The Repose of St John the Evangelist and Apostle

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I have copied this text from the edition of E.A. Wallis Budge Coptic Apocrypha in the Dialect of Upper Egypt London, 1913, where it can be found on pp. 51-58. It is part of BM Ms Or.6287. It consists largely of John's address to his brothers and prayers spoken by John, the action being confined to the breaking of bread, the digging of a pit and John's lying down in it. The final paragraph makes it clear that John, apart from 'a sandal and some fresh earth', disappears from the pit, giving the writer of the text the opportunity to quote John 21:22. Unlike Enoch (Gen. 5, 24) and Elijah (2 Kg. 2, 11), John seems to have become a 'missing person'.

I have not used Budge's translation, but made my own instead. The English version that follows each printed page of the Coptic text is a translation of what is on that page. I have added almost all the Greek words in brackets and some of the Coptic words, and these I hope will be of use to those familiar with Greek and those wishing to improve their knowledge of Coptic.

Like Syriac, another vernacular language of the region that survived the onslaught of Greek, Coptic uses between 5% and 10% Greek words and is able to alternate, if it wants to, between Greek to Coptic, so for example one finds the Greek word and the Coptic word used for the same phenomenon: ὀργή and qwnt 'anger'. Greek found its way into Egyptian initially because it was the language of the dominant class from the late 4th cent. BC onwards (as with French in 11th-14th cent. England) and later, with the advent of Christianity, it absorbed words like ψυχή and πνεῦμα, which were obviously considered to be essentially 'Christian' terms. Greek words are treated in different ways in different dialects: the principal southern dialect known as Sahidic, in which this text is written, can sometimes write them in such a way that they are difficult to recognize, whereas other
dialects' are usually more scrupulous with them and, in the case of verbs, even go as far as using a Coptic verb (ῥ - 'to do') to signal that the Greek word is attached to the Coptic prefix, the part that usually contains information about tense and subject (noun or pronoun). In neither case, however, can a Greek verb function like a Coptic verb in terms of what it does with the object or the rich variety of adverbs and prepositions that Coptic verb is able to deploy to modify meaning. It will be noticed that the Greek words do not have the same morphological properties in Coptic as they do in Greek, and this is hardly surprising since the two languages are quite different from each other. Coptic adapts lexical units and fits them into its own linguistic framework. This is called by some scholars Copto-Greek, a designation that is probably meant to point out that Greek morphology cannot be accommodated by Coptic. I know of only one instance of a Greek present participle form in a Coptic text, where Coptic would normally use a construction known as the 'circumstantial'.

BM Or. 6287 is in a vellum book of 36 leaves, datable to 990 AD. The other texts in the volume are a discourse on Manichaean heretics and two texts on the Blessed Virgin. The book was copied by a woman who wrote a prayer on folio 28b: 'Please, my fathers and my brothers, everyone who will read in this chapter of the book, pray for your God-loving sister who loves agape and offering': her name has been erased. An Ethiopic version of the text has also been preserved in BM Or. 673, so it is reasonable to conclude that there must also have been an Arabic text, the normal transmission of texts being Coptic to Arabic to Ethiopic.

Transcription conventions of texts have changed somewhat since Budge published these texts. Words or morphological units that appear in Budge as separate items now largely appear as one word. So, for example in the title, 'words' such ἕ ('of') and ἐ ('in) are now usually attached to the word that follows them. The downward diagonal stroke at the top right hand of a word in Budge's text probably indicates the end of the word. The line above certain consonants, often known as a superlinear stroke, probably represents an unstressed vowel sound to be made before the consonant. The style of the script is usually

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1 For example, in the text known as Zostrianos in Nag Hammadi Codex VIII we find (10,13) a form such as ῥάνταζεθαυλ.
2 In a 4th cent. text from the village of Kellis in the Dakhla Oasis, to be published in vol.2 of the Coptic non-literary from those excavations. The provisional inventory number of the text is P68G: Ἀνίπτας προκοπτέων 'he did not stop advancing'
known as the Coptic Uncial, which may have developed in Egypt about the 2nd cent. AD.³

Coptic letters used here are: ϕ=sh, ι=f, ι=h, χ=j, ι=ky and ι=tı and I hope they will be of use to those who would like to know what the words might have sounded like.

