

THE VARIANT READINGS OF THE WESTERN TEXT OF THE ACTS OF THE APOSTLES (XIII)

(ACTS 8:1b-40)

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Josep Rius-Camps continues his series of notes on the readings of Codex Bezae in the text of Acts, in collaboration with Jenny Read-Heimerdinger. The present section deals with the events following Stephen's death, namely the persecution of the Jesus-believers and the ministry of Philip.

Having undertaken a joint project to publish in English a commentary comparing the message of the Bezan text of Acts with that of the Alexandrian tradition, adopting as a basis the commentary in Catalan of Josep Rius-Camps¹, we will continue the series of notes on the Acts of the Apostles in both our names using the format of the English publication (of which the first volume on Acts 1-5 has recently appeared)². A translation of the Bezan text is provided alongside the more familiar text.

II. The Gestation of a New Church

[A] 8:1b-3 *Persecution and Dispersion*

The opening verses of Acts 8 take up the story of the Jesus-believers who had last appeared in the narrative before the sequence involving Stephen, at 6:7. This introductory sequence is extremely dense in the amount of the new information that it transmits, some of it expressed in condensed form by means of verbal tags such as the spellings of names, or opposing statements set side by side. The narrator makes use of these techniques to convey his evaluation of the characters and events and to set the scene for the detailed stories of Philip, Saul and Peter that will follow, 8:4-11:26.

¹ J. Rius-Camps, *Comentari als Fets dels Apòstols* (4 vols.; Barcelona: Facultat de Teologia de Catalunya/Herder, 1991-2000).

² J. Rius-Camps and J. Read-Heimerdinger, *The Message of Acts in Codex Bezae: A Comparison with the Alexandrian Tradition*. I. Acts 1:1-5:42 (JSNTSup. 257; London: T&T Clark International, 2004).

The narrative concentrates on the persecution to which the believers were subjected [a] // [a'], relating to it the dispersion of the believers [b], and also the death of Stephen [b']. The structure of the four elements is as follows:

[a]	8:1b	The persecution of the church in Hierosoluma
[b]	8:1c	The dispersion of the believers
[b']	8:2	The burial and mourning of Stephen
[a']	8:3	Saul's role as persecutor

The structural division follows the text of Codex Bezae and Codex Vaticanus for in other MSS (e.g. Codex Sinaiticus) [a] and [b] are closely connected and form part of the same element.

A large number of varied characters appear in the space of a few sentences: the church in Hierosoluma, the apostles, Stephen, devout men, Saul, men and women in the church. They are all viewed in turn from the point of view of the narrator. All the characters will reappear and play a more or less prominent role in the narrative, except for the 'devout men'. Saul, in particular, will become the main character of the book of Acts after chapter 13.

Translation

Codex Bezae D05

Codex Vaticanus B03

- | | | |
|------|---|--|
| [a] | 8:1b On that day, there arose a great persecution and oppression against the church that was in Hierosoluma. | 8:1b On that day, there arose a great persecution against the church that was in Hierosoluma. |
| [b] | 1c Everyone was scattered through-out the regions of Judaea and of Samaria, with the exception of the apostles who remained in Ierousalem. | 1c Everyone was scattered through-out the regions of Judaea and Samaria, with the exception of the apostles. |
| [b'] | 2 Nonetheless, devout men, after carrying out Stephen's burial, made great lamentation over him. | 2 Devout men, however, carried out Stephen's burial and made great lamentation over him. |
| [a'] | 3 As for Saul, he was trying to destroy the church as he went into house after house, and then, dragging off men and women, he had them put in prison. | 3 Saul, on the other hand, was trying to destroy the church as he went into house after house, and then, dragging off men and women, he had them put in prison. |

Critical Apparatus

8:1 (διωγμὸς μέγας) καὶ θλίψις D, *et tribulatio d* (h sa^{mss} mae invert the word order) || *om.* B P⁷⁴ **¶** *rell.*

A similar variant is found in 13:50 where D05 reads θλίψιν μεγάλην καὶ διωγμόν, a reading supported by d05 (*tribulationem magnam et persecutionem*) and partially by E08; B03 (with P⁷⁴ **¶** *rell.*), however, reads simply διωγμόν. The dual construction is also found in Matt. 13:21; Mk 4:17 D05 (cf., e.g., Matt. 24:9, 21, 29; Mk 13:19, 24 where θλίψις is used alone to denote trouble arising out of persecution); MSS other than D05 read θλίψεως ἢ διωγμοῦ at Mk 4:17. The word θλίψις reappears on its own with reference to the persecution arising after Stephen's death at 11:19.

πάντες δὲ (διεσπάρησαν) B D P⁷⁴ *rell* | πάντες τε A (t); Aug | καὶ πάντες **¶** 33. 323. 440. 927. 1270. 1837. 2344 | πάντες γάρ 226, *omnes enim d* | πάντες **¶***

Both B03 and D05, with the connective δέ view the dispersion of the believers as a development that is separate from the persecution. τε in A02 links the two closely, as if the dispersion represents the height of the persecution. The absence of connective in **¶**01 intensifies the link even further, assimilating the dispersion with the persecution³.

(κατὰ τὰς χώρας) τῆς Ἰουδαίας καὶ Σαμαρείας B P⁷⁴ **¶** D^c *rell* || Ἰουδ. κ. Σαμ. D*.

The single article before the pair of nouns in B03 has the effect of presenting them as a unit, and a unit that is familiar or expected⁴. Indeed, the narrator's reference to Judaea and Samaria picks up the mention of the regions from 1:8 where Jesus gives the apostles his command to witness in 'Jerusalem, and Judaea and Samaria, and the ends of the earth'. There, in both B03 and D05, a single article is used for the two names (πάση τῇ Ἰουδαία καὶ Σαμαρεία); but B03 furthermore identifies the pair as a block by marking it off from the previous name, Jerusalem, with the repetition of the preposition ἐν (ἐν τε Ἰερουσαλήμ καὶ ἐν πάση τῇ Ἰουδαία καὶ Σαμαρεία). The effect in the B03 text is that Jesus' com-

³ On the force of the different connectives, see J. Read-Heimerdinger, *The Bezan Text of Acts. A Contribution of Discourse Analysis to Textual Criticism* (JSNTSup, 236; Sheffield: Sheffield Academic Press, 2002), pp. 204-206; on asyndeton, pp. 246-48.

⁴ 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), pp. 15-44 (29).

mand is associated with three distinct areas moving progressively away from Ierousalem (Ierousalem/Judaea and Samaria/the ends of the earth); and by picking up the reference to 'Judaea and Samaria' as an identifiable unit here at 8:1, B03 gives a signal that the narrative is moving on to the anticipated second stage.

