

THE VARIANT READINGS OF THE WESTERN TEXT OF THE ACTS OF THE APOSTLES (XV) (ACTS 9:1-30)

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The present section deals with the events following the conversion of Saul (Acts 9:1-30). Since the Greek pages of Codex Bezae are missing from 8:29-10:14 and the Latin ones from 8:20b-10:4, we have noted in the *Critical Apparatus* the variants of other witnesses that differ from the Alexandrian text but at no time consider that a single text, equivalent in its uniformity to the Alexandrian one, can be reconstructed from these readings. The differences among the so-called 'Western' witnesses are considerable, and it is almost certain that there were readings of Codex Bezae that are represented by none of them and that cannot therefore be retrieved.

II. The Gestation of a New Church (cont.)

[BB] 9.1-30 *Saul*

Saul is the second of a series of three portraits (8:1b-11:18), the story of his conversion occupying the centre of the threefold structure.

Like the portrait of Philip in the previous story ([BA] 8:4-40), that of Saul/Paul will also involve a learning process but one that will result in a much more extensive change and that will have dramatic consequences. At this stage in the narrative, Luke allows his audience to know only that Jesus intended Saul to bear his name 'before the Gentiles, and kings, and also the sons of Israel' (cf. 9:15), as a general statement entrusting to Saul the role of 'name-bearer' rather than the specific mission that he was asked to undertake. It is only later that Paul will reveal, when he is more ready and more able to comply, that Jesus commanded him to take the gospel principally to the Gentiles (22:21; cf. Gal. 2:7). Once Luke's audience know this, it becomes clear in retrospect that Saul's responsibility was to ensure the spread of the gospel out of Judaea to people previously excluded from the people of God, a notion already introduced in Philip's evangelisation of the Ethiopian eunuch who could not fully participate in Israel because he could not be circumcised (8:14-26). Indeed, the call of Saul as apostle to the Gentiles contains the seed of the ultimate fulfilment of Jesus' command to the apostles before his ascension to testify to him to the ends of the earth. It is only the seed, however, and while it germinates

Peter will be the first, unwittingly and despite his profound resistance, who is used by God to announce the gospel to non-Jews and to witness the gift of the Holy Spirit to them. Peter's portrait will form the third story of the present series ([BA'] 9:31–11:18).

Saul's story opens in Ierousalem, with the name of Saul and the theme of persecution making a link back to the first mention of his name (7:58; 8:1a.3). The setting then transfers to Damascus where a new character, Ananias, is introduced and where Saul stays with the disciples after his baptism, preaching in the synagogues. However, on account of the persecution that arises against him within the synagogues, Saul has to flee to Ierousalem where Barnabas reappears (cf. 4:36) to introduce Saul to the apostles, but it is not long before he also has to leave there amidst continued hostility and return to his home town of Tarsus.

The story falls clearly into three episodes, [A], [B] and [A'], with the central one describing the mission entrusted by Jesus to Saul. The final episode is made up of three smaller scenes, [A'A][A'B][A'A']:

[A]	9:1-9	Saul's encounter with Jesus
[B]	9:10-19a	Ananias
[A']	9:19b-30	Saul among the disciples
[A'A]	9:19b-22	Saul in Damascus
[A'B]	9:23-25	The plot of the Jews
[A'A']	9:26-30	Saul in Ierousalem

Translation

'Western' Text

- [Aa] **1** Saul, still breathing threats and murder against the disciples of the Lord, went to the High Priest **2** and asked for letters from him to the synagogues in Damascus, so that if he found anyone from this 'Way', whether men or women, he could arrest them and bring them to Ierousalem.
- [b] **3** In the course of his journey, he had reached the point where he was getting near to Damascus when suddenly there flashed around him a light from heaven.

Codex Vaticanus B03

- 1** Saul, because he was breathing threats and murder against the disciples of the Lord, went to the High Priest **2** and asked for letters from him to the synagogues in Damascus, so that if he found anyone who belonged to the 'Way', whether men or women, he could arrest them and bring them to Ierousalem.
- 3** In the course of his journey, he had reached the point where he was getting near to Damascus when suddenly around him there flashed a light out of heaven.