THE REPOSE OF SAINT JOHN THE EVANGELIST AND APOSTLE

(Brit. Mus. MS. Oriental, No. 6782)

ΤΑΧΑΝΑΡΙΣΙΣ Π ΠΣΑΛΜΟΣ - ΙΩΓΑΝΝΗΣ - ΠΕΤΑΓΓΕΛΙΣΤΗΣ - ΛΥΠΗ ΠΑΠΟΣΤΟΛΟΣ Π ΠΕΞΗ - ΖΗΝ ΟΤΕΙΡΙΝΗ - ΗΤΕ ΠΝΟΤΤΕ ΓΑΝΝΗ.

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Ἡερε παλαναριος ἱωγανινε ἄν εφεσε αἱς πεσινιν' εφεσε αἱς παρειςιν' ἢ περος ζης ηη τυρινιν' ἢ ἰερεν ζης ἵπον' σοτερ' επετερν' | η ἱωγανινε αρχειν' ἢ γαζε ηαιμαν εφεσα οιοιος ζης νανιν' αἱς παρειςιν' αἱς πνοττε κανιρονομος· αἱς πνοττε μετεμετοχος ις πεξην κε πεξοεις.

Σειρὸς τὸν ητην οἱ πεξοεὶς ἐν τῆς νέας τὸν νασσον' ἔσται νατον' ἐν τῇ καιρῇν. Αἱς ερημώνης καὶς παρειςιν' ἀἱς τετειστὶν ζης αἱς γαζε. Αἱς ερημώνης καὶς παρειςιν' ἀهى πανοικίνηοτον' ηαιμαν ις παρειςιν. Αἱς τυρινιν' ηαιμαν τῆς τοπὴς ζης μετεμετοχος. Οταν τοπὴς τυριν' ἦτα τετειστὶν ζης τοπὴ' ηαιμαν τοπὴς ηαιμαν. Αἱς πεξοεὶς τοπὴς τοπὴς αἱς τετειστὶν ζης τοπὴς ηαιμαν. Αἱς πεξοεὶς τοπὴς τοπὴς αἱς τετειστὶν ζης τοπὴς ηαιμαν.
The repose (ανάπαυσις) of Saint (ἅγιος) John the Evangelist (εὐαγγελίστης) and Apostle (ἀπόστολος) of Christ. In a peace (εἰρήνη) of God (πνοὺν τε). Amen.

Blessed (μακάριος) John was in Ephesus with the brothers (οἰκονομία), rejoicing (εὐτελεία) in the Lord (χορεία). On the Lord's day (κυριακή) all the brothers were gathered together. (fol. 2a col. 2) John began (ἀρχεσθαί) to speak with them, saying: 'My brothers, and fellow heirs (κληρόνομος) and partakers (συμμετοχός) of Christ Our Lord.

Know (eίμε) that the Lord has given ( timespec) you strength from him. How many great thing and miracles and acts of grace (χάρισμα) he has done for you. And you know what the teachings and guidelines, the ease and the service (διακονία), the grace and the gifts (δώρα), and all the other things that you see with (fol. 2b col. 1) your eyes (μάτια), given to by our master (οἶκος). He did not appear to you in the eyes (μάτια) of the body (σώμα). Nor did you hear him with the ears (οὖν) of the body (σώμα), but he reveals himself to you in the uprightness of your heart (διάσωμα) in a vision (ὁράμα) in holy things. Strengthen yourselves (ταξιρεθητηῦν) therefore in him, remembering
null
him at all times (οὐγόοις ἔν) and remembering also the mystery (μυστήριον) and fellowship (κοινωνία) that has happened (fol.2b col. 2) to you. The Lord has completed them all.

Now therefore, brothers, he begs you from his own part and calls upon (παρακαλεῖν) you, wanting you not grieve (λυπεῖν) him or scorn him or conspire against (ἐπιβουλεύειν) against him. For he knows the scorn (κατω) that comes from you.