At 1:8 D05, in contrast, the pair of regions Judaea and Samaria were grouped with Ierousalem by the use of a single preposition for all three, so that a two-fold (not a three-fold) division of territories for the apostles' witnessing activity was created: 'in Ierousalem, and Judaea and Samaria/to the ends of the earth'. When at 8:1, therefore, the narrative moves the action into the next geographical area, coherence does not require D05 to maintain Judaea and Samaria as a unit. Accordingly, the absence of an article before either of the names is not expected; and it allows them to be viewed independently in anticipation of the separate journeys of Peter in Judaea (cf. 9:32-35, Lydda; and 9:36-42, Joppa) and those undertaken by Philip in Samaria (cf. 8:5, a city of Samaria).

(πλὴν τῶν ἀποστόλων) οἱ ἔμειναν ἐν Ἱερουσαλήμ D* d 1175 it sa^{mss} mae aeth; Aug BarSalibi || *om.* B P⁷⁴ & D^{s.m.} *rell.*

According to both texts, the apostles were not affected by the dispersion that followed, or was part of, the persecution of the church in Hierosoluma (8:1b). D05 adds a further comment on the apostles, saying that they remained in Ierousalem. The dual spelling of the name of Jerusalem is a technique that Luke employs throughout his two volumes to express his evaluation of the spiritual growth of the participants in the narrative: the Greek spelling (Ἱεροσόλυμα) denotes the town as a neutral location in contrast to the Hebrew-derived spelling (Ἱερουσαλήμ) which signifies the seat of religious authority and stands for the traditional beliefs of Israel⁵. The opposing force of the two forms of the name is apparent in the Bezan text but is not clearly conveyed by the AT in general.

The outcome of using the two forms of the name in close proximity in 8:1 D05 is that the apostles are seen as remaining attached to the old religious order, keeping themselves protected from the persecution that affected the assembly (ἐκκλησία) of disciples in the town of Hierosoluma. The association of the apostles with Ierousalem was already reinforced in the Bezan text with the mention of the name at 2:42 (not B03), as it will be again at 8:14 D05. B03 avoids any hint of an ideological split among the believers by not connecting the apostles specifically with Ierousalem or thereby distinguishing them from the believers in general in the city.

⁵ Read-Heimerdinger, *The Bezan Text*, pp. 311-44, esp. 324, 328-31.

To conclude from the different names for Jerusalem that the author is carelessly sticking together stories from different sources is to ignore the skilful techniques Luke deliberately uses to create his narrative. He is not simply a compiler of traditions and accounts, putting together what he has gleaned from divergent sources and combining them with what he has observed or heard himself, in order to create a narrative that fulfils some historical purpose. He uses his role as narrator to evaluate what he is relating and to comment on his characters and their actions.

8:2 συνεκόμισαν δὲ (...καὶ ἐποίησαν) B P⁷⁴ *℣* *rell* | συνεκόμισάν τε D^E E 917. 1446. 1828. 1874, *conportaverunt quae* (-*que* d^{s.m}) d* || συγκομίσαντες D*.

The use of δέ with a finite verb in B03 implies a negative contrast between the devout men who grieved over Stephen's death and took care of his body, and those responsible for the persecution of the believers (v. 1b). A further, neutral, contrast is established between those who were forced to flee because of the persecution (v. 1c) and these pious people who, not having had to flee, took it upon themselves to bury Stephen.

An even more forceful contrast is made by the structure of D05: a) the absence of connective conveys a sense of strong dissimilarity with what has gone before; b) the detail in 8:1 D05 that the apostles had stayed in Ierousalem causes them to be included in the element with which the devout men are being contrasted — they did what the apostles could have done but did not; c) the use of a participle leads to a construction typical of the Bezan text: participle + adverbial καί + finite verb, which has the effect of drawing attention to the main action, the great mourning made over Stephen which is set against the 'great persecution and oppression' of v. 1b⁶.

8:3 Σαῦλος δὲ B P⁷⁴ *℣* *rell* || ὁ δὲ Σαῦλος D

With the omission of the article, B03 creates a contrast between Saul and the devout men, which is possible because of the attenuated contrast implied between the devout men and the participants in the preceding clauses (see above). In D05, however, where a strong contrast was made between the devout men and all the various participants of the previous clauses, Saul is not brought back into the story by way of contrast but as a character already established on stage (cf. 7:58; 8:1a).

⁶ Read-Heimerdinger, *The Bezan Text*, pp. 206-10.

[BA] 8:4-40 *Philip*

The story of Philip is the first of a series of three portraits (8:4-11.18), through which Luke shows how different ways of thinking were an obstacle to the understanding of the radical nature of Jesus' message, and the nature of God's intervention to correct them. At the centre of the three-fold structure (9:1-30) is Saul, who will become the main protagonist after ch. 13. On either side stand Philip (8:4-40) and Peter (9.31-11-18).

Philip is already known to the hearers of Acts from the first mention of his name among the Seven Hellenists, being the second one named following Stephen. The story of his activity constitutes the first report in Acts of evangelization outside Judaea. Luke uses it to illustrate how the lack of discernment was a problem to the successful spread of the gospel message.

There are three elements to the first sequence [BA]:

[A]	8:4-13	Philip in Samaria, and Simon Magus
[B]	8:14-24	Peter and John in Samaria, and Simon Magus
[A']	8:25-40	Philip and the Ethiopian eunuch

Philip's apparent success in Samaria is presented with particular reference to Simon Magus; when Peter and John come to Samaria, however, the reaction of Simon shows that Philip's activity had been carried out without discernment; his final preaching to the Ethiopian eunuch, in contrast, results in an unqualified success due, according to some manuscripts, to the verification he made of the eunuch's faith before baptizing him.

It should be noted that eight folios of Codex Bezae are missing from 8:29b to 10:14b for the Greek text, and from 8:20b to 10:4 for the Latin. Readings for comparison with B03 have to be taken, therefore, from other witnesses that from time to time attest a variant text, either Greek or, more often, the early versions. None, however, vary so consistently or extensively as does Codex Bezae. The uncial E08 cannot be used as a constant basis for comparison since its Greek text is most likely to be a retroversion of the Greek underlying its Latin text, which has the place of honour on the left hand page. Where other witnesses are used for comparison with B03 because D05 is missing, they will be referred to as the 'Western text' (WT). The situation is quite different from the practice we have followed rigorously elsewhere of comparing individual MSS and is far from satisfactory, but is unavoidable in the absence of a single MS that consistently attests a variant text.

