

EARLY READERS OF THE GOSPELS:
THE *KEPHALAIA* AND *TITLOI* OF CODEX ALEXANDRINUS

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For the New Testament, the oldest system of capitulation (division into chapters) known to us is that preserved in Codex Vaticanus (B 03) of the fourth century.¹ I will use the notation V1, V2 etc. to refer to chapters of Vaticanus. Even a cursory examination of Vaticanus is enough to reveal that the divisions represent an evaluation of what are the sense units of the biblical passages. Each successive chapter in the Gospels is numbered using Greek letters written in red ink to the left of the columns. Capitulation is further indicated by a space of (usually) two letters at the close of the preceding chapter, a short horizontal line (*paragraphos*) above the first letter of the first whole line of the new chapter marking the close of the preceding paragraph, and sometimes by a letter protruding into the left margin (*ekthesis*).² The system of

1. H.K. McArthur, 'The Earliest Divisions of the Gospels', in *Studia Evangelica*, III. 2 (ed. F.L. Cross; Texte und Untersuchungen, 88; Berlin: Akademie Verlag, 1964), pp. 266-72. After rejecting three other possible explanations, McArthur suggests that the divisions were used for citation purposes, especially in academic circles. For alternate systems of chapter division in Greek versions of the Old Testament, see Robert Devreesse, *Introduction à l'étude des manuscrits grecs* (Paris: Klincksieck, 1954), pp. 139-41. The major divisions in Vaticanus are called chapters, while those in Alexandrinus, which are the basis of the standard divisions used in Nestle-Aland (*Novum Testamentum Graece* [27th Edition] = NTG²⁷) are called *kephalaia*.

2. For a fuller explanation of how the paragraphs are marked in the codices, see Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (New York/Oxford: OUP, 1981), p. 32 and Plate 18 (and its description); Wim de Bruin, 'Interpreting Delimiters: The Complexity of Textual Delimitation in Four Major Septuagint Manuscripts', in Marjo C.A. Korpel and Josef M. Oesch (eds.), *Studies in Scriptural Unit Division* (Pericope: Scripture as Written and Read in Antiquity, 3; Assen: Van Gorcum, 2002), pp. 66-89; Dirk Jongkind,

capitulation in Vaticanus is replicated in Codex Zacynthius (040), extant only in portions of Luke (sixth to eighth centuries), and in the minuscule codex 579 (thirteenth century), but it apparently did not prove popular.³ In terms of their dimension, the ‘chapters’ of Vaticanus are more what we would call paragraphs, since Matthew has 170 chapters, Mark 62, Luke 152, and John 80.⁴ On the average, the chapters of Vaticanus are longer in the epistles than they are in the Gospels and Acts.

There is substantial variation among the codices with regard to where divisions are placed. For a comparison of the divisions within Vaticanus (B 03),⁵ Alexandrinus (A 02)⁶ and Sinaiticus (Ⲛ 01),⁷ a sample passage (Mk 8.22–12.13) is provided in Table 1.⁸

Scribal Habits of Codex Sinaiticus (Piscataway, NJ: Gorgias Press, 2007), pp. 95–97. There are other paragraphs marked besides those that signal the beginning of a chapter.

3. McArthur, ‘Earliest Divisions of the Gospels’, p. 266.

4. F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students* (ed. E. Miller; London: George Bell & Sons, 4th edn, 1894), p. 56.

5. The chapters and their numbering are reproduced from Η ΠΑΛΑΙΑ ΚΑΙ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ *Vetus et Novus Testamenti ex antiquissimo codice vaticano*. V. (ed. Angelus Maius; Rome, 1857) checked against photographs of the codex provided on microfilm from the Vatican Library (*Vat Greg 1209 Part II*), with the text of Mark starting on p. 1277, and *Bibliorum sacrorum graecus codex Vaticanus*. V. *Novum Testamentum* (ed. C. Vercellone and Iosephi Cozza; Rome: Sacred Congregation de Propaganda Fide, 1868) available at www.csntm.org. Italicized verse references in Vaticanus indicate where a new chapter begins, while other references are to minor divisions within the chapters.

6. Read from the photographic reproduction provided in *The Codex Alexandrinus (Royal MS. 1 D V-VIII) in Reduced Photographic Facsimile: New Testament and Clementine Epistles* (British Museum; London: Longmans & Co., 1909), checked against the photographs of the 1879 edition now available at www.csntm.org. Italicized verse references in Alexandrinus indicate where *kephalaia* begin, while other references are to minor divisions within the *kephalaia*.

7. Read from the photographic reproduction provided in *Codex Sinaiticus Petropolitanus: The New Testament, the Epistle of Barnabas and the Shepherd of Hermas* (ed. Helen Lake and Kirsopp Lake; Oxford: Clarendon Press, 1911) provided on microfilm from the British Library, now available at www.csntm.org. Since Sinaiticus does not have chapter divisions, only the paragraph divisions are given.

8. A sample only is provided, since a full tabulation of the divisions in the four Gospels would transgress the proper limits of the present article. Where a

Table 1: Divisions within Three Greek Codices in Mark 8.22–12.13

| Vaticanus | Alexandrinus | Siniaticus |
|---|---|--|
| 8.22 | 8.22 | 8.26 |
| 8.27, 28, 29b ἀποκριθεῖς, 32b καὶ προσλαβόμενος, 34; 9.1 | 8.27, 29, 30, 32b καὶ προσλαβόμενος, 34, 36, 38; 9.1 | 8.27, 28, 29, 31, 32b καὶ προσλαβόμενος, 33, 34, 35, 36, 37, 38; 9.1 |
| 9.2, 14, 17, 19, 23, 25 | 9.2, 9, 10, 11, 14, 16, 17, 21, 25, 27 | 9.2, 4, 5, 7, 8, 9, 10, 11, 12, 13, 14, 16, 17, 19, 20b καὶ ἰδῶν, 21, 21b ὁ δὲ εἶπεν, 23, 24, 25, 26b καὶ ἐγένετο, 27 |
| 9.28, 29 | 9.28 | 9.28, 29 |
| 9.30 | 9.30 | 9.30, 32 |
| 9.33, 35, 38, 39, 41, 45, 47, 50 | 9.33, 34, 37b καὶ ὅς ἄν, 38, 41, 42, 43, 45 47, 48 | 9.33, 34, 35, 36, 38, 39, 41, 42, 45, 50 |
| 10.1, 3, 10, 13, 14, 15 | 10.1, 4, 10, 11, 13 | 10.1, 4, 5, 10, 11, 13, 16 |
| 10.17, 18, 20, 21, 22, 24, 24b ὁ δὲ, 26, 27, 28, 29, 32, 32b καὶ παραλαβῶν, 35, 36, 38, 39b ὁ δὲ, 41, 42 | 10.17, 21, 21b Ἐν σε ὕστερεῖ, 22, 23, 24, 27, 28, 29, 31, 32, 32b καὶ παραλαβῶν, 35, 37, 41, 45 | 10.18, 19, 19b Μὴ ψευδο- μαρτυρήσης, 20, 21, 22, 24b ὁ δὲ Ἰησοῦς, 26, 29, 31, 32, 32b καὶ παραλαβῶν, 35, 42, 45, 46b καὶ ἐκπορευομένου |
| 10.46 | 10.46, 50 | 10.50 |
| 11.1, 11 | 11.1, 4, 6, 7b καὶ ἐπεβάλλον, 9, 11 | 11.1, 3, 4, 9, 11 |
| 11.12, 14, 18, 19 | 11.12, 15, 15b καὶ εἰσελθῶν, 18, 19 | 11.14b καὶ ἤκουον, 18 |
| 11.20, 22, 24, 25, 27, 29, 33; 12.1 | 11.22, 24, 25, 27, 29, 33b καὶ ἀποκριθεῖς; 12.1, 4, 6, 10, 12 | 11. 22, 24, 25, 27; 12.1, 12, |
| 12.13 | 12.13 | 12.13 |

The Divisions in Alexandrinus

Codex Alexandrinus (fifth century) is written in majuscule script, that is, with each Greek letter written separately, and without regular gaps

division does not coincide with a modern verse division the first word(s) of the division is/are recorded (bearing in mind that the wording may at times differ from what we may be used to in *NTG*²⁷).

between words (*scriptio continua*).⁹ It includes *kephalaia* (κεφάλαια), namely chapter divisions, for the various Gospels. In referring to various *kephalaia* I will use the notation A1, A2 etc. The *kephalaia* are marked and numbered on the inside margins of the Nestle-Aland (*NTG*²⁷),¹⁰ and this system of division is viewed by the Alands as indicating lectionary units.¹¹ The main types of markers used for the purposes of delimitation in Alexandrinus are enlarged letters, open spaces, and letters protruding to the left of the column margin.¹² These ‘chapters’ mainly coincide with paragraph breaks. When a paragraph commences at the start of a line, the protruding large letter is the first letter in the paragraph (e.g. Mk 2.1). Where the paragraph commences in the middle of a line, there is a gap of several letters, and the first letter of the next line (whether the start of a word or not) is a larger one and protrudes into the margin (e.g. Mk 3.6).¹³ As in Vaticanus, the textual breaks (*kephalaia*) in Alexandrinus represent scribal or editorial evaluation of what are the sense units. One indication of this is that breaks are not regularly spaced. The length of sections varies over a wide range. Some sections are as short as four lines of text (Lk. A66), nine lines (Lk. A40), ten lines (Mk A2, Lk. A9) and eleven lines (Mk A12, Lk. A25, 45, Jn A12). Other sections are as long as 110 lines (Mt.

9. For a detailed description of the codex, see *The Codex Sinaiticus and the Codex Alexandrinus with Seven Illustrations* (London: The Trustees of the British Museum, 1937/1967), pp. 30-40.

10. *NTG*²⁷ does not, however, record other paragraph breaks of Alexandrinus that do not begin *kephalaia*. On the issue of the general failure of critical texts to provide information about ancient paragraphing, see John W. Olley, ‘Texts Have Paragraphs Too—A Plea for Inclusion in Critical Editions’, *Textus* 19 (1998), pp. 111-25.

11. Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Edition and to the Theory and Practice of Modern Textual Criticism* (trans. Erroll F. Rhodes; Grand Rapids: Eerdmans, 2nd edn, 1989), p. 252. This explanation fails to convince, for some sections are too short (e.g. Lk. A66) and others too long (e.g. Jn A17) for such a purpose (cf. McArthur, ‘Earliest Divisions of the Gospels’, p. 268).

12. B.H. Cowper (ed.), *Codex Alexandrinus: Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ Novum Testamentum Graece ex antiquissimo codice alexandrino a C.G. Woide* (London: Williams & Norgate, 1860), p. viii.

13. For further explanation, see E. Maunde Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford: Clarendon Press, 1912), pp. 58-59, and his *Handbook of Greek and Latin Palaeography* (London: Kegan Paul, Trench, Trübner, 1906), pp. 67-70.

A68), 181 lines (Mk A46), 170 lines (Lk. A78) and even 515 lines (Jn A17). The irregular placement of the breaks strongly implies that they are deliberately placed according to a perception of the flow of the narrative.

Titles are assigned to each of the demarcated sections in the Gospels. They usually begin with the Greek preposition *περί* ('concerning'), for example the first such summary for Mark reads *περὶ τοῦ διαμονιζομένου* ('Concerning the demon-possessed man'), indicating that the first major division (as reckoned in Alexandrinus) begins at Mk 1.23. The form of the titles is not an incipit, or quotation of the opening phrase of the section, but is in a form (*περί* followed by a genitive) that indicates the editor's evaluation of what a chapter is about.¹⁴ Almost invariably it describes the first person or event in the chapter. The *kephalaia* are found as a kind of 'list of contents' at the beginning of the Gospels of Mark, Luke and John (damage to the codex means that the list of *kephalaia* for Matthew is absent). As well, similarly worded *titloi* (τίτλοι) are found at the head of the columns in the Gospels, though damage to the top margin of the codex has removed or mutilated many *titloi*. There are 68 *kephalaia* for Matthew (which we can reconstruct using later codices), 48 for Mark, 83 for Luke and 18 for John. This translates into a break on the average of every 76 lines for Matthew,¹⁵ 51 lines for Mark, 50 lines for Luke, and 170 lines for John.¹⁶ The *kephalaia* are numbered. The *kephalaia* and *titloi* are not found in Vaticanus or Sinaiticus (except that Sinaiticus has *titloi* in Acts).¹⁷ They are also called the *kephalaia majora*, to differentiate them from the shorter *kephalaia minora* (the Eusebian-Ammonian sections). In the left-hand margin of each column of Alexandrinus the

14. Both modes of titling were common for ancient Greek works; see Johannes Munck, 'Evangelium Veritatis and Greek Usage as to Book Titles', *Studia Theologica* 17 (1963), pp. 133-38. On the general issue of literary titles, see Alastair Fowler, *Kinds of Literature: An Introduction to the Theory of Genres and Modes* (Oxford: Clarendon Press, 1982), pp. 92-98.

15. Calculated using the last nine *kephalaia* (A60-68).

16. Or if A9 (565 lines) is excluded (within which there are 2 missing leaves from the codex), the average over the remaining 17 *kephalaia* is still 147 lines.

17. See http://images.csntm.org/Manuscripts/GA_01/GA01_102a.jpg. Three examples are provided in H.J.M. Milne and T.C. Skeat, *Scribes and Correctors of the Codex Sinaiticus* (London: British Museum, 1938), Fig. 11. For a listing of these *titloi*, see Jongkind, *Scribal Habits of Codex Sinaiticus*, pp. 122-24.