- [c] **4** And he fell to the ground, in great bewilderment, and heard a voice saying, 'Saul, Saul, why do you persecute me? It hurts you to kick against the goads.'
- [d] **5a** He said, 'Who are you, lord?'
- [e] **5b** The Lord said, 'I am Jesus the Nazorean whom you are persecuting.'
- [f] **6a** He, trembling and terrified at what had happened to him, said, 'Lord, what do you want me to do?'
- [f'] **6b** And the Lord said, 'Get up and go into the city and it will be told to you what you must do.'
- [e'] **7** The men who were travelling with him had been standing speechless, hearing the voice but seeing no-one whom he was talking to.
- [d'] **8a** But he said to them, 'Lift me up from the ground';
- [c'] **8b** and when they had raised him, although his eyes were open he saw nothing.
- [b'] **8c** They took him by the hand and led him to Damascus;
- [a'] **9** and thus he remained for three days seeing nothing, and he neither ate nor drank.
- [Ba] **10a** There was a certain disciple in Damascus called Ananias and the Lord said to him in a vision, 'Ananias'.
- [b] **10b** He said, 'Here am I, Lord'.
- [c] **11** The Lord said to him, 'Get up and go to the street called Straight and look in the house of Judah for Saul called the man from Tarsus; for behold, he is praying **12** and he has seen a man named Ananias coming in and placing a hand on him so that he could see again.'
- 4** And he fell to the ground and heard a voice saying, 'Saul, Saul, why do you persecute me?'
- 5a** He said, 'Who are you, lord?'
- 5b** and he said, 'I am Jesus whom you are persecuting';
- 6** but get up and go into the city and it will be told to you what you must do'.
- 7** The men who were travelling with him had been standing speechless, hearing the voice but seeing no-one.
- 8a** Saul got up from the ground.
- 8b** Although his eyes were open he saw nothing.
- 8c** They took him by the hand and led him to Damascus;
- 9** and for three days he could not see, and he neither ate nor drank.
- 10a** There was a certain disciple in Damascus called Ananias and the Lord said to him in a vision, 'Ananias'.
- 10b** He said, 'Here am I, Lord'.
- 11** The Lord said to him, 'Get up, go to the street called Straight and look in the house of Judah for Saul called the man from Tarsus; for behold, he is praying **12** and he has seen in a vision a man named Ananias coming in and laying his hands on him so that he could see again'.

- [d] **13** Ananias replied, 'Lord, I have heard from many people about this man, the evil things that he has done to your holy ones in Ierousalem; **14** and here he has authority from the High Priests to arrest all those who call on your name'. **13** Ananias replied, 'Lord, I have heard from many people about this man, the evil things that he has done to your holy ones in Ierousalem; **14** and here he has authority from the High Priests to arrest all those who call on your name'.
- [e] **15** But the Lord said to him, 'Go on, because this person is my chosen vessel to bear my name before the Gentiles and even their kings, and also the sons of Israel. **16** I will show him what he must suffer for the sake of my name.' **15** But the Lord said to him, 'Go on, because this person is my chosen vessel to bear my name before the Gentiles and even kings, and also sons of Israel. **16** I will show him what he must suffer for the sake of my name.'
- [e'] **17a** So Ananias got up and set off; **17a** Ananias set off,
- [d'] **17b** and he went into the house and having laid his hands on him said, 'Brother Saul, the Lord has sent me, Jesus who appeared to you on the way which you were pursuing, so that you may see again and be filled with the Holy Spirit'; **17b** and went into the house and having laid his hands on him said, 'Brother Saul, the Lord has sent me, Jesus who appeared to you on the way which you were pursuing, so that you may see again and be filled with the Holy Spirit';
- [c'] **18a** and straightaway there fell from his eyes something like scales and he could immediately see again; **18a** and straightaway there fell from his very eyes something like scales and he could see again;
- [b'] **18b** and he got up and was baptized; **18b** and he got up and was baptized;
- [a'] **19a** and after taking food, he gained strength. **19a** and after taking food, he was strengthened.
- [A'Aa] **9.19b** He was with the disciples in Damascus for a considerable number of days; **9.19b** He was with the disciples in Damascus for some days;
- [b] **20** and he proclaimed Jesus with boldness as he went into the synagogues of the Jews, that this was the Son of God, the Messiah. **20** and he immediately began to proclaim Jesus in the synagogues, that this was the Son of God.
- [b'] **21** All the people were amazed on hearing him and said, 'Isn't this the man who decimated the people who call on this name in Ierousalem? And hadn't he come here for this purpose, to bind them and take them to the High Priests?' **21** All the people were amazed on hearing him and said, 'Isn't this the man who decimated the people who call on this name in Ierousalem? And hadn't he come here for this purpose, to bind them and take them to the High Priests?'