Translation

Codex Bezae D05

Codex Vaticanus B03

- [Aa] **4** Now those who had been scattered travelled about preaching the word. **4** Now those who had been scattered travelled about preaching the word.
- [b] **5** Philip went down to a city of Samaria and began preaching to them the Messiah. **5** Philip went down to the city of Samaria and began preaching to them the Messiah.
- [c] **6a** Just as the crowds were accustomed to listen to anything, so they paid eager attention to the things Philip was saying. **6a** The crowds paid eager attention to the things Philip was saying.
- [d] **6b** They were won over as they listened and saw the signs he was doing. **6b** as they all listened together and saw the signs he was doing.
- [e] **7a** For from many of those who had unclean spirits, they were coming out shouting with a loud voice. **7** For out of many of those who had unclean spirits, the spirits were coming out shouting with a loud voice;
- [f] **7b** Many paralysed people who were lame were being healed, **8** and great joy arose in that city. **7b** and many paralysed and lame people were healed. **8** So there arose great joy in that city.
- [a'] **9** A certain man named Simon, who was already in the city practising magic, astonished the people of Samaria saying that he himself was someone great; **9** A certain man named Simon was already practising magic in the city and astonishing the people of Samaria, saying that he himself was someone great;
- [b'] **10** from the smallest to the greatest, everyone paid him eager attention, saying, 'This man is the power of God called the Great Power'. **10** from the smallest to the greatest, everyone paid him eager attention, saying, 'This man is the power of God called the Great Power'.
- [c'] **11** They eagerly listened to him because he had astonished them for some time by his sorceries. **11** They eagerly listened to him because he had astonished them for some time by his sorceries.
- [d'] **12** But when they believed Philip as he preached about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. **12** But when they believed Philip as he preached about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

- [e'] **13** Simon himself believed and was baptized and even started to follow Philip; and when he saw signs and great miracles happening, he was astonished. **13** Simon himself believed and was baptized and started to follow Philip; and when he saw signs and great miracles happening, he was astonished.
- [Ba] **14** When the apostles in Ierusalem heard that Samaria had received the word of God, they sent Peter and John to them. **15** They went down and prayed for them so that they might receive the Holy Spirit. **14** When the apostles in Ierusalem heard that Samaria had received the word of God, they sent Peter and John to them. **15** They went down and prayed for them so that they might receive the Holy Spirit.
- [b] **16** (For it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus Christ.) **16** (For it had not yet fallen on any of them; they had only been baptized in the name of the Lord Jesus.)
- [c] **17** Then they began to lay hands on them and they received the Holy Spirit. **17** Then they began to lay hands on them and they received the Holy Spirit.
- [c'] **18** When Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, pleading as he said, **19** 'Give this authority to me aswell, so that whoever I, too, lay my hands on might receive the Holy Spirit'. **18** When Simon saw that through the laying on of the apostles' hands the Spirit was given, he offered them money as he said, **19** 'Give this authority to me aswell, so that whoever I lay my hands on might receive the Holy Spirit'.
- [b'] **20** Peter said to him, 'Money be damned with you, because you thought you could get the gift of God through money. **21** There is no part or share in this matter for you; your heart is not right before God. **22** So repent of this wickedness of yours and pray to the Lord that, if possible, the intent of your heart might be forgiven. **23** For I perceive that you are in the gall of bitterness and the bond of unrighteousness.' **20** Peter said to him, 'Your money be damned with you, because you thought you could get the gift of God through money. **21** There is no part or share in this matter for you, for your heart is not right before God. **22** So repent of this wickedness of yours and pray to the Lord that, if possible, the intent of your heart might be forgiven you. **23** For I see that you are in the gall of bitterness and the bond of unrighteousness.'

- [a'] **24** Simon answered and said to them, 'I beg you yourselves to pray to God about me so that all these bad things which you have spoken to me might not happen to me', and he did not cease crying.
- 24** Simon answered and said to them, 'I beg you yourselves to pray to God for me so that all these bad things which you have spoken might not happen to me'.
- [A'a] **25** Now when they had borne witness and spoken the word of the Lord, they started to return to Hierosoloma. They also evangelized many villages of the Samaritans.
- 25** Now when they had borne witness and spoken the word of the Lord, they started to return to Hierosoloma and also evangelized many villages of the Samaritans.
- [b] **26** The angel of the Lord spoke to Philip saying, 'Get up, go down towards the south on the road that goes down from Ierousalem to Gaza. It is a desert road'.
- 26** The angel of the Lord spoke to Philip saying, 'Get up and start going down towards the south on the road that goes down from Ierousalem to Gaza. It is a desert road'.
- [c] **27a** And he got up and went.
- 27a** And he got up and went.
- [d] **27b** And what did he find? A eunuch, a court ruler of a certain Queen Candace of Ethiopia who was in charge in all his treasure. He had come worshipping Ierousalem **28** and was returning seated on the chariot reading the prophet Isaiah.
- 27b** And what did he find? A eunuch, a court ruler of Queen Candace of Ethiopia who was in charge in all her treasure. He had come worshipping in Ierousalem **28** and was returning, and seated on his chariot he was reading the prophet Isaiah.
- [e] **29a** The Spirit said to Philip,
- 29a** The Spirit said to Philip,
- 'Western Text'* *Codex Vaticanus B03*
- 29b** 'Go and join this chariot'.
- 29b** 'Go and join this chariot'.
- [f] **30** So Philip went and heard him reading the prophet Isaiah and he said, 'Do you really understand what you are reading?'
- 30** So Philip ran and heard him reading Isaiah the prophet and he said, 'Do you really understand what you are reading?'
- [g] **31** He said, 'However can I, unless someone shows me?', and he begged Philip to come up and sit with him.
- 31** He said, 'However can I, unless someone will show me?', and he begged Philip to come up and sit with him.

- [h] **32** The passage of Scripture he was reading was this: 'As a sheep is led to slaughter, or a lamb before its shearer is dumb, so he opens not his mouth. **33** In the humiliation, justice was taken away from him. Who can describe his descendants? For his life is taken up from the earth.'
- [h'] **34** The eunuch said to Philip, 'I beg you, concerning whom does the prophet say this? About himself or about some other person?'
- [g'] **35** Philip opened his mouth and, beginning with this Scripture, announced to him the good news about Jesus.
- [f'] **36** As they went on down the way, they came to some water, and the eunuch said, 'Here is water, what is to stop me being baptized?'
- [e'] **37a** He said to him, 'If you believe with all your heart, it is permissible.'
- [d'] **37b** He answered, 'I believe that the Son of God is Jesus, the Messiah.'
- [c'] **38** And he ordered the chariot to stop and they both went down into the water, Philip and the eunuch, and he baptized him.
- [b'] **39** When they came up out of the water, the Holy Spirit fell on the eunuch; and the angel of the Lord snatched Philip away from him and the eunuch did not see him any more, for he was going on his way, rejoicing.
- [a'] **40** Philip was found at Azotus, and he passed on and announced the good news in all the towns until he came to Caesarea.
- 32** The passage of Scripture he was reading was this: 'As a sheep is led to slaughter, or a lamb before its shearer is dumb, so he opens not his mouth. **33** In his humiliation, justice was taken away from him. Who can describe his descendants? For his life is taken up from the earth.'
- 34** The eunuch said to Philip, 'I beg you, concerning whom does the prophet say this? about himself or about some other person?'
- 35** Philip opened his mouth and, beginning with this Scripture, announced to him the good news about Jesus.
- 36** As they went on down the way, they came to some water, and the eunuch said, 'Here is water, what is to stop me being baptized?'
- 38** And he ordered the chariot to stop and they both went down into the water, Philip and the eunuch, and he baptized him.
- 39** When they came up out of the water, the Spirit of the Lord snatched Philip away and the eunuch did not see him any more, for he was going on his way, rejoicing.
- 40** Philip was found at Azotus, and he passed on and announced the good news in all the towns until he came to Caesarea.

