

ANCIENT PATTERNS OF READING: THE SUBDIVISION OF THE
ACTS OF THE APOSTLES IN CODEX SINAITICUS

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Codex Alexandrinus (A 02) (fifth century) includes *kephalaia* (κεφάλαια), namely chapter divisions, for the four Gospels (though Matthew is defective as far as 25.6a). The standard *kephalaia* (which sometimes deviate from those in Alexandrinus) are marked and numbered on the inside margins of the Nestle-Aland Greek New Testament (*NTG*²⁷) and so are familiar to modern students of the Bible. The *kephalaia* mainly coincide with paragraph breaks in the codex. The main types of markers used for the purposes of delimiting paragraphs in Alexandrinus are enlarged letters, open spaces and letters protruding to the left of the column margin (*ekthesis*).¹ The irregular length of the *kephalaia* (measured by the number of lines of text) strongly implies that they are deliberately placed according to a perception of the flow of the narrative.² Less well-known is the fact that 27 *kephalaia* in the form of running titles at the top of columns (*titloi* [τίτλοι]) are also present in Codex Sinaiticus (§ 01; fourth century) for the Acts of the Apostles.³ In order to refer

1. 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.

2. For a 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. For detailed discussion of the *kephalaia* and their possible hermeneutical significance, see G.R. Goswell, 'Early Readers of the Gospels: The *kephalaia* and *titloi* of Codex Alexandrinus', *JGRChJ* 6 (2009), pp. 134-74.

3. Three examples are provided in H.J.M. Milne and T.C. Skeat, *Scribes and Correctors of the Codex Sinaiticus* (London: British Museum, 1938), Figure 11. The designation *kephalaion/kephalaia* for the headings at the top of the columns in Sinaiticus is on analogy with the similar feature in Alexandrinus wherein this term is used. In Alexandrinus, the listing of the 83 *kephalaia* for Luke covers the recto and verso of page 43 of the codex. The list has no heading, but there is a subscription:

to these *kephalaia* in discussion, I will use the notation K1, K2 and so on. The purpose of this article is to examine the *kephalaia* of Acts in Sinaiticus and determine the influence they may have on the reading of Acts.⁴ The presupposition behind this study is that the breaking up of a long narrative text into smaller units is a significant factor that shapes readerly perceptions; or to approach the same textual phenomena from the vantage point of those who produce texts, textual breaks represent scribal or editorial evaluation of what are the sense units.

Table 1 provides a listing of the *kephalaia* (Greek, and English translation) and a suggestion as to the likely start to the section that each *kephalaion* labels (as indicated by a paragraph break in the column).⁵ In Alexandrinus, the *kephalaia* in Matthew and Mark are indicated in the left margin of a column by a wedge-shaped mark (κορωνίς) and those in Luke and John by a cross (+), with the addition of consecutive numbers in red ink. In Sinaiticus, by way of contrast, there is no formal indication of where a *kephalaion* might start in the text of Acts. The only physical link between running titles and text is their position at the head of respective columns. It is not possible to be absolutely certain where the section indicated by a *kephalaion* begins, for it is an assumption that the *kephalaia* bear a relation to paragraph divisions and sometimes there is more than one paragraph division in the column that could be relevant (e.g. K10 could begin at either Acts 13.4 or 6). There is no obvious explanation as to why the *kephalaia* in Sinaiticus and Alexandrinus are handled differently.

‘The Gospel according to Luke the *kephalaia*’.

4. For a general introduction to Sinaiticus, see Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon Press, 1968), pp. 180-83; John J. Brogan, ‘Another Look at Codex Sinaiticus’, in Scott McKendrick and Orlaith A. O’Sullivan (eds.), *The Bible as Book: The Transmission of the Greek Text* (London: The British Library and New Castle, DE: Oak Knoll Press, 2003), pp. 17-32.

5. For a description of the methods of indicating paragraphs in Sinaiticus, see Dirk Jongkind, *Scribal Habits of Codex Sinaiticus* (Piscataway, NJ: Gorgias Press, 2007), pp. 95-97.

Table 1: *The Kephalaia of Acts in Codex Sinaiticus*

No. of <i>kephalaion</i> (K)	Page of codex	Column on page	Likely start of the section	Text of <i>kephalaion</i> (Greek, and English translation)
1	101r	3	Acts 3.1 (= ¶8)	ΤΑ ΠΕΡΙ ΤΟΝ ΠΕΤΡΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΚΑΙ ⁶ ΤΟΥ ΕΚ ΚΟΙΛΙΑΣ ΧΩΛΟΥ ⁷ The things concerning Peter and John and the man who was lame from birth
2	102r	4	Acts 5.1 (= ¶13)	ΤΑ ΠΕΡΙ ΤΟΝ ΑΝΑΝΙΑΝ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΣΑΠΦΕΙΡΑΣ The things concerning Ananias and his wife Sapphira
3	103r	4	Acts 6.9 (= ¶18)	ΤΑ ΠΕΡΙ ΤΟΝ ΣΤΕΦΑΝΟΝ The things concerning Stephen
4	104v	2	Acts 8.9 (= ¶22)	ΤΑ ΠΕΡΙ ΣΙΜΩΝΟΣ ΤΟΥ ΜΑΓΟΥ The things concerning Simon the magician
5	105r	1	Acts 8.26 (= ¶24)	ΤΑ ΠΕΡΙ ΦΙΛΙΠΠΟΝ The things concerning Philip
6	105v	2	Acts 9.22 ⁸	ΤΑ ΠΕΡΙ ΣΑΥΛΟΝ The things concerning Saul
7	105v	3	Acts 9.32 (= ¶27)	ΤΑ ΠΕΡ[Ι] ΑΙΝΕΑΝ The things concerning Aeneas
8	105v	4	Acts 9.36 ⁹	ΤΑ ΠΕΡ[Ι] ΤΑΒΙΘΑΝ The things concerning Tabitha

6. Here and elsewhere (except for *kephalaion* 25) the K compendium spelling is used for ΚΑΙ.

7. For the *kephalaia*, I rely on Jongkind, *Scribal Habits of Codex Sinaiticus*, pp. 122-24, compared with and corrected by the image and transcription of the *kephalaia* (running titles) at <http://www.codexsinaiticus.org/en/manuscript.aspx>.

8. First paragraph in the column (*ekthesis*, new line and gap of six letters).

9. New line at the top of the column, *ekthesis* and gap the width of about six letters.

9	106r	1	Acts 10.1 (= §28)	ΤΑ ΠΕΡ[Ι] ΚΟΡΝΗΛΙΟΝ The things concerning Cornelius
10	107v	4	Acts 13.4 or 6 ¹⁰	ΤΑ ΠΕΡΙ ΒΑΡΙΗΣΟΥ ΤΟΥ ΜΑΓΟΥ The things concerning Bar-Jesus the magician
11	110r	2	Acts 16.13 or 14 ¹¹	ΤΑ ΠΕΡ[Ι] ΛΥΔΙΑΣ The things concerning Lydia
12	110v	4	Acts 17.16 ¹²	ΤΑ ΠΕΡ[Ι] ΤΑΣ ΑΘΗΝΑΣ The things concerning Athens
13	111r	3	Acts 18.1 ¹³	ΑΠΟ ΤΩΝ ΑΘΗΝΩΝ ΗΛΘΕΝ Ο ΠΑΥΛΟΣ ΕΙΣ ΚΟΡΙΝΘΟΝ From Athens Paul went to Corinth
14	111v	2	Acts 18.24 ¹⁴	ΤΑ ΠΕΡ[Ι] ΤΟΝ ΑΠΕΛΛΗΝ The things concerning Apollos
15	112r	1	Acts 19.13 ¹⁵	ΤΑ ΠΕΡΙ ΤΩΝ ΕΞΟΡΚΙΣΤΩΝ The things concerning the exorcists
16	112r	3	Acts 19.24 ¹⁶ (= VL51)	ΤΑ ΠΕΡ[Ι] ΔΗΜΗΤΡΙΟΝ ΤΟΝ ΑΡΓΥΡΟΚΟΠΟΝ The things concerning Demetrius the silversmith
17	112v	2	Acts 20.7 ¹⁷	ΤΑ ΠΕΡΙ ΕΥΤΥΧΟΝ ΟΤΕ ΕΠΕΣΕΝ ΑΠΟ ΤΟΥ ΤΡΙΣΤΕΓΟΥ The things concerning Eutychus when he fell from the third storey
18	112v	4	Acts 20.17 ¹⁸	ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ ΤΗΣ ΑΣΙΑΣ ΠΑΥΛΟΥ ΔΙΑΜΑΡΤΥΡΙΑ Paul's testimony to the elders of Asia