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| [a'] | 22 But Saul became all the more powerful in the word and confounded the Jews who lived in Damascus by demonstrating that the Messiah was Jesus, in whom God was well pleased. | 22 But Saul became all the more powerful and confounded the Jews who lived in Damascus by demonstrating that the Messiah was Jesus. |
| [A'Ba] | 23 When a considerable number of days had passed, the Jews plotted together to kill him. | 23 When a considerable number of days had passed, the Jews plotted together to kill him. |
| [b] | 24a Their plot, however, became known to Saul. | 24a Their plot, however, became known to Saul. |
| [b'] | 24b But they were keeping a close watch even on the gates, day and night, so that they might kill him. | 24b But they were keeping a close watch even on the gates, day and night, so that they might kill him. |
| [a'] | 25 But the brethren took him at night and lowered him through the wall, letting him down in a basket. | 25 But his disciples took him at night and through the wall lowered him, letting him down in a basket. |
| [A'A'a] | 26 When he arrived in Ierousalem, he tried to join the disciples; | 26 When he arrived in Ierousalem, he tried to join the disciples; |
| [b] | 26b and they were all afraid of him, not trusting that he was a disciple. | 26b and they were all afraid of him, not trusting that he was a disciple. |
| [c] | 27a But Barnabas took an interest and introduced him to the apostles; | 27 But Barnabas took an interest and introduced him to the apostles; |
| [d] | 27b and he explained to them how he had seen the Lord on the road and that he had spoken to him and how in Damascus he had boldly spoken publicly in the name of Jesus. | 27b and he explained to them how he had seen the Lord on the road and that he had spoken to him and how in Damascus he had boldly spoken publicly in the name of Jesus. |
| [c'] | 28 And with them he went in and out in Ierousalem, boldly speaking publicly in the name of the Lord, 29a and in addition he spoke and disputed with the Hellenists. | 28 And with them he went in and out in Ierousalem, boldly speaking publicly in the name of the Lord, 29a and in addition he spoke and disputed with the Hellenists. |
| [b'] | 29b They, however, set about trying to kill him. | 29b They, however, set about trying to kill him. |
| [a'] | 30 When the brethren found out, they took him down to Caesarea by night and sent him off to Tarsus. | 30 When the brethren found out, they took him down to Caesarea and sent him off to Tarsus. |

Critical Apparatus

1 ὅτι ἐμπνέων B* | ἐμπ. \aleph^* *pc co* || ἔτι ἐμπ. P⁷⁴ \aleph^c A C *rell*.

B03 is alone in explicitly attributing Saul's request for letters from the High Priest to his violent intentions against the disciples. Most other MSS link this incident back to the last mention of Saul's persecution of the disciples at 8:3, with the adverb 'still'. The first hand of \aleph 01, however, connects the mention of Saul's hostility to nothing either before or after.

παρ' αὐτοῦ ἐπιστολάς B P⁷⁴ A C *rell* || ἐπ. παρ' αὐτοῦ \aleph .

All MSS except \aleph 01 highlight the role of the High Priest by placing the prepositional phrase before the noun (ἐπιστολάς) that depends on it.

2 τῆς ὁδοῦ ὄντας B C E H L P Ψ 049. 056. 1. 69 \aleph | τῆς ὁδοῦ 33. 522. 547*. 1175. 1891 *pc*; Theoph | ὄντας τῆς ὁδοῦ P⁷⁴ \aleph A 81. 88. 181. 242. 323. 453. 467. 915. 945. 1646. 1739. 1891. 2298 *pc* || τῆς ὁδοῦ ταύτης 104. 181. 1838 lat sy^{p,h} aeth; Aug.