Critical Apparatus

8:4 διήλθον B D P⁷⁴ **ℵ** *rell* | διήλθον κατὰ πόλεις καὶ κώμας g² w p (smae); Aug | *adnuntiabant* d | ἦλθον **ℵ***

In the readings of the versions an attempt to give a goal to the verb διήλθον can be observed; **ℵ01*** gets round the problem in a different way by using the simple verb which does not require a goal. The use of the verb διέρχομαι in an absolute sense is rare (though it occurs again at 10:38); when the story of the dispersion is picked up at 11:19, διήλθον is repeated with the direction specified this time (ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας).

8:5 εἰς τὴν πόλιν B P⁷⁴ **ℵ** A 69. 1175. 2344 *pc* || εἰς πόλιν D C E Ψ 049. 056. 33. 1739 **℞** co.

B03's reference to 'the city of Samaria' sounds as if it means 'the city called Samaria', although in the time of Augustus, when Samaria was rebuilt by Herod the Great, it had been renamed Sebaste. The absence of the article makes D05's reference to Samaria a reference to the region, and the city is not named as if it were typical of any city in the country. Two other places where Luke mentions a city may be compared to the construction of D05, though there the city is given a name: first, at Lk. 1:26, Gabriel is sent 'to a city of Galilee (Judaea, **ℵ01**) called Nazareth', εἰς πόλιν τῆς Γαλιλαίας (Ἰουδαίας) ἧ ὄνομα Ναζαρέθ (εἰς πόλιν Γαλιλαίαν, D05); secondly, at Jn 4:5, Jesus is said to arrive 'at a city of Samaria called Sychar', εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ (omit **ℵ** 01, probably through haplography).

8:6 προσεῖχον δὲ οἱ ὄγλοι B P⁷⁴ **ℵ** A C D^c 81. 88. 226. 323. 618. 945. 1175. 1739. 1891. 2344 (d) | προσεῖχόν τε οἱ ὄγλοι E H P Ψ 049. 056. 33. 69. 614. 1241. 1245. 1611. 2412. 2492. 2495 *al* || ὡς δὲ ἤκουον πᾶν, οἱ ὄγλοι προσεῖχον D* (sy^p mae).

The reading of D05 needs to be considered in combination with the variant at the end of the verse (see below). It is possible to take πᾶν as a neuter singular, signifying 'anything'⁷, and to understand Luke as meaning that the Samaritans were in the habit of listening to anything whatsoever, without discrimination. In accordance with their custom, they started listening eagerly to what Philip was saying. B03 eliminates the clause and

⁷ H.G. Liddell, R.J. Scott and H.S. Jones, *A Greek-English Lexicon: A New Edition* (Oxford: Clarendon Press, 1940); *pace* E. Delebecque, *Les deux Actes des Apôtres* (EBib, NS, 6; Paris: J. Gabalda, 1986), p. 62.

thereby removes any negative reflection on the Samaritans. d05 produces a conflation: *intendebant autem* (B03) *omnis* (! D05) *turbæ*.

(ὕπὸ) τοῦ Φιλίππου B P⁷⁴ & D^C *rell* || Φιλ. D* Ψ 88. 330. 945. 1243. 1739. 1891 *pc*.

Since this is not the first mention of Philip in this episode, the absence of the article in D05 is unusual. The explanation that it is omitted because the name arises in a phrase in which there is a preceding articular noun (τοῖς λεγομένοις ὑπὸ Φιλίππου) is unsatisfactory since on some (but not all) comparable occasions, the article is retained by D05: ἀντέλεγον τοῖς λόγοις ὑπὸ τοῦ Παύλου λεγομένοις (ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις, B03), 13:45; συγκατατεθειμένων...τοῖς ὑπὸ τοῦ Πέτρου εἰρημένοις (omit clause B03), 15:12; προσέχειν τοῖς λαλουμένοις ὑπὸ Παύλου, 16:14. The more likely reason for the omission of the article is that story is being viewed through the eyes of the Samaritans who, from their point of view, encounter Philip for the first time⁸.

ὁμοθυμαδόν B P⁷⁴ & D^C *rell* || ἐ<πε>ίθοντ<ο> D*.

The reconstruction of the verb in D05 is based on the visible letters in the MS: ‘on distingue encore nettement le *epsilon* initial, le *iota*, le *thèta* et, après *on*, le *tau*’⁹. By virtue of the asyndetic link, this clause reads as an expansion of the previous one in D05.

8:7 πολλοὶ (γὰρ τῶν ἐχόντων) B P⁷⁴ & A E 81. 88. 1175 | πολλῶν H P Ψ 049. 056. 1. 33. 1739 *ḿ bo arm*; Chr || <παρὰ> πολλοῖς D*, *a multis* d.

The *nominativus pendens* of B03 constitutes a loose construction since the subject of the verb is the neuter plural πνεύματα. In D05, the dative is clear but there is doubt over the initial preposition. Boismard and Lamouille¹⁰ propose ἀπό following Wetstein, saying that the first and the last letters can be seen, which clashes with the dative of the pronoun. Scrivener suggests παρὰ which concords with the dative, and there is room in the MS for four letters at the beginning of the line.

(πολλοὶ δὲ) παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν B P⁷⁴ & A C H P 049. 056. 1. 81. 88. 104. 330. 440. 945. 1175. 1241. 1245. 1739. 1891. 2147. 2492. 2495 *al* | καὶ παραλ. κ. χολ. ἐθεραπεύθησαν (-εύοντο 33. 2344) E

⁸ Read-Heimerdinger, *The Bezan Text*, pp. 139-41.

⁹ Boismard and Lamouille, *Le texte occidental des Actes des Apôtres: Reconstitution et réhabilitation*. I. *Introduction et textes*; II. *Apparat Critique* (Paris: Éditions Recherche sur les Civilisations, 1984), II, pp. 55-56.

¹⁰ Boismard and Lamouille, II, p. 353, n. 45.

Ψ 33. 614. 1611. 2344. 2412 || παραλ. (+ καὶ D^B) χολ. ἐθεραπεύοντο D*, (*multi enim*) *paralysin passi clodi curabantur* d (69).

