

The CBGM Applied to Variants from Acts

Annette Hüffmeier

Institut für Neutestamentliche Textforschung, University of Münster/Germany

Abstract: This contribution illustrates use of the Coherence-Based Genealogical Method (CBGM) to develop and weigh external evidence in a new way. The CBGM tries to control the subjective element of applying external criteria (e.g. “best quality witnesses”) by taking into account how all included witnesses relate to one another in terms of coherence. Each variant is assessed impartially regardless of its appearance in a certain group of manuscripts or its apparent importance. As a rule, this approach assumes a scribe did his best to produce a fair copy of an exemplar. He did not distinguish between more or less interesting variants, and often we can only speculate about the reason why a variant arose. Illustrative examples from editorial work with Acts reveal important insights that are generated when the results of coherence analyses are balanced with everything else known about the textual transmission of the New Testament, especially on the basis of the internal criteria of Transcriptional Probability.

The textflow diagrams in the examples below were produced by the “Coherence in Attestations” module of “Genealogical Queries—Acts (Phase 2)” available at <<http://intf.uni-muenster.de/cbgm/actsPh2/GenQ.html>>. The functionality of this tool is explained at length in the Guide for “Genealogical Queries—Catholic Letters” (Version 2.0) at <http://intf.uni-muenster.de/cbgm/index_en.html>.

We have not yet adapted the Guide using examples from Acts. Readers of this paper are asked to acquaint themselves with “Potential Ancestors” and “Coherence in Attestations” using the Guide for the Catholic Letters. “Genealogical Queries—Acts” is a work in progress. The modules “Comparison of Witnesses” and “Coherence at Variant Passages” do not yet work reliably.

The underlying data may change considerably as a result of further work on the local stemmata and the critical apparatus. This data as well as the diagrams and lists based upon it represent the state of work in November 2014.

In our work with the *Coherence-Based Genealogical Method (CBGM)* we distinguish several phases. In [phase 1](#) we focus on individual passages where genealogical decisions can be made on the basis of external and/or internal criteria without knowledge of the *genealogical coherence (GC)* of witnesses. *Pre-genealogical coherence (PC)*, however, is taken into account from the beginning when we examine the variants. PC results from a purely quantitative, therefore more or less non-subjective, summation of agreements between the manuscript texts. Often it is possible on the basis of PC alone to see whether a variant has coherent support pointing to a common source or whether a lack of coherence suggests that the variant arose several times independently.

Here is a simple example:

Acts 13:14/33

a om ... A

Patristic evidence: Chrys.

Lat.: V,D,L,I,54,58,F^c

Copt.: bo/mae/sa

Syr.: syh/p

Ethiopic

b των ιουδαιων 94. 180. 307. 431. 453. 610. 1678. 2818

Lat.: T⁷⁴

Copt.: bo^{mss(Fr,S)}

In the context οἱ περὶ Παῦλον, “Paul and his party/company” come to Antioch in Pisidia and enter τὴν συναγωγὴν,¹ “the synagogue”, on the Sabbath. After συναγωγὴν only the above-mentioned eight Greek witnesses² (and a few Latin and Coptic ones) add τῶν Ἰουδαίων, “(going into the synagogue) of the Jews.” This may either be an echo of Acts 13:5/20–28: ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων or it may make explicit an otherwise implicit piece of information.³ In Acts 13:5 and 13:14 alike the genitive attribute seems dispensable but correct.

Since b is the only variant in this passage, the picture which we gain from PC does not come as a surprise:

	94 (MT 86.32%)			180 (MT 84.96%)			307 (MT 86.21%)					
1	610	94.1%	(6461/6863)	b	307	94.4%	(6879/7288)	b	610	98.8%	(6803/6889)	b
2	307	94.0%	(6953/7396)	b	610	94.4%	(6478/6860)	b	453	98.2%	(7307/7438)	b
3	2818	93.7%	(6867/7325)	b	453	93.9%	(6837/7285)	b	2818	98.0%	(7219/7370)	b
4	453	93.6%	(6922/7393)	b	2818	93.7%	(6764/7219)	b	1678	97.4%	(7227/7421)	b
5	1678	93.3%	(6888/7379)	b	1678	93.4%	(6786/7269)	b	180	94.4%	(6879/7288)	b
6	180	91.4%	(6622/7246)	b	94	91.4%	(6622/7246)	b	94	94.0%	(6953/7396)	b
7	431	91.0%	(6544/7191)	b	431	90.8%	(6436/7085)	b	431	93.7%	(6777/7235)	b
8	468	88.9%	(6566/7382)	a (M)	2200	87.9%	(6259/7122)	a (M)	A	90.7%	(6724/7411)	a (M)
9	35	88.7%	(6492/7319)	a (M)	A	87.8%	(6375/7258)	a (M)	1739	90.1%	(6509/7228)	a (M)
10	18	88.3%	(6511/7375)	a (M)	1739	87.7%	(6208/7075)	a (M)	2200	89.9%	(6546/7278)	a (M)

	431 (MT 87.60%)			453 (MT 86.37%)			610 (MT 86.27%)					
1	610	93.9%	(6275/6683)	b	307	98.2%	(7307/7438)	b	307	98.8%	(6803/6889)	b
2	307	93.7%	(6777/7235)	b	610	97.8%	(6741/6891)	b	2818	98.0%	(6679/6818)	b
3	2818	93.3%	(6686/7165)	b	2818	97.1%	(7150/7367)	b	453	97.8%	(6741/6891)	b
4	453	93.1%	(6736/7232)	b	1678	96.7%	(7171/7418)	b	1678	97.6%	(6704/6872)	b
5	1678	92.8%	(6695/7216)	b	180	93.9%	(6837/7285)	b	180	94.4%	(6478/6860)	b
6	94	91.0%	(6544/7191)	b	94	93.6%	(6922/7393)	b	94	94.1%	(6461/6863)	b
7	180	90.8%	(6436/7085)	b	431	93.1%	(6736/7232)	b	431	93.9%	(6275/6683)	b
8	35	90.0%	(6445/7162)	a (M)	A	90.4%	(6697/7409)	a (M)	A	90.4%	(6203/6859)	a (M)
9	468	89.7%	(6480/7225)	a (M)	2200	89.9%	(6537/7273)	a (M)	1739	89.9%	(5998/6673)	a (M)
10	18	89.5%	(6463/7222)	a (M)	1739	89.8%	(6486/7223)	a (M)	2200	89.8%	(6038/6724)	a (M)

¹ “Aus τὴν συναγωγὴν v. 14 scheint zu folgen, dass es dort wie in Nazareth Lc 4, 16 nur eine Synagoge gab.” Theodor Zahn, *Die Apostelgeschichte des Lucas, Zweite Hälfte Kap. 13-28 ausgelegt* (KNT V; Leipzig: Deichert, 1921) 426 n. 70.