10. Both verses coincide with a new paragraph: 13.4 (*ekthesis*, new line, high stop); 13.6 (*ekthesis*, new line).

11. Both verses coincide with a new paragraph: 16.13 (*ekthesis*, new line, high stop); 16.14 (*ekthesis*, new line).

12. A new line, *ekthesis* and gap of nine letters.

13. Coincides with a high stop and a gap of one letter.

14. Marked by *ekthesis* only.

15. New line, *ekthesis* and gap of nine letters.

16. New line, *ekthesis*, high stop and gap of three letters.

17. New line, *ekthesis* and gap of eight letters.

18. New line, *ekthesis* and gap of two letters.

19	113v	1	Acts 21.15 ¹⁹ (= VL55)	ΤΑ ΠΕΡΙ ΠΑΥΛΟΝ ²⁰ ΟΤΕ ΑΝΕΒΑΙΝΕΝ ΙΣ ΙΕΡΟΣΟΛΥΜΑ The things concerning Paul when he went up to Jerusalem
20	113v	3	Acts 21.26 ²¹ (= VL56)	ΤΑ ΠΕΡΙ ΤΩΝ ΑΓΝΙΣΘΕΝΤΩΝ The things concerning the purified men
21	114r	1	Acts 21.39 ²²	ΠΑΥΛΟΥ ΑΠΟΛΟΓΙΑ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΕΠΙΤΡΕΨΑΝΤΟΣ ΤΟΥ ΧΙΛΙΑΡΧΟΥ Paul's apology to the people allowed by the tribune
22	114v	1	Acts 22.26, 27 or 30 ²³	ΤΟΥ ΠΑΥΛΟΥ ΕΠΙ ΤΗΝ ΕΠΑΥΡΙΟΝ ΔΙΑΛΕΚΤΟΣ ΠΡΟΣ ΤΟΝ ΧΙΛΙΑΡΧΟΝ ΠΕΡΙ ΤΗΣ ΑΠΟΔΗΜΙΑΣ ΤΗΣ ΕΙΣ ΤΟΝ ΑΡΧΙΕΡΕΑ ΚΑΙ ΤΟ ΣΥΝΕΔΡΕΙΟΝ ²⁴ The discussion of Paul on the morrow with the tribune concerning his departure to the chief priest and council
23	115r	2	Acts 23.26 ²⁵	ΕΠΙΣΤΟΛΗ ΚΛΑΥΔΙΟΥ ΤΟΥ ΧΙΛΙΑΡΧΟΥ ΠΡΟΣ ΦΗΛΙΚΑ ΤΟΝ ΗΓΕΜΟΝΑ Letter of Claudius the tribune to Felix the governor
24	115r	4	Acts 24.10 ²⁶	ΤΟΥ ΠΑΥΛΟΥ ΑΠΟΛΟΓΙΑ ΠΡΟΣ ΦΗΛΙΚΑ ΤΟΝ ΗΓΕΜΟΝΑ The apology of Paul to Felix the governor

19. New line, *ekthesis*, high stop and gap of four letters.

20. Incorrectly given as the genitive form ΠΑΥΛΟΥ in the transcription provided at <http://www.codexsinaiticus.org/en/manuscript.aspx?Submit=Query&book=51&chapter=21&lid=en&side=r&verse=15&zoomSlider=0>.

21. New line, top of column and gap of four letters.

22. New line, *ekthesis*, high stop and gap of five letters.

23. There is some uncertainty as to where the section begins: 22.26 (high spot and a gap of one letter), 22.27 (new line and *ekthesis*) or 22.30 (new line, *ekthesis*, high stop and a gap of five letters). There is a typo in Jongkind that indicates 22.6 (*Scribal Habits of Codex Sinaiticus*, p. 124).

24. The title is in clumsy Greek (hence the awkward English translation).

25. New line, *ekthesis* and high stop.

26. New line and gap of eight letters.

25	115v	4	Acts 25.9 ²⁷	ΤΟΥ ΠΑΥΛΟΥ Η ΠΡΟΣ ΤΟΝ ΦΗΣΤΟΝ ΑΠΟΛΟΓΙΑ ΚΑΙ ΕΚΚΛΗΤΟΣ The apology and appeal of Paul to Festus
26	116r	3	Acts 26.1 ²⁸ (= VL65)	ΤΟΥ ΠΑΥΛΟΥ ΑΠΟΛΟΓΙΑ ΠΡΟΣ ΑΓΡΙΠΠΑΝ ΤΟΝ ΒΑΣΙΛΕΑ The apology of Paul to Agrippa the king
27	116v	4	Acts 27.1 ²⁹ (= VL67)	ΤΑ ΠΕΡΙ ΤΟΝ ΠΛΟΥΝ ΤΟΥ ΠΑΥΛΟΥ ΑΝΕΡΧΟΜΕΝΟΥ ΕΙΣ ΡΩΜΗΝ The things concerning the voyage of Paul going to Rome

The Titles

The *kephalaia* of Sinaiticus take the form of running titles (*titloi*) at the top of individual columns in the book of Acts. The titles for the most part (13x) take the form of τὰ περί plus accusative, and this form seems to be unprecedented in the titology of Greek manuscripts. Comparison may be made with the *kephalaia* of Alexandrinus in the Gospels that are mostly in the form of περί plus genitive ('Concerning...'). For example, the first such summary heading for Mark reads περί τοῦ διαμονιζομένου ('Concerning the demon-possessed man'), indicating that the first major division (as reckoned in Alexandrinus) begins at Mk 1.23. A minority of the titles in Sinaiticus (6x) follow this standard form (K4, K10, K12, K15, K20, K27). The form of the titles in Sinaiticus is not an incipit, or quotation of the opening phrase of the section, though K13 comes close (ΑΠΟ ΤΩΝ ΑΘΗΝΩΝ ΗΛΘΕΝ Ο ΠΑΥΛΟΣ ΕΙΣ ΚΟΡΙΝΘΟΝ 'From Athens Paul went to Corinth') (cf. Acts 18.1 RSV: 'After this he left Athens and went to Corinth'). In the latter part of Acts, a number of the *kephalaia* (8x) do not include the preposition περί but in each case it is plain that the running title indicates the scribe's (or editor's) evaluation of what a portion of text is about.³⁰ In Sinaiticus, almost invariably the

27. New line, *ekthesis*, high stop and gap of three letters.

28. New line, *ekthesis* and gap of eight letters.

29. New line, *ekthesis* and gap of eight letters.

30. For the types of titles used 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 Gérard Genette, 'Structure and Functions of the Title in Literature', *Critical Inquiry* 14 (1988), pp. 692-720; *idem*, *Paratexts: Thresholds of Interpretation* (trans. Jane E. Lewin;

kephalaion (whatever its form) describes a key person or significant event in the textual unit, e.g. ΤΑ ΠΕΡΙ ΚΟΡΝΗΛΙΟΝ ('The things concerning Cornelius'). As we shall see, the *kephalaia* do not divide Acts into coherent literary units (as the 42 numbered chapters in Acts 1–15 appear to do) but instead serve to elevate certain persons and scenes in the eyes of the reader. The *kephalaia* are, then, a kind of 'list of main contents' or narrative 'highlights' at the head of the columns in Acts. In that sense they do not compete with the numbered chapters and even more numerous paragraph divisions, with which they often coincide, for their functions (or effects) do not exactly mirror the shorter chapter divisions and even briefer paragraphs (see below).

The Numbered Chapters of Acts in Codex Sinaiticus

The first half of Acts in Sinaiticus is also subdivided into 42 numbered chapters, with the last chapter division (§42) placed at Acts 15.40. As will be shown below, this system of capitulation has a marked correlation with the secondary numbered system of capitulation of Acts in Vaticanus (which, in the case of Vaticanus, covers the whole book).³¹ Table 2 provides a listing of the numbered sections in Sinaiticus. Almost all of the sections coincide with paragraph divisions (as indicated by the standard markers). To assist in the evaluation of the hermeneutical implications of the *kephalaia* in Acts, comparison will be made with these numbered chapters. In the first half of Acts, where both systems are present, seven out of ten *kephalaia* appear to coincide with the chapters in Sinaiticus. After that, only five out of the remaining seventeen *kephalaia* coincide with the late system of numbered chapters in Vaticanus (a system that closely approximates the chapters in Sinaiticus in the first half of Acts).³²

Cambridge: Cambridge University Press, 1997), pp. 76-94.

31. As briefly noted by Casper René Gregory, *Textkritik des Neuen Testaments*, 3 vols. (Leipzig: J.C. Hinrichs, 1900–1909), I, p. 33.

32. The following chart is from the photographic reproduction provided in Helen Lake and Kirsopp Lake (eds.), *Codex Sinaiticus Petropolitanus: The New Testament, the Epistle of Barnabas and the Shepherd of Hermas* (Oxford: Clarendon Press, 1911) provided on microfilm from the British Library, now available at www.csntm.org/Manuscripts/GA%2001/, checked and corrected against the image and transcription at <http://www.codexsinaiticus.org/en/manuscript.aspx>.