He also knows the disgrace (ταλαιπωρία) and the conspiring (ἐπιβουλή) and the punishment (κολάσεως) with which you punish (κολάζειν) him. When (ὅταν) you (fol.3a col. 1) obey his holy commands (ἐντολή), he will have mercy (να) on you. Do not let the good (ἀγαθός) God grieve (λυπεῖν) because of you, the merciful, the compassionate, the stainless (στάσις), the unblemished, the unattainable, the unique, the immutable, the guileless, the angerless (ἀσεστήσει). The name (ρας) which is over every name, it is known. Let him rejoice (εὐφραίνειν) with you, as you conduct your lives (πολιτεύεσθαι) well for him. Let him rejoice with you, as you live in joy and purity. (fol. 3a col. 2) Let him repose in your hearts, as you behave (ἀναστρέφεσθαι) with seemliness (ἡπτ-σεμνός). Let him be without care, as you live in self-restraint (ἐγκρατεία). Let him be joyful, as you commune (κοινωνεῖν) with the good and the promises. Let him live delicately (τρυφᾶν), as you love him. Let him smile, as you are gentle.

These things, my brothers, I say to you because I hasten towards the matter which is before me, whose fulfilment will be mine (fol. 3b col. 1) through the Lord. For what else will I say to you, as you have the pledge (ἐνέχυρον) of your God, you have the guarantee of the kingdom, you have his implacable (ἀρ-παρατείσθαι) presence (παρουσία)⁴. If (εὑρήσετε) henceforth you do not sin, the things which you have done in ignorance, he will forgive you them. But if

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⁴ The Second Coming
ας ον κοινα ατα της επτάνωνην ἱτετίσων ἐτετί
μαν ε ἦλθ | γι η γανη ἡ ποιώτ. σεαπεν πο
μωρι ἐ ῥωτή. πεπαράσισαν ποιώτατα ε ποιώ£
Ἀτύ πο τερε τρεξε πατ. αέριαλα ερχο ομοιος.

Πε νε ιτε αέριοι ἂν πεκλομε πατ ετ γι η πεκ-
κομοι πωη. Πε νε ιτε αέριοι ἂν πεκλομε πο ἡο ἃν
ησαλι τιρήσε. γι η γα τιστιστή ετ ομ. ε αε-
κομοι ρήσε πεκριστε. ετε μετρῶσα
μα ἦλθ. Πε νε ιτε αέριο τρεξε πο ης
ηςαλι. Πε νε ιτε αέριο τρεξε πο ηςαλι. Πε
τετε ε ηρ η κατα ιτε κατα ζήσε. Πο
η δε η ση κατα ιτε κατα ιτε κατα ιτε κατα.
Πο η δε ηπο επο κατα ιτε κατα ιτε κατα
ηςαλι. Πο η δε ηπο επο κατα ιτε κατα ιτε κατα.
Πο η δε ηπο επο κατα ιτε κατα ιτε κατα.

ἀων Ποικα τρεε τρεξε πατ. πιποταλα ἴω-
ζανις πετατελείστες. αγαθ. η οτε ην. αέρια
ηςαλι ἡ τει γε ερχο ομοιος. ἢ αν. Πε πο η
ηςαλι. ἢ αν. πο πο ηε εκ. ε ἦλθ. ηςαλι. η ηε
τε το πτεροκελε. επισταπες. ἢ ηςαλι. ηε
πε ηςαλι επο ηςαλι. ηε ηςαλι ηςαλι. πάοες ἢε
πεξε.

Πτής εεος πατ. πατεις με πεξε πατ ιτασ-
οτες πεξαχτε ε ἦλθ. ηςαλι πεξοτ.
Πτής εεος πτεροκελε ε κουπ. ειτε προ. πτή-
ς εεος πτεροκελε. ετε ηςαλι. ε ἦλθ. ει
ηςαλι τατε ακαλο. ῥος. ε ἦλθ. τοτοτ.
Πτής εεος πατ. φι. πτής εεος πατ. πεξ-
after knowing him you continue (\textit{fol. 3b col. 2}) in these same things, they will be accounted to you and you will be handed (παραδιδόνα) to the fire (καρτ).'

