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

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13:1-12 is the section covered by these notes, a passage that marks an important development in the narrative as Paul becomes the main protagonist for the rest of the book of Acts. It is in these verses that the Holy Spirit calls him, by his name of Saul, to be the collaborator of Barnabas for the work of spreading the message of Jesus to the Gentiles. The mission begins in Cyprus, where Paul's strategy of visiting the Jews first, in order to prepare them for the entry of the Gentiles into Israel, will be shown up by Luke, in the text of Codex Bezae, to be out of step with the plan of Jesus.

Part Three.— I. The First Phase of the Mission to the Gentiles (Paul and Barnabas). 13:1-14:27

The new overall theme introduced in Section I of this part of Acts is the expansion of the gospel outside Israel and beyond the immediately surrounding areas previously mentioned (Syria, Cilicia, Phoenecia and Cyprus, cf. 9:2.30.31; 11:19), in a mission that will be directed towards Gentiles, and also by Paul to Jews. The route taken by Barnabas and Paul as the protagonists of the mission provides a structural framework for the section, each location giving rise to an independent sequence [A B C // D \\ C' B' A']. The section begins and ends in Antioch [A // \\ A']; the central sequence [D] is located in Antioch in Pisidia, where there are two sub-sequences corresponding to two distinct locations [DA ‖ DA'] and within each of them two separate episodes [A | B]. Both before and after the central sequence, two places are mentioned: first, Cyprus [BA | BB] and Pamphilia [C], and then Iconium [C'A ‖ C'A'] and Lystra [B'A ‖ B'A'].

[A] 13:1-3 *Introduction*

The brief sequence serves as an introduction to Section I overall, preparing for the taking of the gospel to new countries by describing succinctly the appointment of the two men responsible for the mission. It begins by presenting the prophets and teachers of the church, before

describing the command of the Holy Spirit concerning Barnabas and Saul, the first and the last named among them, which was promptly obeyed:

[a]   13:1   The prophets and teachers of the Antioch church
[b]   13:2   The Holy Spirit's call to Barnabas and Saul
[b´] 13:3   Their commissioning by the church

Translation

Codex Bezae D05

[a]   **13:1** There were in Antioch, according to the custom of the church there, prophets and teachers, among whom were Barnabas and Simeon known as the Black and Lucius a Cyrenian, as well as Manaen, who had been brought up with Herod, that is the Tetrarch, and Saul.

[b]   **2** While they were performing an act of worship to the Lord and fasting, the Holy Spirit said, 'Come now, set apart for me Barnabas and Saul for the work to which I have called them'.

[b´] **3** So, when they had finished fasting and after they had all prayed and laid hands on them, they let them go.

Codex Vaticanus B03

13:1 There were in Antioch, according to the custom of the church there, prophets and teachers: Barnabas and Simeon called the Black, Lucius the Cyrenian as well as Manaen, who had been brought up with Herod the Tetrarch, and Saul.

2 While they were performing an act of worship to the Lord and fasting, the Holy Spirit said, 'Come now, set apart for me Barnabas and Saul for the work to which I have called them'.

3 So, when they had finished fasting and after they had prayed and laid hands on them, they let them go.

Critical Apparatus

1 ὅ τε (Βαρναβᾶς) B 𝔓⁷⁴ ℵ *rell* ‖ ἐν οἷς D* (ἐν οἷς ἦν καί Dᶜ), *in quo* d p vg aeth.

The various members of the Antioch church are presented differently according to the MSS (see following *vll* in this verse). First, in B03 Barnabas is brought back into the narrative as a character who has recently played an active part (cf. 12:25), as signalled by the presence of the article before his name; with the connective τε, he is viewed as the first of a series of named characters who represent the prophets and teachers just mentioned as a general group of people. D05, in contrast, views him and the other named characters as examples of the prophets and teachers ('among whom'); by omitting the article before his name, D05 further

places him on a par with the others, none of whom have the article before their names. Even though Barnabas has already played a prominent role in the narrative so far, this is the first time that he has been presented from a viewpoint within the Antioch church, which justifies the absence of the article. The same can be said of Saul who is named last in the list.

(Συμεὼν ὁ) καλούμενος B 𝔓⁷⁴ ℵ *rell, qui vocatur* d ‖ ἐπικ- D 424. 431. 440. 453. 2147 *pc.*

There are a number of *vll* in Luke-Acts involving the form of the participle that is used to introduce a character's given or acquired name. The simple form of the verb καλέω is used to designate a name given to someone (cf. John: Lk. 1:59.60; Mary: 10:39; Cephas: Jn 1:42; Saul: Acts 7:58b). The compound ἐπικαλέω implies that the name given is a secondary name, usually one in addition to the other name mentioned rather than a replacement (cf. Beezebul: Matt. 10:25 [not D05 *et al*]; Thomas Didymus: Lk. 6:15 D05; Joseph the Just: Acts 1:23; Joseph Barnabas: 4:36; Simon Peter: 10:5.18.32; 11:13; John Mark: 12:12.25; 15:37 D05).