Table 2: *The Numbered Chapters of Acts in Codex Sinaiticus*

Section no. (S)	Bible reference that starts the section	Page in codex	Column	<i>Ekthesis</i>	Gap (no. of letters)	New line ?	High stop	<i>Paragraphos</i> ³³	Comments
1	Acts 1.1	100r	1		N/A	x	N/A	N/A	Number not visible
2	Acts 1.15	100r	3	x	9	x	x		
3	Acts 2.1	100v	1	x	0	x			Number not visible
4	Acts 2.14	100v	2	x	9	x			Number not visible
5	Acts 2.22	100v	4	x	6	x			Number not visible
6	Acts 2.29	101r	1	x	4	x			Number not visible
7	Acts 2.42	101r	3	x	8	x			Number not visible
8	Acts 3.1	101r	3	x	6	x			
9	Acts 4.1	101v	3	x	6	x			
10	Acts 4.13	102r	1	x	8	x			
11	Acts 4.23	102r	2		1				
12	Acts 4.32	102r	3	x	6	x		x	
13	Acts 5.1	102r	4	x	4	x			
14	Acts 5.12	102v	2	x	0	x			
15	Acts 5.21b	102v	3	x	0	x			Παρα- γενομενος κτλ
16	Acts 5.34	103r	1	x	0	x	x		
17	Acts 6.1	103r	2	x	3	x			
18	Acts 6.9	103r	4	x	1	x			
19	Acts 7.11	103v	2	x	0		x	x	

33. The *paragraphos* is a short horizontal line above the first letter of the first whole line of the new section marking the close of the preceding paragraph. According to Milne and Skeat (*Scribes and Correctors*, pp. 37-38), the *paragraphoi* in the Gospels and Acts of Sinaiticus are due to hand A. Likewise, the numbering of sections in the first half of Acts is to be assigned to scribe A, who is also the writer of the *titloi*.

20	Acts 7.35	104r	1		1	x	x	x	
21	Acts 8.1b	104v	1	x	0	x			Ἐγένετο κτλ
22	Acts 8.9	104v	2	x	0	x	x		
23	Acts 8.18	104v	4	x	0	x			
24	Acts 8.26	105r	1	x	9	x			
25	Acts 8.34	105r	2	x	3	x		x	
26	Acts 9.10	105r	4	x	12	x			
27	Acts 9.32	105v	3	x	11	x			
28	Acts 10.1	106r	1	x	11	x			
29	Acts 10.19	106r	3	x	9	x			Wrongly labelled no.30
30	Acts 10.30	106v	1		7	x			
31	Acts 10.48b	106v	3		0		x		τότε κτλ
32	Acts 11.27	107r	3	x	0	x			
33	Acts 12.1	107r	3	x	9	x			
34	Acts 12.18	107v	2	x	8	x			
35	Acts 13.1	107v	3		0			x	
36	Acts 13.13	108r	1		0				
37	Acts 13.26	108r	3		1				
38	Acts 14.1	108v	2	X	0	x			
39	Acts 14.8	108v	3	X	0	x		x	
40	Acts 15.1 ³⁴	109r	2	X	8	x		x	
41	Acts 15.23b	109v	2	X	2	x	x		Οἱ ἀπόστολοι κτλ
42	Acts 15.40 ³⁵	109v	4		0		x		

34. Vaticanus (VL) skips §40 of Sinaiticus.

35. There is no explanation for the lack of numbered chapters after this point in Sinaiticus.

The Capitulation of Acts in Codex Vaticanus

For the New Testament, Codex Vaticanus (B 03) of the fourth century preserves the oldest system of capitulation known to us, and there are 36 chapters in Acts.³⁶ I will use the notation VE1, VE2 and so on to refer to these early chapter divisions in Vaticanus. Each successive chapter is numbered using Greek letters in black ink written to the left of the columns. Capitulation often coincides with a paragraph division, physically demarcated by starting a new line, by a space of (usually) two letters at the close of the preceding chapter, a short horizontal line (*paragraphos*) and sometimes by a letter protruding into the left margin (*ekthesis*).³⁷ As well, a later alternate system of capitulation was applied to Acts and the epistles and this is usually dated sometime between the seventh and ninth century.³⁸ I will use the notation VL1, VL2 and so on when referring to this later system in Vaticanus. It divides Acts into 69 sections. This alternate scheme is indicated in the margins of the columns by Greek letters of larger size than those used in the older system of chapter numbering. The two systems of capitulation are displayed in Table 3 below. The numbered sections of Acts as demarcated in Sinaiticus (§1–42) bear an obvious relation to the seventh-to-ninth-century chapter divisions of Vaticanus (VL), with five exceptions: §3 = Acts 2.1 (cf. VL3 = 2.5); §31 = Acts 10.48b (cf. VL31 = 11.1); §25 = Acts 8.34 (cf. VL25 = 9.1); §38 = Acts 14.1 (cf. VL38 = 13.52); §40 = Acts 15.1 (no equivalent in VL). Due to this remarkable correlation (whatever its explanation), in this study of the divisions in Sinaiticus I will make use of the numbered chapters of Acts in Vaticanus as a ‘conversation partner’.

36. H.K. McArthur, ‘The Earliest Divisions of the Gospels’, in F.L. Cross (ed.), *Studia Evangelica* III, Part 2 (Texte und Untersuchungen, 88; Berlin: Akademie Verlag, 1964), pp. 266-72.

37. 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: Oxford University Press, 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: Koninklijke Van Gorcum, 2002), pp. 66-89.

38. Stephen Pisano, ‘III. The Text of the New Testament’, in the Prolegomena of *Exemplum quam simillime phototypice expressum codicis vaticani B (Vat. Gr. 1209) Praestantis Humanitatis Operis rei publicae italicae officina typographica et argentaria sumptibus suis comparavit (25 Dec 1999)* (Bibliothecae Apostolicae Vaticanae), pp. 27-41.

Table 3: *The Chapters of Acts in Codex Vaticanus*³⁹

4th Cent. chap. no. (VE)	7-9th Cent. chap. no. (L)	Bible reference commencing the chapter	<i>Ekthesis</i>	Gap (no. of letters)	Start of a new line	High stop	<i>Paragraphos</i>	Comments
1	1	Acts 1.1	X ⁴⁰	N/A	x			
2	2	Acts 1.15 ⁴¹		1		x	x	
3		Acts 2.1		0	x	x	x	
	3	Acts 2.5		0		x	x	Maius places VL3 at 2.1
	4	Acts 2.14		1		x	x	
	5	Acts 2.22		2		x	x	
	6	Acts 2.29		1		x	x	
	7	Acts 2.42		1				
4	8	Acts 3.1		2		x	x	
	9	Acts 4.1		2			x	
	10	Acts 4.13		1			x	
	11	Acts 4.23		3	x	x	x	
5	12	Acts 4.32		0	x	x	x	
	13	Acts 5.1		0	x			
6	14	Acts 5.12		1		x	x	
	15	Acts 5.21b		2		x	x	Παραγεγόμενοι κτλ
	16	Acts 5.34		0	x	x	x	
7	17	Acts 6.1		1		x	x	
	18	Acts 6.9		0		x		

39. The table is based on Joseph Spithöver and E.F. Steinacher, *Η ΠΑΛΑΙΑ ΚΑΙ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ Vetus et Nova ex antiquissimo codice Vaticano V.* (ed. Angelus Maius; Rome, 1857), as well as photographs of the codex provided on microfilm from the Vatican Library (*Vat Greg 1209 Part II*) and C. Vercellone, *Bibliorum sacrorum Graecus codex Vaticanus. V. Novum Testamentum* (ed. Joseph Cozza; Rome: S. Congregationis de Propaganda Fide, 1868), available at www.csntm.org/Manuscripts/GA%2003. It was finally checked and corrected against *Exemplum quam simillime phototypice expressum codicis vaticani B (Vat. Gr. 1209)*.

40. A large ornate letter.

41. The divisions of the two systems of capitulation (VE/VL) coincide 17 times.

	19	Acts 7.11		3		x		
	20	Acts 7.35		0		x		
	21	Acts 8.1b		2			x	Ἐγένετο κτλ
8		Acts 8.4		1		x	x	
	22	Acts 8.9		1		x	x	
	23	Acts 8.18		0		x		
	24	Acts 8.26		0			x	
9	25	Acts 9.1		2		x	x	
	26	Acts 9.10		1		x	x	Maius places VL26 at 9.9
10		Acts 9.31		2		x	x	
	27	Acts 9.32		1	x	x	x	Maius places VL27 at 9.31
11		Acts 9.43		2			x	
	28	Acts 10.1		1		x		
	29	Acts 10.19		3		x	x	
	30	Acts 10.30		2		x		
	31	Acts 11.1		0		x	x	
12		Acts 11.19		0	x	x	x	
	32	Acts 11.27		0	x	x	x	
13	33	Acts 12.1		1		x	x	
	34	Acts 12.18		0		x	x	
14		Acts 12.24		0	x	x	x	
	35	Acts 13.1		0		x		
15	36	Acts 13.13		2		x	x	
	37	Acts 13.26		0		x		
	38	Acts 13.52		0		x		
16		Acts 14.6		0				
	39	Acts 14.8		0		x		
17		Acts 14.24		0	x		x	
	40	Acts 15.23b		1		x		Οἱ ἀπόστολοι κτλ
18	41	Acts 15.40		2		x	x	Maius places VL41 at 15.39
	42	Acts 16.14		0				
	43	Acts 16.25		0		x	x	
	44	Acts 16.35		0	x	x	x	
19		Acts 17.1		3				
	45	Acts 17.5		0	x	x	x	