And when had said this, he prayed as follows: 'Jesus is the one who plaited the crown (κλου) with your own plaiting. The\textsuperscript{5} one who created the crown of all the saints and these many plants which transformed into people, yours is the flower (μηπε) which does not wither at all. The one who sowed in you his words, who alone cares for (\textit{fol. 4a col. 1}) his servants. The physician of our body (σώμα) cures them all in vain. Our sole benefactor. The one without arrogance (ΜΗΤΩΝΗΡ). The merciful who loves everyone. Sole saviour (σωτή) and just (δικαιος) one who is everywhere and has been forever, God Christ Jesus. You are the one who protects (σκεπάζει) everyone who hopes (ἐλπίζει) in you with your gifts (δώρεα) (\textit{fol. 4a col. 2}) and charity, knowing every trick (τέχνη) and abuse (ἐ πηρεία) of the enemy who opposes us at all times.'

And after St John the Evangelist had said this, he took bread (οἶκ) and gave thanks (ωνισχωτ) thus, saying: 'What is the blessing, what is the coming forth of the word or what is the thanks (εὐχρηστεία) that we shall name over this bread as we break it if not you yourself, Lord Christ? (\textit{fol. 4b col. 1}) We give glory (εὐογγ) to your coming forth from the gate. We give glory to your resurrection (ἀνάστασις) from the dead, this about which you instructed us. We give glory to you the way, we give glory to you the

\footnote{This is a set of invocation beginning with 'O', which I have not translated.}
ποος· πλοος· περιος· πολε· με· παρο· ετ· οταλε· πολκε· ταυυ· ταυνης· πε· πτακποζ·
ε· ρος· ζε· υμε· πως· ετ· ετομικ· ζε· κας· εειζ·

Fol. 4 b. col. 2 τοθε· μι· πιενος· ι· πρωθ·

τις· θοου· η ακ· τις· πινιος· πεος· τες·
τεντονι· τηπαρνιατ· τειντριδε· πει· ηδ· μι·
ποτ·

Άτοι· καρ· η· πας· η· τηπτη· η· τηπτη· ατ· τακο·
ατ· πιακγρ· η· καπτις· η· καταπτη· η· καπτις·
η· καπτις· η· καταπτη· η· καπτις·

Fol. 4 b. col. 1 ι· τις· τας· ετ· πεινι· ζοταν·

εντιππιθον· τοτε· τηπακας· η· ροη·
πεινι· καταπτη· η· καταπτη· η· καπτις·
η· καπτις· η· καταπτη· η· καταπτη· η· καπτις·
η· καπτις·

Τις· καρ· ιπνηνης· ατ· ατ· ε· ποξ·

Fol. 4 a. col. 1 ται· ε· τε· πεη· τυκι· ε· ροη·

ενατη·

ενταλθον· τοτε· τηπακας· ε· ροη·
δια· πεινι· καταπτη· η· καπτις·
η· καπτις· η· καταπτη· η· καπτις·
η· καπτις· η· καταπτη· η· καπτις·
η· καπτις·

Τις· καρ· ιπνηνης· ατ· ατ· ε· ποξ·

Fol. 5 a. col. 1 ται· ε· τε· πεη· τυκι· ε· ροη·

ενατη·

ενταλθον· τοτε· τηπακας· ε· ροη·
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Τις· καρ· ιπνηνης· ατ· ατ· ε· ποξ·
seed (σπόοον), the Word (λόγος), the salt, the true stone,6 the sacred treasure (ἄγων στοιχεῖον), the plough, the net, the greatness (ὕπτησις), the one who is called 'son of man for our sake that he may save the (fol. 4b col. 2) human race (γένος)'. We give glory to you, the truth (με), repose (μέτοχον), glory, power, command (ἐντολή), freedom of speech (παρρησία),7 freedom, our place of refuge (μαντέοι). For you are the Lord, the foundation (κάντε) of immortality and the spring (πηγή) of indestructibility and the strength of the aeons (ἀιών) your name having been pronounced over all these things so that we too may call upon (ἐπικαλεῖσθαι) you through them.

For we know your invisible greatness, (fol. 5a col. 1) this which we cannot now see. If you purify us, then we will see in the body (σῶμα) itself, this which you have rejuvenated in old age.' When he broke the bread, he prayed over each of the brothers that they might be worthy of the grace (χάρις) of God. Similarly (ὁμοίως), he too, the holy John, when had tasted the bread, John spoke: 'May there be a share (μέριμνα) for me too of your peace (εἰρήνη), (fol. 5a col. 2) my beloved.' Then he said to Pyrrhus:8 'Take with you two brothers that have baskets and handles and follow me.'