ὁ (Κυρηναῖος) B 𝔓⁷⁴ *rell* ‖ *om.* D 2147.

The article in B03 presupposes that Lucius was identified by his place of origin, possibly to distinguish him from another Lucius. The absence of the article in D05 is to be expected as the adjective is in apposition to an anarthrous noun; it identifies Lucius as a Cyrenian but not as a distinguishing feature.

τοῦ (τετρά[-αα- ℵ]ρχου) B 𝔓⁷⁴ ℵ Dᴴ *rell* ‖ καί D*, *et* d.

The text of B03 clarifies the identity of Herod as the Tetrarch, whose name was Antipas and who was one of the many sons of Herod the Great. The wording of D05 can be understood in the same way, where καί is epexegetic (Manaen was 'the intimate friend [or foster-brother] of Herod, that is the Tetrarch'). An alternative interpretation is also possible, by taking the genitive Ἡρώδου in the sense of 'the son of Herod (the Great)' and the genitive τετράρχου as dependent on σύντροφος, to give: the son of Herod [the Great] and the foster-brother of the Tetrarch'[1].

3 (προσευξάμενοι) πάντες D, *omnes* d ‖ *om.* B 𝔓⁷⁴ ℵ *rell.*

D05 portrays the whole church of Antioch as praying in response to the order of the Holy Spirit, whereas in B03 the response does not involve anyone outside the five prophets and teachers.

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[1] Cf. E. Haenchen, *The Acts of the Apostles: A Commentary* (Oxford 1981) 336–337, n. 5: 'Manaen, der "Milchbruder" des Tetrarchen, zum Sohn Herodes' der Großen erhöht'.

ἀπέλυσαν Β Ρ⁷⁴ ℵ A *rell* | ἀπ. αὐτούς Ε lat sy sa bo; Lcf ‖ *om.* D d.

The main verb is left out of D05. If ἀπέλυσαν αὐτούς was read by D05, as it is by E08 and the versions, it could be that there was confusion with the end of the previous line and that the error was caused by homoieoteleuton: ΑΥΤΟΙΣ ... ΑΥΤΟΥΣ. The omission of the accusative pronoun in B03 is to be noted: in most cases where the pronoun is omitted after the second of two verbs that have the same object, both verbs take the direct object. Only here in B03, as at 4:3 B03 and 21:33, the object of the first verb is indirect and is included, but the object of the second verb (omitted) is direct[2].

[B] 13:4-12 *Cyprus*

The visit to Cyprus falls into two sub-sequences, which will be dealt with together since they are intimately connected:

[B*A*]   13:4-5   Cyprus I: Salamis
[B*A*']   13:6-12   Cyprus II: Paphos

Translation

Codex Bezae D05	Codex Vaticanus B03
[*Aa*]	**4** So the ones who had been sent out by the Holy Spirit, having gone down to Seleucia from there they sailed away to Cyprus.	**4** So they who had been sent out by the Holy Spirit went down to Seleucia, and sailed away from there to Cyprus;
[b]	**5a** Once they were in Salamis, they announced the word of the Lord in the synagogues of the Jews;	**5a** and when they were in Salamis, they began to announce the word of God in the synagogues of the Jews;
[b´]	**5b** yet they had John assisting them.	**5b** yet they had John as an assistant.
[*A*'a]	**6** When they had gone round the whole of the island as far as Paphos, they found a certain magician, a Jewish false prophet called by the name of Bar-Iesoua **7a** who was with the proconsul, Sergius Paulus, an intelligent man.	**6** When they had gone across the whole of the island as far as Paphos, they found a certain magician, a Jewish false prophet who had the name of Bar-Jesus **7a** and who was with the proconsul, Sergius Paulus, an intelligent man.
[b]	**7b** He, having invited Barnabas and Saul, was intent on hearing the word of God.	**7b** He, having called Barnabas and Saul, sought to hear the word of God.

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[2] See the analysis by J. Read-Heimerdinger, 'Tracking of Participants: The Use of the Third Person Pronoun in Acts', *RCatT* 31 (2006) 439–455.

[c] **8** But Etoimas the magician – for that is how his name is translated – opposed them, intent on diverting the proconsul from the faith since he was listening to them with great pleasure.

8 But Elimas the magician – for that is how his name is translated – opposed them, intent on diverting the proconsul from the faith.