The use of the demonstrative 'this' confers a note of disdain on the reference to the 'Way', causing Saul's request to be viewed through his own eyes (cf. 22:4) as he mentions the movement of the Jesus-believers by the term by which they were becoming known (cf. 8:39; 18:26 D05; 19:9.23; 24:14.22).

3 ἐξαίφνης τε αὐτὸν περιέστραψεν φῶς B P⁷⁴ \aleph (A) C 36. (69). 81. 181. 242. 453. 522. 945. 1646. 1175. 1739. 1891. 2298 vg^D | καὶ ἐξαίφνης περιέστραψεν αὐτὸν φῶς P^{45vid} E H L P Ψ 049. 056. 1. 104. 226. 330. 440. 547. 614. 618. 927. 1241. 1243. 1245. 1270. 1505. 1611. 1828. 1837. 2147. 2344. 2412. 1492. 2495.

With the connective τε and the word order that places the object pronoun before the verb, Saul is maintained in focus as the narrator introduces the new topic of the light. The alternative reading has the effect, in contrast, of directing attention to the light.

ἐκ (τοῦ οὐρανοῦ) B P⁷⁴ \aleph A C L 36. 81. 88. 181. 242. 255. 323. 453. 467. 522. 876. 945. 1175. 1505. 1646. 1739. 1765. 1891. 2298. 2495; Chr || ἀπό P⁴⁵ E H P Ψ 049. 056. 1. 33. 69. 104. 226. 330. 440. 547. 614. 618. 927. 1241. 1243. 1245. 1270. 1611. 1828. 1837. 1854. 2147. 2344. 2412. 1492.

Most of the witnesses that maintained attention on Saul when the light was introduced (see variant above) also describe the light as emanating 'out of' (ἐκ) heaven, which is the usual preposition in Acts in relation to something coming from heaven (cf. 2:2; 11:5.9).¹ The preposition ἐκ is

¹ See J. Read-Heimerdinger, *The Bezan Text of Acts. A Contribution of Discourse Analysis to Textual Criticism* (Sheffield 2002) 192.

also found in Saul/Paul's own account of his experience at 22:6, though again with the *ν*l ἀπό, notably in D05.

4 (ἐπὶ τὴν γῆν) *cum magna mentis alienatione* (h) p t mae; Amb (*dum stupefactus stabat* Ephr^{kc}) (retroversion: ἐκστάσει μεγάλη; cf. Mk 5.42) || *om.* B P⁷⁴ & A *rell.*

Witnesses of the 'Western' text comment on Saul's state of mind as he falls to the ground. Such observations of the psychological state of characters is characteristic of the extant text of D05 (see on 9:6 below).

Σαοὺλ Σαούλ B & A C E* *rell* || Σαῦλε Σαῦλε E^c 917 lat sa mae; Ir.

The Greek form of Saul's name, read by some witnesses, is also found in the Bezan text of Paul's own account of his conversion at 22:7; cf. 22:13 d05. See 9:17 below for the same variant.

(διώκεις) σκληρόν σοι πρὸς κέντρα λακτίζειν E 431 e vg^{AcM} sy^{p,h**} mae aeth^{pt}; Chr Jer Aug || *om.* B P⁷⁴ & A *rell.*

The majority of the versions, as well as E08 and occasional minuscules, attest the inclusion of a proverbial saying in this first account of Jesus' appearance to Saul, though some leave it to the end of 9:5 (see below). The majority of Greek MSS, in contrast, mention it only in the last account spoken by Saul/Paul himself, at 26:14. A comment in sy^{hmB} notes that the Greek does not have this phrase here but at 26:14.²

5 (κύριε) ὁ δέ B P^{45,74} A C 1175. 1646. 1739. 1891 | ὁ δὲ εἶπεν & 81. 614. 927. 945. 1241. 2412 || ὁ δὲ κύριος πρὸς αὐτόν E Ψ 323. 440 p vg^o | ὁ δὲ κύριος εἶπεν H L P 049. 056. 1 69 m h sa mae.