Eusebian canonical sections are noted throughout the Gospels.¹⁸ They enable the reader to find parallels among the four Gospels. Most (but not all) of the *kephalaia* coincide with Eusebian sections, which are not sense units but aim at providing a Gospel harmony.¹⁹

The first demarcated section is always after the beginning of the Gospel, for example for Matthew it is at 2.1 (A1) and has the title *περὶ τῶν μάγων* ('Concerning the Magi'). The *kephalaia* are earliest found in Alexandrinus and had a strong influence on the Greek manuscript tradition, so they appear as tables prefixed to the several Gospels in Codex Ephraemi Rescriptus (C 04, fifth century) and Codex Nitriensis (N 022, sixth century),²⁰ which enables us to restore them for Matthew (which is defective in Alexandrinus).²¹

The Functions of Divisions

The internal divisions of the Gospels in Alexandrinus suggest a literary structure that has significance for the interpretation of their contents. My focus is not on what may be viewed as triggering the textual divisions (e.g. certain speech formulae),²² but on what the divisions reveal of the interpretation of the text in the tradition (community) to

18. Cowper (ed.), *Codex Alexandrinus*, p. iii. For a listing of the ten canons and Eusebius's Letter to Carpianus explaining their rationale, see *NTG*²⁷ 84*-89*. It is probable that Alexandrinus originally had the ten canon tables and maybe the Letter to Carpianus as well on the opening leaves of the New Testament; see Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, p. 9.

19. On the possible relation between the two schemes, see H.F. von Soden, *Die Schriften des Neuen Testaments: in ihrer ältesten erreichbaren Textgestalt hergestellt auf grund ihrer Textgeschichte. I. Untersuchungen; I. Abteilung: Die Textzeugen* (Göttingen: Vandenhoeck & Ruprecht, 1911), pp. 429-32.

20. See Scrivener, *Plain Introduction*, p. 58. C. Tischendorf, *Novum Testamentum Graece: ad antiquissimos testes denuo recensuit, apparatus criticum apposuit. III. Prolegomena* (Leipzig: J.C. Hinrichs, 1884), pp. 141-42, lists codices A, C, N, R and Z as possessing this system. For photographs of various texts that feature the *kephalaia* and *titloi*, see Metzger, *Manuscripts of the Greek Bible*, Plates 23, 29, 31 and 35.

21. See Cowper (ed.), *Codex Alexandrinus*, which conveniently provides the *kephalaia*.

22. Cf. John Olley, 'Trajectories in Paragraphing of the Book of Ezekiel', in Marjo C.A. Korpel and Josef M. Oesch (eds.), *Unit Delimitation in Biblical Hebrew and Northwest Semitic Literature* (Pericope: Scripture as Written and Read in Antiquity, 4; Assen: Van Gorcum, 2003), pp. 204-31.

which the scribe/editor belonged. As Silviu Tatu notes, ‘Paragraphing is a window into the interpretation world of the community that generated the text’.²³ The breaking up of a longer text into smaller units has a number of interrelated effects. Whether intentional or unintentional on the part of those responsible for dividing the text into sections, the effect of the divisions is to influence the reading process and hence interpretation. Though the modern reader takes the division of literary works (including the Gospels) into chapters for granted, it is the case that the reader is manipulated by them. It is as part of the history of interpretation (*Wirkungsgeschichte*) of the biblical text that textual delimitations are relevant. The habits of readers in trying to make sense of texts suggest four possible functions of any given division.²⁴

The first and most obvious effect of a textual break is to separate one section of a text from what precedes and follows it. For narrative this serves to demarcate a different story or a separate episode, with the breaks signalling shifts of location, time and main character. Examples from the Gospel of Mark are the way in which some *kephalaia* divide the narrative material in the early part of the book into episodes (Mk 7.24-30, 31-37; 8.22-26).

A correlative, second function of divisions is to join material together. They demarcate a unit (longer or shorter), suggesting that the material so joined is closely related in meaning. The literary portion is assumed by the reader to be a unit of meaning. For example, a section is marked at Lk. 7.37 (A21) and is given the heading *περὶ τῆς ἀλειψάσης τὸν Κύριον μύρω* (‘Concerning the anointing of the Lord with ointment’). Included within this section is a brief record of Jesus’ female travelling companions whom he had healed (8.1-3), suggesting that, like the woman who anointed Jesus’ feet (whose story is given in 7.37-50), their practical support of Jesus was a reflection of love and

23. Silviu Tatu, ‘The Abraham Narrative (Gen. 12:1–25:11) in Some Ancient and Mediaeval Manuscripts: The Exegetical Implications of Delimitation Criticism’, in Raymond de Hoop, Marjo C.A. Korpel and Stanley E. Porter (eds.), *The Impact of Unit Delimitation on Exegesis* (Pericope: Scripture as Written and Read in Antiquity, 7; Leiden: E.J. Brill, 2009), pp. 241-66 (263).

24. For more detail, see G.R. Goswell, ‘The Divisions of the Book of Daniel’, in de Hoop, Korpel and Porter (eds.), *The Impact of Unit Delimitation on Exegesis*, pp. 89-114.

gratitude for what he had done for them.²⁵ The juxtaposing of the two accounts probably explains the early tradition that Mary Magdalene (8.2) was a prostitute, namely, she was identified by early readers with the woman who was a ‘sinner’ (7.37, 39).²⁶

A third function (or effect) of a division is to highlight certain material in a text, making it more prominent in the eyes of the reader. Material is accentuated by placing it at the beginning of a physically demarcated section. This function is reinforced by the assigning of a title to the highlighted feature at the head of a section. For example, the section (A60) beginning at Lk. 17.11 is given the heading: *περὶ τῶν δέκα λεπρῶν* (‘Concerning the ten lepers’), which foregrounds the miracle story (17.11-19), but does not allude to the appended teaching about signs of the end given later in the same section (17.20-37). There is not a *titlos* for every column of Markan text, which has 51 columns but only 48 *titloi*. Some columns have more than one *titlos*.²⁷ Some columns have even as many as three.²⁸ The *titloi* are not evenly distributed. This demonstrates that their placement is voluntary, deliberate and offers a way of reading Mark. The hermeneutical effect of the *kephalaia* (and *titloi*) is to elevate in the eyes of the reader certain passages over others.

The mirror-image of the third function is the fourth function, to downplay or ignore certain textual features. It is not as easy for the reader to notice this effect on the reading process simply because of the character of the function itself (but see the preceding example from Luke 17). As will be seen below, the subdividing of the early chapters of Mark downplays the teaching of Jesus (both his activity of teaching and the content of his lessons)²⁹ in favour of a focus upon his miracles.

25. I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (NIGNT; Exeter: Paternoster, 1978), p. 315. Luke 8.1-3 is a separate section (V57) in Vaticanus.

26. Pointed out to me by Richard Bauckham (personal communication).

27. E.g. p. 30 verso, the first column (Mk 1.30-45a) has two *titloi*.

28. E.g. p. 35 verso, the first column (Mk 8.15-28) has three *titloi*.

29. According to Ernest Best, Mark emphasizes Jesus’ activity as a teacher rather than the content of what he taught (*Mark: The Gospel as Story* [Edinburgh: T. & T. Clark, 1983], pp. 62-63). If this is so, the *kephalaia* are only taking this trend further.

When analyzed in this fashion, the status of these Gospel text-divisions as commentary on a text is revealed and also the fact that divisions may assist or hinder the reader who seeks meaning in the text.

The Kephalaia and Titloi of the Gospel according to Matthew

In 1629 Codex Alexandrinus was made a gift to King Charles I by Cyril Lucar, Patriarch of Alexandria and later of Constantinople. The patriarch was murdered by order of the Turkish Sultan in 1638. The first extant page of the text of Matthew's Gospel in the codex is 25.6b-35, beginning with the words ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ ('Come out to meet him'). The codex has suffered the loss of 25 pages (according to the estimation of Patrick Young, known as Junius, Librarian to Charles I), so that it commences at page 26.³⁰ The pages of the codex were numbered in ink by Junius. As well, the binding of the codex after its arrival in England resulted in the cutting of the margins of the codex, including the upper margin, so that a large number of the *titloi* were removed. The *kephalaia* in Matthew and Mark are indicated in the left margin of a column by a wedge-shaped mark (κορωνίς) (similar to the underlining of the numerals before the *titloi*) and those in Luke and John by a cross (+), with the addition of the numbers in red ink. The *titloi* were written in red ink in the upper margins, but the majority have been mutilated or cut away.³¹ The standardized list of the *kephalaia* for Matthew can only be supplied from later texts.³² They are as follows:³³

| No. | Reference | <i>Titlos</i> ³⁴ |
|-----|-----------|--|
| 1 | Mt. 2.1 | περὶ τῶν μάγων ('Concerning the Magi') |
| 2 | Mt. 2.16 | περὶ τῶν ἀναιρεθέντων παιδίων (('Concerning the slain children')) |

30. See E. Maunde Thompson (ed.), *Facsimile of the Codex Alexandrinus: New Testament and Clementine Letters* (London: British Library, 1879).

31. Maunde Thompson, 'Preface', in *Facsimile of the Codex Alexandrinus*.

32. A record of the *kephalaia* (= *capitula*) most widely used in manuscripts is provided in the inside margins of *NTG*²⁷ and takes the form of italic numbers of normal size. For a listing, see <http://www.bombaxo.com/kephalaia.html>. Cf. von Soden, *Schriften des Neuen Testaments*, pp. 405-11. Alexandrinus is the earliest example of this system.

33. Provided with the assistance of Cowper (ed.), *Codex Alexandrinus*.

34. Translations of the *titloi* are my own.

| | | |
|----|-----------|--|
| 3 | Mt. 3.1 | πρῶτος Ἰωάννης ἐκήρυξε βασιλείαν οὐρανῶν (‘First John preached the kingdom of heaven’) |
| 4 | Mt. 4.17 | περὶ τῆς διδασκαλίας τοῦ Χριστοῦ (‘Concerning the teaching of the Christ’) |
| 5 | Mt. 5.1 | περὶ τῶν μακαρισμῶν (‘Concerning the beatitudes’) |
| 6 | Mt. 8.1 | περὶ τοῦ λεπροῦ (‘Concerning the leper’) |
| 7 | Mt. 8.5 | περὶ τοῦ ἑκατοντάρχου (‘Concerning the centurion’) |
| 8 | Mt. 8.14 | περὶ τῆς πενθερᾶς Πέτρου (‘Concerning the mother-in-law of Peter’) |
| 9 | Mt. 8.16 | περὶ τῶν ἰαθέντων ἀπὸ ποικίλων νόσων (‘Concerning those healed of various diseases’) |
| 10 | Mt. 8.19 | περὶ τοῦ μὴ ἐπιτρεπομένου ἀπολουθεῖν (‘Concerning the man who was not permitted to follow’) |
| 11 | Mt. 8.23 | περὶ τῆς ἐπιτιμήσεως τῶν ὑδάτων (‘Concerning the rebuke of the waters’) |
| 12 | Mt. 8.28 | περὶ τῶν δύο διαμονιζομένων (‘Concerning the two demoniacs’) |
| 13 | Mt. 9.2 | περὶ τοῦ παραλυτικοῦ (‘Concerning the paralyzed man’) |
| 14 | Mt. 9.9 | περὶ τοῦ Ματθαίου (‘Concerning Matthew’) |
| 15 | Mt. 9.18 | περὶ τῆς θυγατρὸς τοῦ ἀρχισυναγώγου (‘Concerning the daughter of the synagogue ruler’) |
| 16 | Mt. 9.20 | περὶ τῆς ἀιμορροῦσης (‘Concerning the woman with the flow of blood’) |
| 17 | Mt. 9.27 | περὶ τῶν δύο τυφλῶν (‘Concerning the two blind men’) |
| 18 | Mt. 9.32 | περὶ τοῦ διαμονιζομένου κωφοῦ (‘Concerning the dumb demoniac’) |
| 19 | Mt. 10.1 | περὶ τῆς τῶν ἀποστόλων διαταγῆς (‘Concerning the instruction of the apostles’) |
| 20 | Mt. 11.2 | περὶ τῶν ἀποσταλέντων παρὰ Ἰωάννου (‘Concerning those sent from John’) |
| 21 | Mt. 12.9 | περὶ τοῦ ξηρὰν ἔχοντος τὴν χεῖρα (‘Concerning the man with the withered hand’) |
| 22 | Mt. 12.22 | περὶ τοῦ διαμονιζομένου τυφλοῦ καὶ κωφοῦ (‘Concerning the blind and dumb demoniac’) |
| 23 | Mt. 12.38 | περὶ τῶν αἰτούντων σημεῖον (‘Concerning those asking for a sign’) |
| 24 | Mt. 13.3 | περὶ τῶν παραβολῶν (‘Concerning the parables’) |
| 25 | Mt. 14.1 | περὶ Ἰωάννου καὶ Ἡρώδου (‘Concerning John and Herod’) |
| 26 | Mt. 14.15 | περὶ τῶν πέντε ἄρτων καὶ δύο ἰχθύων (‘Concerning the five loaves and two fish’) |