[c'] **9** So Saul, that is Paul, filled with the Holy Spirit **10** and looking intently at him, said, 'O you son of the devil, full of all deceit and fraud, the enemy of all righteousness, will you not stop making crooked the ways of the Lord those that are straight? **11a** Now see, the hand of the Lord is upon you and you will be blind, not able to see the sun, for a time.'

9 So Saul, that is Paul, filled with the Holy Spirit, **10** looking intently at him, said, 'O you son of the devil, full of all deceit and all fraud, the enemy of all righteousness, will you not stop making crooked the straight ways of the Lord? **11a** Now see, the hand of the Lord is upon you and you will be blind, not able to see the sun, until the right time.'

[b'] **11b** And immediately mist and darkness fell on him, and as he wandered about he tried to find people to lead him by the hand.

11b And at once mist and darkness fell on him, and as he wandered about he tried to find people to lead him by the hand.

[a'] **12** When the proconsul saw what had happened, he marvelled and believed in God, being astounded at the teaching about the Lord.

12 Then the proconsul, seeing what had happened, believed, being astounded at the teaching about the Lord.

Critical Apparatus

4 Αὐτοὶ (μὲν οὖν) B 𝔓⁷⁴ ℵ A C(*) 36. 81. 453. 945. 1175. 1739 *al*, *ipsi* d | Οὗτοι E H L P Ψ 049. 056. 614 ℵ gig; Lcf ‖ Οἱ D p; Ps-Chr.

αὐτοὶ μὲν οὖν of B03 is deemed by Delebecque to be a construction 'peu conforme à l'usage grec'[3]; αὐτοί nevertheless occurs elsewhere in Luke as the resumptive subject (Lk. 24:14 [not D05].34 D05), and has the effect here of underlining the subject of the three aorist verbs (passive participle followed by an active participle then a finite verb), so that, even though the Holy Spirit is the agent of the passive participle, it is Barnabas and Saul who take the initiative in determining their own movements. οἱ μὲν οὖν of D05 is the more usual construction found elsewhere in Acts: 1:6; 2:41; 5:41; 8:4.25; 9:31 (fem.); 11:19; 15:3.30; 16:5 (fem.); 23:31.

(ὑπὸ τοῦ) ἁγίου πνεύματος B 𝔓⁷⁴ ℵ A C Dˢ·ᵐ· 81. 945. 1175. 1739. 1891. 2344 ‖ πν. ἁγ. D*, *(ab) spiritu sancto* d | πν. τοῦ ἁγ. E H L P Ψ 049. 056. 614 𝔐 (aeth; Chr BarSal).

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³ *Les deux Actes des Apôtres* (Paris 1982) 185.

The form of the phrase used for the Holy Spirit changes according to the context, the variables being the presence of the article and/or the presence and place of the adjective[4]. The form τὸ ἅγιον πνεῦμα used by B03 is characteristically found in situations where the Spirit acts in direct relation to Christians in a local church setting, as is the case here. The reading of D05, τὸ πνεῦμα ἅγιον, is unusual in that the adjective in post-noun position does not have an article; although the same pattern is found once more in the Bezan text of 10:45 (τοῦ ἁγίου πνεύματος ℵ01, τοῦ πνεύματος τοῦ ἁγίου B03), it occurs nowhere else in Luke's writings, neither with the expression for the Holy Spirit nor any other noun-adjective for that matter[5]. The usual arthrous form with the adjective in post-position is τὸ πνεῦμα τὸ ἅγιον. In contrast, the anarthrous form πνεῦμα ἅγιον is common throughout Acts as a fixed expression in repeated situations such as baptism in the Holy Spirit or God speaking through the Holy Spirit in a public rather than an intimate situation, where the position of the adjective after the noun causes the Spirit to be prominent and the focus to be on the presence of the Spirit rather than on the quality of holiness[6]. It may be that the idea of God acting through the Spirit for a public purpose at the outset of the mission to the Gentiles causes the stereotyped expression to be chosen here in D05, and that it is prefaced with the article because it is an anaphoric reference within the immediate context of the Antioch church (cf. 13:2; at 10:45, the reference to τὸ πνεῦμα ἅγιον is also anaphoric).

κατῆλθον B 𝔓74 ℵ *rell, descenderunt* d ‖ καταβάντες δέ D (gig; Lcf).— ἐκεῖθέν τε B 𝔓74 ℵ A C E Ψ 36. 81. 226ᶜ. 323. 547. 927. 945. 1175. 1270. 1646. 1739. 1837. 1891 al lat syʰ | ἐκεῖθεν δέ H L P 049. 056. 614 𝔐, inde vero d syʰᵐᵍ | κἀκεῖθεν 431. 453. 1108. 1518. 2138. 2412. 2495; Chr ‖ ἐκεῖθεν D 614.

