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Abstract: The present dissertation is a semi-diplomatic reedition of three manuscripts written in the Sahidic dialect of Coptic: Berlin, Papyrussammlung, P. Berol. 22220; Strasbourg, Bibliothèque Nationale et Universitaire, Copte 4-7a; Aswan, Nubian Museum, Special Number 168, ff. 12v-17r. The edition is accompanied by complete indices of the Greek and Coptic words, an extensive introductory study concerning the literary and cultural context in which the text was written, and commentaries. P. Berol. 22220 is a parchment manuscript of unknown provenance. Paleographical data suggests that it might have been copied during the 7th-8th century CE. The Strasbourg fragments, also of unknown provenance, came from a papyrus codex tentatively dated around 600 CE. Finally, the Aswan codex is a small parchment manuscript discovered in 1965 at Qasr el-Wizz, in Nubia. The codex is roughly datable around 1000 CE. The Berlin and the Strasbourg manuscripts contained the full version of the text edited here, but they have survived very fragmentarily. On the other hand, the Qasr el-Wizz manuscript contains only a reworked extract from a portion of the text. The work has been known until now as the Gospel of the Savior, the Unbekanntes Berliner Evangelium or the Strasbourg Gospel Fragments. However, as these titles fail to conform to the genre and the real content of the text, I have chosen to call it the Apocryphon Berolinense/Argentoratense. The text is a revelation discourse of Jesus to the apostles, written in the first person plural. An important part of the text is occupied by an extensive hymn of the Cross. The hymn is sung by Christ while to apostles are apparently dancing around the Cross answering "Amen." This section is similar to the hymn to the Father from the Acts of John 94-96. The introductory study and the commentary explore the literary and the cultural setting in which the Apocryphon Berolinense/Argentoratense was written. Here I suggest that the text is one of the numerous pseudo-apostolic memoirs probably composed in Coptic during the 5th-6th century. Finally, my reading of the text contains several improvements to the previous editions of the three manuscripts.


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The Gospel of the Savior is also known as P. Berolinensis 22220. It was discovered by Charles W. Hedrick and Paul Allan Mirecki, who published a book on it in 1999. Some Contemporary Texts. Valentinus (120-160 A.D.) Apocryphon of John (120-180 A.D.) Gospel of Mary (120-180 A.D.) Dialogue of the Savior (120-180 A.D.) Gospel of the Savior (120-180 A.D.) The Gospel of the Saviour is a fragmentary Coptic text from an otherwise unknown gospel that has joined the New Testament apocrypha. It consists of a fragmentary fire-damaged parchment codex that was acquired by the Egyptian Museum of Berlin in 1961 (accessioned as Papyrus Berolinensis 22220). Its nature was only discovered in 1991, when it came round to being conserved (the sheer number of similar manuscripts being conserved causing the 30-year delay), and was revealed in a 1996 lecture by Charles W This elegant Russian-style church is often confused with St. Basil's Cathedral in Moscow. But the Church of the Savior on Spilled Blood was built three centuries later. 1. Built on the site where the tsar was fatally wounded. Archive photo. The church took 24 years to build. It is believed that its consecration was delayed due to the complexity of the mosaics by hereditary mosaicist Vladimir Frolov, which he spent ten years perfecting. Canadian Press/Global Look Press. The luxurious mosaics cover around 7,065 square meters, making it one of the largest mosaic exhibitions in Europe. The work was carried out by the finest artists in the Russian Empire: Viktor Vasnetsov, Mikhail Nesterov, Vasily Belyaev, and many others (30 in total). 4. Operated as a church, but only very briefly. 22220, Strasbourg Copte 5-7 and Qasr el-Wizz Codex ff. 12v-17r with Introduction and Commentary. He notes: My

thesis is about a Coptic text which is largely known as the “Gospel” of the Savior. It contains a semi-diplomatic re-edition of the three Sahidic manuscripts: Berlin, Papyrussammlung, P. Berol. 22220; Strasbourg, Bibliothèque Nationale et Universitaire, Copte 4-7a; Aswan, Nubian Museum, Special Number 168, ff. 12v-17r (= the Qasr el-Wizz codex), with introduction and commentary, plus a translation. Suciu gives a detailed history of the find and reception of the text among scholars, and highlights the important work done by Coptologist Steven Emmel in analysing the text and recognising its connections to other work. Recommended. Consider that n independent Bernoulli trials are performed. Each of these trials has probability p of success and probability $(1-p)$ of failure. Let X = number of successes in the n trials. $p(0) = P(0 \text{ successes in } n \text{ trials}) = (1-p)^n$. $p(1) = P(1 \text{ success in } n \text{ trials}) = (n-1)p(1-p)^{n-1}$. $p(2) = P(2 \text{ successes in } n \text{ trials}) = \binom{n}{2}p^2(1-p)^{n-2}$.