B03 distinguishes between the paralysed and the lame, and views their healing as a completed, or overall, event with the aorist; D05* speaks of the 'paralysed lame', and uses the imperfect tense to express their healing, in line with the series of imperfect verbs in the preceding clauses.

8.8 ἐγένετο δὲ πολλὴ χαρὰ B P⁷⁴ ⋈ A C 81. 1175 | ἐγ. δὲ χαρὰ μεγάλη 88. 945. 1739. 1891 | καὶ ἐγ. χαρὰ μεγάλη E H P Ψ 049. 056. 1. 33. 69. 323. 614^c. 927. 1245. 1505. 1611. 2344. (2412). 2492. 2495 || χαρὰ τε μεγάλη ἐγ. D (*gaudium magnum factum est* d).

The construction of B03 is not found elsewhere in Luke's work, χαρὰ μεγάλη being the usual expression (Lk. 2:10; 24:52 [not B03]; Acts 15:3). The position of the phrase at the head of the sentence in D05 underlines its importance, with the connective τε presenting the joy as being the dominating effect of Philip's activity¹¹.

8.9 προὔπηρχεν ... μαγεύων καὶ ἐξιστάνων B P⁷⁴ ⋈ A C P 81. 1175 (d) | προὔπηρχεν ... μαγ. κ. ἐξιστάνων D^B E H P Ψ 049. 056. 1. 33. 69. 88. 614. 945. 1241. 1245. 1611. 1739. 2344. 2412. 2492. 2495 *pler* || προὔπάρχων ... μαγ. ἐξίστανε D*^{vid}.

The verb προὔπάρχω is used to compose a periphrastic form of the verb to indicate a state of affairs that had already existed for some time. B03 reads an imperfect with the participles μαγεύων and ἐξιστάνων depending on it (cf. Lk. 23:12 B03). D05, on the other hand, reads the present participles προὔπάρχων and μαγεύων, followed by ἐξίστανε which represents a form of the imperfect of ἐξίστημι, constructed on ἐξιστάνω¹². Delebecque citing Blass, gives ἐξίστανεν¹³; Wetstein suggests ἐξέστανε *p.m.*¹⁴. In the MS, the letters εξε... can be read, indicating that the original form was ἐξείστανε[ν].

8:13 ἦν προσκαρτεροῶν B P⁷⁴ ⋈ D^{s.m.} *rell* || ἦν καὶ πρ. D*, *et adhaerebat* d.

¹¹ Cf. S.H. Levinsohn, *Textual Connections in Acts* (Atlanta: Scholars Press, 1987), pp. 121-23.

¹² See Bauer, W., *A Greek English Lexicon of the New Testament and Other Early Christian Literature* (ed. and trans. W.F. Arndt and F.W. Gingrich; Chicago: Chicago University Press, 1957), ἐξίστημι.

¹³ *Les deux Actes des Apôtres* (Paris: Gabalda, 1986), p. 63.

¹⁴ See F.H. Scrivener, *Bezae Codex Cantabrigiensis* (Pittsburgh, Pennsylvania: Pickurick Press, 1978), p. 442.

The periphrastic construction underlines the fact of Simon's attachment to Philip, which is doubly emphasised by the insertion of the adverbial *καί* in D05.

8:14 Ἱεροσολύμοις B P⁷⁴ *ℵ* *rell* || Ἱερουσαλήμ D d.

These variants must be considered against the mention of Jerusalem in 8:1 where, in both texts, the church was referred to as being in Hierosoloma (v. 1b). D05 then had a second contrasting reference to Ierousalem (v. 1d) where the apostles were said to have remained. B03 takes up the earlier Hellenistic spelling which, if done deliberately, causes the apostles to be seen as having distanced themselves from the Jewish institution since this is the first time in Acts that they are associated with the Hellenistic form of the name. D05's reading is consistent with the earlier comment in v. 1d whereby the apostles continue to be represented as in some way attached to the Jewish religious centre. According to this text, their separation will not take place until later when links have been created with the disciples in Samaria (cf. 8:15 and 8:25), making it impossible to continue in favour with Ierousalem.

8:16 ἐπ' οὐδενί B *ℵ* D^{D?} *rell* || ἐπὶ οὐδένα D* d.

There is a slight difference in meaning between the dative of B03, 'on' (answering the question 'where?') and the accusative of D05 'upon' (answering the question 'to where?'). Within the New Testament, the construction ἐπιπίπτω ἐπί + acc. is found at Jn 13:25 *v*l; Lk. 1:12; 15:20; Acts 10:44 (ἔπεσεν D05); 11:15 (ἔπεσεν D05); 19:17 (ἔπεσεν D05); 20:37; Rom. 15:3; Rev. 11:11; ἐπί + dat., apart from here at Acts 8:16 B03, is only found at 19:6 D05; 20:10 D05; ἐπιπίπτω is followed by the dative alone at Mk 3:10; Acts 20:10 B03.

κυρίου Ἰησοῦ B P⁷⁴ *ℵ* *rell* || κυ. Ἰη. Χριστοῦ D d *vg^{mss} mae aeth.*

D05 always uses the full name and title of Jesus in a baptismal context¹⁵.

8:17 ἐπετίθεσαν (-θοσαν B) B P⁷⁴ *ℵ* A (C) D^A 81. 323. 440. 945. 1175. 1739. 1891 *al* || -θουν D* P⁴⁵ E H L P Ψ 049. 056. 1. 26 *℣*.

The variants are different forms of the imperfect of the same verb¹⁶.

¹⁵ Cf. Read-Heimerdinger, *The Bezan Text*, pp. 266, 271.

¹⁶ Cf. 3:2; 4:35; M. Zerwick and M. Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1981), p. 357; M. Zerwick, *Biblical Greek* (trans., rev. and ed. J. Smith; Rome: Biblical Institute Press, 1963), §488.

The versions cannot be appealed to in support of either text¹⁷.

8:18 τὸ πνεῦμα B **¶** sa mae; ConstAp || τὸ πνεῦμα τὸ ἅγιον D d P^{45.74} A C E Ψ *rell* latt sy bo arm aeth geo; Bas Chr.

The references to the Holy Spirit in vv. 15, 17 and 19 are in the form πνεῦμα ἅγιον which is the form normally used in Acts for the gift of the Spirit to believers¹⁸. B03 simply takes up this earlier reference by repeating the noun without qualification. D05, however, now views the situation from the point of view of Simon Magus and adopts the form used to refer to the Holy Spirit when the notion of holiness is being spelt out¹⁹.

8:19 λέγων B P⁷⁴ **¶** *rell* || παρακαλῶν καὶ λέγων D d gig p mae.

The request in D05 is more explicit and more insistent than in B03: cf. 2:40; 16:9, 15, 39 D05.