Whilst there is no doubt about the identity of the speaker in the AT, some MSS spell out that it is the Lord who answers Saul.

Ἰησοῦς B P⁷⁴ & *rell* || Ἰη. ὁ Ναζωραῖος A C E 104. 467. 917. 1838 *pc* it vg^{oMSU} sy^{p,h**} bo^{pt} aeth; EusEm Aug Hil Amb | Ἰη. Χριστός Ir^{lat}.

The qualification of Jesus as the 'Nazorean'³ contributes to establishing a parallel between this passage and the episode concerning the blind man

² Cf. 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, 62.

³ On Luke's use of Ναζωραῖος, see J. Rius-Camps - J. Read-Heimerdinger, *The Message of Acts in Codex Bezae. A Comparison with the Alexandrian Tradition*, I. *Acts 1.1-5.42 Jerusalem* (London - New York 2004) 184, n. 28; J. Rius-Camps, "Nazareno" y "Nazoreo", con especial atención al Códice Bezae", en R. Pierri (ed.), *Grammatica Intellectio Scripturae: Saggi filologici di Greco biblico* (forthcoming).

on the road to Jericho in Luke's Gospel (cf. Lk. 18:37 B03 [Ναζαρηνός D05], spoken by the blind man).

5-6 σκληρόν σοι πρὸς κέντρα λακτίζειν 69^c. 629 ar b c gig h l p r t dem vg^{CT} aeth^{pt}; Lcf Ephr QvD Ambr Theoph || *om.* B P⁷⁴ ⚡ A *rell.* — ἀλλά B P⁷⁴ ⚡ A *rell* || τρέμων τε καὶ θαμβῶν 69^c, *et tremens ac stupens* vg^{codd} (*ille autem tremens et pavens* p) sy^{h**} mae, *qui tremens, timore plenus* h; Aug Hil (Ephr).

The inclusion in 'Western' witnesses of a description of Saul's inner state was noted above (9:4).

6 *in isto sibi facto* (retroversion: ἐπὶ τῶ γεγενημένῳ) h p t vg^{codd} sy^{h**} mae; Hil Ephr || *om.* B P⁷⁴ ⚡ A *rell.*

A similar phrase is found at 3:10 referring to the healing of the lame man.

εἶπεν Κύριε, τί με θέλεις ποιῆσαι; 69^c, *dixit: Domine, quid me vis facere?* h p t vg^{codd} sy^{h**} mae; Aug Hil Ambr Ephr || *om.* B P⁷⁴) A *rell.*

Saul's question to the Lord is found in his own account of the incident at 22:10 though in a different form. This, together with the additional information about Saul's state of mind, suggests that the mention of it here is not simply harmonisation: 'une harmonisation faite par un scribe est peu vraisemblable'.⁴ It is typical of the AT to omit descriptions of the apostle's psychological reactions (cf. Acts 11:2 D05; 16:7 D05; 19:1 D05; 20:3 D05). The wording of the AT, ἀλλὰ (ἀνάστηθι), is found in the parallel account of 26:16 which could suggest that it is a harmonisation, although the construction ἀλλά + imperative is Lukan (cf. 1:8).⁵

καὶ ὁ κύριος πρὸς αὐτόν 69^c, *et dominus ad eum* it vg^{cl} sy^{h**} mae aeth || *om.* B P⁷⁴) A *rell.*

Those MSS that include Saul's question above continue the narrative with a fresh mention of the Lord as speaker.

7 θεωροῦντες B P⁷⁴ ⚡ A *rell* | ὁρῶντες ⚡* || *videbant, cum loqueretur* h, *qui loqueretur* p w tepl, *cum quo loqueretur* gig l mae (retroversion: θεωροῦντες λαλοῦντα).

Some of the versions make clear that it was the one with whom Saul was talking, or the one talking (p), that his companions did not see. In

⁴ See Boismard - Lamouille, II, p. 63.