| | | |
|----|-------------------------|--|
| 27 | Mt. 14.22 ³⁵ | περὶ τοῦ ἐν θαλάσῃ περιπάτου (‘Concerning walking on the sea’) |
| 28 | Mt. 15.1 | περὶ τῆς παραβάσεως τῆς ἐντολῆς τοῦ θεοῦ (‘Concerning the transgression of the commandment of God’) |
| 29 | Mt. 15.22 | περὶ τῆς Καναναίας (‘Concerning the Canaanite woman’) |
| 30 | Mt. 15.29 | περὶ τῶν θεραπευθέντων ὄχλων (‘Concerning the healed crowds’) |
| 31 | Mt. 15.32 | περὶ τῶν ἑπτὰ ἄρτων (‘Concerning the seven loaves’) |
| 32 | Mt. 16.5 | περὶ τῆς ζύμης τῶν Φαρισαίων (‘Concerning the leaven of the Pharisees’) |
| 33 | Mt. 16.13 | περὶ τῆς ἐν Καισαρείᾳ ἐπερωτήσεως (‘Concerning the questioning in Caesarea’) |
| 34 | Mt. 17.1 | περὶ τῆς μεταμορφώσεως τοῦ Χριστοῦ (‘Concerning the transfiguration of Christ’) |
| 35 | Mt. 17.14 | περὶ τοῦ σεληνιαζομένου (‘Concerning the epileptic man’) |
| 36 | Mt. 17.24 | περὶ τῶν αἰτούντων τὰ δίδραχμα (‘Concerning those who asked about the double-drachma’) |
| 37 | Mt. 18.1 | περὶ τῶν λεγόντων, τίς μείζων (‘Concerning those saying, Who is the greatest’) |
| 38 | Mt. 18.12 | περὶ τῶν ἑκατὸν προβάτων παραβολή (‘Parable concerning the hundred sheep’) |
| 39 | Mt. 18.23 | περὶ τοῦ ὀφείλοντος μύρια τέλαντα (‘Concerning the man who owed a ten thousand talents’) |
| 40 | Mt. 19.3 | περὶ τῶν ἐπερωτήσαντων, εἰ ἔξεστιν ἀπολύσαι τὴν γυναῖκα (‘Concerning those who questioned, Is it lawful to divorce one’s wife’) |
| 41 | Mt. 19.16 | περὶ τοῦ ἐπερωτήσαντος πλουσίου τὸν Ἰησοῦν (‘Concerning the rich man who questioned Jesus’) |
| 42 | Mt. 20.1 | περὶ τῶν μισθουμένων ἐργατῶν (‘Concerning the hired workers’) |
| 43 | Mt. 20.20 | περὶ τῶν υἱῶν Ζεβεδάιου (‘Concerning the sons of Zebedee’) |
| 44 | Mt. 20.29 | περὶ τῶν δύο τυφλῶν (‘Concerning the two blind men’) |
| 45 | Mt. 21.1 | περὶ τοῦ ὄνου καὶ τοῦ πώλου (‘Concerning the ass and the colt’) |
| 46 | Mt. 21.14 | περὶ τῶν τυφλῶν καὶ χωλῶν (‘Concerning the blind and the lame’) |
| 47 | Mt. 21.18 | περὶ τῆς ξηρανθείσης συκῆς (‘Concerning the withered fig tree’) |
| 48 | Mt. 21.23 | περὶ τῶν ἐπερωτησάντων τὸν Κύριον ἀρχιερέων καὶ πρεσβυτέρων (‘Concerning the chief priests and elders who questioned the Lord’) |

35. Von Soden notes that the division is also placed at 14.23 (*Schriften des Neuen Testaments*, p. 406).

| | | |
|----|-----------------------------|--|
| 49 | Mt. 21.28 | περὶ τῶν δύο υἱῶν παραβολή (‘Parable concerning the two sons’) |
| 50 | Mt. 21.33 | περὶ τοῦ ἀμπελῶνος (‘Concerning the vineyard’) |
| 51 | Mt. 22.1 | περὶ τῶν κεκλημένων εἰς τὸν γάμον (‘Concerning those invited to the marriage feast’) |
| 52 | Mt. 22.15 | περὶ τῶν ἐπερωτησάντων διὰ τὸν κῆνσον (‘Concerning those who questioned because of the poll-tax’) |
| 53 | Mt. 22.22b ³⁶ | περὶ τῶν Σαδδουκαίων (‘Concerning the Sadducees’) |
| 54 | Mt. 22.34 | περὶ τοῦ ἐπερωτήσαντος νομικοῦ (‘Concerning the questioning lawyer’) |
| 55 | Mt. 22.41 | περὶ τῆς τοῦ Κυρίου ἐπερωτήσεως (‘Concerning the question of the Lord’) |
| 56 | Mt. 23.1 | περὶ τοῦ ταλανισμοῦ γραμματέων καὶ Φαρισαίων (‘Concerning the wavering of the scribes and Pharisees’) |
| 57 | Mt. 24.3 | περὶ τῆς συντελείας (‘Concerning the consummation’) |
| 58 | Mt. 24.36 | περὶ τῆς ἡμέρας καὶ ὥρας (‘Concerning the day and hour’) |
| 59 | Mt. 25.1 | περὶ τῶν δέκα παρθένων (‘Concerning the ten virgins’) |
| 60 | Mt. 25.14 | περὶ τῶν τὰ τάλαντα λαβόντων (‘Concerning those who received the talents’) |
| 61 | Mt. 25.31 | περὶ τῆς ἐλεύσεως τοῦ Χριστοῦ (‘Concerning the coming of Christ’) |
| 62 | Mt. 26.6 | περὶ τῆς ἀλειψάσης τὸν Κύριον μύρω (‘Concerning the woman who anointed of the Lord with ointment’) |
| 63 | Mt. 26.17 ³⁷ | περὶ τοῦ πάσχα (‘Concerning the Passover’) |
| 64 | Mt. 26.26 | περὶ τοῦ μυστικοῦ δείπνου (‘Concerning the sacramental supper’) |
| 65 | Mt. 26.48 ³⁸ | περὶ τῆς παραδόσεως τοῦ Ἰησοῦ (‘Concerning the betrayal of Jesus’) |
| 66 | Mt. 26.69 ³⁹ | περὶ τῆς ἀρνήσεως τοῦ Πέτρου (‘Concerning the denial of Peter’) |
| 67 | Mt. 26.75 ⁴⁰ | περὶ τῆς τοῦ Ἰούδα μεταμελείας (‘Concerning the remorse of Judas’) |

36. Von Soden gives 22.23.

37. Or this section may begin at 26.14, see the notes below. The positioning of the beginning of the *kephalaia* is relatively stable in the tradition, though there is some variation (see von Soden, *Schriften des Neuen Testaments*, pp. 403-405).

38. On p. 27 verso the first column (Mt. 26.46b-58) has one partially visible *titlos*, but the number (65) of the *titlos* can be read. *NTG*²⁷ and von Soden give the usual division as 26.47 (which coincides with V151).

39. On p. 27 verso the second column (Mt. 26.59-73a) has one (partially) visible *titlos*, but the number of the *titlos* (66) is legible.

| | | |
|----|----------------------------|---|
| 68 | Mt. 27.57 ⁴¹ | περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κυρίου (‘Concerning the request for the body of the Lord’) |
|----|----------------------------|---|

The first division (A1 [= V7])⁴² shows that Matthew 1 is treated as a preface, the rationale perhaps being that the birth of Jesus is not narrated until 2.1. The division marked at Mt. 2.1 commences a section depicting the clash of kings: ‘Herod the king’ (2.1, 3) versus the newborn ‘king of the Jews’ (e.g. 2.2, 3). The early divisions (and their headings) in Matthew mark the leading features of the account of Jesus’ infancy, the foreign recognition of Jesus in the form of the visit of the Magi (A1), which is set in contrast to Herod’s attempt to murder the child Jesus (A2 [= V10]). Matthew 1.18-25, despite the fact that it contains the first of a series of five Old Testament quotations using the fulfilment formula (1.21-22; cf. 2.5-6, 15, 17-18, 23), is put with the preceding genealogy of the Christ (1.1-17) as there is no clash of kings theme in this paragraph.⁴³ Joseph, the legal father of Jesus, is addressed by the angel as ‘Joseph, son of David’ (1.20). The division at Mt. 2.1 suggests that 1.18-25 (looking backwards) amounts to an exposition of 1.16, confirming the Davidic lineage of the yet-to-be-born Jesus.⁴⁴

In the third division in Matthew (A3), the preaching of John, the baptism and temptation of Jesus, the arrest of John and the resultant withdrawal of Jesus to Galilee, are clumped together as the prelude to the commencement of his ministry proper at 4.17 (A4).⁴⁵ The formula ‘From that time Jesus began to...’ (4.17a; cf. 16.21a) marks an

40. *NTG*²⁷ and von Soden designate 27.3, where another paragraph begins and there is a small wedge-shaped marker where the verse starts in the middle of a line but not in the margin (cf. von Soden, *Schriften des Neuen Testaments*, p. 407). The *titlos* assigned to the section also favours 27.3 as the start of the section.

41. On p. 28 verso at the top of the second column (Mt. 27.43b-58a) the number of the *titlos* (68) is readable.

42. For convenience, I will use the notation A1, A2 etc. throughout Matthew, even though this Gospel is defective in Alexandrinus before Mt. 25.6b.

43. The RSV editors read the text differently and placed a blank line after Mt. 1.17.

44. See Warren Carter, *Matthew: Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson, rev. edn, 2004), pp. 109-11.

45. Von Soden notes the diverse contents of this unit and that the assigned title only alludes to the first part of it (*Schriften des Neuen Testaments*, p. 420).

important shift in Jesus' activities⁴⁶ and is a credible beginning to a new section of Gospel narrative.⁴⁷ The dimensions of A5 contain the whole of the 'Sermon on the Mount'. Though subdivided into 25 chapters in Vaticanus (V23-V47), A5 is one extremely long section, named after the Beatitudes that form its head. As the Matthean inaugural sermon of Jesus it forms a logical unit, but the effect of placing it all in one section and under one heading ('Concerning the beatitudes') is to obscure its diverse contents and downplay the teaching content of the First Gospel. The concluding formula at 7.28 ('And when Jesus finished [these sayings]') brings the sermon to a close, and this formula is reused by Matthew at the end of each major discourse (cf. 11.1; 13.34; 19.1; 25.1).⁴⁸

In striking contrast to A5, what follows is a number of shorter divisions, showing where the interest of the scribe responsible for the *kephalaia* lies: in the series of shorter miracle stories (8.1-4, 5-13, 14-15, 16-18, 23-27, 8.28-9.1, 9.2-8 [= A6-9, 11-13]). Each miracle is allocated a section of its own.⁴⁹ The return to longer sections coincides with the next body of dominical teaching at 10.1-11.1 (= A19). The heading of A13 puts the focus on the miracle performed by Jesus, naming the section by reference to the person healed ('Concerning the paralyzed man', cf. A6, 8-9, 12, 15-18), rather than according to the

46. See Robert H. Gundry, *Matthew: A Commentary on his Literary and Theological Art* (Grand Rapids: Eerdmans, 1982), p. 10. By contrast, Vaticanus (V16) has a major division at 4.1 (leaving a long space [in contrast to the usual gap equivalent to two Greek letters]). Its closest division to A4 is V20 that comes one verse later at the start of 4.18.

47. For a negative evaluation of placing a major division at this point, see Dale C. Allison, Jr, 'Structure, Biographical Impulse, and the *Imitatio Christi*', in his *Studies in Matthew: Interpretation Past and Present* (Grand Rapids: Baker Academic, 2005), pp. 135-55 (135-38).

48. As noted by W.D. Davies and Dale C. Allison, Jr, *The Gospel according to Saint Matthew* (ICC; 3 vols.; Edinburgh: T. & T. Clark, 1988-1997), I, p. 725). In the subsequent four instances, the formula is used as a transition to carry the story forward, whereas 7.28-29 forms a pause.

49. This is also noted by von Soden (*Schriften des Neuen Testaments*, p. 422). He comments on the quite different handling of the dominical speeches (pp. 423-24), saying that they were not handled with the same meticulous care (*Peinlichkeit*) as were the miracle stories, but the most notable difference is that almost every miracle is differentiated, whereas the teaching materials are placed in large undifferentiated sections.

teaching illustrated and supported by the miracle: the authority of Jesus as the Son of Man to forgive sins. In A14 the short account of the call of Matthew (9.9) is followed up by two objection stories (9.10-13, 14-17). Together these form a conceptual unit: the call of a tax collector leads to table fellowship with sinners (9.10-13) and is followed by the related issue of the failure of his disciples to fast (9.14-17).⁵⁰ Because these are placed within the same section (A14) the reader is assisted in seeing their mutual relation.

The Mission Discourse (A19) is under the heading: ‘Concerning the instruction of the apostles’.⁵¹ The placement of the division at Mt. 10.1 is unfortunate, for the sending out of the Twelve in ch. 10 in part supplies the need voiced by Jesus for ‘labourers’ for the plentiful harvest (9.37-38). In Vaticanus a short chapter (V60) unites 9.36–10.1. It is possible to view ‘And when Jesus had finished...’ (11.1a) as a ‘discourse-ending formula’⁵² though some prefer to designate it as transitional.⁵³ The tradition of Alexandrinus reflects the first view. That the Mission Discourse might have been further subdivided (and headings supplied giving details of what was taught) is shown by Vaticanus wherein the discourse is broken up into eleven smaller sections (V59-69). A20 is also a long section, with no break until the next miracle at 12.9-21 (A21), because 11.2–12.8 is largely taken up with teaching, especially on the identity and role of John and the failure of Galilean cities to repent. A definite pattern is emerging in the subdivision of the Gospel of Matthew, namely that teaching is downplayed and the miracles of Jesus are elevated in the attention of readers. The disciples are commissioned to replicate these compassionate acts (10.1, 8) that have been described in Matthew 8–9.⁵⁴

50. Davies and Allison (*The Gospel according to Saint Matthew*, II, p. 107) note that the sequence is appropriate.

51. For a discussion of the dimensions of the Mission Discourse that takes cognizance of the ancient divisions, see Eung Chung Park, *The Mission Discourse in Matthew’s Interpretation* (WUNT, 2.81; Tübingen: J.C.B. Mohr [Paul Siebeck], 1995), ch. 1, ‘Delimitation of the Text’. Park notes that longer spaces after V58 and V69 indicate that 9.35–10.42 (according to the current capitulation and versification) is regarded as one major textual unit by the scribe of Vaticanus (p. 35).

52. Park, *Mission Discourse*, p. 39.

53. E.g. J.D. Kingsbury, *Matthew: Structure, Christology, Kingdom* (London: SPCK, 1975), pp. 6-7.

54. A20 opens with the disciples of John sent to Jesus because of John’s puzzlement over ‘the deeds of the Christ’ (11.2). For those responsible for the

The time phrase ‘at that time’ and wording ‘Jesus said in response’ (ἀποκριθεὶς) (11.25a) connect 11.25-30 with what precedes. The repeated time phrase ‘at that time’ (12.1a) helps to associate Jesus’ offer of rest (11.28) and lighter yoke (11.29-30) with his humane interpretation of the Sabbath (12.8). The extension of section A20 to include the first of what is a series of conflict stories (cf. 12.9-14, 22-37, 38-42), makes 12.1-8 a practical ethical example of the principle enunciated in 11.30. This provides an exegetical insight that a chapter division at 12.1 (as by Stephen Langton [d. 1228]⁵⁵; V76) obscures.