(ἐπιθῶ) κἀγὼ D d (p; CAp) || *om.* B P⁷⁴ **¶** *rell*.

κἀγὼ in D05 corresponds to κἀμοί in the main clause, and is an indirect reference to back to v. 17a. B03 presumably considers it superfluous to insist so much on Simon Magus' hope of emulating the apostles.

8:20 Τὸ ἀργύριόν σου B P⁷⁴ **¶** D^D *rell* || ἄργυριον D*, lac. d.

The anaphoric article together with the possessive adjective in B03 causes Peter's denunciation of money to refer to the money Simon has just offered the apostles (χρήματα, v. 18). D05, in contrast, treats money in general as a problem.

8:21 ἡ γὰρ καρδία B P^{74vid} **¶** D^C *rell* || ἡ καρ. D* 522 sa^{ms}, lac. d.

The absence of connective in D05 serves to tie the second sentence closely to the first as an expansion or a comment on it and strengthens the connection²⁰. γὰρ in B03 makes the connection explicit.

8:22 (ἀφεθήσεται) σοι B **¶** *rell* || σου D, lac. d.

The dative pronoun in B03 is associated with the preceding verb. The possessive pronoun in D05, on the other hand, qualifies the noun ἡ ἐπίνοια which, coming after the pronoun, is underlined.

¹⁷ Pace Boismard and Lamouille, II, p. 57.

¹⁸ Read-Heimerdinger, *The Bezan Text*, pp. 160-63.

¹⁹ *The Bezan Text*, pp. 163-64; 167-68.

²⁰ Cf. Delebecque, *Les deux Actes*, p. 239.

8:23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα B P⁷⁴ & D^B *rell* || ἐν γ. πικρ. χολῆ καὶ συνδέσμῳ ἀδ. θεωρῶ σε ὄντα D*, lac. d.

The variants in this clause affect first, the initial preposition and the associated case of the nouns they govern, then secondly, the word order of the first pair of nouns, and finally, the verb. Whereas with ἐν in D05, Peter views Simon as already in the undesirable state he describes, it is possible that with εἰς in B03 he sees him as heading towards that state; that said, B03 tends to use εἰς with a static force equivalent to the meaning of ἐν²¹. The phrase χολὴν πικρίας translates a Hebrew idiom in which the noun in the genitive has an adjectival force ('bitter gall')²². The construction occurs elsewhere in the New Testament, always with the noun in the genitive in second place which is the Hebrew word order, as is seen here in the second pair of nouns (cf. in Luke's writings, e.g. Lk. 4:22; 16:9; Acts 9:15). By disrupting the word order pattern here, D05 sets up a chiasmic structure with the second pair of nouns (genitive-dative // dative-genitive) which reinforces Peter's description of Simon's desperate state.

As for the verb, finally, θεωρῶ conveys more readily the sense of inner perception than does ὁρῶ.

8:24 εἶπεν B P⁷⁴ & *rell* || εἶπ. πρὸς αὐτούς D mae, lac. d.

A prepositional phrase which makes explicit the addressee after a verb of speaking is typically used to insist on the relationship between the speaker and hearer, and is considerably more common in the text of D05 than in B03²³. It concurs with the reading of παρακαλῶ in D05 (see next *vl*) and also the detail at the end of the verse describing Simon's distress.

Δεήθητε B P⁷⁴ & *rell* || Παρακαλῶ δεήθ. D 614. 1611. 2412 *pc* gig r sy^{h**} mae, lac. d.

The insistence of Simon Magus echoes not only the earlier narrative description (cf. 8:18 D05), but in a more distant past, the pleading of Simon Peter during the incident of the miraculous catch of fish, when he begs Jesus to leave him (Lk. 5:8 D05), though there, too, only in D05.

ὑπὲρ ἐμοῦ B P⁷⁴ & D^B *rell* || περὶ ἐμοῦ D* 88. 1175 *pc*, lac. d.

There is a slight difference in Simon's request: 'pray for me' (B03) or 'pray about me' (D05).

²¹ Read-Heimerdinger, *The Bezan Text*, pp. 192-95.

²² Zerwick-Grosvenor, *Analysis*, p. 376.

²³ Read-Heimerdinger, *The Bezan Text*, pp. 176-82.

(πρὸς τὸν) κύριον B P⁷⁴ *℣* *rell* || θεόν D 33. 69. 431. 547. 614. 913. 927. 1108. 1245. 1505. 1611. 1828^e. 2138. 2147. 2298. 2344. 2412. 2495 *pc c dem p vg^{mss} sy^{p.h} mae, lac. d.*

This is one among many variant readings concerning θεός and κύριος. In D05, the ‘Lord’ is never used by people of Gentile origin, and rarely with reference to them. Peter’s use of κύριος at 8:22 is therefore exceptional²⁴.

(μηδὲν ἐπέλθῃ) ἐπ’ ἐμὲ ὧν εἰρήκατε B P⁷⁴ *℣* *rell* || μοι τούτων τῶν κακῶν ὧν εἰρήκατέ μοι D (E *vg^{ms} mae; Chr*), *lac. d.*

Simon’s plea to Peter and John is formulated in more concrete and personal terms in D05.

ὅς πολλὰ κλαίων οὐ διελέγχετο μαρτυροῦν D* *sy^{hmg} mae, lac. d* || *om.* B P⁷⁴ *℣* D^{s.m.} *rell.*

The only other occurrences of διαλεμπάνω in the New Testament are at Lk. 7:45 and Acts 17:13 D05, the latter with a construction very similar to the one read here (pres. part. + negative + imperf.). There would seem to be an intended allusion to Peter’s distress after his denial of Jesus (Lk. 22:62, ἔκλαυσεν πικρῶς) which B03 avoids. The parallel between the two Simons may well have been effaced because of the role Simon Magus soon acquired among the Church Fathers as the leader of Gnosticism. Although Metzger²⁵ and Bruce²⁶ both find the clause reads awkwardly, the use of ὅς in place of οὗτος to add further information concerning a character is common in the New Testament²⁷.

8:25 πολλὰς τε (κόμας) B P⁷⁴ *℣* *rell* || πολλὰς δέ D *sa bo, lac. d.*

In both texts, this clause functions in association with the previous μὲν οὖν clause of the beginning of the verse to provide background information that brings the incident involving Peter and John to a conclusion and forms a transition to the next series of events involving Philip (8:26, where the δέ corresponding to μὲν οὖν is found)²⁸. B05 views the evangelization of Samaria as closely connected to the apostles’ return to Jerusalem (the

²⁴ Read-Heimerdinger, *The Bezan Text*, pp. 286.

²⁵ *A Textual Commentary on the Greek New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 2nd edn, 1994), p. 359.

²⁶ *The Acts of the Apostles. The Greek Text with Introduction and Commentary* (London: The Tyndale Press, 1951), p. 188.