⁵ Cf. Blass, F., A. Debrunner, and F. Rehkopf, *Grammatik des neutestamentlichen Griechisch* (Göttingen 151979) § 448.3.

Saul's own account in 22:9, he comments that they saw the light but 'did not hear the voice of the one speaking to me'. Again, as in 9:6, the difference between the two passages suggests that this is not a case of scribal harmonisation despite apparent similarities. It is possible to understand the comment in this verse that the companions heard the voice as meaning Saul's voice, which explains the observation that they did not see anyone he was talking to.

8 ἠγέροθη δὲ ὁ (om. B P⁷⁴ & A C E 81. 1175. 1646) Σαῦλος ἀπὸ τῆς γῆς B P⁷⁴ & A *rell* || *sed ait ad eos: Levate me de terra. Et cum levassent illum* (retroversion: ὁ δὲ εἶπεν πρὸς αὐτούς· Ἐγείρατέ με ἀπὸ τῆς γῆς. καὶ ὡς ἠγειρον αὐτόν) h (p w) vg^{mss} mae.

In the early versions, Saul himself asks his companions to help him up which they do. In the Greek MSS, it is not specified who lifted him up from the ground – though this could suggest a divine passive, ἠγέροθη often is used with an active meaning.⁶

9 καὶ ἦν B P⁷⁴ & A *rell* || *et sic mansit* (retroversion: καὶ οὕτως ἔμεινεν) h; (Ephr^k).

The durative notion of the periphrastic imperfect in Greek (ἦν ... μὴ βλέπων) is expressed by the verb *maneo* in the Latin of h.

μὴ (βλέπων) B P⁷⁴ & A *rell* || *nihil* (μηδέν) h p.

The pronoun 'nothing' insists on the previous comment that Saul 'saw nothing' by repeating it (cf. 9:8).

11 Ἀνάστα B *pc* || Ἀναστάς P⁷⁴ & A *rell*.

In B03, two commands are given to Ananias, both in the aorist, whereas most other MSS give the first verb as an aorist participle.

12 ἄνδρα ἐν ὁράματι B C 1175 bo^{ms} | ἐν ὄρ. ἄν. E H L P 049. 056. 0142. 1. 33 \mathfrak{M} ar e sy^{p-h} mae; Chr | ἐν ὄρ. Ψ 88* *pc* || ἄνδρα P⁷⁴ & A 81. 629. 1646. 1877* *pc* lat sa bo aeth^{pt}.

The absence of the mention of the vision in 801 among others avoids stating the obvious but does not alter the sense. h omits the whole of 9:12.

τὰς χεῖρας B \aleph^c E 88. 1646 *pc* || χεῖρας P^{74vid} \aleph^* A C 81. 945. 1505. 1739. 1891. 2495 *pc*: cf. 19.6 | χεῖρα H L P Ψ 049. 056. 1. 33 \mathfrak{M} it vg^{mss} sy.

⁶ Cf. M. Zerwick, *Biblical Greek* (trans. rev. and ed. J. Smith; Rome 1963) §231: 'it may simply mean "arose"'.

The reading of B03, in the plural with the article, resembles the wording of 9:17 which describes how Ananias accomplishes the command he is given here. It is also found in accounts of the laying on of hands to accompany prayer at 8:17.18.19 (Peter and John in Samaria), and finally at 19:6 (Paul in Ephesus) where, however, the article is omitted in a variant reading of P⁷⁴ & A B D *al.* The absence of the article may indicate that the phrase ‘lay on hands’ is being used as a fixed expression and that when the article is included the action is being carried out more deliberately than as an expected gesture accompanying prayer; in this case, the equivalent could be the use of the possessive in English. Thus, in Jesus’ command the action is part and parcel of praying for Saul but when Ananias actually carries out the order his separate movements are spelt out in detail. The singular χεῖρα without the article is unusual and not found elsewhere in a description of prayer.

13 ἤκουσα B P⁷⁴ & A C E 36. 81. 88. 453. 1175. 1646 *pc* || ἀκήκοα H L P Ψ 049. 056 **℣**.

