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## Apocryphon berolinense/argentoratense (previously known as the gospel of the savior) : reedition of P. Berol.22220, Strasbourg Copte5-7 and Qasr el-Wizz Codex ff. 12v -17r with introduction and commentary

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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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22220, Strasbourg Copte 5-7 and Qasr el-Wizz Codex ff 12v-17r with Introduction and Commentary (Ph.D. Thesis, Université Laval, 2013). 10.1484/J.APOCRA.1.103505 Apocrypha 24, 2013, p. 255-279 256 E. YINGLING Sauveur chantant au milieu d'une danse en cercle. Il tente aussi de répondre à deux questions sur cette danse chantée. SINGING WITH THE SAVIOR 257 of the Savior's mysterious ring-dance ? I argue that the responsory-ring in the Gospel of the Savior was significant for some Egyptian Christians because it defended Coptic theological views of the incarnation and human salvation. Within the Gospel of the Savior, the purpose of the liturgy was to deify the disciples by transforming them to be like the Savior, and to praise the Savior's supremacy as the King. The source said: 'He was never missing, everybody knew where the head of the armed forces was.' Sir Mark was due to touch down at the pre-planned landing spot for the final stop of his all-day visit but his Wildcat helicopter dropped him further afield. Service sources said the pilot was given the wrong grid reference. Memes were posted on social media and in private military WhatsApp groups poking fun of the general. One image included his face and a Wildcat helicopter added on to the poster for the desert island television series Lost, according to The Times. In another, his photo appeared on a mocked-up film poster entitled: 'Behind Enemy Lines 2: The Visit.' 1 The Gospel of the Savior The Dialogue of the Savior and His Apostles . . . (B 1 97) [ca. 12 lines untranslatable] " . . . the kingdom of heaven at your right hand. Blessed is the one who will eat with me in the kingdom of heaven. 2 You are the salt of the earth, 3 and you are the lamp that shines on the world. 22220). 2 See Luke 14:15. 3 Matt 5:13a. 4 See Matt

5:14a. 5 Possibly a scribal error for “washed”; see Gen 49:11b (LXX): “He shall wash his robe in wine and his garment in the blood of a bunch of grapes.” 6 Matt 26:31a; Mark 14:27a; see Matt 26:56b; Mark 14:50. 7 John 16:32b. 8 John 10:30. “Amen.” 49 S = Strasbourg Coptic Gospel. 50 See Discourse upon the Cross, pp. 30,10-32,6: “I have taken to myself the crown (or scepter) of kingship from the wood.” “Amen.” 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. Suciú 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. In Persona 5, Knowledge is a crucial social stat. It will help you grow your relationship with your friends as well as preform well on your exams. One of the most constant ways to get your Knowledge up is correctly answering question that your teachers ask you in class. Here are all of the answer to Persona 5’s classroom questions. (We answer all of these questions in context in our Persona 5 walkthrough, too, but we’re presenting them here for easy access.) Persona 5 Royal guide: All classroom answers.