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 (Βαρναβᾶϛ) B ῥῆ 74 Ν rell || ἐν οἷϛ D* (ἐν οἷϛ ἦν καὶ 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 καλοʊμένος B 74 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 74 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.

tοῦ (τετρά-α- Χου) B 74 DH rell || καὶ 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 καὶ 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’.

3 (προσευξάμενοι) πάντες D, omnes d || om. B 74 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.

ἀπέλυσαν B P74 | A rell | ἀπ. αὐτοῦς E lat sy sa bo; Lcf || om. D d.

The main verb is left out of D05. If ἀπέλυσαν αὐτοῦς 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.  

[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

[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.

[b] 5a Once they were in Salamis, they announced the word of the Lord in the synagogues of the Jews;

[b'] 5b yet they had John assisting them.

[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 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.

Codex Vaticanus B03

4 So they who had been sent out by the Holy Spirit went down to Selucia, and sailed away from there to Cyprus;

5a and when they were in Salamis, they began to announce the word of God in the synagogues of the Jews;

5b yet they had John as an assistant.

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 and who was with the proconsul, Sergius Paulus, an intelligent man.

7b He, having called Barnabas and Saul, sought to hear the word of God.

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.

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

So Saul, that is Paul, filled with the Holy Spirit 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? Now see, the hand of the Lord is upon you and you will be blind, not able to see the sun, for a time.’

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.

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

Critical Apparatus

4 Αὐτοὶ (μὲν οὖν) B 34 Ν A C(*) 36. 81. 945. 1175. 1739 al, ipsi d | Οὗτοι E H L P Ψ 049. 056. 614 Ν 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’; 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 34 Ν A C D sm 81. 945. 1175. 1739. 1891. 2344 || πν. ἁγ. D*, (ab) spiritu sancto d | πν. τοῦ ἁγ. E H L P Ψ 049. 056. 614 Μ (aeth; Chr BarSal).

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\textsuperscript{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 ἅγίου πνεύματος Σ01, τοῦ πνεύματος τοῦ ἅγιου 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\textsuperscript{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\textsuperscript{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).

\textit{κατῆλθον} B ꞇ74 ꞇ rell, descenderunt d || καταβάντες δὲ D (gig; Lcf).—

\textit{ἐκεῖθεν} B ꞇ74 ꞇ A C E Ψ 36, 81, 226\textsuperscript{5}, 323, 547, 927, 945, 1175, 1270, 1646, 1739, 1837. 1891 al lat sy | ἐκεῖθεν δὲ H L P 049, 056, 614 Μ, inde vero d sy\textsuperscript{hmg} | νὰκεῖθεν 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


\textsuperscript{5}The Bezan Text, 171.

\textsuperscript{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 𝔽01 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 vil) 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 away8. 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 οὖν9. 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 Β 𝔃74 Ρ rell, et d || γεν. δέ D.— ἐν Σαλαμίνι Β 𝔃74 Ρ2 rell || ἐν τῇ Σ. D | εἰς Σαλαμίνη Ν* (1243).

With δέ, D05 signals that this clause is the correlative of the μέν οὖν clause of v. 4. An analysis of μέν 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. 611.

9 See 13:5 below.
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.

κατήγγελον B Ψ⁷⁴ rel, adnuntiabant d || -ήγγειλαν D 618. 1245. 1522. 1838 pc vg w; Chr - (τὸν λόγον) τοῦ θεοῦ B Ψ⁷⁴ rel, dei d || τ. κυρίου D 623. 1270 gig sy p sa sm; Lef.

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.


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 Β Ψ⁷⁴ (Διελθότων D¹) re ll, cum pergressi fuissent d || Καὶ περιελθόντων δὲ αὐτῶν D* gig vg; Lef.

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

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

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12 Delebecque, Les deux Actes, 278.
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 καί ... δέ in Acts, see 6:15 D05; 12:14b D05; 18:4 D05; 21:40 D05; 22:29 (D05 lac.).