The headings assigned to the miracle stories A21 (‘Concerning the man with the withered hand’) and A22 (‘Concerning the blind and dumb demoniac’) fail to draw attention to the teaching that these miracles lead to and illustrate: that it is permissible to do good on the Sabbath, and the issue of whether Jesus exorcises demons by Beelzebul or by the Spirit of God. These two assigned *titloi* read against the grain of the text, for in the first case, the healing is delayed from 12.10a until 12.13, after Jesus has made his point about what it is right to do on the Sabbath (12.10b-12), and in the second case, the miracle itself only occupies one verse (12.22) out of sixteen (12.22-37).

With regard to the long discourse of parabolic teaching in A24 (13.3-58), no specific parable is alluded to in the title (‘Concerning the parables’). Whereas individual miracles are given their own sections and titles, the different parables (even larger ones like the Parable of the Sower and the Parable of the Weeds) do not receive the same kind of treatment. By contrast, Vaticanus subdivides the passage at 13.1, 10, 18, 24, 31, 33, 36, 44, 45, 47, 53 (V82-92). The transitional verse at 13.53 (‘And when Jesus had finished these parables...’) shows Jesus transfer to a new location.⁵⁶ The inclusion of the rejection of Jesus by his townsfolk (13.53-58) in A24 encourages the reader to see in that rejection an illustration of the misunderstanding and unresponsiveness that the parables have depicted.

kephalaia, it is the deeds of the Christ rather than the specifics of his teaching that are set before the readers as an implied ethic of ‘the mimetic following of Jesus, who is virtue embodied’ (Allison, ‘Structure, Biographical Impulse and the *Imitatio Christi*’, p. 153).

55. Samuel Berger provides information about earlier Latin divisions in the Old and New Testaments (*Histoire de la Vulgate: Pendant les premiers siècles du moyen âge* [Hildesheim/New York: Georg Olms Verlag, 1976], pp. 307-15).

56. The editors of the RSV place a blank line before 13.53.

Section A31 (15.32–16.4) is given the heading ‘Concerning the seven loaves’, but its dimensions encourage the reader to find connections between the feeding (15.32-39) and the request for a sign from heaven (16.1-4). After the feat of feeding over 4000 people using only seven loaves, the request for an impressive sign (16.1) is made to look both uncomprehending and superfluous.⁵⁷

The *kephalaia* A33-34 fail to signal a major transition at Mt. 16.21 (‘From that time Jesus began to...’; cf. 4.16),⁵⁸ which, whether structurally significant for a Gospel outline or not, does signal a major shift in the orientation of Jesus’ activities and teaching. The title of A35 (‘Concerning the epileptic man’) highlights the miracle (17.14-21) but hides the passion prediction at the end of the section (17.22-23). These two verses are a section on their own in Vaticanus (V107) and its demarcation in that codex is reinforced by long spaces after vv. 21 and 23.⁵⁹

The telling of a parable (‘Parable concerning a hundred sheep’) triggers a new section break (A38) at 18.12 and the same applies to the next break at 18.23 (A39), even though in both cases the parable illustrates and reinforces the teaching that immediately precedes it about not despising the ‘little ones’ of the church (18.10) and about the need to forgive a brother (18.21-22). This is important because a parable loosened from its context quickly becomes highly multivalent in meaning. In A40 dominical teaching on marriage and divorce (19.3-12) finds a natural sequel in an incident involving children (19.13-15). So, too, children are sexually innocent and in that sense akin to the eunuchs just mentioned (cf. 19.12).⁶⁰ The scribe of Vaticanus failed to see a connection and made 19.13-15 a separate section (V114). The title ‘Concerning the hired workers’ obscures the passion prediction in

57. Davies and Allison (*The Gospel according to Saint Matthew*, II, p. 579) state the connection thus: ‘But to the sympathetic reader, who has just finished with the feeding of the four thousand, the request for a marvellous sign is ludicrous, a symptom of acute spiritual blindness.’

58. J.D. Kingsbury sees this formula as indicating three broad divisions in the Gospel; see ‘The Structure of Matthew’s Gospel and his Concept of Salvation-History’, *CBQ* 35 (1973), pp. 451-74 (453-66).

59. See http://images.csntm.org/Manuscripts/GA_03/GA03_014b.jpg.

60. This link is pointed out by Davies and Allison, *The Gospel according to Saint Matthew*, III, p. 32.

the final part of section A42 (20.17-19), which is a chapter on its own in Vaticanus (V118).

Section A56 ('Concerning the wavering of the scribes and Pharisees') is one long section (23.1–24.2), but in Vaticanus it has seven subdivisions (23.1-13 [14 not in B], 15-22, 23-24, 25, 26-27, 28-39; 24.1-2) (V130-136), with a longer space after 23.39.⁶¹ The comparison suggests that this is another example in the tradition headed by Alexandrinus that de-emphasizes the teaching of Jesus. So too, the next section (A57) is a long one (24.3-35). All 33 verses can be viewed as Jesus' answer to the question about the sign of his coming and of the close of the age (24.3). The next section A58 (24.36-51), with heading 'Concerning the day and hour', takes up the related but different issue of the timing of the end (cf. 24.3), with Jesus insisting that the time cannot be known so that his followers must always be ready. The division at 24.36 (= V138) provides a credible bifurcation of the Eschatological Discourse.⁶²

It is at this point (Mt. 25.6b to be precise) that the text of Matthew becomes extant in Alexandrinus, part way through section A59 (25.1-13). Section A61 is marked in the margin at 25.31 ('Concerning the coming of Christ'). It does not finish at the end of the Parable of the Sheep and the Goats (25.46), despite the presence of the structurally significant transitional formula at 26.1a ('When Jesus had finished all these sayings', cf. 7.28; 11.1; 13.53; 19.1),⁶³ but continues with the Passover plot against the 'Son of man' (26.1-5). The inclusion of this paragraph in the same section as the preceding parable is jarring, but the continuity is supported by the fact that the dominical title 'Son of man' in the passion prediction (26.2) picks up the one already used in 25.31. The juxtaposition suggests the incongruity of the action of the Jewish leaders in plotting to kill the one who will come in glory to judge all the nations (26.3-5).

61. See http://images.csntm.org/Manuscripts/GA_03/GA03_019a.jpg.

62. So too in Mark, a division of the Eschatological Discourse (A43) is made on the basis of a distinction between the signs of the end (13.3-31) and the timing of the end (13.32-37), these being the two parts of the question asked by the disciples in 13.4.

63. In four out of five cases it has influenced the chapter divisions of Langton. See B.W. Bacon, *Studies in Matthew* (New York: Holt, 1930), though few if any scholars follow Bacon's Pentateuchal scheme. The editors of the RSV leave a blank line before or after these formulae.

The second column (Mt. 26.3b-19a) on page 26 verso (there are two columns per page) has three *kephalaia* marked. The first is at 26.6 (A62) and has the heading ‘Concerning the anointing of the Lord with ointment’. The second is at 26.14, but this is not marked in the wider tradition (Nestle-Aland). Matthew 26.14-16 is, however, a separate chapter in Vaticanus (V145). If one views 26.14-16 as included in the same section (A62) as 26.6-13, this encourages the reader to compare and contrast the action of the woman who anoints Jesus and Judas who betrays him. Both their actions have a relation to Jesus’ forthcoming death, and the following antitheses can be noted: ‘one of the Twelve’ who is named versus an unnamed woman; treachery versus devotion; a costly gift versus greed for a paltry sum. The third of the *kephalaia* is marked at 26.17 (A63) and has the heading ‘Concerning the Passover’. The unusual situation of a section marked at two places (26.14 and 26.17) is also found in the Lukan parallel passage at Lk. 22.1 and 22.7, which suggests that the section (A63) may be thought of as starting at Mt. 26.14. On this reading, Jesus shows by his comments at the supper (26.20-25) that he is aware of what Judas has done (26.14-16), and the planned betrayal forms the backdrop to all that is said and done at the supper. This example shows that alternative divisions suggest alternative interpretations of the same passage.

Three *kephalaia* (A62-64) end with mention of Judas’s betrayal of Jesus (26.14-16, 25, 47), and the title assigned to A65 (‘Concerning the betrayal of Jesus’) confirms that this is a focus of attention. The *kephalaia* A62-67 and their headings (especially those of A65-67) present Judas and Peter as negative ethical examples (reflecting ancient homiletical practice?).⁶⁴ The divisions of the text emphasize this, rather than highlighting the figure of the rejected and suffering Saviour. In Matthew the sectioning (and attendant titles) ignore Jesus’ trial before Pilate, and his sentencing, shaming and death, which are all placed within one long section (A67). The final section (A68) is marked at 27.57 and its title (‘Concerning the request for the body of the Lord’) signals the reality of Jesus’ death and is a prelude to his resurrection (without explicitly referring to either). In contrast to the failings of Judas and Peter, the spotlight falls on the devotion and loyalty of

64. The disciples’ failures are set against the backdrop of Jesus’ instructions and warnings in chs. 24–25. See Carter, *Matthew*, pp. 223-25.

Joseph of Arimathea, who provides readers with a moral example to emulate.

The Kephalaia and Titloi of the Gospel according to Mark

The *kephalaia* of Mark are placed under the heading: ‘the gospel according to Mark the sections (ἀί περιοχάί)’, showing that the book is conceived as subdivided into sections and that the *titloi* are the headings of the marked sections.

| No. | Reference | <i>Titlos</i> |
|-----|-----------------------|---|
| 1 | Mk 1.23 ⁶⁵ | περὶ τοῦ διαμονιζομένου (‘Concerning the demon-possessed man’) |
| 2 | Mk 1.29 ⁶⁶ | περὶ τῆς πενθερᾶς Πέτρου (‘Concerning the mother-in-law of Peter’) |
| 3 | Mk 1.32 | περὶ τῶν ἰαθέντων ἀπὸ ποικίλων νόσων (‘Concerning those healed of various diseases’) |
| 4 | Mk 1.40 | περὶ τοῦ λεπροῦ (‘Concerning the leper’) |
| 5 | Mk 2.3 | περὶ τοῦ παραλυτικοῦ (‘Concerning the paralyzed man’) |
| 6 | Mk 2.14 ⁶⁷ | περὶ Λευὶ τοῦ τελῶνου (‘Concerning Levi the tax collector’) |
| 7 | Mk 3.1 | περὶ τοῦ ξηρὰν ἔχοντος χεῖρα (‘Concerning the man with the withered hand’) |
| 8 | Mk 3.13 | περὶ τῆς τῶν ἀποστόλων ἐκλογῆς (‘Concerning the choice of the apostles’) |
| 9 | Mk 4.3b ⁶⁸ | περὶ τῆς παραβολῆς τοῦ σπόρου (‘Concerning the parable of the sowing’) |

65. Or Mk 1.21, see below.

66. The number (2) can be read, but only the first three Greek words are visible in the *titlos*. Πέτρου is obscured by the ink from the *titlos* on the verso that comes through the page.

67. Damage to the top left-hand corner of p. 31 recto (Mk 2.14–3.8) presumably removed any sign that was present in the margin of the first column, but a paragraph is signalled at v. 14 by *ekthesis*; *NTG*²⁷ 2.13 (there is also a paragraph at that point but no mark in the margin).

68. On p. 31 verso the second column (3.23–4.3a) apparently had no *titlos*, for the text ceases with the first word of v. 3 (‘Listen!’) and the Parable of the Sower begins in the next column (above which probably stood a *titlos* that was cut off). *NTG*²⁷ marks the division at 4.2 (likewise von Soden, *Schriften des Neuen Testaments*, p. 407), but there is no paragraph indicated in Alexandrinus at that point (though there is a raised dot before v. 2). On p. 32 recto (Mk 4.3b–32a), v. 3b

| | | |
|----|--------------------------|--|
| 10 | Mk 4.35 | περὶ τῆς ἐπιτιμήσεως τοῦ ἀνέμου καὶ τῆς θαλάσσης (‘Concerning the rebuke of the wind and the sea’) |
| 11 | Mk 5.2 ⁶⁹ | περὶ τοῦ λεγεῶνος (‘Concerning Legion’) |
| 12 | Mk 5.22 | περὶ τῆς θυγατρὸς τοῦ ἀρχισυναγώγου (‘Concerning the daughter of the synagogue ruler’) |
| 13 | Mk 5.25 | περὶ τῆς αἱμορροοῦσης (‘Concerning the woman with the flow of blood’) |
| 14 | Mk 6.6b ⁷⁰ | περὶ τῆς διαταγῆς τῶν ἀποστόλων (‘Concerning the instruction of the apostles’) |
| 15 | Mk 6.14 | περὶ Ἰωάννου καὶ Ἡρώδου (‘Concerning John and Herod’) |
| 16 | Mk 6.34 | περὶ τῶν πέντε ἄρτων (‘Concerning the five loaves’) |
| 17 | Mk 6.47 ⁷¹ | περὶ τοῦ ἐν θαλάσῃ περιπάτου (‘Concerning walking on the sea’) |
| 18 | Mk 7.5 ⁷² | περὶ τῆς παραβάσεως τῆς ἐντολῆς τοῦ θεοῦ ⁷³ (‘Concerning the transgression of the commandment of God’) |
| 19 | Mk 7.24 ⁷⁴ | περὶ τῆς Φοινικίσσης (‘Concerning the Phoenician woman’) |
| 20 | Mk 7.31 | περὶ τοῦ μογιλάλου (‘Concerning the dumb man’) |
| 21 | Mk 8.1 | περὶ τῶν ἑπτὰ ἄρτων (‘Concerning the seven loaves’) |
| 22 | Mk 8.15 | περὶ τῆς ζύμης τῶν Φαρισαίων (‘Concerning the leaven of the Pharisees’) |
| 23 | Mk 8.22 | περὶ τοῦ τυφλοῦ (‘Concerning the blind man’) |
| 24 | Mk 8.27 | περὶ τῆς ἐν Καισαρίᾳ ἐπερωτήσεως (‘Concerning the questioning in Caesarea’) |
| 25 | Mk 9.2 | περὶ τῆς μεταμορφώσεως τοῦ Ἰησοῦ (‘Concerning the transfiguration of Jesus’) |

is a new paragraph with a large first letter but damage to the top left-hand corner of the page has removed any marginal sign.