The first difference concerns the choice of the verb. κατέρχομαι of B03 has a neutral sense and simply describes the movement of going down to the sea. In contrast, καταβαίνω of D05 is a synonym chosen by Luke when the movement has a metaphorical connotation, often implying a distancing from a place of sanctuary or safety: Jerusalem (Lk. 2:51; 10:30.31; Acts 8:15.26; 18:22; 24:1.22; 25:6.7); the temple (Lk. 18:14); Israel (Acts 7:15); heaven (Lk. 3:22; 8:23; 9:54; Acts 7:34; 10:11; 11:5; 14:11); mountain of prayer (Lk. 6:17); rooftop/upper room (Lk. 17:31; Acts 10:20.21; 20:10); treetop (Lk. 19:5.6). These references may be compared with others that

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[4] J. Read-Heimerdinger, *The Bezan Text of Acts. A Contribution to Discourse Analysis to Textual Criticism* (Sheffield 2002) 145–172.
[5] *The Bezan Text*, 171.
[6] *The Bezan Text*, 160–161.

imply descent into places of death (even symbolical) or danger: Hades (Lk. 10:15); water of baptism (Acts 8.38); the sweat of Jesus falling to the ground (Lk. 22.44 ℵ01* D05); the tumultuous Sanhedrin (Acts 23:10). Variant readings with the same strong sense are found in D05 at Acts 12:10 (the Temple figuratively)[7].23 (the king's throne). A further occurrence of καταβαίνω is found at Acts 16:8 AT but without metaphorical connotations. The correlative, ἀναβαίνω, expresses the opposite notion of movement towards a sacred place (e.g. Lk. 18:10; Acts 18:22; 25:1).

The occurrence of καταβαίνω here in D05 can be compared with that of 14:25 (no *vll*) where Paul and Barnabas go down to Attalia. Both Seleucia and Attalia were ports from which the pair set sail (ἀπέπλευσαν), so that their 'going down' was to the sea, a place of potential danger in contrast to the safety and security of the land.

In B03, the verb is finite, resulting in two finite verbs following the passive participle ἐκπεμφθέντες (κατῆλθον … τε ἀπέπλευσαν), with the conjunction τε conferring greater importance on the second action of sailing away[8]. In D05, the first verb is rendered as an active participle καταβάντες, which is set in contrast with the first, ἐκπεμφθέντες, by means of δέ. Since ἀπέπλευσαν is then the only conjugated verb, no conjoining τε is necessary.

δέ in D05 does not introduce a new clause and so is not to be taken as the correlative of μέν οὖν[9]. Rather, the particle marks a certain disjunction between the two participles it conjoins (ἐκπεμφθέντες … καταβάντες δέ) – the first is passive with the Holy Spirit as the agent whereas the second is active showing that Barnabas and Saul, once sent out by the Spirit, take the initiative themselves.

5 καὶ γενόμενοι B 𝔓[74] ℵ *rell, et* d ‖ γεν. δέ D.— ἐν Σαλαμῖνι B 𝔓[74] ℵ[2] *rell* ‖ ἐν τη/ Σ. D | εἰς Σαλαμίνη ℵ* (1243).

With δέ, D05 signals that this clause is the correlative of the μὲν οὖν clause of v. 4. An analysis of μὲν οὖν … δέ clause sequences in Acts indicates that the two clauses present events that result (οὖν) from the previous incident, with the first (μέν) being a preliminary to the second (δέ)[10]. The δέ clause in B03, on the other hand, is held over to v. 6[11].

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[7] See J. Rius-Camps – J. Read-Heimerdinger, *The Message of Acts in Codex Bezae. A Comparison with the Alexandrian Tradition,* II, *Acts 6.1–12.25: From Judaea and Samaria to the Church in Antioch* (New York – London 2006) 357.

[8] S.H. Levinsohn, *Textual Connections in Acts* (Atlanta 1987) 129–135.

[9] See 13:5 below.

[10] See Levinsohn, *Textual Connections*, 138–150; Read-Heimerdinger, *The Bezan Text*, 237–240.

[11] See below.

Salamis is the port where the disciples would have disembarked when they arrived in Cyprus (cf. v. 4). This accounts for the article prefacing the name of the town in D05, for an audience familiar with the geography of the place would know that it was the place at which the disciples were expected to land; there is no need to suppose that the article indicates that either the addressee or Luke knew the place personally. The reading of 01 (εἰς + acc. [not dat. Σαλαμίνη]) is equivalent of the B03 reading, with εἰς expressing the movement of the journey.