The aorist ἤκουσα focuses on the fact that Ananias heard about Saul sometime in the past, rather than on his present knowledge indicated by the perfect. In English translation, however, the perfect is the only acceptable past tense to use in this instance.

15 τῶν ἐθνῶν ... βασιλέων υἱῶν (τε Ἰσραήλ) B C* 1245 *pc* | ἐθνῶν ... βασιλέων υἱῶν P⁷⁴ & A C^c E H L P Ψ 049. 056. 33. 1739 **℣** || τῶν ἐθνῶν ... τῶν βασιλέων τῶν υἱῶν (retroversion) *mae*

The inclusion of the article before the first member of the group of three has the effect of repeating a known phrase associated with Saul/Paul as the apostle ‘to the Gentiles’. The mention of ‘kings and sons of Israel’ suggests, however, that the phrase is not being used here as the familiar expression associated with Saul/Paul. In *mae*, all three groups mentioned are arthrous: ‘the Gentiles and also the (= their?) kings and the sons of Israel’.

17 ἀπῆλθεν δὲ Ἀνανίας B P⁷⁴ & A *rell* || τότε ἐγεροθεῖς Ἄν. ἀπῆλθεν 614. 1611. 2412 *pc* (h) p (sy^p) *mae*.

With the connective τότε, the response of Ananias is presented as a result of the insistent persuasion of Jesus:⁷ when he hears his explanation, he responds by getting up and carrying out his commands.

⁷ Cf. Read-Heimerdinger, *The Bezan Text*, 212-13.

Σαούλ B ⋈ A C *rell* || Σαῦλε E h mae.

The same variant is found in Jesus' address to Saul in 9:4. The Aramaic form of the name would be the more expected form between Aramaic speakers, but it contrasts with the use of the Greek form by Jesus in 9:11 (cf. 22:7 D05, where Jesus addresses Saul by the Greek form of his name, and 22:13 d05 where Ananias addresses him by the same Greek form).

18 αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν B P^{45vid} A 69. 1175 *pc* || ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ P⁷⁴ ⋈ C E H L P Ψ 049. 056. 33^{vid}. 1739 **℣**.

The attestation of both these readings is Alexandrian but the word order of ⋈01 differs from that of B03.

ἀνέβλεψέν τε B P⁷⁴ A H P Ψ 049. 056. 1. 69. 81. 226*. 330. 547. 618. 1243. 1245. 1505. 1646. 1828. 1854. 2147. 2495 | ἄν. δέ ⋈ C* 2492 | καὶ ἄν. P⁴⁵ || ἄν. τε παραχρῆμα (C^c) E L 33. 88. (104). 226^c. 323. 440. 614. 927. 945. 1175. 1241. 1270. 1611. 1739. 1837. 1891. 2344. 2412 *pm* (h) p sy^p mae sa arm^{mss} eth; Chr.

The inclusion of the adverb παραχρῆμα in the WT, repeating the idea already expressed by εὐθέως at the beginning of the verse, insists on the immediacy of the effect of Ananias' prayer.

19 ἐνισχύθη B (P⁴⁵) C* 323. 945. 1175. 1611. 1739. (1891) *pc*, *confortatus est* h || ἐνίσχυσεν P⁷⁴ ⋈ A C^c E H L P Ψ 049. 056. 33 **℣** mae.

The difference in the readings is between the passive ('was strengthened') and the active ('gained strength').

(ἡμέρας) τινάς B P⁷⁴ ⋈ A *rell* || ἱκανάς P⁴⁵, *plurimos* h mae.

The adjective ἱκανάς conveys the impression of a longer period of time than τινάς, and coincides with the repeated reference at 9:23 to the time Saul spent in Damascus.