69. On p. 32 verso (Mk 4.32b–5.19) the section is marked in margin at 5.2 (= V20). *NTG*²⁷ and von Soden designate 5.1 (but there is no new paragraph at this point, though the start of this verse is marked by raised dot and a later hand added a square bracket at the start of v. 1).

70. The start of a section is marked in margin at 6.6b where there is a new paragraph; *NTG*²⁷ 6.7 (but there is no paragraph break, only a raised dot at the end of v. 6).

71. On p. 34 recto the second column contains Mk 6.38b–54a. Its *titlos* is obscured by ink coming through from the reverse side of the page, but the number 17 (in Greek and underlined) of the *titlos* is visible.

72. *NTG*²⁷ and von Soden have it at 7.1 (there is a new paragraph there too [= V28]).

73. Here and elsewhere the *kephalaia* and *titloi* use *nomina sacra*, but I have not represented this in my presentation.

74. Von Soden has it at 7.25.

| | | |
|----|---------------------------|---|
| 26 | Mk 9.17 | περὶ τοῦ σεληνιαζομένου ('Concerning the epileptic man') |
| 27 | Mk 9.33 | περὶ τῶν διαλογιζομένων τίς μείζων (‘Concerning those discussing who is the greatest’) |
| 28 | Mk 10.1 ⁷⁵ | περὶ τῶν ἐπερωτησάντων Φαρισαίων (‘Concerning the questioning Pharisees’) |
| 29 | Mk 10.17 | περὶ τοῦ ἐπερωτήσαντος αὐτὸν πλουσίου (‘Concerning the rich man who questioned him’) |
| 30 | Mk 10.35 | περὶ τῶν υἱῶν Ζεβεδαίου ('Concerning the sons of Zebedee') |
| 31 | Mk 10.46 | περὶ Βαλτιμαίου ('Concerning Bartimaeus') |
| 32 | Mk 11.1 | περὶ τοῦ πώλου ('Concerning the colt') |
| 33 | Mk 11.12 | περὶ τῆς ξηρανθείσης συκῆς (‘Concerning the withered fig tree’) |
| 34 | Mk 11.22 ⁷⁶ | περὶ ἀμνησικακίας (‘Concerning forgiving evil’) |
| 35 | Mk 11.27 | περὶ τῶν ἐπερωτησάντων τὸν Κύριον ἀρχιερέων καὶ γραμματαίων, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίεις; ('Concerning the chief priests and scribes who questioned the Lord, By what authority are you doing these things?') |
| 36 | Mk 12.1 | περὶ τοῦ ἀμπελῶνος ('Concerning the vineyard') |
| 37 | Mk 12.13 | περὶ τῶν ἐγκάθετων διὰ τὸν κῆνσον (‘Concerning the ambush because of the poll-tax’) |
| 38 | Mk 12.18 | περὶ τῶν Σαδδουκαίων ('Concerning the Sadducees') |
| 39 | Mk 12.28 | περὶ τῶν γραμματαίων ('Concerning the scribes') |
| 40 | Mk 12.35 ⁷⁷ | περὶ τῆς τοῦ Κυρίου ἐπερωτήσεως (‘Concerning the question of the Lord’) |
| 41 | Mk 12.41 | περὶ τῆς τὰ δύο λεπτὰ (‘Concerning the woman who had the two coppers’) |
| 42 | Mk 13.3 ⁷⁸ | περὶ τῆς συντελείας ('Concerning the consummation') |
| 43 | Mk 13.32 | περὶ τῆς ἡμέρας καὶ ὥρας ('Concerning the day and hour') |
| 44 | Mk 14.3 | περὶ τῆς ἀλιψάσης τὸν Κύριον μύρω |

75. The section is marked in margin as starting at 10.1 (= V41). *NTG*²⁷ and von Soden have it at 10.2, which is where the topic specified in the heading is broached, but no paragraph division is found at this point. However, there is a raised dot at the end of v. 1.

76. *NTG*²⁷ and von Soden have it at 11.25, where there is also a new paragraph and the heading better fits this as the start of the small two-verse division (Alexandrinus includes 11.26).

77. There is no paragraph break at 12.35, but a paragraph marked by *ekthesis* starts at 12.34b: ‘and no one any longer dared to ask him any question’.

78. A section is indicated at 13.1 and 13.3 (both have marginal marks). *NTG*²⁷ and von Soden have 13.3, which is where the Eschatological Discourse actually begins.

| | | |
|----|------------------------|--|
| | | (‘Concerning the woman who anointed the Lord with ointment’) |
| 45 | Mk 14.12 | περὶ τοῦ πάσχα (‘Concerning the Passover’) |
| 46 | Mk 14.17 ⁷⁹ | περὶ παραδόσεως προφητεία (‘Concerning the prophecy of the handing-over’) |
| 47 | Mk 14.66 | ἄρνήσις Πέτρου (‘The denial of Peter’) |
| 48 | Mk 15.42 | περὶ τῆς αἰτήσεως τοῦ Κυριακοῦ σώματος (‘Concerning the request for the Lord’s body’) |

The first column of the text of Mark (page 30 recto) covers 1.1-15a and has no *titlos*. The first portion of each of the Gospels is not numbered or given a title, so the *kephalaia* for Matthew begin at 2.1, for Mark at 1.23 (or 1.21, see below), for Luke at 2.1 and for John at 2.1. This treats Mk 1.1-22 as a preface, so that the ministry proper of Jesus begins at 1.23 with the first recorded miracle (an exorcism). The preaching of John and the baptism of Jesus are passed over in silence. The first heading (‘Concerning the demon-possessed man’) indicates that the first major division (as reckoned in Alexandrinus) extends at least as far as Mk 1.21 or 1.23. Both verses have a wedge-shaped mark in the margin,⁸⁰ but 1.23 seems more appropriate for that is the point where Jesus is confronted by the demon-possessed man, and this is the verse marked by Nestle-Aland. Vaticanus (V5) places the division at 1.21 and it is reinforced by a long space after 1.20,⁸¹ suggesting that the scribe of Vaticanus saw 1.1-20 as the prologue of Mark. Modern scholars disagree over the question of the extent of the prologue, with the main alternatives being that it ends at 1.8,⁸² 1.11,⁸³ 1.13⁸⁴ or 1.15,⁸⁵ with the last two being the most favoured. In Alexandrinus everything prior to Jesus’ first recorded miracle is treated as a preface to his ministry proper. This signals the special importance of Jesus’ miracles to those responsible for the *kephalaia* in Mark.

79. There is a paragraph break at 14.17. *NTG*²⁷ and von Soden mark the break at 14.18, but there is no paragraph at that point, though 14.17 is closed by a raised dot.

80. See http://images.csntm.org/Manuscripts/GA_02/GA02_009a.jpg.

81. See http://images.csntm.org/Manuscripts/GA_03/GA03_024b.jpg.

82. The Greek text of Westcott and Hort left a large space between 1.8 and 1.9.

83. Wolfgang Feneberg, *Der Markusprolog: Studien zur Formbestimmung des Evangeliums* (SANT, 36; Munich: Kösel Verlag, 1974).

84. E.g. R.T. France, ‘The Beginning of Mark’, *RTR* 49 (1990), pp. 11-19.

85. E.g. M. Eugene Boring, ‘Mark 1:1-15 and the Beginning of the Gospel’, *Semeia* 52 (1990), pp. 43-81.

The second *titlos* in Mark is ‘Concerning the mother-in-law of Peter’, with her healing narrated in 1.29-31. The text calls the healed woman ‘*Simon’s* mother-in-law’ (1.30) and this disciple is so named in 1.16, 29, 30, 36. It is hardly surprising, however, that the better-known name that he was later given by Jesus (3.16) is used in the heading. The material that is downplayed in the early chapters of Mark is mostly mention of the teaching activity of Jesus (e.g. 1.21-22, 35-39; 2.1-2, 13) and examples of the content of his teaching (e.g. 2.18-28; 3.20-35; 4.21-34), with the Parable of the Sower the lone exception in the early chapters of Mark.⁸⁶ The first five *titloi* (A1-5) each focus upon a miracle performed by Jesus, whether a healing or exorcism.⁸⁷ What is more, the fifth heading (‘Concerning the paralyzed man’) makes no allusion to significant dominical teaching that arises from the performance of this miracle, namely Jesus’ authority to forgive sins. The start of a new section at 2.14 (A6) and the title assigned (‘Concerning Levi the tax collector’) focus on the person called to follow, but the teaching of Jesus about fasting (2.18-22) and the Sabbath (22.23-28) is not alluded to. All this suggests that those responsible for supplying the sections and titles wished to foreground the miraculous component of Jesus’ ministry, with Jesus using his power to help and to heal.

Section A8 (3.13–4.2) received the *titlos*: ‘Concerning the choice of the apostles (τῶν ἀποστόλων)’, which is what is narrated in 3.13-19. Note the use of the cognate verb (ἀποστέλλω) in 3.14, and in the same verse after mention of δώδεκα (‘the Twelve’). Sinaiticus and Vaticanus add οὓς καὶ ἀποστόλους ὠνόμασεν (‘whom also he named apostles’). Use of the designation ‘apostles’ in the *titlos* alerts the reader that the Twelve were chosen ‘to be sent out to preach and have authority to cast out demons’ (3.14b, 15). With A8 following sections concerning Jesus’ miracles (A1-5, 7), there is the clear implication that the disciples are commissioned to do the same. There is a tendency in the *titloi* to use later terminology (e.g. Peter, apostles, Christ, Lord) or show later liturgical influence (N.B. Mt. A64).⁸⁸ Vaticanus (V16) also

86. In downplaying Jesus’ teaching, those responsible for the *kephalaia* may be at variance with the text itself. See John Dominic Crossan, ‘Mark and the Relatives of Jesus’, in David E. Orton (ed.), *The Composition of Mark’s Gospel: Selected Studies from Novum Testamentum* (Leiden: E.J. Brill, 1999), pp. 52-84 (70-71).

87. In terms of the percentage of *titloi* out of the total that refer to miracles: Matthew (32%), Mark (40%), Luke (25%) and John (39%).

88. Von Soden, *Schriften des Neuen Testaments*, p. 422.

places 3.20-35 with what precedes. The choosing of the Twelve can be related to Jesus' redefinition of his family in 3.31-35.⁸⁹

The Parable of the Sower is highlighted by its placement at the beginning of a section (A9) and by the heading 'Concerning the parable of the sowing'. By contrast, the parables of the Light under the Bushel (4.21-23), the Growing Seed (4.26-29) and the Mustard Seed (4.30-32) are ignored. The highlighting of the Parable of the Sower is hardly surprising, for a number of factors suggest its special importance: it is the first parable in this grouping; it is the longest parable, and it is the only one interpreted by Jesus (4.13-20).⁹⁰

The rejection of Jesus at Nazareth (6.1-6a) is not listed in the *kephalaia*,⁹¹ but is joined with what precedes as part of section A13. This brings out the contrast between the faith of Jairus and the woman with the flow of blood (5.34, 36) and the blind unbelief of those in Jesus' own country (6.6).⁹² Though the text calls Jesus' followers 'the Twelve' (6.7), as is consistently the case in Mark (cf. 3.14, 4.10; 6.7; 9.35; 10.32; 11.11; 14.10, 17, 20, 43, except for 6.30 on their return from mission), the heading of A14 designates them 'the apostles', for the section describes their sending out (6.7: ἀποστέλλειν). At 7.5 a section of teaching is highlighted (A18: 7.5-23) and the title reflects its content rather than those who enter into the controversy ('Concerning the transgression of the commandment of God'). On both counts, this section is exceptional. By including the request for a sign (8.11-13) in the section (A21) headed by the miraculous feeding (8.1-10), the Pharisees' request is shown to reflect their hardness of heart (which is discussed in the next section).

The section describing the transfiguration (A25) is marked as starting at 9.2. This division (= V37) disconnects 9.1 from what follows and the same approach is taken in the parallel passages in Mt. 17.1 (A34) and Lk. 9.28 (A30). Langton's chapter division at Mk 9.1 can be justified by the repeated speech attribution ('And he said to

89. The similarity of the names of Jesus' brothers to those of his disciples suggests the same comparison and contrast (cf. Mk 6.3).

90. A similar effect is achieved in Vaticanus by devoting a chapter (V17) to the Parable of the Sower (4.1-9), but its interpretation and the rest of the parables all in the next chapter (V18: 4.10-34).

91. Though there is a division at 6.1 in Vaticanus (V22).

92. This is a connection pointed out by Robert H. Gundry, *Mark: A Commentary on his Apology for the Cross* (Grand Rapids: Eerdmans, 1993), p. 289.

them'; cf. 8.34) but the RSV paragraph division at 9.2 shows that the editors of that version had another preference. Putting the division at 9.1 implies a particular interpretation of this verse, namely that the transfiguration (9.2-8) fulfils (at least in part) the prediction that 'some standing here...will not taste death before they see the kingdom of God come with power' (9.1b).⁹³ Further connections include the following: the selective nature of the predicted future revelation (9.1: 'there are some standing here') fits in with Jesus taking only Peter, John and James up the mountain (9.2); the emphasis on visionary seeing (9.1, 2-4, 8); and the precise time statement in 9.2a ('And after six days'). This is a credible interpretation of a *crux interpretum* and is favoured by C.E.B. Cranfield, who does not, however, make reference to the positioning of Langton's chapter division as part of his argument.⁹⁴ It is generally the case that commentators have paid little or no attention to ancient or medieval textual divisions as commentary on the biblical text. In Alexandrinus, however, 9.1 is joined with what precedes rather than with what follows, so that the kingdom coming with power is probably taken as way of referring to the resurrection or parousia (8.38b). Whatever the resolution of this exegetical question, the point relevant to the present study is that alternative ways of dividing the biblical text are hermeneutically productive, namely, they suggest exegetical possibilities that need to be weighed.

The passion prediction in 9.30-32 is relegated to the end of a section (A26) and the heading ('Concerning the epileptic man') foregrounds the miracle at the start of the section (9.17-29). Mark 10.1 (A28 = V41) signals Jesus' transfer to Judea (the RSV editors leave a blank line immediately before this verse) and 11.1 (A32 = V44) his arrival in the vicinity of Jerusalem. The story of Jesus blessing children (10.13-16) suitably follows his teaching about marriage and divorce as part of the same section (A28).⁹⁵ As happened earlier (cf. 9.30-32), the passion prediction in 10.32-34 is downplayed by placing it at the end of the

93. So too in Vaticanus (V104), Mt. 16.28 is placed with what follows (16.28-17.8), suggesting that the transfiguration fulfils the cryptic words of Jesus in 16.28.

94. C.E.B. Cranfield, *The Gospel according to St Mark* (CGTC; Cambridge: Cambridge University Press, 1959), pp. 287, 288.

95. An alternative connection favoured by some commentators is to join 10.13-16 with what follows due to the common theme of the conditions for entry to the kingdom of God (10.15; cf. 10.23, 25), e.g. Craig A. Evans, *Mark 8:27-16:20* (WBC, 34b; Nashville: Thomas Nelson, 2001), p. 91.

section (A29), and the title of the section ('Concerning the rich man who questioned him') makes no reference to it.

Section A44 contrasts the actions of the unnamed woman (14.3-9) and Judas (14.10-11) and alternative models of devotion and treachery respectively, whereas Vaticanus (V52) places 14.10-11 with what follows. The long chapter (A46) that begins with Jesus' miraculous foreknowledge and prophecy of his handing-over (14.17-65) shows the fulfilment of the dominical prophecy (14.18), namely the betrayal and its aftermath, Jesus' arrest and condemnation. It is highly ironic that the section closes by way of *inclusio* with the mocking of Jesus as a false prophet (v. 65), for events have just demonstrated the ability of Jesus to predict the future. The end of A46 in Matthew (26.68) comes at the same point.

The last few *kephalaia* in Mark are widely spaced, and this is perhaps connected in part to the fact that chs. 14–16 contain no formal miracle stories.⁹⁶ As in Matthew, it is the betrayal by Judas (A46) and Peter's denial (A47) that are highlighted, and no attention is given to Jesus' trial, suffering and death. With regard to Langton's capitulation, 14.1 marks the beginning of the passion narrative proper. Langton's division at 15.1 (= V57) foregrounds the role of the Jewish leadership in the death of Jesus, as does the prominent placement of the material in 14.1-2 at the head of a chapter. Mark 15 covers the twelve-hour day of Jesus' condemnation and death, and 16.1 (= V62) accentuates the startling new development represented by the resurrection of Jesus. The *kephalaia* move in quite a different direction. As in Matthew, the final break at Mk 15.42 (A48 = V61) focuses on Joseph's request for the Lord's body. After the account of the resurrection (16.1-8), there is a marginal mark at 16.9⁹⁷ (the text in Alexandrinus continues to Mk 16.20), but no corresponding title is listed in the *kephalaia* for Mark. The resurrection is not alluded to by a heading.

The Kephalaia and Titloi of the Gospel according to Luke

There are 83 *kephalaia* for Luke, all of which, except for seven, begin with the preposition περί. The listing covers the recto and verso of

96. See Edwin K. Broadhead, *Teaching with Authority: Miracles and Christology in the Gospel of Mark* (JSNTSup, 74; Sheffield: Sheffield Academic Press, 1992), ch. 8.

97. See http://images.csntm.org/Manuscripts/GA_02/GA02_021a.jpg.

page 43. The list has no heading, but there is a subscription: ‘The Gospel according to Luke the *kephalaia*’.

| No. | Reference | <i>Titlos</i> |
|-----|-----------------------------|---|
| 1 | Lk. 2.1 | περὶ τῆς ἀπογραφῆς (‘Concerning the registration’) |
| 2 | Lk. 2.8 | περὶ τῶν ἀγραυλούντων ποιμαίνων (‘Concerning the shepherds out in the fields’) |
| 3 | Lk. 2.25 | περὶ Συμεῶν (‘Concerning Simeon’) |
| 4 | Lk. 2.36 | περὶ Ἄννας τῆς προφῆτειδος (‘Concerning Anna the prophetess’) |
| 5 | Lk. 3.1 | περὶ τοῦ γενομένου ῥήματος πρὸς Ἰωάννην (‘Concerning the coming of the word to John’) |
| 6 | Lk. 3.15 ⁹⁸ | περὶ τῶν ἐπερωτησάντων τὸν Ἰωάννην (‘Concerning those who questioned John’) |
| 7 | Lk. 4.1 | περὶ τοῦ πειρασμοῦ τοῦ σωτῆρος (‘Concerning the temptation of the Saviour’) |
| 8 | Lk. 4.33 | περὶ τοῦ ἔχοντος πνεῦμα δαιμονίου (‘Concerning the man who had the spirit of a demon’) |
| 9 | Lk. 4.38 ⁹⁹ | περὶ τῆς πενθεράς Πέτρου (‘Concerning Peter’s mother-in-law’) |
| 10 | Lk. 4.40 | περὶ τῶν ἰαθέντων ἀπὸ ποικίλων νόσων (‘Concerning those healed of various diseases’) |
| 11 | Lk. 5.1 ¹⁰⁰ | περὶ τῆς ἄγρας τῶν ἰχθύων (‘Concerning the catch of fish’) |
| 12 | Lk. 5.12 | περὶ τοῦ λεπροῦ (‘Concerning the leper’) |
| 13 | Lk. 5.17 ¹⁰¹ | περὶ τοῦ παραλυτικοῦ (‘Concerning the paralytic’) |
| 14 | Lk. 5.27 | περὶ Λευὶ τοῦ τελῶνου (‘Concerning Levi the tax collector’) |
| 15 | Lk. 6.6 | περὶ τοῦ ξηρὰν ἔχοντος χεῖρα (‘Concerning the man with the withered hand’) |
| 16 | Lk. 6.13 | περὶ τῆς τῶν ἀποστόλων ἐκλογῆς (‘Concerning the choosing of the apostles’) |
| 17 | Lk. 6.20b ¹⁰² | περὶ τῶν μακαρισμῶν (‘Concerning the beatitudes’) |
| 18 | Lk. 7.2 ¹⁰³ | περὶ τοῦ ἑκατοντάρχου (‘Concerning the centurion’) |

98. *NTG*²⁷ and von Soden mark 3.10, but the *titlos* is at the top of the first column on p. 46 verso (3.11b-22).

99. In Vaticanus there is a longer space before 4.38 (V31).

100. *NTG*²⁷ and von Soden indicate 5.4 where there is another paragraph division.

101. *NTG*²⁷ and von Soden mark 5.18 where there is also a paragraph division.

102. *NTG*²⁷ and von Soden mark 6.20 where there is also a paragraph division.

103. Possibly marked very faintly in the margin at 7.2, cf. *NTG*²⁷ and von Soden, who designate the preceding paragraph (7.1).

| | | |
|----|-----------------------------|---|
| 19 | Lk. 7.11 | περὶ τοῦ υἱοῦ τῆς χήρας (‘Concerning the son of the widow’) |
| 20 | Lk. 7.18 | περὶ τῶν ἀποσταλέντων ὑπὸ Ἰωάννου (‘Concerning those sent by John’) |
| 21 | Lk. 7.37 ¹⁰⁴ | περὶ τῆς ἀλιψάσης τὸν Κύριον μύρω (‘Concerning the anointing of the Lord with ointment’) |
| 22 | Lk. 8.4 | περὶ τῆς παραβολῆς τοῦ σπείροντος (‘Concerning the parable of the sower’) |
| 23 | Lk. 8.22 | περὶ τῆς ἐπιτιμήσεως τῶν ὑδάτων (‘Concerning the rebuke of the waters’) |
| 24 | Lk. 8.26 ¹⁰⁵ | περὶ τοῦ λεγεῶνος (‘Concerning Legion’) |
| 25 | Lk. 8.41 ¹⁰⁶ | περὶ τῆς θυγατρὸς τοῦ ἀρχισυναγώγου (‘Concerning the daughter of the synagogue ruler’) |
| 26 | Lk. 8.43 | περὶ τῆς αἰμορροούσης (‘Concerning the woman with the flow of blood’) |
| 27 | Lk. 9.1 | περὶ τῆς ἀποστολῆς τῶν δώδεκα (‘Concerning the sending out of the Twelve’) |
| 28 | Lk. 9.12 | περὶ τῶν πέντε ἄρτων καὶ δύο ἰχθύων (‘Concerning the five loaves and two fish’) |
| 29 | Lk. 9.18 | περὶ τῆς τῶν μαθητῶν ἐπερωτήσεως (‘Concerning the questioning of the disciples’) |
| 30 | Lk. 9.28 | περὶ τῆς μεταμορφώσεως τοῦ Ἰησοῦ (‘Concerning the transfiguration of Jesus’) |
| 31 | Lk. 9.37 ¹⁰⁷ | περὶ τοῦ σεληνιαζομένου (‘Concerning the epileptic man’) |
| 32 | Lk. 9.46 | περὶ τῶν διαλογιζομένων τίς μείζων (‘Concerning those discussing who is the greatest’) |
| 33 | Lk. 9.57 | περὶ τοῦ μὴ ἐπιτρεπομένου ἀκολουθεῖν (‘Concerning the man not permitted to follow’) |
| 34 | Lk. 10.1 | περὶ τῶν ἀναδειχθέντων ἑβδομήκοντα (‘Concerning the seventy who were appointed’) |
| 35 | Lk. 10.25 | περὶ τοῦ ἐπερωτησάντος νομικοῦ (‘Concerning the questioning lawyer’) |
| 36 | Lk. 10.30 ¹⁰⁸ | περὶ τοῦ ἐμπαίσοντος εἰς τοὺς λῆστας (‘Concerning the man who fell into the hands of the robbers’) |

104. Marked (but not the usual cross) in the margin at 7.37, but *NTG*²⁷ and von Soden coincide with the paragraph at 7.36.

105. *NTG*²⁷ 8.27 (= V61), which is not a new paragraph, but does have a raised dot.

106. *NTG*²⁷ and von Soden mark it at the preceding paragraph (8.40).

107. *NTG*²⁷ and von Soden mark 9.38 where there is no indication of a break except for a raised dot.

108. See http://images.csntm.org/Manuscripts/GA_02/GA02_032b.jpg. In the *kephalaia* of Alexandrinus, it is misplaced and wrongly numbered as A39.

| | | |
|----|-----------------------------|---|
| 37 | Lk. 10.38 | περὶ Μάρθας καὶ Μαρίας ('Concerning Martha and Mary') |
| 38 | Lk. 11.1 | περὶ προσευχῆς ('Concerning prayer') |
| 39 | Lk. 11.14 | περὶ τοῦ ἔχοντος διαμόνιον κωφόν (('Concerning the man who had a dumb demon')) |
| 40 | Lk. 11.27 | περὶ τῆς ἐκ τοῦ ὄχλου ἐπαράσης φωνῆν ('Concerning the woman from the crowd who lifted up her voice') |
| 41 | Lk. 11.29 | περὶ τῶν αἰτούντων σημεῖον (('Concerning those asking for a sign')) |
| 42 | Lk. 11.37 | περὶ τοῦ Φαρισαίου τοῦ καλέσαντος τὸν Ἰησοῦν (('Concerning the Pharisee who invited Jesus')) |
| 43 | Lk. 11.46 | περὶ τοῦ ταλανισμοῦ τῶν νομικῶν (('Concerning the wavering of the lawyers')) |
| 44 | Lk. 12.1b ¹⁰⁹ | περὶ τῆς ζύμης τῶν Φαρισαίων (('Concerning the leaven of the Pharisees')) |
| 45 | Lk. 12.13 | περὶ τοῦ θέλοντος μερίσασθαι τὴν οὐσίαν (('Concerning the one who wished to divide the property')) |
| 46 | Lk. 12.16 | περὶ οὗ ἠυφόρησεν ἡ χώρα πλουσίου ('Concerning the land of the rich man that brought forth plentifully') |
| 47 | Lk. 13.1 | περὶ τῶν Γαλιλαίων καὶ τῶν ἐν τῷ Σιλωάμ (('Concerning the Galileans and those in Siloam')) |
| 48 | Lk. 13.10 | περὶ τῆς ἐχούσης πνεῦμα ἀσθενίας (('Concerning the woman who had a spirit of weakness')) |
| 49 | Lk. 13.18 | περὶ τῶν παραβολῶν ('Concerning the parables') |
| 50 | Lk. 13.23 | περὶ τοῦ ἐπερωτήσαντος εἰ ὀλίγοι οἱ σωζόμενοι (('Concerning him who asked, Will those who are saved be few?')) |
| 51 | Lk. 13.31 | περὶ τῶν εἰπόντων τῷ Ἰησοῦ διὰ Ἡρώδην (('Concerning those who spoke to Jesus because of Herod')) |
| 52 | Lk. 14.1 ¹¹⁰ | περὶ τοῦ ὑδρωπικοῦ (('Concerning the man afflicted with dropsy')) |
| 53 | Lk. 14.7 | περὶ τοῦ μὴ ἀγαπᾶν τὰς πρωτοκλησίας (('Concerning not loving the places of honour')) |
| 54 | Lk. 14.16 | περὶ τῶν καλουμένων ἐν τῷ δείπνῳ (('Concerning those invited to the banquet')) |
| 55 | Lk. 14.28 | παραβολὴ περὶ οἰκοδομῆς πύργου (('Parable concerning building a tower')) ¹¹¹ |
| 56 | Lk. 15.3 | παραβολὴ περὶ ἑκατὸν προβάτων (('Parable concerning a hundred sheep')) |

109. Marked at 12.1b (the section number can be read); *NTG*²⁷ and von Soden mark 12.1, but there is no paragraph at that point.

110. *NTG*²⁷ and von Soden indicate 14.2 where there is another paragraph.

111. The *titloi* of A55 and A56 contain the preposition *περί* but not as headword.

| | | |
|----|--------------------------|---|
| 57 | Lk. 15.11 | περὶ τοῦ ἀποδημήσαντος υἱοῦ εἰς χώραν μακράν (‘Concerning the son who departed to a far country’) |
| 58 | Lk. 16.1b ¹¹² | περὶ τοῦ οἰκονόμου τῆς ἀδικίας (‘Concerning the unrighteous steward’) |
| 59 | Lk. 16.19 | περὶ πλουσίου καὶ Λαζάρου (‘Concerning the rich man and Lazarus’) |
| 60 | Lk. 17.11 | περὶ τῶν δέκα λεπρῶν (‘Concerning the ten lepers’) |
| 61 | Lk. 18.2b ¹¹³ | περὶ τοῦ κριτοῦ τῆς ἀδικίας (‘Concerning the unrighteous judge’) |
| 62 | Lk. 18.10 ¹¹⁴ | περὶ τοῦ Φαρισαίου καὶ τοῦ τελῶνου (‘Concerning the Pharisee and the tax collector’) |
| 63 | Lk. 18.18 | περὶ τοῦ ἐπερωτήσαντος τὸν Ἰησοῦν πλουσίου (‘Concerning the rich man who questioned Jesus’) |
| 64 | Lk. 18.35 | περὶ τοῦ τυφλοῦ (‘Concerning the blind man’) |
| 65 | Lk. 19.1 | περὶ Ζαχχαίου (‘Concerning Zacchaeus’) |
| 66 | Lk. 19.12 | περὶ τοῦ πορευθέντος λαβεῖν ἑαυτῷ βασιλείαν (‘Concerning the man who went to receive for himself a kingdom’) |
| 67 | Lk. 19.13 | περὶ τῶν λαβόντων τὰς δέκα μνᾶς (‘Concerning those who received the ten minas’) |
| 68 | Lk. 19.29 | περὶ τοῦ πώλου (‘Concerning the colt’) |
| 69 | Lk. 20.1 | περὶ ὧν ἠρωτήσαν τὸν Ἰησοῦν ἀρχιερεῖς καὶ πρεσβύτεροι (‘Concerning the chief priests and elders who questioned Jesus’) |
| 70 | Lk. 20.9 | παραβολὴ ἀμπελῶνος (‘Parable of the vineyard’) |
| 71 | Lk. 20.20 | ἐπερωτήσεις διὰ τὸν κῆνσον (‘Questioning because of the poll-tax’) |
| 72 | Lk. 20.27 | περὶ τῶν Σαδδουκαίων (‘Concerning the Sadducees’) |
| 73 | Lk. 20.41 | ἐπερωτήσεις πῶς ἐστὶν υἱὸς Δαβὶδ ὁ Χριστός (‘Questioning how the Christ is the son of David’) |
| 74 | Lk. 21.1 ¹¹⁵ | περὶ τῆς τὰ δύο λεπτὰ (‘Concerning the woman who had the two coppers’) |
| 75 | Lk. 21.5 ¹¹⁶ | ἐπερωτήσεις περὶ συντελείας (‘Questioning concerning the consummation’) |

112. Marked at 16.1b (starting with ἄνθρωπος), but *NTG*²⁷ and von Soden designate 16.1.

113. Starting with κριτής. *NTG*²⁷ and von Soden mark 8.1 (= V114), which is the preceding paragraph break.

114. *NTG*²⁷ and von Soden mark 18.9 (= V115), being the verse that obviously introduces the parable (cf. 18.1).

115. This is not a paragraph division (only a raised dot after 20.47). The *titlos* at the head of the column adds the word χήρας at the end (i.e. ‘Concerning the widow who has the two coppers’).

116. Von Soden has it at 21.8.

| | | |
|----|-----------------------------|---|
| 76 | Lk. 22.1 ¹¹⁷ | περὶ τοῦ πάσχα ('Concerning the Passover') |
| 77 | Lk. 22.24 | περὶ τῶν φιλονικησάντων τίς μείζων (('Concerning those disputing over who is the greatest')) |
| 78 | Lk. 22.31 | περὶ τῆς ἐξαιτήσεως τοῦ Σατανᾶ (('Concerning the demand of Satan')) |
| 79 | Lk. 23.11 | ἐξουθενήσεις Ἡρώδου ('Treated with contempt by Herod') |
| 80 | Lk. 23.27 | περὶ τῶν κοπτομένων γυναικῶν (('Concerning the lamenting women')) |
| 81 | Lk. 23.39 ¹¹⁸ | περὶ τοῦ μετανοήσαντος ληστοῦ (('Concerning the repentant robber')) |
| 82 | Lk. 23.50 | περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ Κυρίου (('Concerning the request for the body of the Lord')) |
| 83 | Lk. 24.18 ¹¹⁹ | περὶ Κλεόπα (('Concerning Cleopas')) |

The whole of Luke 1 is treated as a preface, with the first numbered section commencing at 2.1 (A1 = V8), being the account of Jesus' birth (2.1-7). Luke 1 is largely devoted to the announcement and birth of John the Baptist, but at 2.1 the burden of narrative interest switches to the birth of Jesus, after the summary of John's maturation in 1.80. The first section in Matthew (A1) begins at a comparable point (cf. Mt. 2.1). In Vaticanus (V8) a large space is left before Lk. 2.1, suggesting that in that codex as well Luke 1 is viewed as a prologue to the main story. The first four *titloi* in Luke (A1-4) accentuate distinctive features of Luke's account of Jesus' birth compared to that in Matthew, namely the census, the visit of the shepherds, and the prophecies of Simeon and Anna. Section A5 commences at 3.1, with the heading 'Concerning the coming of the word to John', noting that John receives a prophetic call (3.2).¹²⁰ This title, like the previous two (A3-4), emphasizes the prophetic preparations for the ministry of Jesus.

The heading for A7 ('Concerning the temptation of the Saviour') is consistent with the prominent 'salvation' theme in Luke's Gospel (e.g. 1.69, 71, 77; 7.50; 8.48; 18.42; 19.9), though the title 'Saviour' is only

117. This section is marked at two places, Lk. 22.1 and 22.7. *NTG*²⁷ and von Soden only mark 22.1.

118. Von Soden has it at 23.40.

119. In Alexandrinus the start of the section is triggered by the mention of Cleopas; *NTG*²⁷ and von Soden indicate 24.13 (= V151), where the account begins.

120. Joseph A. Fitzmyer, *The Gospel according to Luke (I-IX)* (AB, 28; Garden City, NY: Doubleday, 1981), p. 458.

applied to Jesus in the angelic announcement of his birth (2.11).¹²¹ This is another example of the use in the *kephalaia* of an expression more common in later Christian devotion (cf. Lk. A21, 82). The sectioning of the Gospel ignores the programmatic sermon at Nazareth, whereas 4.16-30 is a demarcated section in Vaticanus (V29). The account of the ministry of Jesus can be thought of as beginning at Lk. 3.23, 4.1,¹²² 4.14¹²³ or 4.16. Luke 4.14-15 provides a summary of Jesus' ministry activities in Galilee that caused all to praise him and is the context for his rejection in Nazareth. It may be better to conceive of his ministry proper as beginning at 4.16 with the extended account of Jesus' visit to Nazareth and his programmatic sermon (4.16-31),¹²⁴ but there is a chapter division neither at its beginning nor end to focus attention upon this key passage. Since it is paratext rather than text, however, it is not necessary for the modern reader to rigidly adhere to any system of division.

It could be that the first recorded miracle at 4.33 (A8) is considered the start of his ministry (cf. the first *titlos* for Mark and John). The short sections (A8-13) show a strong focus on healings and especially exorcisms. Section A11 (5.1-11) is assigned the heading: 'Concerning the catch of fish', whereas we would tend to name it: 'The Calling of the First Disciples' (*GNT*⁴) or the 'Call of Simon Peter' (RSV). The heading focuses on the miracle involved. What is one section in Alexandrinus (A14) ('Concerning Levi the tax collector') is three chapters in Vaticanus (5.27-32, 33-39; 6.1-5 [V38-40]). The joining of 6.1-5 with what precedes implies that Jesus' understanding of the Sabbath, like fasting, is an application of the kingdom principle of old and new (5.36-39).¹²⁵

Section A17 is something of an exception (6.20b-7.1), for it is unusual for a body of teaching to be highlighted ('Concerning the beatitudes'), but the contents of the rest of this long section of teaching

121. I. Howard Marshall, *Luke: Historian and Theologian* (Exeter: Paternoster, 1970), pp. 116-56.

122. The editors of the RSV place blank lines before 3.23 and 4.1.

123. E.g. Douglas S. McComisky, *Lukan Theology in the Light of the Gospel's Literary Structure* (Paternoster Biblical Monographs; Milton Keynes: Paternoster, 2004).

124. David Hill, 'The Rejection of Jesus at Nazareth (Luke IV:16-30)', *NovT* 13 (1971), pp. 161-80.

125. Cf. John Nolland, *Luke 1-9:20* (WBC, 35A; Dallas: Word, 1989), p. 255.

(often designated the ‘Sermon on the Plain’: 6.24-49) are not alluded to by any other heading. By contrast, in Vaticanus there are chapter divisions (V43-50) at 6.20, 25, 27, 29, 30, 36, 40 and 47. Luke 7.1 is treated as a transitional verse, marking the end of the ‘Sermon on the Plain’, but it is not necessary always to argue for the felicity of the customary textual divisions. The next two divisions (A18-19) and their headings (‘Concerning the centurion’ and ‘Concerning the son of the widow’) focus on miracles. A section break comes at 7.18 (A20) (‘Concerning those sent by John’), presumably because the incident refers to Jesus’ miracles. A section of parabolic teaching (‘Concerning the parable of the sower’) is marked at 8.4 (A22), but the little parable of the lamp (8.16-18) is subsumed under the same heading.

Modern Lukan scholarship recognizes in Lk. 9.51 the start of a significant new section, namely the ‘Central Travel Section’ (9.51–19.46), and the RSV marks it with a large break.¹²⁶ The two chapter divisions of Langton on either side prefer to accentuate the mission of the Twelve (9.1) and the mission of the seventy (10.1), coinciding with *kephalaia* A27 (‘Concerning the sending out of the Twelve’) and A34 (‘Concerning the appointment of the seventy’), that anticipate the mission spread of the gospel in Acts and imply an ethic of *imitatio Christi* requiring the care of the afflicted.¹²⁷ The first passion prediction (9.22) is buried in the middle of section A29 that covers 9.18-27. So too, the passion prediction in 9.44 is not highlighted, for it comes at the end of section A31 (9.37-45), whose title is ‘Concerning the epileptic man’. The failure of the disciples to understand the prediction (9.45) is their second failure in a row (cf. 9.40-41). Three more examples of the disciples’ failings are provided in the next section (A32), with the heading alluding to the first one (‘Concerning those discussing who is the greatest’). This is what was deemed significant by those who divided the text in Alexandrinus, not the

126. Vaticanus has a chapter division (V73) at 9.51, and the divisions on either side are at 9.44 and 9.57. Charles H.H. Scobie, ‘A Canonical Approach to Interpreting Luke: The Journey Motif as a Hermeneutical Key’, in Craig G. Bartholomew et al. (eds.), *Reading Luke: Interpretation, Reflection, Formation* (Scripture and Hermeneutics Series, 6; Milton Keynes: Paternoster, 2005), pp. 327-49 (332-36).

127. Cf. Richard A. Burrige, *Imitating Jesus: An Inclusive Approach to New Testament Ethics* (Grand Rapids: Eerdmans, 2007), pp. 280-82.

turning point in 9.51. The next long section (A34: 10.1-24)¹²⁸ is unified by the mission theme ('Concerning the appointment of the seventy'), though the heading does not alert the reader that it contains a significant body of instructions.

The division at Lk. 11.1 (A38) can be justified by the introduction of the new topic of prayer; on the other hand 11.1-13 may be understood as continuing the twin themes of love for God and love for neighbour introduced by the lawyer's question (10.25-28), with the Parable of the Good Samaritan (10.29-37) illustrating the love of neighbour (= A36), and the incident in the home of Martha about the need for disciples to attend to the teaching of Jesus (10.38-42 = A37) and Jesus' teaching about prayer (11.1-13 = A38) both illuminating what is involved in loving God.¹²⁹ In Vaticanus (V81) there is a longer space before 11.1, suggesting a major break,¹³⁰ so the scribe of that codex also fails to indicate any thematic connection with what precedes. The next heading 'Concerning the man who had a dumb demon' (A39) makes no allusion to the significant teaching that follows in the train of the exorcism (11.15-26), even though the miracle itself only occupies one verse (11.14). What is one long section (A46) in Alexandrinus under the heading ('Concerning the land of the rich man that brought forth plentifully'), is six chapters in Vaticanus (12.16-31, 32-34, 35-41, 42-48, 49-53, 54-59 = V90-95), so that again the teaching of Jesus is in effect downplayed.

Placing the parable of the barren fig tree (13.6-9) in the same section (A47) as the incident highlighted by the heading 'Concerning the Galileans and those in Siloam'(13.1-5), implies that the parable aims to drive home the urgent need to repent while there is still time (cf. 13.3, 5).¹³¹ In the next section (A48: 13.10-17), the title does not allude to the teaching about the Sabbath that follows the miracle ('Concerning the woman who had a spirit of weakness'). The *titlos* of the next short section (A49: 13.18-22) is a general heading ('Concerning the parables') that gives no clue to what the parables are (Mustard Seed and Leaven).

128. It is long compared to other sections in the near vicinity.

129. Marshall makes Lk. 10.25–11.13 a section entitled 'The Characteristics of Disciples'; see *The Gospel of Luke*, 439-70.

130. See http://images.csntm.org/Manuscripts/GA_03/GA03_048a.jpg.

131. Cf. Joseph A. Fitzmyer, *The Gospel according to Luke (X–XXIV)* (AB, 28A; Garden City, NY: Doubleday, 1985), pp. 1004, 1005.

In section A59 (16.19–17.10) with the heading ‘Concerning the rich man and Lazarus’, the rest of this body of teaching (17.1–10), though two separate chapters in Vaticanus (V110–111) must follow without any comment by way of an assigned *titlos*. The placement of 18.15–17¹³² at the end of section A62 (18.10–17) under the heading: ‘Concerning the Pharisee and the tax collector’ makes the children called by Jesus representatives of the ‘humble’ who will be exalted and will enter the kingdom (cf. 18.14).

Putting the passion prediction (18.31–34) at the end of the section (A63) under the heading: ‘Concerning the rich man who questioned Jesus’, confirms the propensity of the scribe to ignore these predictions. The *titlos* for section A72 (‘Concerning the Sadducees’) marked at 20.27 identifies Jesus’ opponents rather than the subject of the controversy (the resurrection of the dead), of which it gives no clue. It is the fact of controversy that is the important thing (reflecting the opposition encountered by later believers?), not the details of the points of controversy. As in the other Gospels, the passion in Luke has very long sections, so that section A78 (22.31–23.10) is subdivided in Vaticanus into seven chapters (V136–142). On the other hand, *kephalaia* A79–81 highlight unique features of the Lukan passion: ‘[Jesus is] treated with contempt by Herod’; ‘Concerning the lamenting women’; and ‘Concerning the repentant robber’; ‘Concerning Cleopas’.¹³³ In all the Gospels, Joseph’s ‘request for the body of the Lord’ is highlighted (A82). The divisions appear to reflect a homiletical tradition wherein the focus is upon (positive and negative) moral examples rather than upon the dying and risen Saviour.

The Kephalaia and Titloi of the Gospel according to John

There are far fewer *kephalaia* for John, only 18 to be exact.¹³⁴ The *kephalaia* take up the first column on page 66 recto. All headings except one (A4) have the preposition περί as headword and the lone exception uses the preposition elsewhere.

132. It is a separate chapter in Vaticanus (V116).

133. A point also made by von Soden (*Schriften des Neuen Testaments*, p. 421).

134. In some later versions there are 19 *kephalaia* due to the assigning of a number to the pericope 7.53–8.11 or to a chapter starting at 20.1 (von Soden, *Schriften des Neuen Testaments*, p. 403).

| No. | Reference | Titlos |
|-----|----------------------------|--|
| 1 | Jn 2.1 | περὶ τοῦ ἐγ' Κανᾶ γάμου ('Concerning the wedding in Cana') |
| 2 | Jn 2.13 ¹³⁵ | περὶ τῶν ἐκβληθέντων ἐκ τοῦ ἱεροῦ (('Concerning those driven out of the temple')) |
| 3 | Jn 3.1 | περὶ Νικοδήμου ('Concerning Nicodemus') |
| 4 | Jn 3.25 | ζήτησεις περὶ καθαρισμοῦ (('The discussion concerning purification')) |
| 5 | Jn 4.5 | περὶ τῆς Σαμαρίτιδος ('Concerning the Samaritan woman') |
| 6 | Jn 4.46b ¹³⁶ | περὶ τοῦ βασιλικοῦ (('Concerning the official')) |
| 7 | Jn 5.5 | περὶ τοῦ τριάκοντα καὶ ὀκτὼ ἔτη ἕκοντος ἐν τῇ ἀσθηνείᾳ (('Concerning the man who had been ill for 38 years')) |
| 8 | Jn 6.5 | περὶ τῶν πέντε ἄρτων καὶ τῶν δύο ἰχθύων (('Concerning the five loaves and the two fish')) |
| 9 | Jn 6.16 ¹³⁷ | περὶ τοῦ ἐν θαλάσῃ περιπάτου (('Concerning the walk on the sea')) |
| 10 | Jn 9.1 | περὶ τοῦ τυφλοῦ ('Concerning the blind man') |
| 11 | Jn 11.1 | περὶ Λαζάρου ('Concerning Lazarus') |
| 12 | Jn 12.2 ¹³⁸ | περὶ τῆς ἀλιψάσης τὸν Κύριον μύρω (('Concerning the anointing of the Lord with ointment')) |
| 13 | Jn 12.4 | περὶ ὧν εἶπεν Ἰούδας ('Concerning what Judas said') |
| 14 | Jn 12.14 ¹³⁹ | περὶ τοῦ ὄνου (('Concerning the ass')) |
| 15 | Jn 12.20 | περὶ τῶν προσελθόντων Ἑλλήνων (('Concerning the Greeks who approached')) |
| 16 | Jn 13.2 ¹⁴⁰ | περὶ τοῦ νιπτῆρος ('Concerning the basin') |
| 17 | Jn 15.26 | περὶ τοῦ παρακλήτου ('Concerning the Paraclete') |
| 18 | Jn 19.38 | περὶ τῆς ἀιτήσεως τοῦ σώματος τοῦ Κυρίου |

135. Von Soden has it at 2.14.

136. Beginning with καὶ ἦν; *NTG*²⁷ and von Soden have it at 4.46a, the preceding paragraph.

137. A mark in the margin cannot be seen, but paragraphs start at 6.16 and 19. *NTG*²⁷ and von Soden identify the section as starting at 6.16. This division (with parallels in Mt. 14.23 [A27], Mk 7.47 [A17]) is one of a number of examples used by von Soden to show that an effort was made for the beginnings of parallel *kephalaia* to correspond (*Schriften des Neuen Testaments*, p. 424).

138. *NTG*²⁷ and von Soden mark 12.3, where there is no paragraph (but a raised dot).

139. In Alexandrinus the section is marked at both 12.12 and 12.14. *NTG*²⁷ and von Soden cite 12.14 only.

140. *NTG*²⁷ and von Soden indicate 13.3, which is the next paragraph. The division in Vaticanus is found at 13.1 (= V45).

| | | |
|--|--|---|
| | | (‘Concerning the request for the body of the Lord’) |
|--|--|---|

In the Fourth Gospel, John 1 is treated as a preface, with the main action beginning with the first recorded miracle (sign) of Jesus. The first section (A1) with the heading ‘Concerning the wedding in Cana’ is marked at 2.1 (= V7), so that, like Mark’s Gospel, everything preceding the first miracle performed by Jesus is viewed as a prologue. The second section marked at 2.13 (A2) extends to 2.25 (coinciding with V10 and the later chapter division of Langton), for it is still Pass-over time in vv. 23-25. These final three verses are a separate chapter in Vaticanus (V9). John 3.1 (A3) marks the beginning of Nicodemus’s interview with Jesus (‘Concerning Nicodemus’) but the episode builds on 2.23-25. Nicodemus, like others, has an inadequate faith in Jesus based on the impression made on him by Jesus’ signs (3.2; cf. 2.23).¹⁴¹

The beginning of section A5 (‘Concerning the Samaritan woman’) is placed at 4.5, for this is the verse in which Jesus arrives at the well where his interview with the woman will take place. Section A4 (3.25–4.4) bears the heading: ‘The discussion concerning purification’ and 4.1-4 can be connected with what precedes due to the continuation of the theme of baptism (cf. 3.25-26).¹⁴² Other ways of dividing the text are, of course, possible.¹⁴³

As with the other Gospels in Alexandrinus, it is miracle stories that are highlighted by the *kephalaia* in John’s Gospel (e.g. A6-11). The beginning of section A7 at 5.5 (‘Concerning the man who had been ill for 38 years’) is triggered by reference to the man to be healed rather than the beginning of the narrative at 5.1 (= V15) (similarly for A8 which starts at 6.5 rather than at 6.1 [= V16]). In the case of sections A8 (‘Concerning the five loaves and the two fish’) and A9 (‘Concerning the walk on the sea’) it is the Johannine signs that are highlighted, not the associated discourse and controversy (6.22-65), even though signs and discourse are closely interrelated in the presentation of John.

141. Raymond E. Brown, *The Gospel according to John I. i–xii*. (AB; London: Geoffrey Chapman, 1971), pp. 126-30.

142. John Marsh classifies 4.1-4 as an ‘interlude’, before a more substantial section begins at 4.5 (*Saint John* [Pelican New Testament Commentaries; Harmondsworth: Penguin, 1968], p. 203).

143. The editors of the RSV detect a new section at 3.22 (= V11) with Jesus’ relocation to Judea (and leave a blank line), and Langton’s chapter division at 4.1 (= V12) is triggered by Jesus’ departure to Galilee via Samaria.

Two leaves of the manuscript (four pages) containing John 6.50–8.52a are missing from the codex before page 73 recto.¹⁴⁴ No section or heading related to this gap is recorded in the *kephalaia* at the front of the Gospel of John. The next section, therefore, starts at 9.1 (A10), this being the next Johannine miracle (‘Concerning the blind man’). The length of the gap between divisions A9 and A10 is unprecedented in John and may suggest that the pages were missing when the *kephalaia* were compiled. On the other hand, there is no Johannine miracle in this long passage. There is no further *titlos* until 11.1 (A11), for that commences the next narrative featuring a miracle (‘Concerning Lazarus’).

The high concentration of *kephalaia* (A12-15) in the first half of John 12 implies that this part of the Gospel was viewed as important by the ancient readers responsible for the *kephalaia*. The chapter is a turning point in the Fourth Gospel. It is the final chapter in the ‘Book of Signs’ and 12.1-36 is classified by Raymond E. Brown as ‘Scenes Preparatory to Passover and Death’.¹⁴⁵ In section A16 commencing at 13.2, it is Jesus’ action of washing feet that is made the focus (‘Concerning the basin’) rather than the teaching that it illustrates and enforces. It is hardly surprising, therefore, that the extended discourse of dominical teaching in John 13–15 is largely passed over in silence, the only division being at 15.26 (A17), with the *titlos* ‘Concerning the Paraclete’.¹⁴⁶ Langton’s division at 19.1 (= V68) can be viewed as the beginning of the end for Jesus, with his scourging showing that Pilate was starting to bow under the pressure placed on him to ensure Jesus’ condemnation. In Alexandrinus on the other hand, it is Joseph’s ‘request for the body of the Lord’ (19.38) that triggers the only division (A18) within the passion narrative.

Conclusions

A survey of the *kephalaia* in the four Gospels indicates that their placement is not haphazard but reflects an evaluation of the flow of the

144. According to the calculation of Scrivener, *Plain Introduction*, p. 99 n. 2, the lost leaves did not contain the pericope about the woman caught in adultery (Jn 7.53–8.11).

145. Brown, *John i-xii*, pp. 447-80.

146. Von Soden sees the division as possibly of liturgical origin, acting as a ‘bookmark’ (*Merkzeichen*) for a passage relevant to Ascension Sunday (*Schriften des Neuen Testaments*, p. 427).

narratives and shows insight into the meaning of the story. Some breaks are close together, but others are widely separated. There are considerable differences in the length of the sections, reflecting a perception of the nature of the text by those responsible for the sectioning. Even a glance at the headings assigned to the *kephalaia* reveal the large element of commonality between the four Gospels (e.g. the headings of Mt. A6, Mk A4 and Lk. A12 that all read ‘Concerning the leper’),¹⁴⁷ but they also bring to light, at times, what is distinctive about particular Gospels (e.g. the differing themes of the birth narratives in Matthew and Luke).

Though at times I have expressed a judgment as to the felicity or otherwise of the placement of some of the *kephalaia* in Alexandrinus, it has not been my intention to imply that there is an exclusively right way of dividing up the text of the Gospels, though some schemes of division may be better than others in elucidating the literary structure and meaning of particular passages. Alternative schemes of internal division (e.g. the *kephalaia* of Alexandrinus versus the chapters of Vaticanus) may each have a literary logic and justification, though that is not to suggest that we can divide a text into sections according to whim.

Textual divisions are an element of the paratext of Scripture. They act as a commentary on the text that can at times be an insightful guide. I have sought to demonstrate that there are four main possible effects of a textual break, namely to separate or join material, and to highlight or downplay features of the text, and I have provided multiple examples of each effect (function) using the *kephalaia*. The function of a textual break in separating or joining material has at times provided the reader with exegetical insights. One clear trend within all four Gospels is the highlighting of the element of the miraculous in the ministry of Jesus and (the reverse side of this) the downplaying of his teaching. The headings usually focus on the fact of controversy between Jesus and the religious leaders rather than what issues were controverted. The lack of attention given to dominical passion predictions and the paucity of divisions within the passion narrative itself suggest that there is little focus upon the suffering and atoning death of Jesus. Instead the divisions in the passion narratives reflect a homiletical tradition (or

147. The tabulation of *kephalaia* provided by von Soden gives the parallels; see *Schriften des Neuen Testaments*, pp. 405-11.

liturgical usage) in which there is a moralistic focus on positive and negative ethical examples. This study of the Gospels in Codex Alexandrinus has demonstrated that delimitation criticism has the potential of generating new exegetical insights (or recovering old ones long forgotten) and of helping us to scrutinize and re-evaluate contemporary exegetical traditions and commonplaces.