² For the ECM 183 manuscripts were transcribed and collated in full.

³ For the synagogue as a Jewish institution see C. K. Barrett, *A Critical and Exegetical Commentary on The Acts of the Apostles*, vol. 1: *Preliminary Introduction and Commentary on Acts I-XIV* (ICC; Edinburgh: Clark, 1994) 324, who comments on Acts 6:9.

	1678 (MT 85.57%)			2818 (MT 85.51)%				
1	610	97.6%	(6704/6872)	b	307	98.0%	(7219/7370)	b
2	307	97.4%	(7227/7421)	b	610	98.0%	(6679/6818)	b
3	2818	97.0%	(7132/7350)	b	453	97.1%	(7150/7367)	b
4	453	96.7%	(7171/7418)	b	1678	97.0%	(7132/7350)	b
5	180	93.4%	(6786/7269)	b	94	93.7%	(6867/7325)	b
6	94	93.3%	(6888/7379)	b	180	93.7%	(6764/7219)	b
7	431	92.8%	(6695/7216)	b	431	93.3%	(6686/7165)	b
8	A	89.7%	(6633/7393)	a (M)	A	90.0%	(6606/7340)	a (M)
9	2200	89.2%	(6472/7257)	a (M)	1739	89.3%	(6447/7218)	a (M)
10	1739	89.1%	(6422/7208)	a (M)	2200	89.2%	(6428/7204)	a (M)

Having used the function “Find Relatives” (without any filter, including the majority text: <http://intf.uni-muenster.de/PreCo/PreCoActsPh2/Coho_Acts.php>) in our stemma editor we get two pieces of information: one about the overall agreement with the majority text (“MT”) of the witness concerned, and the other about agreement with the nearest relatives (here nos. 1–10). So if we take for example 307, its agreement with the MT is 86.21%. The percentage agreement of 307 with its closest relatives decreases from enormous (98.8, 98.2, 98.0 and 97.4) to remarkable (94.4, 94.0 and 93.7) to still significant (90.7, 90.1 and 89.9) within the first ten relatives. (Figures in parentheses are the overall ratios of passages shared.) The last letter – here b or a (M[T])—shows the variant which is attested by each witness of the list. And, as we see, the closest relatives of each of the eight witnesses for variant b are the seven other witnesses for variant b,⁴ usually followed by the *Ausgangstext* A or other witnesses attesting reading a. In other words, the eight witnesses for variant b are extremely coherent and probably go back to one common source a. So we can say:

1. The hypothesis about the *Ausgangstext* A in Acts 13:14/33 as given in *NA26-28* and *UBS GNT5* does not need to be altered because we found no *Transcriptional Probability (TP)* argument for the priority of variant b. Besides, PC delivers a clear result.

Our stemma editor presents this as follows:

αυτοι δε διεληθοντες απο της περγης παρεγενοντο εις αντιοχειαν την πισιδιαν και εισελθοντες εις την συναγωγην τη ημερα των σαββατων εκαθισαν

2 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32 34 36 38 40 42

Act 13:14/33 versions all

VID	VIDN	S1	S2	W
a	a	*		Split Delete A
b	b	a		Split Delete 94

GO! Previous Next Reset

Table List changes Merge Graphic Find Relatives Coherence in attestations Memo List Memos List V List W

Set milestone Restore milestone

a) om
b) των ιουδαιων

2. The eight witnesses of variant b belong to one and the same group of witnesses, which are:

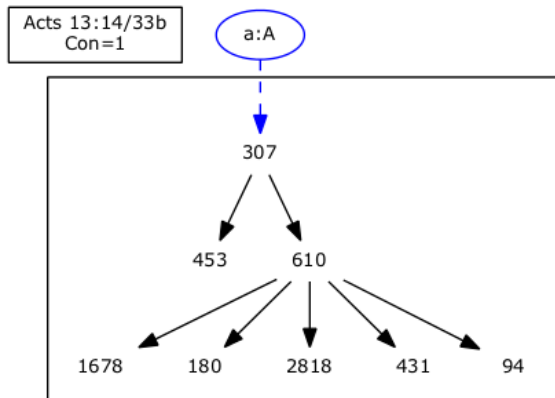
a) usually classified as *catenae*, from a number of manuscripts written between the 10th (ms. 307) and 14th (mss. 453, 610) centuries, where the biblical text⁵ is usually⁶ accompanied or surrounded by a commentary;

⁴ This implies strong coherence.

⁵ They are of the whole NT in mss. 180 and 1678, of the NT without Revelation in ms. 431, of the NT without the Gospels in ms. 94, and of Acts and the Catholic Letters only in mss. 307, 453, 610, and 2818.

⁶ This is not the case for mss. 180 and 431; ms. 94 presents a commentary on Revelation but only scholia for Acts.

b) part of those 23 witnesses which agree more frequently with the aforementioned hypothesis about the *Ausgangstext* A than with any witness which does not have the *Ausgangstext* A as its closest relative.⁷ This is illustrated for the eight witnesses of variant b by the following textflow diagram:



We can look at many of the special *catenae* variants as if they were singular readings, even if they are shared by a (small) group of (up to) eight very closely related witnesses, according to our guideline 1 in the “[Methodological Background](#)” document. In other words, that makes them secondary.

Having dealt with all of the almost 7,700 more or less complicated variant passages in the little more than 1,000 verses of Acts using mainly PC we were able to advance to phase 2 of our construction of local stemmata. Here the genealogical structure which had emerged from phase 1⁸ was used for a revision of more complex cases. At many places where we had to set a question mark in phase 1 we could now come to a decision. It was also possible, however, that new question marks had to be set where no problem had been seen before.

Here is another concrete example of our proceedings which serves to illustrate some of our nine “guidelines for the assessment of variants and their Greek manuscript attestations” given in the “[Methodological Background](#)” document:

Acts 18:17/6 παντες

a παντες ... A

Lat.: V,54,58,189

Copt.: bo

b παντες οι ελληνες 05C1. 08. 014. 020. 025. 044. 049. 0120. 0142. 1. 5. 6. 18. 33. 35. 43. 61. 69. 88. 93. 103. 104. 181. 206. 218. 228. 254. 319. 321. 323. 326. 330. 365. 378. 383. 398. 424. 429. 436. 441. 459. 467. 468. 522. 607. 614. 617. 619C. 621. 623. 630. 636. 642. 665. 808. 876. 915. 945.

⁷ 03, P74, 81, 01, 02, 04, 1175, 1739, 33, 307, 610, 453, 181, 2818, 1409, 1678, 623, 2344, 1875, 1642, 180, 94, L1188s1 (again, 431 breaks rank, but that does not matter here), ordered by proximity to the *Ausgangstext* A. The consistently cited witnesses in NA28 are set out in **bold**, the *catenae* underlined. (The proximity to the *Ausgangstext* A is, of course, partly caused by the fact that the reconstruction of the text was guided by some of these witnesses. For those following after 33, however, this is certainly not the case.) These witnesses, or rather the variants contained in them, were given particular attention in phase 1 of our work on the local stemmata.

⁸ The structure was put together from instances where witness x has the prior variant as compared with witness y at the places where they differ and—as we are dealing with a contaminated tradition—the other way round, and from a number of unclear cases where the variants of x and y are not directly related. Sometimes it had to be left open which is the prior one.

996. 1127. 1162. 1175. 1241. 1243. 1251. 1270. 1292. 1297. 1359. 1409. 1490. 1505. 1509. 1563. 1595. 1609. 1611. 1642. 1704. 1718. 1729. 1735. 1739. 1751. 1827. 1831. 1832. 1837. 1838. 1842. 1852. 1874. 1875. 1884. 1890. 1891. 2138. 2147. 2200. 2243C. 2298. 2344. 2412. 2495. 2652. 2718. 2774. 2805. L1178. L1188s1

Patristic evidence: Chrys. (omission of Acts 18:17/6 in a second quotation)

Ethiopic

bf παντες οι ελλονες 1003

cf παντες οι ελληνες μετα 05*

d οι ελληνες παντες 2243*

e παντες ελληνες 1448

f παντες οι ιουδαιοι 94. 180. 307. 431. 453. 610. 1678. 2818

zwb/d/eCopt.: sa

zwb/e Lat.: D,L,I,U61 (K55: "Graeci"; see a very vague allusion "οι ελληνες" of Theodoret)

Syr.: syh/p

In the context Gallio, the proconsul of Achaia, quickly denies the Jews in Corinth their unspoken request that he judge Paul concerning what the Roman governor claims are Jewish questions alone (Acts 18:12–15) before he ἀπήλασεν αὐτούς ἀπὸ τοῦ βήματος (Acts 18:16/4–12), "drove them from the tribunal/judicial bench." In response πάντες ("all") seize Sosthenes, the ruler or president of the synagogue, and beat him in front of the tribunal without Gallio even paying attention to it.⁹

The situation seems plain enough at first sight, but once we take a second look there are more questions than answers:¹⁰

– Why do the Corinthian Jews appeal to the Roman authorities in first place when they could

⁹ For this analysis a probably not representative choice of German and English commentaries on Acts since 1921 was considered; see Moyer V. Hubbard, "Urban Uprisings in the Roman World: The Social Setting of the Mobbing of Sosthenes," *NTS* 51 (2005): 416–28, for more titles. Even so Ernst Haenchen (*Die Apostelgeschichte, neu übersetzt und erläutert, 7., durchgesehene und verbesserte Auflage dieser Neuauslegung* [KEK III, 16 Auflage; Göttingen: Vandenhoeck & Ruprecht, 1977]), 516 and 519, and Alfred Suhl (*Die Briefe des Paulus: Eine Einführung* [Stuttgarter Bibeltudien 205; Stuttgart: Katholisches Bibelwerk, 2007]), 127, are not the only exegetes who regard Acts 18:12–17 as the climax of Paul's stay in Corinth. Others (Jüngst [165f.], quoted by Haenchen, *Apostelgeschichte*, 516) look at it as a "redaktionelle Zutat" or (Schille [366], quoted and contradicted by C.K. Barrett, *A Critical and Exegetical Commentary on The Acts of the Apostles, II: Preliminary Introduction and Commentary on Acts XV–XXVIII* [ICC; Edinburgh: Clark, 1998], 876)—in the case of verse 17—as a mere "doublet of v. 16." Suhl, *Briefe*, 127 describes Acts 18:12–17 as "korinthische Lokaltradition" (Haenchen, *Apostelgeschichte*, 519–20 is not so sure), which was not created for the first time by Luke, as "erzählerisch neu," "ein in sich geschlossener Abschnitt und nicht mit dem Vorhergehenden erzählerisch oder inhaltlich verbunden [...]." It is difficult to discern that last point since one can read the Gallio scene as fulfilment of Paul's dream in Acts 18:9–10, and in Acts 18:8 as well as in 18:17 an ἀρχισυνάγωγος plays a decisive role. Richard I. Pervo, *Acts, A Commentary* (Hermeneia; Minneapolis: Fortress Press, 2009), 454 stresses the elaborate, "roughly circular" composition of the whole episode, which he defines as not a "typical trial scene."

¹⁰ Walter Bauer, *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der früh-christlichen Literatur*, 6, völlig neu bearbeitete Auflage im Institut für neutestamentliche Textforschung/Münster unter besonderer Mitwirkung von Viktor Reichmann herausgegeben von Kurt Aland und Barbara Aland (Berlin and New York: Walter de Gruyter, 1988), 1596 calls Acts 18:12–17 a "dunkle[n] Bericht"; similarly C.S.C. Williams, *A Commentary on The Acts of the Apostles* (BNTC; London: Black, 1957), 211.

have dealt with the affair by way of their own Jewish jurisdiction, as Paul experiences in comparable situations?¹¹

- Does the proconsul himself drive the Jews from the tribunal/judicial bench?¹²
- Why does Sosthenes come into play? Or rather: who is Sosthenes?¹³ The only thing which we learn about him here is his job, τὸν ἀρχισυνάγωγον, the definite article being chosen in order to distinguish him from another Sosthenes in Corinth with another job¹⁴ or to introduce him as either a “replacement for Crispus, who had converted (v. 8), or [as] one of several remaining leaders of the synagogue.”¹⁵
- Why is Sosthenes beaten at all and seemingly so suddenly? This question lets most exegetes think of him as “Paul’s chief-accuser,”¹⁶ as the leader “of the delegation that brought the legal case against Paul”¹⁷ before Gallio. Thus, after the proconsul’s “rebuff of the Jews,”¹⁸ in Jewish eyes the beating would appear as the fair punishment and revenge for Sosthenes’ mismanagement.¹⁹

¹¹ Cf. 2 Cor 11:23–25. Suhl, *Briefe*, 128, who takes this move as a strong hint for a large Christian majority within the Jewish congregation of Corinth which rendered the Jewish-orthodox opposition against Paul a helpless minority without any means to act against him concretely and autonomously; similarly Jürgen Roloff, *Die Apostelgeschichte, übersetzt und erklärt* (NTD 5; Göttingen: Vandenhoeck & Ruprecht, 1981), 274.

¹² Hubbard, *Uprisings*, 426 writes that this is a “plausible historical reconstruction of the critical moments beneath the tribunal [...]. Following Gallio’s abrupt dismissal of the suit against Paul, lictors move in, rods in hand, and begin to forcibly eject the (already agitated) plaintiffs.”

¹³ The answers range from “Sosthenes is not an uncommon name” (Barrett, *Commentary*, II, 876; cf. Haenchen, *Apostelgeschichte*, 515; Jacob Jervell, *Die Apostelgeschichte, übersetzt und erklärt*, 1. Auflage dieser Auslegung [KEK 3, 17. Auflage; Göttingen: Vandenhoeck & Ruprecht, 1998], 462 n. 326; Darrell L. Bock, *Acts* [BECNT; Grand Rapids: Baker Academic, 2007], 582; David G. Peterson, *The Acts of the Apostles* [Pillar New Testament Commentary; Grand Rapids & Cambridge: Eerdmans, 2009], 518 n. 54; Eckard J. Schnabel, *Acts*, [Grand Rapids: Zondervan, 2012], 765 n. 46) to “The name is comparatively rare” (Williams, *Commentary*, 211).

¹⁴ “A Sosthenes is mentioned at 1 Cor. 1.1 as sharing with Paul in the writing of the letter” (Barrett, *Commentary*, II, 876; cf. Williams, *Commentary*, 211–2; Haenchen, *Apostelgeschichte*, 515 n. 2; Roloff, *Apostelgeschichte*, 273; Bauer & Aland, *Wörterbuch*, 1596; Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary* [AB 31; New York: Doubleday, 1998], 630; Jervell, *Apostelgeschichte*, 462 n. 326; Bock, *Acts*, 582; Suhl, *Briefe*, 128; Peterson, *Acts*, 518 n. 54; Schnabel, *Acts*, 765 with n. 46), but the identification remains uncertain.

¹⁵ Peterson, *Acts*, 518, who adds: “[Acts] 13:15 is the evidence of a plurality of synagogue leaders in one place”; cf. Roloff, *Apostelgeschichte*, 273; Barrett, *Commentary*, II, 876; Jervell, *Apostelgeschichte*, 462 n. 327; Wilfried Haubeck and Heinrich Siebenthal, *Neuer sprachlicher Schlüssel zum griechischen Neuen Testament, Matthäus bis Offenbarung* (Gießen: Brunnen Verlag, 2007), 790–91; Schnabel, *Acts*, 765. Jacquier, *Actes*, 554 (quoted by Hubbard, *Uprisings*, 419 with n. 12) even “conjectures that Sosthenes may have been the leader of a *different* synagogue.” In any case he apparently was a prominent citizen of Corinth (cf. Williams, *Commentary*, 212; Fitzmyer, *Acts*, 631; Schnabel, *Acts*, 765).

¹⁶ F.J. Foakes-Jackson, *The Acts of the Apostles* (8th impression; MNTC; London: Macmillan, 1951), 171; cf. Bock, *Acts*, 582.

¹⁷ Schnabel, *Acts*, 765; cf. Zahn, *Apostelgeschichte*, 659; Haenchen, *Apostelgeschichte*, 515 and 520; Roloff, *Apostelgeschichte*, 273; Jervell, *Apostelgeschichte*, 462.

¹⁸ Foakes-Jackson, *Acts*, 171.

¹⁹ Cf. Zahn, *Apostelgeschichte*, 659; Haenchen, *Apostelgeschichte*, 515 and 520; Barrett, *Commentary*, II, 876; Fitzmyer, *Acts*, 630–31; Peterson, *Acts*, 518; Schnabel, *Acts*, 765. The Jews’ disappointment could have been increased by the suspicion that the deeper cause of Sosthenes’ inefficiency was his “harboring Christian sympathies” (Hubbard, *Uprisings*, 419), protecting Christians, or possi-

- Who are the people beating Sosthenes? This finally brings us back to CBGM, because our witnesses give different answers:
 - Variant a (7 witnesses + some Latin manuscripts and the Bohairic tradition) uses the bare substantival adjective πάντες. Since no one else in plural had been mentioned in the previous verses (Acts 18:12–16) every reader will spontaneously interpret “all” as “all the Jews.”²⁰
 - This seemingly natural identification gets confirmed by variant f (just the complete *catenae* group = 8 witnesses): πάντες οἱ Ἰουδαῖοι, “all the Jews”.²¹
 - Rather surprisingly, the overwhelming majority of witnesses which have text here (114 witnesses + Chrysostom, some Latin manuscripts, the Sahidic, the Syriac and the Ethiopic tradition) did not share this impression, but in variants b-e read πάντες (οἱ) Ἕλληνας / οἱ Ἕλληνας πάντες, “all the Greeks.”²²

Many modern exegetes choose one of these variants as their personal favourite,²³ but others have not been satisfied by this choice and thought of further possibilities:

- “it may be that the two views mentioned above should be combined: the Jews beat Sosthenes for his inefficiency, the Greeks because he was a Jew²⁴ and out of favour with the authorities”;²⁵
- “all those in the agora,²⁶ Jews and Greeks²⁷ alike” as well as “les officiers subalternes”²⁸ of the Roman Gallio;

ble conversion to “a believer” (Bock, *Acts*, 582; cf. Williams, *Commentary*, 212; Roloff, *Apostelgeschichte*, 273; Barrett, *Commentary*, II, 876; Fitzmyer, *Acts*, 630; Jervell, *Apostelgeschichte*, 462 n. 326; Haubeck & Siebenthal, *Schlüssel*, 790; Peterson, *Acts*, 518 n. 54; Schnabel, *Acts*, 765; see n. 14 above).

²⁰ Similarly Hubbard, *Uprisings*, 417; Zahn, *Apostelgeschichte*, 659; Barrett, *Commentary*, II, 876; Schnabel, *Acts*, 765; Pervo, *Acts*, 454 n. 93, who adds: “understanding ‘all the Jews’ as the agents makes a nice inclusion with the expulsion of ‘all the Jews’ in v. 2” (similarly Peterson, *Acts*, 518; cf. Schnabel, *Acts*, 765 in n. 25 below).

²¹ That might remind us of the addition of τῶν Ἰουδαίων in our first example.

²² Perhaps because of what follows (see above). Ἕλληνας, literally “Greeks”, especially Corinthians here, means of course gentiles as well and covers perhaps even Romans (see below with nn. 25–29).

²³ See below with nn. 34–35.

²⁴ Concerning their alleged anti-semitism see Hubbard, *Uprisings*; Williams, *Commentary*, 212; Roloff, *Apostelgeschichte*, 273; Josef Zmijewski, *Die Apostelgeschichte, übersetzt und erklärt* (RNT; Regensburg: Pustet, 1994), 664; Barrett, *Commentary*, II, 876; Bock, *Acts*, 582; Haubeck and Siebenthal, *Schlüssel*, 790; Peterson, *Acts*, 518; Schnabel, *Acts*, 765.

²⁵ Barrett, *Commentary*, II, 876; similarly Zahn, *Apostelgeschichte*, 658–9; Hubbard, *Uprisings*, 418 with n. 9; Pervo, *Acts*, 454; Peterson, *Acts*, 518; Schnabel, *Acts*, 765, who finds a different motive for the “Romans (Greeks)”: “perhaps to demonstrate their support of the emperor’s recent anti-Jewish edict (v. 2)” —disapprovingly Williams, *Commentary*, 212.

²⁶ Cf. Zahn, *Apostelgeschichte*, 659. Hubbard, *Uprisings*, 426–7 illustrates the “situation of rough-and-tumble confusion” when “almost anything can happen; sparks fly and so does good judgment.” Gallio’s lictors, who are supposed to drive the abruptly dismissed Jews off, focus “on the leader of the throng, Sosthenes. Tempers flare as Sosthenes is bullied from the front and pulled from behind; undoubtedly he pushes back, in both directions. The market layabouts join the kerfuffle, which quickly degenerates into fisticuffs, with Sosthenes now getting it from all sides.”

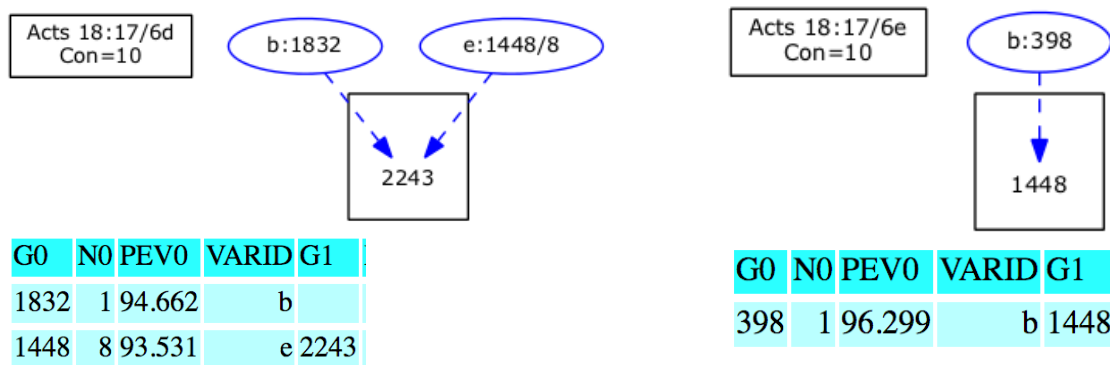
²⁷ Romans as well (cf. Schnabel, *Acts*, 765; Hubbard, *Acts*, 426).

²⁸ Jacquier, *Actes*, 554 (quoted by Hubbard, *Uprisings*, 418 with n. 9).

- “the crowd”;²⁹
- technically speaking Paul the accused and quickly released belongs to πάντες, too, but although nobody would seriously suggest that he was one of the rowdy people himself it could be conceivable that some of his supporters, members of the obviously strong Christ-believing community—we remember the Lord saying to Paul in Acts 18:10/28–42: λαός ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ, “I have many people in this city”³⁰—were participating in the beating, thus celebrating Paul’s and their own victory and at the same time humiliating the Jews further after their defeat. “Finally, a substantial number of exegetes tacitly acknowledge the insolubility of this problem [...]”³¹

In phase 1 of our work we had only been able to define the relative position of two small variants in this passage, d and e. Both PC³² and the internal criteria of TP pointed to variant b as source; variant d is a mere transposition, and variant e simply omits the definite article.

In phase 2 our textflow diagrams and the tables which go with them show the following picture:



The case is clear, as far as variant e—here on the right-hand side—is concerned: 1448 is (with 96.17%) very closely connected to its first potential ancestor 398 which attests to variant b. Turning to the evidence of variant d—here on the left-hand side—, the first potential ancestor of 2243, 1832, which attests to variant b, has the lead over the ninth potential ancestor of 2243, 1448, our well-known single witness for variant e, but by only 1.175%. Although we regard this winning margin as quite low, we felt supported by the observation that it requires only one change (transposition) from πάντες οἱ Ἕλληνες (variant b) to οἱ Ἕλληνες πάντες (variant d), but two changes (transposition + addition of the definite article) from πάντες Ἕλληνες (variant e) to οἱ Ἕλληνες πάντες (variant d). So—see guideline 6 of the “[Methodological Background](#)”—we let TP assist the not crystal clear GC. Alternatively we could have set a question mark if we had not convinced ourselves of the sufficiency of TP-GC here.

The third variant, which is only attested by 05*, is variant cf. Here TP speaks loudly for

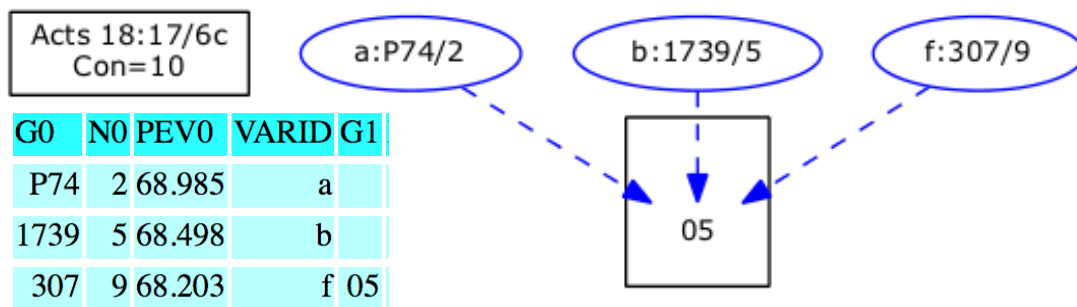
²⁹ Bock, *Acts*, 582; cf. Haenchen, *Apostelgeschichte*, 515 and 520; Roloff, *Apostelgeschichte*, 273; Jervell, *Apostelgeschichte*, 462; Peterson, *Acts*, 518. Hubbard, *Uprisings*, 427 (cf. 419) states: “there is no reason to assume that the flustered Jewish crowd in the Corinthian forum would have behaved substantially differently from their fellow Greek and Roman urban dwellers” because of their high level of “integration and assimilation.”

³⁰ Cf. Jervell, *Apostelgeschichte*, 462 n. 328; (Le Cornu and Shulam [2003: 1012], quoted by) Bock, *Acts*, 582; Ephraim’s reading πάντες or Ἕλληνες οἱ πιστεύοντες (differently quoted by Haenchen, *Apostelgeschichte*, 515 n. 3 and Zahn, *Apostelgeschichte*, 659 n. 62); see also n. 11 above.

³¹ Hubbard, *Uprisings*, 418 (with n. 10) tries to “alleviate the need to identify a precise cause for the tumult described in Acts 18” (419) by placing it “within the larger social context of urban uprisings and mob violence in the Roman world” (416); cf. 419, 427. For him the identity of the rowdy characters is then subordinate, too.

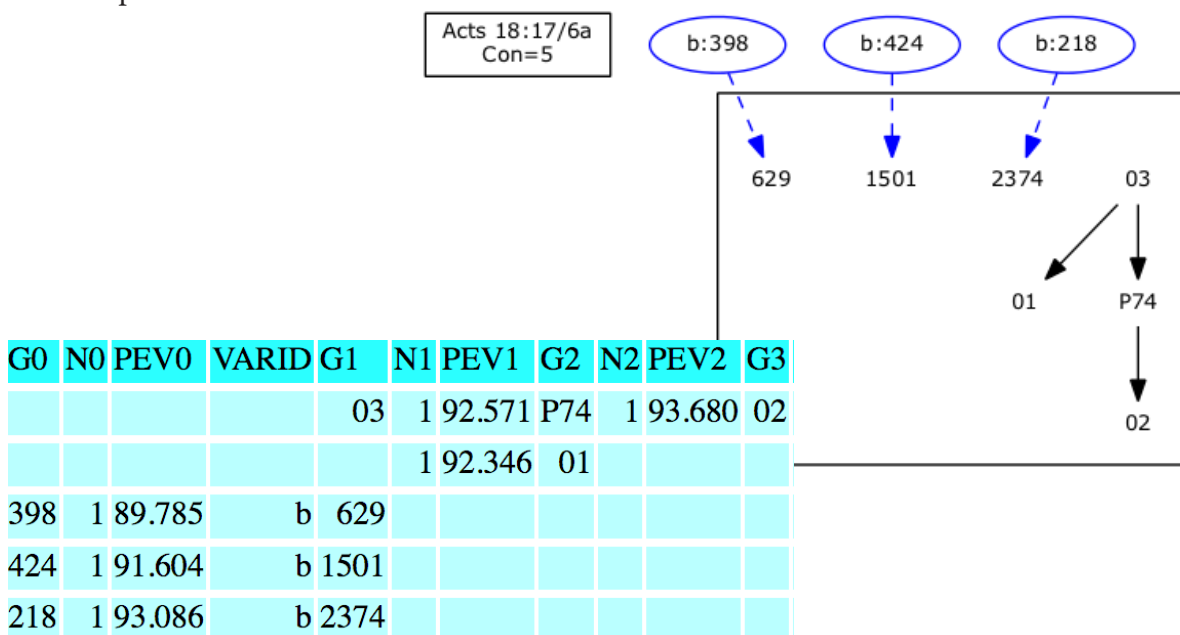
³² This has now been confirmed by GC.

variant b as its source: in comparison to variant b 05* only adds a preposition which is barely readable and not really understandable. But GC does not agree (guideline 7a) with TP, as can be seen in the textflow diagram or table:



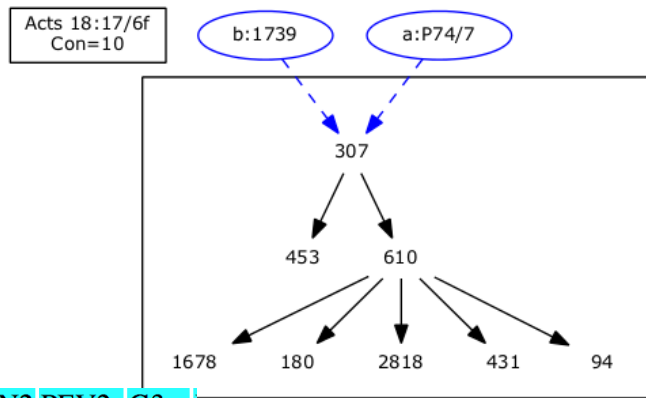
P74—attesting variant a as a potential source of variant cf—leads by less than 0.5%; 1739 and 307—attesting variants b and f—are separated by less than 0.3%. Apart from that, GC for 05 is always very low and therefore not a convincing argument (guideline 7b), and the witness produces lots of special and/or mistaken readings as here, so we are very reserved in doing anything decisive at all, but rather choose the question mark when dealing with the potential sources of 05 variants.

Of course, the textflow diagrams of variants a, b and f are rather more central, interesting and complex. We start with variant a:



The diagram shows that the basis of variant a is even less than one might think: it does not explain seven witnesses of equal value, but with P74 and 01-03 only four of those which are close to the *Ausgangstext* A. Comparable witnesses written in minuscule are missing, so our guideline 4 cannot be applied. On the other hand P74 and 01-03 are genealogically connected to each other (92,35–93,68%) and are traditionally seen as noble witnesses, written on either papyrus or in majuscule of the 4th to 7th centuries. The other three—written in (partly bilingual) minuscule in the 13th and 14th centuries—seem to originate with variant b and could have proceeded to variant a by the homoioteleuton πάντες οἱ Ἕλληνες. This multiple emergence means lack of coherence and thus posteriority (guideline 2), and we will split the attestation (guideline 9) once we have determined our initial text.

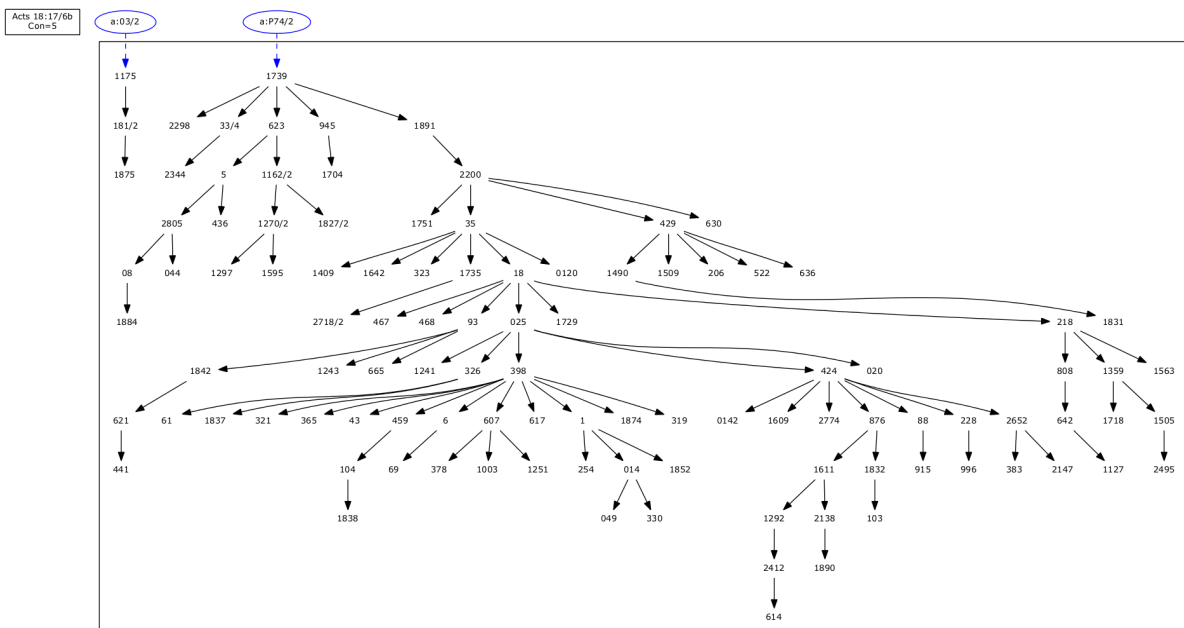
Turning now to variant f:



| G0 | N0 | PEV0 | VARID | G1 | N1 | PEV1 | G2 | N2 | PEV2 | G3 |
|------|----|--------|-------|-----|----|--------|-----|----|--------|------|
| 1739 | 1 | 90.259 | b | | | | | | | |
| P74 | 7 | 88.891 | a | 307 | 1 | 98.247 | 453 | | | |
| | | | | | 1 | 98.785 | 610 | 1 | 94.276 | 94 |
| | | | | | | | | 1 | 94.519 | 180 |
| | | | | | | | | 1 | 94.066 | 431 |
| | | | | | | | | 1 | 97.608 | 1678 |
| | | | | | | | | 1 | 98.037 | 2818 |

The diagram differs from that of the *catenae* in our first example only in one point: it leaves the choice whether variant b or variant a is the source of variant f. According to GC variant b leads by 1.368%, but is that enough for a decision concerning such a clear change of meaning? And what can TP contribute here? Is it more probable that the special reading of the *catenae* group consciously (guideline 8) changes an already extant addition οἱ Ἕλληνες in order to exculpate “the Greeks” or that it simply interprets the general “all” by independently adding the precise specification οἱ Ἰουδαῖοι?³³ We decided that both options have their respective merits. Therefore we left the question open for now (guideline 7b). On the other hand, it is clear from our guideline 1 that this unique group reading of variant f must be secondary.

Last but not least is variant b:



³³ See n. 21 above.

The majority text typically shows a relatively unfractured transmission, starting with the important distributor and head of its large group 1739. Next to it there is one little strand of transmission starting from 1175. Both witnesses—1739 and 1175—are as close to the *Ausgangstext* A as P74 and 01-03, which attest variant a, and both were written in minuscule in the 10th century. We can only accept this rather good coherence as a valid argument for the priority of variant b, however, if it is supported by internal criteria (guideline 3):

- Can variant b be the *lectio difficilior* (guideline 5)? Yes,³⁴ if we remember the fact that „the Greeks” played no explicit role in Acts 18:12–16. If, however, one regards variant b as conforming better to the context, that would make variant a the *lectio difficilior*.³⁵
- Might variant b be the initial text? After all, it is the longer and less flexible reading compared to variant a. From our experience with TP we are more inclined to answer in the negative. Besides, the assumed addition in variants b-e—(οι) Ἕλληνες—changes places in variant d in comparison to variants b, c and e, and its wording changes once one compares variants b-e (Ἕλληνες) and f (Ἰουδαῖοι), another TP-argument for variant a.

Since we had arguments on both sides, we had to weigh them carefully and not forget about the GC during that process. It would seem quite plausible to find the *Ausgangstext* A represented by the witnesses P74 and 01-03 in variant a. The majority text in variant b would then be derived from this. Variants cf-e and perhaps f would presume variant b, as do the witnesses 629, 1501 and 2374 in variant b. Nevertheless, taking justified doubts seriously we have decided to stick with our question marks of phase 1 for the time being:³⁶

επιλαβομενοι δε παντες σωσθηνην τον αρχισυναγωγον ετυπτον εμπροσθεν του βηματος και ουδεν τουτων τω γαλλιωνι εμελεν

2 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32

Act 18:17/6 versions all

| VID | VIDN | S1 | S2 | W | | | |
|-----|------|----|----|---|-------|--------|------|
| a | a | ? | | | Split | Delete | A |
| b | b | ? | | | Split | Delete | 06 |
| c | c | ? | | x | Split | Delete | 05 |
| d | d | b | | | Split | Delete | 2243 |
| e | e | b | | | Split | Delete | 1448 |
| f | f | ? | | | Split | Delete | 94 |

GO! Previous Next Reset

Table List changes Merge Graphic Find Relatives Coherence in attestations Memo List Memos List V List W

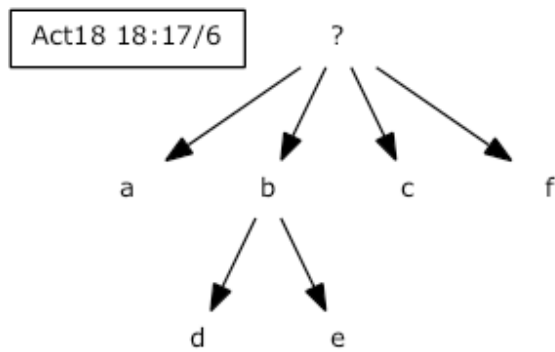
Set milestone Restore milestone

a) παντες
 b) παντες οι ελληνες
 cf) παντες οι ελληνες μετα
 d) οι ελληνες παντες
 e) παντες ελληνες
 f) παντες οι ιουδαιοι

³⁴ Similarly Fitzmyer, *Acts*, 630; Hubbard, *Uprisings*, 417–8; Schnabel, *Acts*, 765.

³⁵ Cf. Foakes-Jackson, *Acts*, 171; Barrett, *Commentary*, II, 876; Hubbard, *Uprisings*, 417; Bock, *Acts*, 584 n. 18:17; Haubeck & Siebenthal, *Schlüssel*, 790; Peterson, *Acts*, 518. Variant f is repudiated by Zahn, *Apostelgeschichte*, 659; Roloff, *Apostelgeschichte*, 273; Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (2nd ed.; Stuttgart: Deutsche Bibelgesellschaft, 1994), 411; Jervell, *Apostelgeschichte*, 462 n. 328. Williams, *Commentary*, 212, and Pervo, *Acts*, 454 with n. 93, avoid making a judgement.

³⁶ Still we do not regard our question marks as the result of philological or text-critical defeats, but as the chance to remind ourselves steadily of the contaminated tradition and the need to think through the problems from as many different angles as possible in order to avoid the repetition of old prejudices and the danger of too much circular argumentation. The aim of our work remains to establish the most plausible hypothesis about the *Ausgangstext* and nothing else.



- a) παντες
- b) παντες οι ελληνες
- cf) παντες οι ελληνες μετα
- d) οι ελληνες παντες
- e) παντες ελληνες
- f) παντες οι ιουδαιοι

So for the moment we get a split initial text here.³⁷ Perhaps at the end of phase 2 we will have gained enough additional material to enable us in phase 3 to revise our decisions.

³⁷ This result corresponds to the suggestion “that both πάντες and οἱ Ἕλληνες are original” (Taylor, *Actes*, 324 [quoted by Hubbard, *Uprisings*, 418 n. 9]; cf. Zahn, *Apostelgeschichte*, 658–9). Whether this is due to a revision by Luke’s own hand cannot be discussed here. Likewise I must dispense with the discussion of possible alternative reactions after Gallio’s dismissal of the Jewish suit against Paul, of Gallio’s indifferent behaviour, of the general meaning of the whole passage Acts 18:12–17, of ironic notes in it and the connection to the following verses, of Luke’s intention, and so on, although some of these points would contribute to the questions just dealt with.