Pyrrhus did not ignore this at all, but (ἄλλος) performed what he was ordered to by John the Theologos, the servant of God. When the blessed (μακάριος) John came forth from his house, he went outside the city gate (πόλις, πύλη) and said that most (fol. 5b col. 1) of those following him should go and they left him. When he reached the burial place (ναὸς ἡγγαία) belonging to one of the brothers, he said to the young men: 'Dig (ἀνέψυξ) in this place, my sons.' They dug down.

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6 'True' here means 'precious'; phrase also occurs in the apocryphal Sapientia Salomonis 7,9
7 A fairly common term in Coptic texts that seems largely to mean the ability to speak one's mind freely. For a thorough treatment of the word in the classical and Christian world cf. Giuseppe Scarpat Parrhesia greca-parrhesia christiana (1964, rev. 2001)
8 Could this the same person mentioned in Acts 20,4?
πτοχ ηεολογιςν πεσομονεν· πεσομενανεν· πατ· ηε ημινεν ε πεσνεν καλως· Αυτω πετσικα
ηεολογιςν πεσομενανεν· πεσομενανεnen· πλωκε· ε πεσνεν ε περονεν· Ωστωκε
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13
But he John the Theologos kept ordering them: 'Dig down deep (καλῶς).' And he kept saying: 'Dig deeper.' As they were digging, he kept saying this (fol. 5b col. 2) and urging (προτρέπειν) them, edifying them, preparing them, persuading (πείθειν) them towards the kingdom of heaven.

He kept praying over each of them. When the young men stopped digging the place (τόπος) in which they were digging, having done their job well (καλῶς), as he wanted, we knew nothing. Then he undressed himself and threw his clothes (ξυῖα) down into the (fol. 6a col. 1) place that had been dug like a place spread out. He stood with only a double-fringed10 tunic (φόρνη) upon him. He spread out (πῶρυ εκολογοῦσα) his hands and prayed (ψιλά) as follows:

God is the one who chose (καμάρτητο) me for him, for an apostleship to the heathens (εἰς ἑθὸς), you having sent11 me to the inhabited world (οἰκουμένη). The one who appeared to the prophets (προφήτης) and his apostles (ἀπόστολος). The one (fol. 6a col. 2) who has never stopped doing good from the beginning (καταβολή) of the world (κόσμος), saving all those unable (to save themselves). The one who caused himself to be known by all creatures (ζώον) with and without reason (λογικός) , they being ministered to (διακονεῖν) by his forethought (προνοία). The one who caused our soul to be gentle (ἡμετροῦ), having made it mild2πρεξ when it was wild and fierce (ἄγριος). The one who gave it to himself to laugh at his enemies. The one who revealed it himself when it was dead, he having legislated (νόμος) (fol. 6b col. 1) for it to consider in the pit of lawlessness (ἀνομία). The one who made it victorious over its enemies when it fled to him. The one who gave it his hand and saved it from hell. The one who did not let it behave according to the world (πολιτείας, κόσμος). The one who instructed it against its enemies. The one who caused

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9 Coptic uses the Imperfect here in an 'iterative' sense.
10 In Crum Dict. 597a this passage is cited with the Greek word that means 'with a double fringe'.
11 The language of the prayer: 3rd person is used to describe the qualities and properties of God and 2nd person to describe the actions of God with respect to John.
περισσότερον ὤτε οὖσαν δόθη λαβέναι. Πιστεύεις ἂν πιστεύεις πεσοται ἡ ημερήσιον ἡν ὠτίν ἡ πάντω. Προέρχεσθε εν ἑπικάρ σέκας | τε χαριῖς ἀνω προθετῇ νῃ πάσα ἡ ποτη πει. Ὡμφ ἐν ροΐς νῃ τετράχως ἢ ἰῳάνανῃς πετο ποιν πε· ταῖ ιπτα- κασις ἰεπιστικὴ ἐπὶ τοιότῳ. Ἐτοι καὶ πε· ἐπιτάχρονε εν οἴση μὴν εἰσόδω οἷον καὶ σήμερον.