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The construction of D05, ὄνοματι καλούμενος, is unique in the Bezan text of Luke-Acts but is read by B03 at Lk. 19:2 (Zaccheus; D05 reads simply ὄνοματι). 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, the 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: Ἡσαῦ. As Metzger points out, 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, יָשָׁה, (‘savah’) of which the imperfect form is יָשָׁה (‘yisvah’), and which means in the Piel ‘make ready’. The correspondence between this name and the translation of it given by 13:8 D05 as Ἔτοιμας (‘ready’) 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 Ἡ 45.74 _nullable_ 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’. συγκαλέομαι in the middle voice has a similar sense of ‘invite’ and echoes the invitation of Cornelius to his friends and family to hear Peter (10:24 D05).  

ἐπεζήτησεν B Ἡ 45.74 _nullable_ καὶ (_D_) ἐζήτησεν Ὑ, _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’. It has the effect

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18 See below.  
20 B-A-G, συγκαλέω 2; cf. 5:21 D05.  
of directing attention on Barnabas and Saul. This is achieved in D05 by use of the adverbial καὶ between the participle συγκαλεσάμενος and the finite verb ἐζήτησεν is a construction characteristic of D05 which the AT regularly avoids. The force of καὶ is to draw attention to the action of the finite verb22. 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 Ἐλύμαϛ (ὁ μάγοϛ) B Ὀ45.74 Ν D rell || Ἐτοιμᾶϛ D* (ΕΤΙΜΑΣ), etoemas d; etoemus Lcf, etimas Ambst, hetymam Pac.

At 13:6, gig w vgms Lcf read paratus (i.e. ἐτοιμος).

The two names and their interpretation have been the subject of some debate23.

The D05 reading Ἐτοιμᾶϛ, from the adjective ἐτοιμος, ‘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 Ἐλύμαϛ as Ἐτοιμᾶϛ is appropriate. As Zahn points out24, 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 ἐτοιμος is used of Peter, Lk 22:33; and adverbially (ἐτοίμωϛ) 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.

(πίστεωϛ) ἐπειδη ἤδιστα ἤκουεν αὐτῶν D*, quoniam libenter audiebat eos d (E) syb maec || om. B Ὀ45.74 Ν Ds.m. rell.

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


It was observed with reference to 3:3-525 that the verb ἀτενίζω is restricted in the Bezan text to a gaze directed towards divine power or a

24 Zahn, Die Apostelgeschichte, 418.
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 πλησθείϛ and thus highlighting its presence.

10 πάσηϛ (ῥαδιουργίαϛ) Β Ρ 45.74 N D* rell || om. D* d P 383*. 2147 pc gig aeth; Lcf Vig Oʼmt Ephr.

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

(τὰς ὄδοις) τοῦ κυρίου Β N* pc || κυρίου D Ρ 74 Ν2 A C E H L P Ψ 049. 056. 33. 1739 Μ; Did Tit. — τὰς εὐθείαϛ B Ρ 74 N D* rell || τ. οὖσαϛ 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 εὐθείαϛ, 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. Β Ρ 45.74 N D P m.3 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).

 назначен κυριοῦ Β Ρ 45.74 N rell || ἔως κ. D.

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


26 Cf. on 13:7 above.
εὐθέως is read four times in Acts D05 but is omitted by Ν01/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 παράχρημα, when the lame man got up; 16.18, as the spirit of divination left the girl in Philippi; 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.

παράχρημα 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. παράχρημα 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. παράχρημα 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; καὶ in D05, especially combined with εὐθέως, presents it more as an expected counterpart.

(ἔπεσεν) ἐπ’ αὐτόν D Π74 Ν rell || om. B Π34vid.

The omission of επ’ 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 looked for someone to guide him.

12 τότε ἰδὼν B Π3474 Ν rell, tunc cum vidisset d || ἰδὼν δέ D gig (syπ aeth); Lcf.— ἐθαύμασεν καὶ (ἐπίστευσεν) D, miratus est et credidit d E (gig) syπ aeth; Lcf Ephr Vig || om. B Π3474 Ν rell.

The observation that ‘τότε ἰδὼν ‘ne se lit nulle part ailleurs’ 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. D05, on the 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.

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