κατήγγελλον B $\mathfrak{P}^{74}$ ℵ *rell*, *adnuntiabant* d ‖ -ήγγειλαν D 618. 1245. 1522. 1838 pc vg^W; Chr^pt.— (τὸν λόγον) τοῦ θεοῦ B $\mathfrak{P}^{74}$ ℵ *rell*, *dei* d ‖ τ. κυρίου D 623. 1270 gig sy^p sa^ms; Lcf.

The text of B03 presents the missionary group as undertaking the proclamation of the word of God in the synagogues over a certain duration (imperf.) – the statement is a simple description of events. D05 views the matter differently for it presents, first, the proclamation as a global event, as an action taken (aor.), and secondly it describes the word as 'of the Lord'. Within the Bezan text, there is a clear distinction between the "word of God' and the 'word of the Lord', with the former representing God's revelation of his commandments as in the Torah and the latter the specific message of or about Jesus. The value ascribed to each is not, however, necessarily maintained in the AT.

ὑπηρέτην B $\mathfrak{P}^{74}$ ℵ A C H L P Ψ 049. 056. 33. 1739 𝔐 ‖ ὑπηρετοῦντα αὐτοῖς D, *ministrantem eis* d 614. 2412 p sy^hmg sa mae aeth | εἰς διακονίαν E (in *ministerio* vg).

The present participle of D05 indicates that John was actively engaged in exercising his role of 'assistant' for the benefit of Barnabas and Saul, in contrast to the noun of B03 which rather presents a static state of affairs.

6 Διελθόντες δέ B $\mathfrak{P}^{74}$ ℵ (Διελθόντων D^H) *rell*, *cum pergressi fuissent* d ‖ Καὶ περιελθόντων δὲ αὐτῶν D* gig vg; Lcf.

The verb of B03 suggests that the island was crossed by an interior route, unlike the implication of the D05 verb that a coastal route round the island was followed. The prefix does not necessarily imply that the island was completed circled[12].

The genitive absolute in D05 looks, at first sight, incorrect since the subject appears to be the same as that of the main verb[13]. A closer reading,

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[12] Delebecque, *Les deux Actes*, 278.
[13] Though Delebecque, *Les deux Actes*, 202, comments: 'l'accord du génitif du participe avec le sujet au nominatif est très grec'.

however, shows that there is a contrast, signalled by δέ, between Barnabas and Saul as the subject of the previous clauses (κατήγγειλαν ... εἶχον ... αὐτοῖς) and the inclusion of John in the action of the new clause where the subject αὐτῶν refers to all three members of the party. The sentence connective is καί, linking John's role directly with the progression from the synagogue to other parts of the island.

For other instances of καὶ ... δέ in Acts, see 6:15 D05; 12:14b D05; 18:4 D05; 21:40 D05; 22:29 (D05 *lac.*).

ᾧ ὄνομα B P⁷⁴ ℵ² *rell* ‖ ὀνόματι D, *nomine* d 𝔓⁴⁵ 36. 181. 431. 453. (1837) p.— Βαριησοῦς B C E 056. 33. 323. 440. 547. 945. 1175. 1245. 1270. 1739. 1891. 2147 | B-οῦ 𝔓⁷⁴ ℵ 181. 242. 257. 460. gig pᵛⁱᵈ vg syʰᵗˣᵗ bo | B-οῦμ Ψ | B-οῦν A Dᴴ H L P 049. 81 𝔐 ‖ καλούμενον B-οῦα D* syʰ aeth (ΒΑΡΙΕΣΟΥΑΝ/-ΑΜ Dᵖ·ᵐ·?, *Bariesuam* d mae) | Βαρσουμα syᵖ; Ephr | *bariesuban* Lcf.

The reading of D* is given by Scrivener, with a note on the correction apparently made by the first hand: '*Forsan* βαρϊησουαν *vel cum Wetst.* -σουαμ (cf. 467b. l. 32 et vers. Lat.) *p. m.*: ν *pro* α *in fine* H, ν *vel* μ *sequente deperdito*'[14].