20 (καὶ) εὐθέως B P⁷⁴ ⋈ A *rell* || *om.* h mae aeth. — εἰσελθὼν a b c h p q w vg^{mss} mae sy^p sa mae; Spec || *om.* B P⁷⁴ ⋈ A *rell*. — ἐν ταῖς συναγωγαῖς B P⁷⁴ ⋈ A *rell* || εἰς τὰς συναγωγὰς τῶν Ἰουδαίων h (p w sy^p sa) mae; Spec. — ἐκήρυσσεν B P⁷⁴ ⋈ A *rell*; Ir || ἐκήρυξεν E e gig h mae. — μετὰ (+ πάσης h; Ir) παρρησίας h l mae; Ir Spec || *om.* B P⁷⁴ ⋈ A *rell*. — (ὅτι οὗτός ἐστιν) ὁ υἱὸς τοῦ θεοῦ B P⁷⁴ ⋈ A *rell* || ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ 441 h l t sa; Spec Theoph | ὁ υἱὸς τοῦ θεοῦ ὁ Χριστὸς mae; Ir.

According to 'Western' witnesses, Luke uses for the first time the expression 'the synagogue of the Jews' (cf. 13:5; 14:1; 17:1.10), combined with the idea of 'movement into' rather than 'in', to show that Saul has distanced himself from his fellow-Jews. The imperfect of B03 indicates the onset of

Saul's action of preaching as soon as (εὐθέως) he stayed with the disciples. The aorist of the WT means much the same but views the two actions globally. In addition, Luke uses the expression 'with (all) boldness' that was used in earlier chapters to evaluate the freedom with which the apostles preached the message of Jesus (cf. 4:13,29,31); the more attenuated comment in *mae*, however, suggests that Saul's preaching was not yet totally free. What Saul proclaimed is limited in B03 to Jesus being the Son of God, while the WT couples this term with that of the Messiah – both terms carry the article in the Greek witnesses because they are in apposition.

22 (ἐνεδυναμοῦτο) ἐν (- C) τῷ λόγῳ C E *pc* h l p (*mae*) || *om.* B P⁷⁴ & A *rell.*

The 'Western' reading is a rare use in Acts of ὁ λόγος on its own, without the qualification of either τοῦ θεοῦ or τοῦ κυρίου. The reference would seem to be to the contents of Saul's preaching in a general sense, rather than the specific message of Jesus which Saul/Paul is not presented in Acts as announcing until 13:5 D05; 15:35 B03.⁸

(Χριστός) + *in quo deus bene sensit* (retroversion: ἐν ᾧ ὁ θεὸς εὐδόκησεν) gig (h) l p *mae* || *om.* B P⁷⁴ & A *rell.*

The explanation that the additional words are a 'scribal gloss derived from either Mt 3:17 or Lk 3:22⁹ is unsatisfactory, for the Gospel context is the baptism of Jesus and scribes would not typically add in words from another context.¹⁰ Furthermore, the D05 reading of Lk. 3:22 does not have these words but a citation from Ps. 2:7. If the words are Luke's, however, it is entirely possible that, having omitted them from his reporting of Mark's baptism scene (Mk 1:11) according to the Bezan text of Lk. 3:22, he then introduces them into the first accounts of proclamation to the Jews that the Son of God and the Messiah was Jesus (cf. 9:2).

25 οἱ μαθηταὶ αὐτοῦ (αὐτόν 69. 81*) B P⁷⁴ & A C 6. 81^c. 88. 1175. 1646 *pc* vg^{st.ww}; Dion | αὐτὸν οἱ μαθ. E H L P Ψ 056. 33^{vid}. 1739 ℣ a c gig l p vg^{cl} sy^{p.h} sa bo arm || 'the brethren' (οἱ ἀδελφοί) *mae*.

The idea that Saul already had disciples in Damascus is anachronistic.

30 (εἰς Καισάρειαν) διὰ νυκτός E (614. 1611. 2412 *pc*) p (gig vg^{mss}) sy^p. h** sa *mae* || *om.* B P⁷⁴ & A *rell.*

⁸ See Read-Heimerdinger, *The Bezan Text*, 297-310.

⁹ B.M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart 1994) 321.

¹⁰ A point made by Lake and Cadbury, *Translation and Commentary*, 105, cited by Metzger, *ibid.*

The considerable attestation to the time detail among the early versions would be a reason to consider its authenticity here. On the other hand, the fact that διὰ νυκτός is found in two different places within the Greek MSS (before and after the name of the town) suggests that it was inserted later, perhaps to mirror the account of Saul's escape from Damascus (cf. 9:25).

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