²⁷ Cf. Blass, F., and A. Debrunner, and F. Rehkopf, *Grammatik des neutestamentlichen Griechisch* (Göttingen: Vandenhoeck & Ruprecht, 15th edn, 1979), §293.3c.

²⁸ See Levinsohn, *Textual Connections*, p. 146.

particle τε joins the two imperfs. ὑπέστρεφον ... εὐηγγελίζοντο). D05, on the other hand, treats this information as parenthetical, making a point of underlining the positive attitude of Peter and John.

8:26 ἀνάστηθι καὶ πορεύου B P⁷⁴ **ℵ** *rell* | ἀνάστηθι καὶ πορεύθητι C 181. 257. 2401 *pc* || ἀναστὰς πορεύθητι D P⁵⁰, lac. d.

The expressions of B03 and D05 are practically equivalent, with the emphasis in the former on the start of the movement (aor. followed by pres. imper.) and in the latter on the act of going and the urgency of it (aor. part. followed by aor. imper.). The pattern of D05 is echoed in the fulfilment of the command, v. 27. Though πορεύθητι may be rare, it is found again in the order of Jesus to Ananias²⁹.

8:27 βασιλίσσης (Αἰθιοπῶν) B P⁵⁰ **ℵ** A C D^{s.m.} E 81. 88. 1175 *pc* | τῆς βασ. L H P Ψ 049. 056. 1. 33. 1739 **ℳ** | βασ. τινός D* (t), lac. d.

The tone of B03 is, as often, purely narrative. Candace is the queen of the Ethiopians. D05, with Luke's typical marker of representativity, τις, introduces her as a representative of foreigners far-removed from Israel.

γάζης αὐτῆς B P⁷⁴ **ℵ** D^B *rell* || γα. αὐτοῦ D*, lac. d.

Delebecque comments: 'par négligence, le copiste de D écrit αὐτοῦ pour αὐτῆς'³⁰. This would be undoubtedly true were it not that the word γάζης could have a symbolic meaning by virtue of its assimilation with the name of the town, Γάζαν(v. 26). The sense suggested is that the 'treasure' that the eunuch is in charge of is in some way his own.

ὃς ἐληλύθει B P⁵⁰ **ℵ**^c C² D^B E H P (Ψ) 049. 056. 1. (33). 1739 **ℳ** (it) || ἐληλύθει D* P^{74vid} **ℵ*** A C* 915. 1505 a p vg sy^p co, lac. d; Oecum.

With the relative pronoun, B03 minimizes the force of the verb, by giving it a subordinate role: καὶ ἰδοὺ ... ὃς ἐληλύθει. In contrast, D05 gives it its full force by allowing it to stand without a connective at the head of long sentence describing the eunuch's return from Ierousalem. Thus the pluperfect tense of the verb stands out as significant for the narrative (the journey to Jerusalem is consigned to the past), rather than being a simple descriptive element.

εἰς Ἱερουσαλήμ B P⁷⁴ **ℵ** *rell* | ἐν Ἱερ. D^B L 1175 || Ἱερ. D*, lac. d.

D05 considers Ierousalem to be the object of worship. This synecdoche, if intentional, is an ironic comment on the status of Ierousalem as

²⁹ Zerwick-Grosvenor, *Analysis*, Acts 9:11, p. 379.

³⁰ *Les deux Actes*, p. 64.

the holy city. According to Parker, 'D^B has supplied the wrong preposition, agreeing by chance with L³¹'; however, according to the pattern of prepositions εἰς/ἐν followed by D05, it is quite normal for ἐν to express an activity that went on in a place (worship) despite a main verb of movement that requires εἰς³².

8:28 ἦν δέ (ὑποστρέφων) B C 431. 614. 913. 1108. 1175. 1611. 2138. 2412 e p || ἦν τε D **ℵ** *rell*, lac d.

By virtue of this variant and the next two (see below), D05 produces a sentence that ties the activity of the eunuch closely to his return from Jerusalem, beginning with τε to indicate the close relationship between the two main actions: ἐληλύθει (in the pluperfect) ... ἦν τε ὑποστρέφων ... καθήμενος ... ἀναγινώσκων. Not so in B03, which moves on to a new development in the story with the return journey, and then separates out the different activities: ἦν δὲ ὑποστρέφων ... καὶ καθήμενος... καὶ ἀνεγίνωσκεν.

καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ... B P⁷⁴ **ℵ** D^B *rell* || καθ. ἐπὶ τ. ἄρμ. D* sy^p, lac. d; Cass.

See previous comment.

καὶ ἀνεγίνωσκεν B P⁵⁰ **ℵ**^c C E H L P Ψ 049. 056. 1. 69 **℞** | ἀνεγίνωσκεν P⁷⁴ **ℵ*** (A) 33. 88. 323. 945. 1175. 1270. 1505. 1739. 1837. 1891. 2344. 2495 *al* r || ἀναγινώσκων D lat mae sa, lac. d; Cass.

The effect of tying the eunuch's activity closely to the fact of his returning from Jerusalem (see comments on first *ν*l of this verse) is to link his reading of the Scriptures to his visit to Jerusalem.

8:29

See explanation of witnesses used for Acts 8:29-10:4 in the introduction to this section (above).

8:30 προσδραμών B P⁷⁴ **ℵ** *rell* || προσελθών P⁵⁰ 181. 460 *pc* sy^p sa mae.

While B03 indicates that Philip hurried to carry out the angel's order, the WT shows his compliance by taking up the verb of the command (Πρόσελθε... προσελθών).

³¹ *Codex Bezae: An Early Christian Manuscript* (Cambridge: Cambridge University Press, 1994), p. 149.

³² Read-Heimerdinger, *The Bezan Text*, pp. 192-97.

(ἀναγινώσκοντος) Ἡσαΐαν τὸν προφήτην B P⁷⁴ ⋈ A C 33. 88. 945. 1175. 1646. 1739. 1891 || τ. προφ. Ἡσ. E H L P Ψ 049. 056. 1. 69. 81. 104. 226. 323. 440. 614. 618. 927. 1241. 1245. 1270. 1505. 1611. 1828. 1837. 1854. 2147. 2344. 2412. 2492. 2495.

B03 inverts the word order used in the previous mention of the eunuch's reading of Isaiah (cf. 8:28), unlike the WT which maintains the same order. Elsewhere, when Luke places the name of the prophet first the reference is to the actual words spoken (Isaiah: Lk. 3:4; Acts 28:27; cf. however, 2:17 B03) or to the prophet himself (Elisha: Lk. 4:27), but not the book (Lk. 4:17).

8:31 ὁδηγήσει B* P⁵⁰ ⋈ C E L 1. 6. 69. 88. 330. 614. 1175. 2344. 2412 *al* || -ση P⁷⁴ A B^c H L P Ψ 049. 056. 81. 1739 ⋈

B03 uses the future in place of the subjunctive³³.