Luke uses a complex system of terminology to identify the name of a person or place: ὀνόματι indicates the real name, and ᾧ ὄνομα to indicate a pseudonym or fictitious name[15]. The reasons for presenting a name as not the real one need to be analyzed according to the context of each occurrence. There are, in fact, a number of variant readings concerning ᾧ ὄνομα, especially in the Gospel. Thus, B03 and D05 agree in the use of a pseudonym to introduce Joseph (Lk. 1:27: ᾧ ὄνομα Ἰωσήφ), Simeon (2:25: ᾧ ὄνομα Συμεών) and Jairus (8:41: ᾧ ὄνομα Ἰάϊρος [*cui nomen Iairus* d05 – the Greek of D05 is corrupt]); but they disagree over the name of Nazareth (1:26: ᾗ ὄνομα Ναζαρέτ B ℵ ‖ *om.* D d), Emmaus/Oulammaous (24:13: ᾗ ὄνομα Ἐμμαοῦς B 𝔓⁷⁵ ℵ ‖ ὀνόματι Οὐλαμμαοῦς D d), Cleopas (24:18: ὀνόματι Κλεοπᾶς B 𝔓⁷⁵ℵ ‖ ᾧ ὄνομα Κλεοπᾶς D d) and here in Acts 13:6, the false prophet Bar-Iesoua/Jesus.

According to the system Luke adopts, ᾧ ὄνομα Βαριησοῦς in B03 indicates that Bar-Jesus was a name that was given to the man, but that it was a pseudonym. The real name is perhaps seemingly to be understood as Elymas (13:8, again according to B03), though the text actually says that 'Elymas' was 'how his name is translated'.

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[14] F.H. Scrivener, *Bezae Codex Cantabrigiensis* (Pittsburgh 1978) 443.
[15] See J. Read-Heimerdinger and J. Rius-Camps, 'Emmaous or Oulammaous? Luke's Use of the Jewish Scriptures in the Text of Luke 24 in Codex Bezae', *RCatT* 27 (2002) 23–42.

The construction of D05, ὀνόματι καλούμενος, is unique in the Bezan text of Luke-Acts but is read by B03 at Lk. 19:2 (Zaccheus; D05 reads simply ὀνόματι). καλούμενος is a third formula Luke employs to indicate the name by which a person was known: it presents a name that is not the real name, without going so far as to say it was a pseudonym. With respect to the Jewish false prophet, then, Luke says in the Bezan text that his real name (ὀνόματι) was, at the same time, thea name given to him, by which he was known (καλούμενος).

The contradiction redundancy apparent in the Bezan text reflects perfectly the double meaning of the name of the magician in that text: Βαριησοῦα. As Metzger points out[16], the spelling of 'Bar-Jesus' in D05 'pressupposes a more exact transliteration of the Semitic Bar Jeshua'. At the same time, however, the Greek transliterates even more exactly the Hebrew verb, שׁוה, ('savah') of which the imperfect form is ישׁוה ('yisvah'), and which means in the Piel 'make ready'[17]. The correspondence between this name and the translation of it given by 13:8 D05 as Ἑτοιμᾶς ('ready')[18] then becomes clear. Bar-Iesoua thus has two functions: it is the name that conveys the reality of the man being a disciple of Jesus, and at the same time as signalling that he was known as one who 'makes ready'.

7 (οὗτος) προσκαλεσάμενος B 𝔓[45.74] ℵ *rell* ‖ συγκ- D, *cum vocasset* d.

B03 uses the same verb as that used of the divine call of Barnabas and Saul (cf. 13:2; 16:10), although here, it has the weaker meaning of 'summoned' or simply 'invited'[19]. συγκαλέομαι in the middle voice has a similar sense of 'invite'[20]. and echoes the invitation of Cornelius to his friends and family to hear Peter (10:24 D05).

ἐπεζήτησεν B 𝔓[45.74] ℵ *rell* ‖ καὶ (- D[s.m.]) ἐζήτησεν D*, *et quaesire voluit* d.

In B03, the prefix ἐπι- of the verb has a *directive* sense, 'indicating the concentration of the verb's action upon some subject'[21]. It has the effect

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[16] B.M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart ²1994) 402.

[17] See Th. Zahn, *Die Apostelgeschichte des Lucas* (Leipzig 1919–1921) 418: 'Da ישׁוה einer der zahlreichen aus der 3. Person des Imperfekts gebildeten Eigennamen, den Begriff von שׁוה wiedergibt, was in Hebr. (wie auch syr. שׁוא) "eben, glatt, würdig sein" bedeutet, im Piel "ebnen, zurechtmachen, fertigstellen", so konnte ברישׁוה sehr wohl durch ἕτοιμος wiedergegeben werden.'

[18] See below.

[19] W. Bauer, *A Greek English Lexicon of the New Testament and Other Early Christian Literature* (ed. and trans. W.F. Arndt and F.W. Gingrich [B-A-G], Chicago 1957), προσκαλέω 1a.

[20] B-A-G, συγκαλέω 2; cf. 5:21 D05.

