

BOOK REVIEW

Josep Rius-Camps & Jenny 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* (LNTS, 302; New York/London: T. & T. Clark, 2006). xiii + 400 pp. Hdbk. US\$130.00.

This is the second of four volumes in which Rius-Camps and Read-Heimerdinger compare the Codex Bezae version of Acts to the Alexandrian tradition (AT). The text treated in this volume focuses on the movement of the church from Jerusalem to Judea and Samaria and closes with Barnabas and Saul leaving Jerusalem for their missionary journey.

The book begins with a general introduction, including an overview of the introductory material presented in the first volume. A few items are stated more explicitly here. One is that the authors express that the Bezae version of Acts was written when the apostles still lived and the AT tradition was a later modification. They appear to suggest that there were two versions of Acts, one written for a Jewish Theophilus, and the AT version written for a Roman officer. Unfortunately, Rius-Camps and Read-Heimerdinger do not expand on these two points. Overall, although there are a few changes, the general approach is still the same: to treat the Bezae text as its own tradition and to analyze its variations and message as it differs from the AT. The authors continue to highlight the Jewish nature of the Bezae text and tease out the differences in focus between Codex Bezae and the AT.

In the commentary, each section begins with a general overview of the entire section, and an overview of the subsection in focus. This is followed by a parallel English translation between Codex Bezae and Codex Vaticanus which is laid out to show the differences between the two texts. What might be more helpful for upcoming editions would be to use a different font to visually highlight the differences.

A critical apparatus of the Bezae text as it differs from Vaticanus is the next part of each section. Although it would have been helpful to have the Greek texts available here, the preface has informed readers that a critical edition of the Greek/Latin Codex Bezae with Codex Vaticanus parallel and English translation and comments is forthcoming. This coming edition will be a welcome addition to textual scholarship and a useful companion to these commentaries.

The final part of each section is a commentary, in which Rius-Camps and Read-Heimerdinger provide insight into the Bezae text and its Jewish perspective, and how it differs from the AT. It is in this part that they discuss some of the theological ramifications of the text and how these are significant to understanding Codex Bezae. Overall, the commentary is solid, although there are a few comments that stretch the symbolism in the text, and could have used more support and provided a critique of opposing views.

One of the difficulties that Rius-Camps and Read-Heimerdinger encounter in this volume is that Codex Bezae is missing a number of folios between Acts 8.29b and 10.14b. To address this problem, they substitute a different 'Western Text'. The authors have done an admirable job of adapting to this unavoidable situation without compromising their approach.

Also included in the book are nine interesting excurses related to themes derived from the text. They attempt to provide a more in-depth study of particular points raised in the commentary. Some of the items they address, however, are worthy of larger treatment. Another feature is a representative bibliography, useful for further study. There are no indices; hopefully these will appear in the final volume.

Although there are a number of positives to this book there are also a few negatives. First, Rius-Camps and Read-Heimerdinger base their entire outline and structural analysis on perceived chiasms. The intricacies of these chiasms are intense, with almost every line acting as part of a larger chiasm. This structure is questionable and feels forced.

Another criticism regards their linguistic approach. In the first volume Rius-Camps and Read-Heimerdinger said they were going to use a version of discourse analysis to analyze the text, but in this volume there are very few references to linguistic discourse features. Rather, various literary devices are the primary focus of analysis. Using these literary methods is not wrong in itself, but if Rius-Camps and

Read-Heimerdinger state that they are going to use linguistic analysis, there should be more than just a few passing references.

Overall, the second volume of *The Message of Acts in Codex Bezae* provides a useful analysis of Codex Bezae and its relationship to the AT, particularly regarding the Jewish nature of the Bezae text. The second volume is a solid continuation of this project, which provides a neglected perspective to the study of Acts. The book would be useful for anyone who is engaged in comparing the various traditions of Acts and early Christianity.

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