8:32 κείροντος B P 1. 33. 1739 ⋈ || -ραντος P^{50vid.74} ⋈ A C E L Ψ 049. 056. 36. 69. 88. 323. 330. 614. 1175. 1243. 1505. 1611. 2344. 2412. 2495 *al*.

Both forms, κείρων and κείρας, are known³⁴ with the same variant found in the Greek MSS of Isa. 53:7 from where the citation is taken.

8:33 (Ἐν τῇ ταπεινώσει) αὐτοῦ C E H L P Ψ 049. 056. 1. 69 ⋈ *sy* || *om.* B LXX P⁷⁴ ⋈ A 1739 *pc lat; Ir^{lat}*.

The insertion of the pronoun may have been intended to clarify the meaning of a sentence that is difficult in Greek as well as Hebrew; the WT probably omitted the pronoun: cf. Ireneus, *Adv. Haer.*, IV, 23.1.

8:37 εἶπεν δὲ αὐτῷ (+ ὁ Φίλιππος 221^c): Εἰ πιστεύεις ἐξ ὅλης τῆς (- 36. 180. 307. 453. 610) καρδίας σου, ἔξεστιν. ἀποκριθεὶς δὲ (+ ὁ εὐνοῦχος 88^{cmg}. 467. 1851. 2805) εἶπεν (+ αὐτῷ 88^{cmg}. 467. 1851. 2805): Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι (+ τὸν 221^c. 429^c. 455. 628^{evid}) Ἰησοῦν Χριστὸν 36. 88^{cmg}. 94. 103. 180. 221^c. 307. 323. 385. 429*. 453. 455. 464. 467. 522. 606. 607. 610. 630. 636. 641. 876. 913. 945. 1501. 1509. 1607. 1739. 1751. 1765. 1830. 1832. 1839. 1851. 1855. 1891. 1892^c. 2200. 2298. 2494. 2805 *it vg^{cl} sy^{h*} mae aeth^{ms} geo arm; Ir Tert Cyp Ambrst Pac Ambr Aug Thphlt^b PsOec ChrAq | εἶπεν δὲ αὐτῷ ὁ Φίλιππος. Ἐὰν πιστεύεις ἐξ ὅλης τῆς καρδίας σου, σωθήσῃ. ἀποκριθεὶς δὲ εἶπεν. Πιστεύω εἰς τὸν Χριστὸν τὸν υἱὸν τοῦ θεοῦ E 1884 || om. B P^{45.74} ⋈ A C H L P Ψ 049. 056. 0142.4*.*

³³ Cf. Zerwick, *Biblical Greek*, §§340-44; Zerwick and Grosvenor, *Analysis*, p. 377.

³⁴ B-A-G, κείρω.

33^{vid}. 88*. 206^s. 221*. 452*. 628*. 808*. 1877*. 1892*. 2544* *rell* vg^{ww} syp.^h sa bo aeth; Chr Thphlt^a.

K. Aland³⁵ sets out the eight forms in which this verse is found in the 64 MSS he consulted, all of them minuscules except for E08 (whose singular Greek form is due to its being a retroversion of its Latin text). The reading of Irenaeus (*Adv. Haer.*, III, 12.8) represents the text in its simplest form: *Credo filium dei esse Iesum*, as does the Greek fragment of the Catena of Irenaeus: Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι Ἰησοῦν Χριστόν (cf. *Adv. Haer.*, IV, 23.2). Ir^{lat}, together with it^{b,dem} and vg^{mss}, omit Χριστόν. Despite the weight of evidence against the reading, the witnesses that include it are a mixed collection without the usual profile of the WT readings. In summary, the dialogue between Philip and the eunuch is far from being an attempt to insert a confession of faith into the baptismal scene in order to make it conform with ecclesiastical practice, as many suppose. On the contrary, the scene needs to be pictured in its Jewish context, in which the regulations of the law had hitherto barred the eunuch from baptism and therefore entry into the People of God was forbidden him. Philip's 'good news' is that it is faith in Jesus that is the new qualification, so the eunuch's physical condition is no longer an impediment to baptism. He asks his question in v. 36 precisely with the aim of seeking out this information.

8:39 πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον B P^{45vid,74vid} Ⲙ E *rell* || πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν εὐνοῦχον, ἄγγελος δὲ κυρ. ἤρπ. τ. Φίλ. A 36. 323. 453. 467. 876. 913. 945. 1739. 1765. 1891. 2298 *pc l p w* vg^{mss} sy^{h**} mae geo arm; Ephr Hier Aug Cass.

The reading of B03 has echoes of the scene when Elijah was taken up: 'It may be the Spirit of the Lord has caught him up (ἤρπεν)' (LXX 4Kgdms 2:16; cf. 3Kgdms 18:12). This may have been deliberate, or it may have been an error caused by a scribe accidentally jumping from πνεῦμα to κυρίου in the following clause. There could equally have been a theological reason for wanting to avoid the suggestion that the Holy Spirit could fall on someone without the presence of the apostles. According to M. Black, 'the shorter text could ... have arisen by scribal parablepsis ... The omission of the Holy Spirit clause is more readily explained than its insertion, for, as Menoud ('The Western Text and the Theology of Acts', *SNTS Bulletin* 2, [1951], pp. 19-32 [30]) has convincingly argued,

³⁵ 'Der neutestamentliche Text in der vorkonstantinischen Epoche', *PLÉROMA. Salus carnis. Homenaje a Antonio Orbe* (E. Romero-Pose ed., Santiago de Compostela 1990), pp. 66-70.

its inclusion contradicts the narrative a few verses earlier, which implies that the Spirit came only through the hands of the apostles³⁶.

(τὸν Φίλιππον) + ἀπ' αὐτοῦ p y sy^{hmg} mae; Aug^b || om. B **℣** *rell.*

Several of the witnesses to the longer text (cf. previous *vl*) also specify that Philip was taken away from the eunuch, using a construction found in the LXX at Deut. 28:31; Job 24:9; Bar. 4:26 which has a certain suggestion of violence.

(ἐπορεύετο γὰρ) αὐτοῦ τὴν ὁδόν B | τ. ὁδ. sa; Ir^{lat} || τ. ὁδ. αὐτοῦ P⁷⁴ **℣** *rell.*

B03 is alone in drawing attention to the noun by pre-positioning the non-emphatic possessive adjective. The intention is possibly to suggest the metaphorical meaning of 'the Way', the Christian path (cf. 9:2). A similar effect is achieved by the omission of the pronoun altogether in some versions.

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³⁶ 'The Holy Spirit in the Western Text of Acts', in *New Testament Textual Criticism* (E.J. Epp and G.D. Fee, eds.; Clarendon: Oxford, 1981), pp. 166-67.