[21] J.H. Moulton – W.F. Howard, *A Grammar of New Testament Greek*. II. *Accidence and Word-Formation* (Edinburgh 1929) 312.

of directing attention on Barnabas and Saul. This is achieved in D05 by use of the adverbial καί. καί between the participle συγκαλεσάμενος and the finite verb ἐζήτησεν is a construction characteristic of D05 which the AT regularly avoids. The force of καί is to draw attention to the action of the finite verb[22]. The purpose of highlighting the action in this instance appears to be to underline the active part played by the proconsul, the first Gentile to deliberately seek out Barnabas and Saul to hear their message.

8 Ἐλύμας (ὁ μάγος) B 𝔓[45.74] ℵ D[D] *rell* ‖ Ἑτοιμᾶς D* (ΕΤ.ΙΜΑΣ), *etoemas* d; *etoemus* Lcf, *etimas* Ambst, *hetymam* Pac.

At 13:6, gig w vg[mss] Lcf read *paratus* (i.e. ἕτοιμος).

The two names and their interpretation have been the subject of some debate[23].

The D05 reading Ἑτοιμᾶς, from the adjective ἕτοιμος, 'ready', is confirmed by the Latin text and those witnesses that read *paratus* at 13:6. Following the analysis of the name given at 13:6 above, the translation of Βαριησοῦα as Ἑτοιμᾶς is appropriate. As Zahn points out[24], the prefix 'bar-' is common in Semitic languages to express the nature of a person, but it is not necessary to translate it to render the sense in Greek.

The adjective ἕτοιμος is used of Peter, Lk 22:33; and adverbially (ἑτοίμως) of Paul, Acts 21:13. In both cases, the word expresses their readiness to die for the sake of the Messiah, but in a context that involves their failure to grasp the universal scope of the Messiahship of Jesus.

(πίστεως) ἐπειδὴ ἥδιστα ἤκουεν αὐτῶν D*, *quoniam libenter audiebat eos* d (E) sy[h**] mae ‖ *om.* B 𝔓[45.74] ℵ D[s.m.] *rell*.

D05 makes the explicit observation that the proconsul was particularly interested by what he was hearing. Cf. Mk 6:20: καὶ ἡδέως αὐτοῦ (John the Baptist) ἤκουεν (Herod).

9 καὶ (ἀτενίσας) D, et d 𝔓[45] E H P Ψ 049. 056. 614 𝔐 e gig ‖ *om.* B 𝔓[74] ℵ A C D[D] L 33. 81. 88. 104. 945. 1175. 1739. 1837. 1891. 2344.

It was observed with reference to 3:3-5[25] that the verb ἀτενίζω is restricted in the Bezan text to a gaze directed towards divine power or a

[22] Read-Heimerdinger, *The Bezan Text*, 208–210.
[23] Cf. J.R. Harris, 'A Curious Bezan Reading Vindicated', *The Expositor*, ser. V, vol. V (1902) 189–95. The reading ΕΤΟΙΜΑΣ in D05 is affirmed by Scrivener, *Codex Bezae*, 443 (fol. 466b, l. 19).
[24] Zahn, *Die Apostelgeschichte*, 418.
[25] Rius-Camps - Read-Heimerdinger, *The Message of Acts*, I, 206; 212–213.

gaze of someone exercising divine power. It is the latter that is the case here, with καί in the Bezan text separating it from the previous participle πλησθείς and thus highlighting its presence[26].

10 πάσης (ῥαδιουργίας) B 𝔓[45.74] ℵ D[B] *rell* ‖ *om.* D* d P 383*. 2147 pc gig aeth; Lcf Vig Or[lat] Ephr.

D05 omits the second occurrence of the adjective πᾶς in this clause.

(τὰς ὁδοὺς) τοῦ κυρίου B ℵ* pc ‖ κυρίου D 𝔓[74] ℵ[2] A C E H L P Ψ 049. 056. 33. 1739 𝔐; Did Tit.— τὰς εὐθείας B 𝔓[74] ℵ D[s.m.] *rell* ‖ τ. οὔσας εὐθ. D*, *quas sunt rectas* d sa mae; Vig.

D05 omits the article in this fixed expression which, like other familiar phrases from the Jewish Scriptures, is similarly anarthrous in the LXX (cf., e.g., Isa. 40:3; Ezek. 18:25.29, and see next variant).

The presence of the present participle underlines the force of the adjective εὐθείας, thus signalling the parallels with two previous references in Luke's work to the 'straight paths' of the Lord at Lk. 3:4-5 and Acts 9:11, as well as the indirect allusion to Scriptures such as Isa. 40:3-4 or Hos. 14:9.