20		Acts 17.16		2			x	
	46	Acts 17.22		2		x		
	47	Acts 17.34		0		x		
21		Acts 18.1		0	x		x	
	48	Acts 18.12		2		x	x	
22		Acts 18.18		2		x	x	
23	49	Acts 19.1		2	x	x	x	
	50	Acts 19.13		2		x	x	
	51	Acts 19.24		2	x	x	x	
	52	Acts 20.1		0	x	x	x	The no. 52 is not in the margin
24		Acts 20.2		0			x	
25		Acts 20.13		1		x	x	
26	53	Acts 21.1		2	x	x	x	
	54	Acts 21.10		2		x	x	
27	55	Acts 21.15		2		x	x	
	56	Acts 21.26		1		x	x	
	57	Acts 22.1		0		x		
	58	Acts 22.12		0		x		
28		Acts 22.30		1		x	x	
	59	Acts 23.1		2		x	x	
29		Acts 23.11		0	x	x	x	
	60	Acts 23.12		0	x	x	x	
	61	Acts 23.22		1		x		Maius places VL61 at 23.23
30	62	Acts 24.1		2		x	x	
31	63	Acts 24.24		2		x	x	Maius places VL63 at 24.22
32		Acts 24.27		2			x	
33	64	Acts 25.13	x	12	x	x		
34		Acts 25.23		0	x		x	
	65	Acts 26.1		0	x	x	x	
	66	Acts 26.24		0	x	x	x	
35	67	Acts 27.1		2		x	x	
	68	Acts 27.27		0	x	x	x	
36	69	Acts 28.11	x	4	x	x	x	

The Functions of Divisions

The internal division of the Acts in Sinaiticus, whether by means of the *kephalaia* that cover the whole book (K1-27) or the numbered sections that subdivide the first half of the book (§1–42), suggests a literary structure that has significance for the interpretation of its contents.⁴² The focus of my study is on what such divisions reveal of ancient patterns of reading in the tradition (community) to which the scribe (editor) of Sinaiticus belonged. The breaking up of a long narrative text into smaller units has a number of interrelated effects on the reader. These effects are independent of the motivation (conscious or unconscious) of those responsible for dividing the text into sections.

The division of the biblical text (including Acts) into chapters (attributed to Stephen Langton [d. 1228])⁴³ and paragraphs (due to the editors of particular modern translations) is a given for the contemporary reader, who may give no thought to the matter. However, breaks in a text help to shape a reader's understanding of what is read and require deliberate critical attention. With regard to modern theorising about punctuation, John Leonard insists that punctuation is not to be limited to marks (points etc.), for 'what most frequently interrupts written language is space'.⁴⁴ Leonard also states, 'punctuation is a tool of authority, limiting as well as generating and inflecting meaning'.⁴⁵ The habits of readers in trying to make sense of texts suggest four possible functions (or effects) of any

42. Cf. Peter J. Leithart, *Deep Exegesis: The Mystery of Reading Scripture* (Waco, TX: Baylor University Press, 2009), p. 158, who says, 'Paragraph divisions provide a kind of structure to even the most prosaic of prose'.

43. 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).

44. John Leonard, 'Mark, Space, Axis, Function: Towards a (New) Theory of Punctuation on Historical Principles', in Joe Bray *et al.* (eds.), *Ma(r)king the Text: The Presentation of Meaning on the Literary Page* (Burlington, VT: Ashgate, 2000), pp. 1-11 (3). The importance of space is also recognised by Eric Partridge, *You Have a Point There: A Guide to Punctuation and its Allies* (London: Hamish Hamilton, 1953), especially the discussion of indention and paragraphing (ch. 20). See also Leonard's entry on punctuation in J.A. Cuddon, *A Dictionary of Literary Terms and Literary Theory* (revised by C.E. Preston; Oxford: Blackwell, 4th edn, 1998), pp. 711-14; esp. p. 711, where he says, 'Many people restrict punctuation to marks, but there are also spaces, ...' (suspension points mine).

45. Cuddon, *Dictionary of Literary Terms*, p. 712.

given division.⁴⁶

The first and most obvious effect of a textual break is to separate one section of a text from what precedes or follows it, forming a logical division. For narrative, such breaks serve to demarcate a different story, a separate episode in the same story, or a successive stage in a speech, with the breaks signalling shifts of location, time, topic or main character.⁴⁷ For example, the placement of a division at Acts 1.15 (§2 = VL2 = VE2) signals a new scene (dominated by Peter's speech) and a new issue (the replacement of Judas). In the case of the *kephalaia*, it is not always possible to be totally certain exactly where the labelled section begins.

A second function of divisions, the inverse of the first, is to join material together. They demarcate a unit (longer or shorter), suggesting that the material bundled together is closely related in meaning.⁴⁸ The reader presumes that a differentiated literary portion is a coherent unit of meaning. For example, the dimensions of VE5 (4.32–5.11) alert the reader to the thematic unity of the section that revolves around the community of goods in the first Christian community, and within this thematically unified section the generosity of Barnabas (4.32-37) is set in contrast to the deceit of Ananias and Sapphira, who secretly kept part of the proceeds of sale (5.1-11). For the *kephalaia*, seeing that there are only 27 in Acts, they often do not delineate a thematically coherent section. For example, K9 (The things concerning Cornelius) appropriately highlights the material in Acts 10–11, but is clearly not relevant to Peter's escape from death in Acts 12 (the next *kephalaion* [K10] not occurring until 13.4 or 6).

A third function (or effect) of a division is deictic, namely, to point to certain material in a text, making it more prominent in the eyes of the

46. For more details, see G.R. Goswell, 'The Divisions of the Book of Daniel', 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. 89-114 (89-91); *idem*, 'Early Readers of the Gospels', pp. 139-42.

47. See Laurence Sterne, *The Life and Opinions of Tristram Shandy, Gentleman* (New York: The Limited Editions Club, 1935), Book IV, ch. 10 (pp. 333-35), being 'a chapter upon chapters' (p. 332). Sterne makes the point that it is up to the author where a chapter division is placed and a variety of strategies are possible in that regard.

48. Partridge, *You Have a Point There*, p. 167, says, 'Each paragraph corresponds to a topic, an aspect, an incident of the exposition or description or narrative'. In §2 of ch. 20, Partridge provides advice to writers on the art of paragraphing (pp. 166-69).

reader. Material is accentuated by placing it at the beginning (or end) 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. The hermeneutical effect of the *kephalaia* (really *titloi*) is to elevate in the eyes of the reader certain passages over others that do not receive titles. Likewise, the concluding portion of a differentiated section is in a position of narrative prominence and may involve suspense, surprise or a punchline, or it may resolve the plot. For example, in Sinaiticus, the first half of Acts 8 is understood as the story of Simon Magus rather than the account of Philip's ministry in Samaria per se, for the section is marked as beginning at v. 9 (§22), not v. 4 (cf. VE8). The account is segmented into the two phases of Simon's career: positive—his conversion (8.9-17) (§22 = VL22), and negative—his attempt to buy the power to dispense the Holy Spirit (8.18-25) (§23 = VL23). This mode of subdividing the text makes it clear that Simon is the person of interest, not Philip. As well, direct references to Simon commence each subsection (vv. 9, 18). The focus on Simon in Sinaiticus is reinforced by the fourth *kephalaion* (K4) ('The things concerning Simon the magician') that indicates a section beginning at 8.9, the verse that contains the first mention of Simon Magus.

The mirror-image of the third function is the fourth function: to obscure certain textual features. This effect on the reading process is easily overlooked by the reader simply due of the nature of the function itself. For example, the speeches in the early part of Acts are not alluded to in the *kephalaia*, even though they are a prominent narrational feature (e.g. Stephen's speech). By contrast, all of Paul's apologetic speeches in the latter part of Acts are highlighted (K21-22, K24-26), and the contrast helps the reader to take note of the effective downplaying of the earlier speeches. The fact that there are only 27 *kephalaia* for Acts means that quite a number of possibly significant incidents or themes are ignored, for example the giving of the Spirit at Pentecost (Acts 2).

When analysed in this fashion, the status of text-divisions as commentary on a text such as Acts is revealed. Since they are commentary, the critical reader must evaluate whether the divisions provided by the scribe/editor assist or hinder the search for meaning in the text. As to how the different systems of division (paragraphs, *kephalaia* and numbered chapters) that are present within a single manuscript interact on a reader's level,⁴⁹ as will be seen below, sometimes the three systems of division coincide and

49. An issue raised by Dr Dirk Jongkind in a private communication (e-mail, 10 March, 2010).

reinforce each other (e.g. 3.1; 6.9), and at other times they compete (e.g. 9.22, 36). It is always open to the reader to ignore a suggested division, particularly in the latter case, where alternative ways of dividing the text provide the reader with exegetical choices to consider.