Ἀκοντισθή ναι εἰς ἀλ. ἡ τερε ὅτως εἰς σχὶς ἀνθρώπης. Ἀνῶ ἀνωπολος ναι· ἡ ἰῳάνας ἀμερ · ἠρι ὑπότις ἀνακοπομεῖ τὰ πα σώματι· ἡ στοχείον ἔνθετι σωματικών. Ἐτοι περὶ ἵπταροποι ναι· ἐργα· ἡ σοπ. νῃ τερε ὅτως εἰς σχὶς. Ἐπισκόπου λαμπρά ταῖς κελεύομεν ἀπὸ περὶ ἅ τοῦ τοιοῦτο· ἀνακοπομεῖ τὰ πα σώματι· ἡ στοχείον ἔνθετι σωματικών. Ἐτοι τάχθων ἡ· πα σιλ. ὅταν ταῖς κελεύομεν ἀπὸ περὶ τοιοῦτο· ἡ στοχείον ἔνθετι σωματικών. Ἐτοι τάχθων ἡ· πα σιλ. ὅταν ταῖς κελεύομεν ἀπὸ περὶ τοιοῦτο· ἡ στοχείον ἔνθετι σωματικών.
his knowledge to shine in every place. The son of God, the Saviour, the Lord, the commander (τάξις) of all that is in the air, the guardian (πρεσβυρείς) of all that is on earth, (fol. 6b col. 2) the grace (χάρις) and joy of all that belongs to him. Receive to yourself the soul (ψυχή) of John, who is yours, the soul (ψυχή) that you allowed to know you. For you are the one who has protected me so far, I not having defiled myself at all (δλος) with a woman.

When I wanted to marry in my youth, you appeared to me and said: 'John, I need (χρεία) you.' You have preserved my body (οίκονομεῖν σώμα) from bodily illness (fol. 7a col. 1). It is you who stopped me many times when I wanted to marry. Later you spoke with me at the third hour on the sea (θάλασσα) : 'John, if you were not mine, I would leave you and you would marry and become blind in your two eyes and you would continue to mourn, begging me.' The one who opened my heart in the third year, you granted (χαρίζειν) me other eyes that are not visible. The one who made (fol. 7a col. 2) looking at or ogling women an abomination to me. The one who rescued me from transient illusion (φαντασία) and kept me for eternal life. The one who made me stranger to the wicked madness (μανία) that is in the flesh and caused me to distant from bitter death. He who rescued me from the second death, the Gehenna of fire, having made me pure. The one who sealed off the secret sickness of my soul (ψυχή), (fol. 7b col. 1) you stopped the secret practices (πράξις) or visible deed that was being done in the body (σώμα). The one who rescued me and cast me from that which was destroying me. The one who prepared my way to him in holiness. The one who left my thoughts about him undefiled. The one who granted (χαρίζειν) me
τεχνιτῶν εἰς τὸν ἥλιον ἔστω γυμνὸν ἐστὶν δοῦνε γοῦν ἐρεῖ Ῥωμαίοι.

Πέτωτι ποταμών κατά κυβρίστης. Πετροῦ εἰρήκον οὖς τὰς ψυχὰς ἐν τῷ ἱδρύειαν παροικούν. Ὅταν τε ἡμέρα ἐρεῖ ἔρχεται διὸ ἐστὶν ἐστὶν ἡμέρα ἐρεῖ. Τελοῦ θείᾳ ἄρει ἐρεῖ ὡς ἀλλὰς ἐκείνης ἐδώλοι τοιοῦτοι ἐστὶν ἢ ἤπειροι ἐστὶν. Αὐτοὶ οὖς παρέμεινεν οὐ διὰ τῆς ἐνότητος τοῦ κύρους. Εἰς τὸν ἄγιον ἄγιον τὴν τενάμασται εἰς τὸν ἔκτον ἄρα ἐκεῖνος τοῦ πατέρα ἄις. Αὐτὸς ἀπὸ τοῦ χειρός ἀνέγραψεν τὸν κατά κυβρίστης τοῦτον ἄις. Αὐτὸς ἀπὸ τοῦ χειρός ἀνέγραψεν τὸν κατά κυβρίστης τοῦτον ἄις.
his undivided faith (πίστις). The one who caused my thoughts and counsels to be abundant (fol.7b col. 2) to him. The one who gives to each according to his deeds. The one who has put it into my soul (ψυχή) not to let anyone into me except yourself, Lord. For what will I find precious purer than you. But now I have found you and fulfilled the dispensation (οἰκονομία) that you have entrusted to me. Make me therefore (οὖν) worthy that you may give me rest in your holy repose (ἀνάσαωσίς) and grant me the perfection that is in you, which is (fol. 8a col.1) sinlessness and the salvation that is indescribable, unexaminable and intangible when I come to you, Lord Jesus Christ. May the fire abate and darkness recede (ἀνάχωρετίν) and the chaos diminish and the burning oven become powerless and Gehenna be extinguished and all the angels follow me and the demons be afraid.

