blasphemers and slanderers (cf. 2 Macc. 9:9)³⁸.

Colophon: 12:24-25 *Conclusion*

The two verses appear, at first sight, to be of a contrasting nature, the one a general comment on the spread of the word, and the other a piece of particular information relating to the visit of Barnabas and Saul to Jerusalem. In actual fact, both are comments that describe the conse-

³⁷ B-A-G, δοξα, 3.

³⁸ L. Ginzberg, *The Legends of the Jews* (7 vols; Philadelphia ¹¹1982) 213, n. 136.

quences of the punishment of Herod for his oppression of the Church: first, the expansion of the Church continued, though in what sense will be seen in the *Commentary* for it varies according to the text followed; and secondly, the nature of the relationship of Barnabas and Saul, as delegates from the church in Antioch, with the church in Ierousalem was determined, again in different ways according to the text adopted. The two verses mirror each other in their positive and negative aspects, according to the articulation of Codex Bezae.

Translation

Codex Bezae D05

[a] **12:24** The word of God was fruitful and multiplied.

[a'] **25** Barnabas and Saul turned away from Ierousalem, having completed the service and they took with them John who had been called Mark.

Codex Vaticanus B03

12:24 The word of the Lord was fruitful and multiplied.

25 Barnabas and Saul returned having completed the service in Ierousalem, and they took with them John who had been called Mark.

Critical Apparatus

12:24 (λόγος) τοῦ κυρίου B 1837 vg bo^{mss} || τ. θεοῦ D d ℞⁷⁴ ⋈ A E H L P Ψ 049. 056. 33. 1739 Ɔⲗ gig p sy co.

D05 makes a clear distinction between the word of God, meaning communication between God and humanity in general (originally through the Torah), and the word of the Lord, meaning the message of Jesus in particular. The AT does not appear to distinguish between the two terms. The variation on this occasion affects the interpretation of the verse.

25 ὑπέστρεψαν B D^H ℞⁷⁴ ⋈ *rell, reversi sunt* d | ὑπέστρεψεν 38. 2412 sy^{hmg} || ἀπέστρεψεν D*.

B03 reads the verb ὑποστρέφω, to ‘return’, and in the plural to concord with Barnabas and Saul as the subject. D05 has the verb ἀποστρέφω meaning to ‘separate’, which reflects the theological separation from Ierousalem, a motif not apparent in the B03 text of Acts in general but a dominant theme in that of D05. The singular considers Barnabas and Saul to be acting in unison. This variant should be considered in combination with the following one.

εἰς (Ἱερουσαλήμ) B ⋈² H P L 049. 056. 0142 Ɔⲗ sy^{hmg} sa^{ms} aeth^{pt}; Chr^{pt} Theoph || ἀπό D d E Ψ 36. 181. 226^c. 323. 431. 436. 440. 453. 614. 1108. 1175. 1270. 1518. 1611. 1799. 1898. 2138. 2412 *al ar e gig* vg sy^{h?}; Chr^{pt} |

ἐξ Ɔ⁷⁴ Ɔ* A 33. 242. 383. 522. 547. 630. 876. 913. 945. 1739. 1765. 1838. 1891. 2127. 2298 *al* sy^{h7} bo aeth^{pt}; Chr^{pt}.

The same intention as was noted in the above variant is seen to continue in this one, with B03 having Barnabas and Saul continuing their journey towards Ierousalem and D05 leaving it. The B03 reading makes little sense at first sight and has been extensively discussed³⁹ but without taking account of the theological significance underlying the D05 text. It is possible that εἰς Ἱερουσαλήμ should be read with the participle πληρώσαντες, and that the previous verb ὑπέστρεψαν is used in an absolute sense, meaning ‘they returned to Antioch’.

τὸν (Ἰωάννην [-vv- B Ɔ A]) D* | καὶ D^H E H L P Ψ 049. 056. 614 Ɔ⁷⁴ || *om.*
B Ɔ⁷⁴ Ɔ 1739. 1891.

The article in D05 is anaphoric, referring back to the mention of John-Mark at 12.12 and viewing his presence from the point of view of Barnabas and Saul who already know him; its omission in B03 treats the mention of John-Mark at this point as not necessarily expected as far as the audience of Acts is concerned⁴⁰.

(τὸν) ἐπικληθέντα B D E H L P Ψ 049. 056. 614. 1739 Ɔ⁷⁴ || ἐπικαλούμενον Ɔ⁷⁴ Ɔ A 33. 81. 88. 927. 1175. 1270. 1505. 1646. 1828. 1837. 2344. 2495 *al*, *qui cognominatur d gig sa*.

The aorist participle in both B03 and D05 refers back to the time when John was first recognized as having the function of communicating the gospel (12:12, present participle). The use of the aorist aspect signifies that his function here had been recognized in the past although he was not currently exercising it (cf. present tense at 15:37). The present tense of Ɔ01 suggests that the function is being exercised at this point, if indeed the difference in the two aspects of the expression is recognized by that text.

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

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

³⁹ See Barrett, I, 595-96; Metzger, *Commentary*, 350-52.

⁴⁰ Cf. Read-Heimerdinger, *The Bezan Text*, 139-43, where the variant of 12:25 could be added to the discussion.