The Interpretation of Acts

Acts 1.1-14 is the initial division of the text on the topic of the ascension of Jesus, and its dimensions in both the early (VE1) and late (VL1) systems of capitulation in Vaticanus coincide with the first numbered section in Sinaiticus (§1). Acts 1.15-26 is a new scene (dominated by Peter's speech) and focused on a new issue (the replacement of Judas) (§2 = VE2).⁵⁰ There is possible room for dispute over the placement of 1.12-14,⁵¹ which lists those present in the upper room after the departure of Jesus, for it might belong either with what precedes (*NTG*²⁷) or with what follows (*UBSGNT*⁴), but it is clear that Peter's speech is made to a wider group of 120 persons (1.15b).

There is variation between the ancient schemes of division as to whether 2.1-4 is to be placed with what precedes (VL2) or with what follows (§3, VE3), with those responsible for the later scheme of division in Vaticanus (VL2) perhaps viewing 2.1-4 (like 1.12-26) as set in 'the upper room' (cf. 1.13) and, as well, the outpouring of the Spirit provides divine endorsement of the reconstituted apostolic band.⁵² All that is said with regard to location, however, is that 'they were all together in one place' (2.1), and it appears to be a private house (2.2).⁵³ On the other hand, a break at 2.1 (§3 = VE3) can be justified in that 2.1-4 describes a new event, the coming of the Holy Spirit, with accompanying theophanic manifestations. Acts 2.5-13 (VL3 commences at 2.5) shifts focus (and

50. According to Ben Witherington III, 'in those days' (1.15a) marks a transition to a new section (cf. 6.1; 11.27) (*The Acts of the Apostles: A Socio-Rhetorical Commentary* [Grand Rapids: Eerdmans, 1998], p. 116).

51. See the extensive discussion provided by Nelson P. Estrada, *From Followers to Leaders: The Apostles in the Ritual of Status Transformation in Acts 1–2* (JSNTSup, 255; London: T. & T. Clark, 2004), pp. 116-21. Estrada places 1.12-14 with what follows.

52. Estrada argues that the twelve apostles are the primary recipients of the Father's promise of the Spirit (*From Followers to Leaders*, pp. 190-209).

53. Johannes Munck, *The Acts of the Apostles* (AB, 31; Garden City, NY: Doubleday, 1967), p. 14.

location) to the reaction of the (outside) crowd. The dimensions of **§3** cover 2.1-13 and are put under the title ‘The coming of the Holy Spirit’ in *UBSGNT*⁴, differentiating this section from the speech made by Peter (2.14-42). VE3 coincides with Langton’s second chapter (2.1-47), which is further subdivided in Sinaiticus by **§4-7** (= VL4-7) at 2.14, 22, 29, 42. These logical breaks in three cases coincide with paragraph divisions provided by the editors of the RSV: vv. 1-13 provide the setting for Peter’s speech; v. 14 is the opening of Peter’s speech (note the vocative ‘Men of Judea’); v. 22 marks a renewed address to the crowd (‘Men of Israel’) as does v. 29 (‘Brethren’).⁵⁴ Section **§6** combines the closing section of the sermon proper (2.29-36) and the immediate response to the sermon (2.37-41), and, indeed, Peter continues to urge and instruct the crowd in vv. 38-40.

As noted by Tannehill, at 2.42 the narrative shifts from events on a particular day (Pentecost) to a general description of church life.⁵⁵ By placing 2.42 with what follows (vv. 43-47) (in contrast to the RSV and *UBSGNT*⁴ paragraphing), **§7** (= VL7) suggests that v. 42 is a summary of vv. 43-47 or, put the other way around, vv. 43-47 expand on the four community characteristics stated in summary form in v. 42.⁵⁶ The division in Sinaiticus encompasses a credible section describing the fledgling church in Jerusalem: the apostles’ teaching (and the miracles that attested to its truth) (vv. 42a, 43),⁵⁷ the fellowship of goods (vv. 42b, 44-45), the breaking of bread (vv. 42c, 46) and the prayers (vv. 42d, 47a).

A division of the text at 3.1 in **§8** = VE4 = VL8 coincides with the title of the first *kephalaion* in Sinaiticus (K1) (‘The things concerning Peter and John and the man who was lame from birth’),⁵⁸ and all of Acts 3–4

54. Cf. Gustavo Martín-Asensio, *Transitivity-Based Foregrounding in the Acts of the Apostles: A Functional-Grammatical Approach to the Lukan Perspective* (JSNTSup, 202; Sheffield: Sheffield Academic Press, 2000), p. 153.

55. Robert C. Tannehill, *The Narrative Unity of Luke–Acts: A Literary Interpretation*. II. *The Acts of the Apostles* (Minneapolis: Fortress Press, 1990), p. 43.

56. See the exposition provided by Darrell L. Bock, *Acts* (Baker Exegetical Commentary on the New Testament; Grand Rapids: Baker Academic, 2007), pp. 149-55.

57. Acts 3 goes on to show the correlation between teaching and ‘signs and wonders’.

58. Richard N. Longenecker sees Acts 1–2 as setting the scene for the ministry of the church that is illustrated from 3.1 onwards by a series of snapshots (*Acts* [Expositor’s Bible Commentary; Grand Rapids: Zondervan, 1995], pp. 29, 48) and the view of Acts 1–2 as the ‘overture’ to the book is argued more fully by Steve

(excluding 4.32-37) can be understood as concerned with the healing of the lame man and its aftermath (the persecution of Peter and John). ¶8 is a substantial unit that includes the miracle and subsequent sermon (3.1-26). The closing verses of sections VL8 (= ¶8) (3.26) and VL9 (= ¶9) (4.12) can be viewed as punchlines in the apostolic speeches to the crowd and before the Sanhedrin respectively. The break at 4.1 ('Now as they were speaking to the people') (¶9 = VL9) coincides with the close of the (interrupted?) sermon of Peter and John.⁵⁹ In both cases, the end of the section coincides with the end and climax of a speech on the theme of Jesus' saviourhood (3.26; 4.12). Langton's chapter division at 4.1 treats the preceding verse (3.26) in the same way. The break at 4.13 (¶10 = VL10) is at a point where the Sanhedrin faces the dilemma of what to do with Peter and John.

The second *kephalaion* (K2) at 5.1 (¶13 = VL13) highlights the next dramatic event in the narrative ('The things concerning Ananias and his wife Sapphira'). The effect of the *kephalaia* is to highlight certain episodes in Acts (the third function of a division). ¶12 (= VL12) (4.32-37) is a section with a similar theme to ¶7 (2.42-47), and 4.32 (VE5) is in fact a more convincing start to a narrative section than 5.1. The dimensions of VE5 (4.32-5.11) draw the reader's attention to the thematic unity of the section that revolves around the community of goods: the generosity of Barnabas, who sold a field and 'brought the money and laid it at the apostles' feet' (4.32-37) is set in contrast to the deceit of Ananias and Sapphira, who 'brought only a part and laid it at the apostles' feet' but pretended that it was the whole of the proceeds from the sale (5.1-11).⁶⁰ In this way, VE5 reflects the second function of a division, alerting the reader to the thematic unity of 4.32-5.11. A break at 5.12 (VE6 = VL14 = ¶14) is due to a change in topic (apostolic signs and wonders).

The dimensions of VE6 cover 5.12-42, and the section describes the next bout of persecution. This long unit is equivalent to three smaller sections in VL14-16 (= ¶14-16) and the starts of these sections at 5.12,

Walton, 'Where Does the Beginning of Acts End?', in J. Verheyden (ed.), *The Unity of Luke-Acts* (BETL, 142; Leuven: Leuven University Press/Peeters, 1999), pp. 447-67.

59. As noted by Johannes Munck, a number of the speeches in Acts are 'broken off' (cf. 5.33; 7.54; 10.44) and yet are unified wholes. The point of break is frequently a rhetorical high point (*Acts*, p. 31).

60. Tannehill, *Narrative Unity of Luke-Acts*, II, p. 79, notes, 'Repetition of key phrases encourages us to read 5:1-11 in contrast to the preceding description of community life'.

21b and 34 coincide with three highpoints in the narrative: the apostles' release from prison by an angel (5.21b = RSV paragraph), their rearrest and arraigning before the council, with a cliff-hanger ending at 5.33 ('When they heard this, they were enraged and wanted to kill them'), and the resolution of the impasse through the interposition of Gamaliel (5.34). These are, then, credible subdivisions of the narrative material. Acts 5.42 (the last verse in §16 = VL16) sounds like a summary ending: the apostles continued their teaching undaunted ('and every day...') and 6.1 is a new start ('Now in those days...').

