

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 Ⲡⲟⲛⲧ '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

dialects¹ are usually more scrupulous with them and, in the case of verbs, even go as far as using a Coptic verb (ⲡ- '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'.²

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 ⲙⲁ ('of') and ⲁⲛ ('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

¹ For example, in the text known as Zostrianos in Nag Hammadi Codex VIII we find (10,13) a form such as ⲠⲢⲀⲚⲦⲀⲒⲤⲈⲘⲀⲒ.

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: ⲙⲉⲛⲛⲁⲓⲛⲁⲥ ⲡⲣⲟⲕⲟⲓⲡⲧⲱⲛ 'he did not stop advancing'

known as the Coptic Uncial, which may have developed in Egypt about the 2nd cent. AD.³

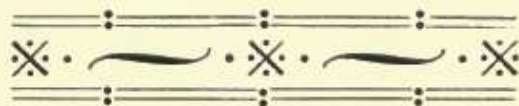
Coptic letters used here are: ϣ=sh, ϣ=f, ϣ=h x=j, ϣ=ky and †=ti and I hope they will be of use to those who would like to know what the words might have sounded like.

³ G. Cavallo Γράμματα Ἀλεξανδρῖνα *Jahrbuch der österreichischen Byzantinistik* 24, 1975: 23-54.

THE REPOSE OF SAINT JOHN THE
EVANGELIST AND APOSTLE

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

ΤΑΝΑΠΑΥΣΙΣ Π ΠΑΓΙΟΣ· ΙΩΑΝΝ- Fol. 2a col. 1
 ΗΝΣ· ΠΕΥΑΓΓΕΛΙΣΤΗΣ· ΑΥΨ ΠΑΠΟ- 8
 ΣΤΟΛΟΣ Π ΠΕΧΣ· ΖΗ ΟΥΕΙΡΗΝΗ· ΗΤΕ
 ΠΝΟΥΤΕ ΖΑΜΗΗ.



Нєре пєанариос їωданинє ρη̄ ефесос еп̄ нес-
 ннѡ · еутєлнл ρє̄ пхоєис · е̄ пєдоот дє п̄
 ткѡрианӣ · пєре несинѡ тнрот̄ соотѡ епєт-
 ернѡ · | а їωданинє архєи п̄ шажє пєлєат ецѡ Fol. 2a col. 2
 елєос · жє насинѡ · аѡ пашѡр̄ клнропелос ·
 аѡ пєтєлєетохос е̄ пєхс̄ іє пєнхоєис ·

Єлєє єє ннтї̄ жє а пхоєис̄ † ннтї̄ п̄ отѡлє е
 ѡл ρи тоотѣ Оѡнр̄ п̄ѡлє̄ ρи шпнре · ρи харис-
 елє · аѡдѡт ннтї̄ · аѡ тетїсоотн жє аш̄ пє
 несѡотє еп̄ пєрѡєєє · Аѡ пєтѡн̄ еп̄ тѡа-
 нѡнѡ · еп̄ пєрєлєот еп̄ п̄ѡрєѡ · П̄н̄ п̄ноотє̄
 тнрот̄ · п̄тѡ тетїнѡт є роот ρи | нєтїѡл̄ · ет† Fol. 2b col. 1
 елєоот ннтї̄ є ѡл ρи тоотѣ е̄ пєнєѡρ · Нєс- 8
 отѡнѡ̄ є рѡтї̄ ан̄ ρӣ п̄ѡл̄ е̄ пєѡлє̄ · Отѡє
 пєтетїсѡтѡ̄ є роѣ ан̄ ρӣ е̄ елѡѡжє е̄ пєѡлє̄ ·
 аллѡ̄ еѡтѡнѡ̄ елєоѣ є рѡтї̄ ρє̄ пєооттї̄ е̄
 пєтїѡнт̄ · ρӣ отѡролє̄ ρӣ ρннѡтє̄ еѡтѡлѡ ·
 тѡѡре тнѡтї̄ єє ρрѡӣ п̄ ρнтѣ̄ · ететїєре е̄ пєс-

The repose (ἀνάπαυσις) of Saint (ἅγιος) John the Evangelist (εὐαγγελίστης) and Apostle (ἀπόστολος) of Christ. In a peace (εἰρήνη) of God (πνογτε) . Amen.

Blessed (μακάριος) John was in Ephesus with the brothers (νεενηγ) , rejoicing (εφτεληλ) in the Lord (χοεις). On the Lord's day (κυριάκη) all the brothers were gathered together. **(fol. 2a col. 2)** John began (ἄρχεσθαι) to speak with them, saying: 'My brothers, and fellow heirs (κληρόνομος) and partakers (συμμέτοχος) of Christ Our Lord.

Know (ειμε) that the Lord has given (†) 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 (δωρεά), and all the other things that you see with **(fol. 2b col. 1)** your eyes (βαλλ), given to by our master (καλ). He did not appear to you in the eyes (βαλλ) of the body (σῶμα). Nor did you hear him with the ears (μαλλε) of the body (σῶμα), but he reveals himself to you in the uprightness of your heart (ζητ) in a vision (ὄραμα) in holy things. Strengthen yourselves (ταχρετηγτῆ) therefore in him, remembering

мееге ꙗ отбешу ние • ете Тпегре онъ ае пеееге
ае пееегрион • ееп ткоиомаꝛ ꙗт асшопеꝛ е
роги | е ротиꝛ • а пенхоегс хоноѳ е холъ •

Fol. 2 b col. 2

Тенот сеꝛ ѿ песинѳ • есопс аеелотꝛ е холъ ги
тоотсꝛ • аѳѳ епаранадеи аеелотꝛ • есѳотшш • е
тре тетꝛшѳ ѿ отеш ꙗ лѳпеи аеелосꝛ • ꙗ е сошсꝛ •
ꙗ е епѳотлетсꝛ е роцꝛ • есоотꝛ еар ае ꙗсшш ет
шоопъ е холъ гитꝛ титꝛ •

Чеее аеꝛ онъ е птсадеюꝛ аѳѳ есоотꝛ е тепи
ѳотлнъ ееп тколасисꝛ ететꝛнолазе аеелосꝛ ꙗ
гитсꝛ • Зотан ететꝛ | шансѳтѳ ꙗса нецентолнъ •
ет отааѳ епанаꝛ нитꝛ гѳт титꝛ • Ппр тре паса
ѳосꝛ ꙗ нотте лѳпеꝛ е тѳе титꝛ • ппнтъ ꙗ
шанотꝛшш • п ат тѳлаеꝛ • п ат хѳнн • п ат тагоцꝛ •
потаꝛ ааѳаацꝛ • п ат пѳѳнеꝛ • п ат крѳцꝛ • п ат
ѳѳнтъ • Пранъ ет гитꝛ ранъ ниеꝛ ешѳотꝛ
аеелосