

## GA 1855 in Acts

Wilbur N. Pickering, ThM PhD

This MS belongs to the Iviron monastery (Mt. Athos) and is dated to the XIII. It contains Acts through Jude and is an excellent representative of Family 35 for those books, being perfect for five of them. In Acts, it has no private mistakes; the copyist did a perfect job of copying his exemplar (presumably). It has sixteen deviations from the family archetype, which I will discuss below. I have not included places where a corrector introduced a variant, departing from the archetypal form. For each variant I reproduce the statement of evidence in my Family 35 apparatus. The MSS listed are all representatives of Family 35; they have been fully collated for Acts. At this moment, fifty-one representatives of the family have been fully collated for Acts, and more are being collated—we are close to 50% of the total.

Acts 3:1— ενατην 35<sup>c</sup>,141<sup>c</sup> || εννατην [30%] 35,141,204,394,928,1249,1855,1856,  
1876,2080,2261

The 30% refers to the total of extant MSS. This is simply an alternate spelling for the same word, which I do not consider to be a proper variant. Neither the identity nor the meaning of the word is affected.

Acts 7:45— των || --- 986,1855

The two MSS belong to the same splinter group within the family. Here is the relevant phrase: εως των ημερων Δαυιδ. Is it ‘until the days of David’, or ‘until David’s days’. They are two ways of saying the same thing. The intended meaning is not affected.

Acts 9:7— ενεοι 35<sup>c</sup>,2466<sup>c</sup> || εννεοι [40%] 35,141<sup>c</sup>,386,394,928,986,1040,1140,1249,  
1482,1548,1723,1761,1855,1856,2466,2587

This is simply an alternate spelling for the same word.

Acts 10:3— ενατην 35<sup>c</sup> || εννατην [35%] 35,394,928,986,1249,1482,1723,1855,1856

See 3:11 above.

Acts 10:30— ενατην 35<sup>c</sup> || εννατην [35%] 35,928,986,1249,1482,1723,1855,1856

See 3:11 above.

Acts 11:9— εκ δευτερου φωνη || ~ 312 [80%] 394,928,986,1247,1249,1482,1723,1855,  
1856

Since Greek has case, changing the order of the words usually makes no difference in the meaning; here we have two ways of saying the same thing.

Acts 11:26— συναχθῆναι 35<sup>c</sup>,1652<sup>c</sup> || 1 εἶν [20%] 35,141,204,394,444,928,986,1247,  
1249,1482,1723,1732,1761,1855,1856,1876,1897,2080,2261,2554,2587

In this case the family is rather badly divided. Since ‘the church’ is in the dative case, the preposition is implicit in the phrase; making the preposition explicit does not change the meaning. They are two ways of saying the same thing.

Acts 12:4— ἀναγαγεῖν 1723<sup>c</sup> || ἀγαγεῖν 394,928,986,1249,1723,1855,1856

Here we have a slight difference; is the verb simple or compound? In the context, Herod is going to bring Peter out to the people, in order to execute him in their presence, or at least to give the order in their presence. The choice of verb will not change the translation.

Acts 14:17— ὑμῖν || ἡμῖν [15%] 386,394,928,986,1140,1249,1482,1652,1723,1732,1855,  
1856,1897,2080

Paul and Barnabas were trying to keep the people from sacrificing to them. Referring to the Creator God, they said, “He did not leave Himself without witness, doing good, giving you rain from heaven and fruitful seasons, filling our hearts with food and gladness”. In the context, changing ‘giving you rain’ to ‘giving us rain’ only makes a slight difference in emphasis; the ‘us’ would be inclusive, just like ‘filling our hearts’.

Acts 16:26— ἀνεθῆ || ἀνειθῆ [15%] 394,928,986,1249,1482,1723,1855,1856,2352,2587

This is simply an alternate spelling for the same word; both are aorist passive.

Acts 18:17— ἐμῆλλεν 1652<sup>c</sup> || ἐμῆλεν [14%] 18,141<sup>c</sup>,201,386,394,444,757,928,1072,  
1075<sup>c</sup>,1100,1249<sup>c</sup>,1482,1503,1548,1628,1652,1723,1740,1761,1855,1864,2352,2554<sup>c</sup>,2587

Here we have different verbs. Is the verb μελλῶ or μελῶ? If the former, the meaning is not common and could easily give rise to the latter. Render: ‘None of this was a delay to Gallio’; Gallio is in the dative case. Gallio presumably considered himself to be a busy man and did not appreciate the interruption; he was not about to allow himself to be further delayed. In 22:16 below, the same verb has the sense of ‘delay’. Some 85% of the Greek MSS have the longer form, but both the TR and the ‘critical’ text have the shorter form, and in consequence most versions translate the shorter form. Family 35 is badly divided here. That Gallio did not care or pay attention makes excellent sense, and dropping one ‘l’ easily solved the ‘problem’ of the unfamiliar meaning. But how serious is the difference in meaning? Within the context, the point of the narrative remains the same with either verb. Gallio excused himself from the situation.

Acts 19:34— επιγοντες 35<sup>c</sup>,1249<sup>c</sup> || επιγοντων [5%] 35,394,928,986,1249,1482,  
1723,1855,1856,2080

Is the case nominative, or genitive? The nominative is correct, so much so that a reader or hearer would convert the genitive to nominative in his mind, and understand the text correctly. The genitive may be an assimilation to the two genitive forms later on in the verse.

Acts 24:26— λυση 1855<sup>c</sup> || απολυση 444,986,1482,1855,2080

The variant was corrected, so as corrected, 1855 is correct.

Acts 26:7— εκτενια || εκτενεια [31%] 141<sup>c</sup>,757,986,1761,1855,2080,2261

This is simply an alternate spelling for the same word.

Acts 27:2— ατραμυτινω || ατραμμυτινω 394,604,928,986,1247,1249,1482,1508,  
1548,1855,1856,2587

This is simply an alternate spelling for the same word, a proper name.

Acts 28:26— λεγον || λεγων [45%] 1855,1876

Is the participle neuter, or masculine? Since the Subject of the verb is the Holy Spirit, the Greek words being neuter in gender, then the neuter is grammatically correct. However, they are two ways of saying the same thing, since the masculine treats the Holy Spirit as a person. The translation is the same.

**Comment:** for all practical purposes, GA 1855 is a complete representative of the family archetype for Acts. No meaning has been lost. No reader will be misled. GA 1855 is a good example of the incredibly careful transmission of the Family 35 archetype, down through the centuries. And then there is GA 1656. It misses being a complete representative of the family archetype by two words; not bad for a book the size of Acts.

**God has preserved His Text!**