Langton's division at 6.1 (VE7) recognises the connection of 6.1-6 with what follows, namely it introduces the reader to Stephen, who is the first of the Seven named in 6.5, and who, in the same verse, is given a commendatory description: 'a man full of faith and of the Holy Spirit'. The joining of 6.1-8 with what follows in VE7 makes these eight verses a prelude to the testimony and martyrdom of Stephen. None of the ancient divisions view the 'progress report' in 6.7 as indicating a major transition in Acts.⁶¹ Even though we expect 6.8 to be marked as the start of a new section,⁶² VL18, §18 and K3 ('The things concerning Stephen') all commence one verse later at 6.9, that is, at the point at which opposition to Stephen emerges. A division at this point indicates an interest in the persecution and martyrdom of Stephen by those responsible for the division. All the material about Stephen is encompassed within VE7 as a thematically coherent unit of text (6.1-8.3). Within Stephen's speech, a high point in the story of Israel is reached at 7.34 (§20 = VL20), with Moses sent by God to deliver his people from slavery,⁶³ but what follows is a description of Israel's rejection of her deliverer (7.35-39). This way of dividing the text, highlighting as it does the rejection of Moses, prepares for and reinforces the point made at the end of the sermon about their

61. For a discussion of such summary statements (6.7; 9.31; 12.24; 16.5; 19.20), see Witherington, *Acts of the Apostles*, 157-59. According to Brian S. Rosner, the summaries act as transitions, but do not divide the book into neat panels ('The Progress of the Word', in I. Howard Marshall and David Peterson [eds.], *Witness to the Gospel: The Theology of Acts* [Grand Rapids: Eerdmans, 1998], pp. 215-23 [222]). On the other hand, David Peterson views the statements about the word growing and multiplying (6.7; 12.24; 19.20) as dividing the book into four major sections ('Luke's Theological Enterprise: Integration and Intent', in Marshall and Peterson [eds.], *Witness to the Gospel*, pp. 521-44 [542]).

62. See, for example, Earl Richard, *Acts 6.1-8.4: The Author's Method of Composition* (SBLDS, 41; Missoula, MT: Scholars Press, 1978), p. 219.

63. As noted by Tannehill, *Narrative Unity of Luke-Acts*, I, p. 91.

rejection of the prophets and ‘the Righteous One’ (= Jesus) about whom they prophesied (7.51-53).⁶⁴

The fourth *kephalaion* (K4) (‘The things concerning Simon the magician’) indicates a section beginning at 8.9 (¶22 = VL22), with that verse containing the first mention of Simon Magus. The division ¶21 (= VL21) unifies 8.1b-8 under the theme of the scattering of the Jerusalem church (see 8.4), with Philip a prime example of one of the scattered believers who ‘went about preaching the word’ (8.5-8). On the other hand, VE8 treats 8.4-8 (Philip’s evangelistic success in Samaria) as the prelude to the story of Simon Magus,⁶⁵ and 9.1 later picks up the narrative thread from 8.3, suggesting that 8.4-40 is a digression (= the dimensions of VE8) covering Philip’s ministry, both in Samaria (8.4-25) and on the desert road (8.26-40). On the other hand, in Sinaiticus, the story of Simon is segmented into the two phases of his career: positive—his conversion (8.9-17) (¶22 = VL22), and negative—his attempt to buy the power to dispense the Holy Spirit (8.18-25) (¶23 = VL23), so that Simon is the person of interest, not Philip. As well, direct references to Simon commence each subsection (vv. 9, 18). The focus on Simon is consistent with and perhaps explained by the view of the early Church Fathers of Simon as a heresiarch, the founder of the Simonians and the fountainhead of Gnosticism as a whole.⁶⁶ Nor is a division made at v. 14, the point at which Peter and John arrive on the scene (as in the RSV, *UBSGNT*⁴ and *NTG*²⁷). All this suggests a special focus on Simon in Sinaiticus, with this reflecting a perceptive reading of Acts.⁶⁷ VL24 and K5 (‘The things concerning Philip’) make Philip’s ministry to the Ethiopian a separate

64. For more on this theme, see David P. Moessner, “‘The Christ Must Suffer’”: New Light on the Jesus–Peter, Stephen, Paul Parallels in Luke–Acts’, *NovT* 28 (1986), pp. 220-56.

65. *UBSGNT*⁴ makes 8.4-25 one section under the heading: ‘The Gospel Preached in Samaria’. Likewise, *NTG*²⁷ has a blank line before 8.4.

66. J.F. Bethune-Baker, *An Introduction to the Early History of Christian Doctrine to the Time of Council of Chalcedon* (London: Methuen, 1903), p. 79; R.McL. Wilson, ‘Simon and Gnostic Origins’, in J. Kremer (ed.), *Les Actes des Apôtres: Traditions, rédaction, théologie* (BETL, 48; Gembloux: J. Duculot & Leuven: Leuven University Press, 1979), pp. 485-91; Hans-Josef Klauck, *Magic and Paganism in Early Christianity: The World of the Acts of the Apostles* (trans. Brian McNeil; Edinburgh: T. & T. Clark, 2000), pp. 16-17.

67. Susan R. Garrett speaks of ‘Luke’s anti-magic apology’ (p. 103) in *The Demise of the Devil: Magic and the Demonic in Luke’s Writings* (Minneapolis: Fortress Press, 1989), which has chapters on Simon Magus (ch. 3), Bar-Jesus (ch. 4) and the seven sons of Sceva (ch. 5). Each of these sections is highlighted by the *kephalaia*. For

episode (8.26-40).⁶⁸ VE8 subordinates Simon Magus to the ministry of Philip, whereas K4 highlights Simon, and K5 only draws attention to Philip in relation to his evangelising of the eunuch, with the running title putting the focus on the evangelist (Philip) and not the convert (the Ethiopian).

It is surprising that K6 ('The things concerning Saul') is connected to 9.22 rather than 9.1 (note the *inclusio* of 9.1-2 and 9.21), but this may be because, as in the case of Stephen (K3), it is the opposition experienced by Saul that is of interest to those responsible for the *kephalaia*. Both Stephen (K3) and Philip (K5) can be viewed as precursors of Saul. In the *kephalaia* there is no interest in the conversion of Saul (9.1-9), perhaps because neither Stephen nor Philip had a comparable experience. Both Stephen and Saul are persecuted (K3, K6), and both Philip and Saul are troubled by a magician (K4, K10). The highlighted features suggest that an important feature of the apostle's life and ministry as depicted in Acts is the opposition and imprisonment he suffered.⁶⁹ Given the preoccupation with Paul in Acts 21–28, it is not an exaggeration to suggest that Paul's suffering (and subsequent imprisonment) is viewed as fundamental to his vocation and, indeed, to the presentation of the book as a whole.⁷⁰ As well, Philip's evangelisation of the Ethiopian (K5) anticipates the Pauline mission to Gentiles. In contrast to this way of reading Acts, it could be

Luke's understanding of magic, see Graham H. Twelftree, 'Jesus and Magic in Luke–Acts', in B.J. Oropeza *et al.* (eds.), *Jesus and Paul: Global Perspectives in Honor of James D.G. Dunn* (LNTS, 414; London: T. & T. Clark, 2009), pp. 46-58 (54-55). For a quite different reading of the function of Simon in the portrayal of the Samaritan mission, see V.J. Samkuty, *The Samaritan Mission in Acts* (LNTS, 328; London: T. & T. Clark, 2006), pp. 214-19.

68. The numbered chapters in Sinaiticus divide the text as follows: **¶24** (8.26-33); **¶25** (8.34–9.9), but a division at 8.34 seems to have little sense.

69. On this, see Paul R. House, 'Suffering and the Purpose of Acts', *JETS* 33 (1990), pp. 317-30. According to Robert Maddox, 'When we read Acts as a whole, ...it is Paul the prisoner even more than Paul the missionary whom we are meant to remember' (*The Purpose of Luke–Acts* [Edinburgh: T. & T. Clark, 1982], p. 67). For an evaluation of Maddox's thesis, see Matthew L. Skinner, *Locating Paul: Places of Custody as Narrative Settings in Acts 21–28* (SBL Academia Biblica, 13; Atlanta: SBL, 2003), p. 59 n. 6. Skinner insists that even when in custody, Paul is still very much a missionary (p. 157), so that Paul views custody as an opportunity to witness to those of high rank (p. 171).

70. Cf. Peterson, 'Luke's Theological Enterprise', p. 543: 'Acts gives the reader a theology of suffering that is particularly exemplified by the life and work of the apostle'.

argued that Luke views the conversion of Saul (Acts 9) as the peak in a series of conversions (Simon, the Ethiopian, Saul) where God's choice of converts contradicts human expectations.⁷¹

The divisions at 9.1 (VL25) and 9.10 (VL26 = §26) differentiate between Saul's conversion by the risen Christ (9.1-9) and its aftermath (9.10-31).⁷² The narrative switches back to Peter in 9.32. The *kephalaia* K7-8 mark two briefly narrated miracles performed by Peter (9.32-35, 36-43), with the assigned titles focusing on the recipients of the miraculous healings ('The things concerning Aeneas'; 'The things concerning Tabitha'). The individual labelling of these two short sections suggests that the *kephalaia* reflect a special interest in miracles (as do the *kephalaia* of the Gospels in Alexandrinus). Episodes involving Peter are strongly featured in the *kephalaia* (K1-2, K4, K7-9), though he is only mentioned by name in K1. A number of these have parallels with Gospel miracles (K1, K7-9). Both early and later systems of capitulation in Vaticanus combine these two small sections into one unit as twin miracles (VE10 = 9.31-42; VL27 = §27 = 9.32-43). This understanding is supported by Luke's naming of the two persons restored (Aeneas, Tabitha), both persons are commanded to 'get up' (ἀνάστηθι), and in both stories the local believing community (in Lydda/Joppa) is referred to as 'the saints'.⁷³

Acts 10.1 is obviously an important juncture in the story recounted in Acts and is highlighted by K9 ('The things concerning Cornelius') and by the placement of §28 (= VL28). VE11 is placed only one sentence earlier at 9.43, and so is virtually identical (specifying the house from which Peter is fetched to meet with Cornelius). VE11 covers the entire Cornelius episode and its ramifications in Jerusalem (9.43–11.18), with 11.18b in effect a punchline specifying what can be learned from the episode: 'Then to the Gentiles also God has granted repentance unto life'. On that understanding, Langton's chapter division at 11.1 (VL31; cf. §31) is intrusive. Certainly, most of 11.1-18 is an abbreviated repetition

71. Daniel Marguerat, 'Saul's Conversion (Acts 9, 22, 26) and the Multiplication of Narrative in Acts', in C.M. Tuckett (ed.), *Luke's Literary Achievement: Collected Essays* (JSOTSup, 116; Sheffield: Sheffield Academic Press, 1995), pp. 125-55 (141). §25 places the conversion of the Ethiopian and Saul's conversion in the same section (8.34–9.9).

72. Like VL26, VL58 (= 22.12) differentiates between Paul's direct commission by the risen Christ and the subsequent help of Ananias.

73. These three features in common are pointed out by C.K. Barrett, *The Acts of the Apostles. I. Preliminary Introduction and Commentary on Acts I–XIV* (ICC; Edinburgh: T. & T. Clark, 1994), p. 477.

of the events in Acts 10.⁷⁴ Acts 11.19-30 deals with other matters, as reflected by its placement in a separate chapter (VE12), with 11.19 going back to an earlier point in the story, the scattering of the Jerusalem church in the wake of Stephen's martyrdom (8.4). On the other hand, §31 (= VL31) joins 11.19-26 with what precedes (11.1-18), perhaps because it continues the theme of outreach to non-Jews, whose conversion is recognised by the church in Jerusalem (note 11.22: 'News of it came to the ears of the church in Jerusalem' [cf. 11.1]). Within the longer unit indicated by VE11, Acts 10 is subdivided at 10.19 (VL29 = §29) and 10.30 (VL30 = §30), namely at two climactic points in the story: the messengers of Cornelius reach the house where Peter is staying (10.18) and Peter asks Cornelius to say why he sent for him (10.29). VE12 joins two incidents involving Barnabas and Saul at Antioch (11.19-26, 27-30), drawing attention to the key role of Barnabas and Saul in the church at Antioch. Acts 11.19 picks up the story from 8.1, which further justifies a new section at this point (VE12). Whether 11.19-26 is placed with what precedes (§31 = VL31) or follows (VE12) has an effect on the reading process, for alternate ways of dividing the text offer alternate suggestions to the reader concerning what the text is about.

The imprisonment of Peter is clearly a new episode, starting at 12.1 (VE13 = VL33 = §33), and VE13 (12.1-23) is unified by the person of Herod (Agrippa I).⁷⁵ §33 (= VL33) covers Peter's escape from prison and from death through the agency of an angel (12.1-17). By contrast, in §34 (= VL34) his prison guards and persecutor (Herod) succumb to death, with Herod's death caused by an angel (presumably the same angel that delivered Peter) (12.18-25). Though it is now more common to make the division at vv. 19/20,⁷⁶ this way of bifurcating the material is supported by the fact that vv. 12-17 is all one scene (the house of Mary)⁷⁷ and by the final statement in v. 17 that signals closure: 'Then he [Peter] departed and went to another place.' Peter steps out of the narrative of Acts at this stage. The mention of James (the half-brother of Jesus) in v. 17 forms an

74. As noted by Barrett, *Acts*, I, p. 533.

75. David T.N. Parry, 'Release of the Captives—Reflections on Acts 12', in Tuckett (ed.), *Luke's Literary Achievement*, 156-64 (157, 159).

76. E.g. *UBSGNT*⁴, F.F. Bruce, *Commentary on the Book of Acts* (NICNT; Grand Rapids: Eerdmans, 1954), p. 254.

77. O. Wesley Allen, Jr, *The Death of Herod: The Narrative and Theological Function of Retribution in Luke-Acts* (SBLDS, 158; Atlanta: Scholars Press, 1997), p. 82.

inclusio with v. 1 around 12.1-17 as a unit, although the reference in v. 1 is to *another* James (the brother of John). Peter's dramatic escape does not feature in the *kephalaia*.

The dimensions of VE14 encompass the mission to Cyprus (12.24–13.12) and §35 (= VL35) is virtually identical (13.1-12). Acts 12.25 belongs with what follows, featuring as it does Barnabas, Saul and Mark, the three missionaries to Cyprus. K10, starting at either 13.4 or 6, highlights the clash with Bar-Jesus ('The things concerning Bar-Jesus the magician'), matching the earlier interest in Simon the magician (K4). Those who devised the *kephalaia* display an interest in opponents to the gospel mission (cf. K4, K10, K15, K16). Within the dimensions of VE15 (13.13–14.5) the ministry at Pisidian Antioch and Iconium are bracketed together, and in both places there is strong opposition from unbelieving Jews, whereas in VL38 (§38 is almost identical) the ministry at Iconium is placed in a separate chapter (14.1-7). Neither VL39 (14.8–15.23a) nor VE17 (14.24–15.39) designate 15.1 (= §40) the start of a new section, for it is the success of the Gentile mission of Acts 14 that precipitates the controversy over the demand by some that Gentile converts be circumcised (14.27; cf. 15.3). §41 (= VL40) highlights the letter that is the outcome of the Jerusalem conference (15.23b).

The mission trip of Paul and his new coworker Silas starts at 15.40 (VE18 = VL41 = §42), and the account is further subdivided in the later system of capitulation in Vaticanus (VL42) at 16.14. This point in the account is also highlighted by K11 ('The things concerning Lydia', the first convert in Europe), with Lydia again mentioned by name in 16.40, a brief note that they visited Lydia before departing from Philippi (the last verse in VE18). The references to Lydia frame the account of events in Philippi and, as Tannehill notes, 'show an interest in the key role of a patroness of the community and hostess for the missionaries in the founding of a church'.⁷⁸ The highlighting of 16.14 is a notable concurrence between the two systems of textual division (K11; VL22) in the middle of the account about the mission in Philippi. VL43 is a shorter section devoted to the conversion of the gaoler (16.25-34).

Within VE19, there is an explicit contrast between the reaction of the Jews to Paul's ministry in Thessalonica and Beroea (17.1-15; note 17.11a, 13), suggesting that this is a thematically unified section.⁷⁹ In both cities prominent women are converted (17.4, 12) and Paul's opponents stir up

78. Tannehill, *Narrative Unity of Luke–Acts*, II, p. 196.

79. So too Tannehill, *Narrative Unity of Luke–Acts*, II, p. 207.

the general populace against him (17.5, 13). VE20 and K12 ('The things concerning Athens') both highlight Paul's arrival in Athens (17.16), and the dimensions of VE20 coincide with the account of his visit to that city (17.16-34). VL46 marks the start of his speech in the Areopagus (19.22). Section VE21 encompasses Paul's stay in Corinth (18.1-17), and the *kephalaion* (K13) highlights his transfer from Athens to Corinth. Despite the fact that Paul is still in Corinth, VL48 places 18.12-17 with what follows rather than with what precedes, and, indeed, 18.11 takes the form of a summary of his year-and-a-half ministry in Corinth. VE23 covers Paul's ministry in Ephesus (19.1-20.1). Within that context, VL50 and K15 highlight the competing Jewish exorcists (19.13), and VL51 and K16 draw attention to the opposition of Demetrius the silversmith (19.24), as two significant challenges faced by Paul during his time in Ephesus. These are further overlaps between two schemes of textual division. The fact that the exorcists employ the name of Jesus (19.13) is a link back to the name of the Jewish magician Bar-Jesus.⁸⁰

The dimensions of VL52 coincide with Langton's chapter 20, with 21.1 (after the close of the speech to the Ephesian elders) marked by VL53 and VE26. The next *kephalaion* (K17) at 20.7 highlights the fall of Eutychus ('The things concerning Eutychus when he fell from the third storey'), an account that was probably intended as a warning against spiritual or moral distraction.⁸¹ The following *kephalaion* (K18) at 20.17 draws the reader's attention to Paul's farewell speech at Miletus ('Paul's testimony to the elders of Asia'). VE25 encompasses the speech, what led up to it and its immediate aftermath (20.13-38). VL54 highlights the prophecy of Agabus (21.10-14) that does not dissuade Paul from his intention of going up to Jerusalem (cf. 19.21). VE27, VL55 and K19 ('The things concerning Paul when he went up to Jerusalem') all mark out 21.15 as an important juncture in the narrative: the final leg on Paul's journey to Jerusalem ('After these days we made ready and went up to Jerusalem'). VL56 and K20 ('The things concerning the purified men') pinpoint Paul's action of taking men into the temple as what sparked his arrest and its consequences (21.26). Paul's apologetic speech to the people is highlighted by K21 (= 21.39), wherein Paul asks for permission to speak to the crowd, and by VL57 (= 22.1), the opening of his speech.

80. Noted by Klauck, *Magic and Paganism in Early Christianity*, p. 99.

81. As argued by Andrew Arterbury, 'The Downfall of Eutychus: How Ancient Understandings of Sleep Illuminate Acts 20.7-12', in Thomas E. Phillips (ed.), *Contemporary Studies in Acts* (Macon, GA: Mercer University Press, 2009), pp. 201-21.

Paul before the Jewish council is highlighted by VE28 (22.30–23.10) and VL59 (23.1-11). K22 is one of the more difficult *kephalaia* to precisely correlate with the start of a section of text, but it also highlights Paul's speech before the council in Acts 23. Both VE29 (starting with 23.11) and VL59 (ending with 23.11) highlight this verse, wherein the Lord Jesus informs and assures Paul that he will bear witness at Rome. VE29 describes the thwarting of the plot against Paul's life (23.11-35), with K13 highlighting Claudius's letter that was part of that process (23.26-30). K24-26 draw attention to the *apologiai* of Paul before Felix (24.10), Festus (25.9) and King Agrippa (26.1). By contrast, the speeches in the early part of Acts are not alluded to in the *kephalaia*, even though they are a prominent narrational feature. For example, K1 is concerned with the miracle performed by Peter and John (3.1), not the subsequent sermon that starts at 3.12. K3 focuses on the opposition to Stephen (6.9), not his speech (7.2-53). K12 draws attention to Paul's arrival in Athens (17.16), whereas VL46 marks the start of his Areopagus speech (17.22). The sole exception (before Paul's *apologiai*) is the address to the Asian elders (20.17-35) marked out by K18. The focus is upon miracles (K1, K7-8, K17),⁸² opponents or troublers of the church (K2, K10, K15-16), and opposition or persecution faced (K3, K6, K20) rather than upon the teaching component of the narrative (represented by the speeches). By contrast, all of Paul's apologetic speeches are highlighted (K21-22, K24-26). This suggests a perception of Acts as an apology for Paul, though his final apology is before the bar of the Jewish community in Rome (Acts 28), not before Roman officials.⁸³ Paul's 'testimony' (*ΔΙΑΜΑΡΤΥΡΙΑ*)⁸⁴ to the elders of Asia (20.17-35) is perhaps highlighted by a *kephalaion* (K18) because of its prominent element of apology or self-explanation of

82. As is also the case for the *kephalaia* of Alexandrinus in the Gospels.

83. See Loveday C.A. Alexander, 'The Acts of the Apostles as an Apologetic Text', in M.J. Edwards, M. Goodman and C. Rowland (eds.), *Jewish and Christian Apologetic in the Graeco-Roman World* (Oxford: Oxford University Press, 1999), pp. 15-44 (36-38). As noted by Alexander, though Roman officials repeatedly state that Paul is guilty of no crime (Acts 23.29; 25.8, 25, 27; 26.23), the real point of his repeated self-defence is against the charge that his preaching is inconsistent with his Jewish religious heritage (24.14-15; 25.8; 26.6-7, 22-23; 28.20). For more on the presentation of Paul in Acts 22–26, see Jacob Jervell, *The Theology of the Acts of the Apostles* (Cambridge: Cambridge University Press, 1996), pp. 82-94.

84. Note the use of the cognate verb *διαμαρτύρεσθαι* (to testify) in 20.21, 23, 24.

his manner of life (with the view to the elders emulating his behaviour), so that it shares this feature with the overtly apologetic speeches that follow.⁸⁵ A key component of the Pauline manner of life is his suffering (20.19, 23; cf. 14.22), and Maddox suggests that ‘Luke is saying through his picture of Paul something about the persecution and suffering to be expected by all Christians’.⁸⁶

At the end of VE32 and VL63, 25.12 is a kind of punchline, being the words of Festus to Paul: ‘You have appealed to Caesar; to Caesar you shall go’ (picking up the earlier key verse, 23.11). VL65 is the apology of Paul before Agrippa (26.1-23). The start of Acts 27 is one point in the narrative at which the various systems of division coincide (VE35 = VL67 = K27). This way of dividing the text makes the preceding verse a punchline (26.32), its theme being Paul’s appeal to Caesar. Likewise, the closing verses of VL67 form a climax, and the message of the angel being: ‘You [Paul] must stand before Caesar’ (27.24) is a further reminder to the reader of why Paul is making the journey to Rome. The last *kephalaion* in Acts (K27) labels a section that appears to start at 27.1 (‘The things concerning the voyage of Paul going to Rome’). The a new juncture in the plot of Acts is marked by the end of the forensic scenes that have filled the previous chapters, the formal decision to sail, the reappearance of Paul’s travelling companions (27.1 ‘we’) and the embarkation itself.⁸⁷ The final division in Vaticanus is at 28.11 (VE36 = VL69), where Paul sets sail from Malta on the final leg of his journey to Rome, the location of the book’s final dramatic scene (28.17-28).⁸⁸

85. J. Lambrecht, ‘Paul’s Farewell Address at Miletus (Acts 20,17-38)’ in Kremer (ed.), *Actes des Apôtres*, pp. 307-37 (318), says, ‘[the] image of Paul which emerges from the apologetical passages is meant by Luke more as an example for others than as a personal apology’. As noted by Paul Schubert, Paul’s farewell speech in Acts 20 shares the ‘I’ style of the apologetic speeches that follow. See Paul Schubert, ‘The Final Cycle of Speeches in the Book of Acts’, *JBL* 87 (1968), pp. 1-16 (4).

86. Maddox, *Purpose of Luke–Acts*, p. 80. Likewise, Peterson argues that ‘Acts was written to strengthen the early Church’s witness in the face of opposition and persecution’ (‘Luke’s Theological Enterprise’, p. 544).

87. As noted by Loveday C.A. Alexander, *Acts in its Ancient Literary Context: A Classicist Looks at the Acts of the Apostles* (LNTS, 298; London: T. & T. Clark, 2005), p. 212.

88. Alexander, *Acts in its Ancient Literary Context*, p. 211.

Conclusion

What I have sought to show in this study is that the physical segmentation of a narrative text (with or without the assigning of titles to the divisions) has a marked effect on a reader's perception of what it is about: its key persons, main themes and overall purpose. The divisions and running titles of Sinaiticus give access to ancient patterns of reading the book of Acts. Since they come from a different time, the uncovered modes of reading sometimes challenge contemporary notions about Acts and even provide (what are to us) new exegetical insights. At other times, they may confirm our routine ways of looking at this biblical book.

The character of textual breaks indicated by the numbered chapters (§1-42) and *kephalaia* (K1-27) in separating or joining material (first and second functions) has at times provided the reader with exegetical insights. For example, the placement of Acts 2.42 with what follows (2.43-47) in one textual unit (§7 = VL7) suggests that vv. 43-47 expand on the four community characteristics stated in summary form in v. 42. In contrast to what is usually done in modern Bibles (e.g. *UBSGNT*⁴), §31 (= VL31) joins 11.19-26 with what precedes (11.1-18) rather than with what follows (11.27-30), perhaps because it continues the theme of the Jerusalem church's dilemma over what to do with Gentile converts. The conjoining of different episodes in the one literary unit encourages the readers to look for thematic continuity. Separate sections are presumed to have different themes.

The chapters and the *kephalaia* of Sinaiticus give special prominence to certain persons, events and themes (third function) and, as a corollary, other persons, events and themes that are not placed near the start or end of sections or assigned *kephalaia* are downplayed and ignored (fourth function). This cannot help but influence how a reader understands the book of Acts. For example, §18 and K3 ('The things concerning Stephen') both commence at Acts 6.9 (rather than earlier), namely, at the point at which opposition to Stephen emerges. A division at this point indicates an interest in the persecution of Stephen. This theme, rather than the subsequent speech of Stephen (commencing at 7.2), is effectively designated what is most significant for an understanding of the narrative. Consistent with this way of reading the text, K6 ('The things concerning Saul') is connected to 9.22 rather than 9.1 (Saul's conversion), because, as in the case of Stephen, it is the emergence of opposition to Saul that is of interest to those responsible for the *kephalaia*. The regular failure to assign a *kephalaion* to the various speeches in the first half of Acts

reflects an evaluation that Acts was not primarily written to provide a summary of early Christian proclamation about Jesus. By contrast, all of Paul's apologetic speeches are highlighted (K21-22, K24-26), suggesting a perception by the scribe/editor of Sinaiticus that Acts is a vindication of Paul or that it provides a certain image of Paul, namely, as one who repeatedly faced opposition and persecution.

When the textual divisions are analysed in this fashion, their character as commentary on the text of Acts is revealed. Since they are commentary, the critical reader is not required either to accept or reject the proffered reading but must make an evaluation as to whether the divisions provided by the scribe/editor assist or hinder the process of coming to a credible understanding of the text.