And may the archons (ἄρχον) be destroyed and the powers (δύναμις) of darkness recede (fol. 8a col. 2) and fall and the places (τόπος) remain upright. May the devil (διάβολος) be shamed and be laughed at. May his anger be quenched and his madness subside. May his honour be shamed and his anger (ὁγνή) brought to nothing. May his children be brought down and their roots exterminated.

Give me the power (ἐξουσία) to go and complete my way without trouble or disturbance, coming to you, Lord, that I may receive the rewards (ἀγαθος) of those who have lived in purity.' (fol 8b col. 1)

When he had said these things, John the Theologos, looking at the places in which he will give glory to God, he spread his arms and prayed, saying: My Lord God, you are with me.' He then leaped down into the pit that had been dug, the place where his clothes had been laid out.
�ώ ἡ τερε ήροος κατ' ἦ θρηνῆ ἅτω τεχαρίς...

Fol. 8 b col. 2

�άνδρες ἰεσήμεν ἐ βολ' ἅτων ἡ ἄσι ἡ πετράλετε ὁτοι μεν ἃπ' ὁρε' ἐρ ροη' ἀλλα ἄρι ἐν πεφαλάσσιον' ἡμ' ὁραῇ ὅπερ ἀγῆ ἐπὶ περαῖ ἢ ἕκτα ἤταρίῳ ἐ πεσεν ἐ ροη' ἀπ' ἡμεεε ἁυτον ἃς πηγαξε' ὁπταν κει ροη' ἀπ' πετρος ἐν εἰσακοτίων ἐ τρε οὐκ ὡν ἄε' ἡπτή οὐλ' ἡπταν ἕναθ πεδίῳ. ἅτω ἄσι εοοτ ἁς πεθαε' ἢς πεθε' ἡμ' ἔνθε τεληπρε ὁτατοπε' ἃς παναρίος ἰ ἀποςτολος' ἅτω ἐν εὐανδριατικ' ἅτω ἁ πεθαεος' ἅτω παρασειο ἐτ σαθ' πανος' ἰωάννιος' ἡμερητ' ἃς πεθε' ἢς πεθαεος' ἅτω πενηνετ' ἅτω πενεσθηρ' ἢῃ ερε ἤοοτ ἢῃ πρεπε' ἃς πενητ' ἢῃ πεπηπ' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢῃ πεπε' ἐτ σαθ' ἢ/sweetalert_001
When he said to them, 'Peace (εἰρήνη) and grace (χάρις)', he left the brothers and they went. (fol. 8b col. 2) They came on the following day. Him they did not find, but only his sandal (σανδάλιον) and fresh earth in the place he had gone to. They then (λοίπον) recalled what the Lord had said to Peter: If I wish him to stay until I come, who are you? Follow me.' And they gave glory to the Lord Jesus Christ for the miracle that had happened to the blessed Apostle and Evangelist and Theologos (fol. 9a col. 1) and holy virgin (πάρθενος), Saint John, the beloved one of Christ Jesus and our God and Saviour (σωτήρ), this one of equal glory with the Father and the Holy Spirit (πνεῦμα), the one who gives life to everything and is consubstantial (ὁμοόσιος) with then, now and at all times for all the aeons (αἰών) of aeons. Amen

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12 John 21:22-23