11 ἡ (χείρ) D* 1243 ‖ *om.* B 𝔓[45.74] ℵ D[p.m.?] *rell.*

The phrase without the article before χείρ is another fixed expression that frequently recurs in the LXX. The presence of the article reactivates the phrase as a live expression, as it were. Usually, the expression has a positive connotation referring to the blessing of the Lord but, in this case, Paul's reference to 'the hand of the Lord' has negative force for which the stereotyped phrase may be considered inappropriate. (In the MS of D05 there is a dot above the article to indicate that the letter η is an error but this would seem to have been inserted by a corrector rather than the first hand).

ἄχρι καιροῦ B 𝔓[45.74] ℵ *rell* ‖ ἕως κ. D.

M. Wilcox[27] refers to an unpublished note of Torrey and Wensinck claiming that ἄχρι καιροῦ is a Semitism. It occurs already at Lk. 4:13 (ἄχρι χρόνου D05). The alternative reading of ἕως καιροῦ in D05 is not found elsewhere.

παραχρῆμα δέ B 𝔓[74] A E H L P 049. 056. 33. 614. 1739 𝔐 sy[h] sa arm ‖ π. τε 𝔓[45] ℵ C Ψ 81. 623. 1175 pc vg sy[p] aeth | καὶ π. 1270, *et confestim* d ‖ καὶ εὐθέως D bo.

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[26] Cf. on 13:7 above.
[27] M. Wilcox, *The Semitisms of Acts* (Oxford 1965) 24.

εὐθέως is read four times in Acts D05 but is omitted by ℵ01/B03, each time in the context of a supernatural event: here at 13:11, when the magician became blind; at 14.10 in combination with παραχρῆμα, when the lame man got up; 16.18, as the spirit of divination left the girl in Philipi; 19:6, when the Holy Spirit fell on the Ephesians.

All the other occurrences in Acts of the adverb εὐθέως, including two omitted by D05 (16:10; 17:14), arise in the context of a human action, with the sole exception of 9:18 (D05 *lac.*) when Paul's sight was restored.

παραχρῆμα is also used in a supernatural context, though not exclusively: 3:7, the lame man's feet were made strong (the lame man stood D05); 5:5 D05 (*om.* παραχρῆμα AT), Ananias died; 5:10, Sapphira fell and died at Peter's feet; 12:23, the angel of the Lord struck Herod; 16:26 (*om.* παραχρῆμα B03), the doors of the prison were opened; 16:33, the Philippian jailor was baptized.

The connective δέ in B03 views the fulfilment of Paul's words as a new development; καί in D05, especially combined with εὐθέως, presents it more as an expected counterpart.

(ἔπεσεν) ἐπ' αὐτόν D 𝔓⁷⁴ ℵ *rell* ‖ *om.* B 𝔓⁴⁵ᵛⁱᵈ.

The omission of ἐπ' αὐτόν by B03 is probably due to homoioteleuton, for the idea that the mist and darkness was a general phenomenon contradicts the following statement, namely that the magician loocked for someone to guide him.

12 τότε ἰδών B 𝔓⁴⁵·⁷⁴ ℵ *rell*, *tunc cum vidisset* d ‖ ἰδὼν δέ D gig (syᵖ aeth); Lcf.— ἐθαύμασεν καὶ (ἐπίστευσεν) D, *miratus est et credidit* d E (gig) syᵖ aeth; Lcf Ephr Vig ‖ *om.* B 𝔓⁴⁵·⁷⁴ ℵ *rell*.

The observation that 'τότε ἰδών 'ne se lit nulle part ailleurs'[28] is not especially significant since τότε commonly introduces a prompt and conclusive response in the narrative of Acts, such as the proconsul's belief, which is presented here by B03 as the outcome of the present incident[29]. D05, on other hand, first makes the comment that the proconsul marvelled, which does not need to be underlined as prompt nor was it in itself the conclusive response, and so τότε is not appropriate. This is a clear example of the articulation of the text being adjusted to the story is being told; it is not a simple matter of scribal habit or liking for certain words.

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[28] M.E. Boismard – A. Lamouille, *Le texte occidentale des Actes des Apôtres: Reconstitution et Réhabilitation.* I. *Introduction et textes;* II. *Apparat critique* (Paris 1984) II, 89.

[29] Read-Heimerdinger, *The Bezan Text*, 211–225.

(ἐπίστευσεν) τῷ θεῷ D, *in deo* d (aeth) ‖ *om.* B 𝔓⁴⁵·⁷⁴ ℵ *rell.*

The detail that the proconsul believed in God is important for D05 since, from a Jewish point of view, it is an essential first step in the conversion of a Gentile to acknowledge the reality of God before believing in Jesus. It should be noted that it was the word of God he wanted to hear (cf. 13:7) – having never heard it (being a Gentile), he could not yet take the step of hearing the word of the Lord.

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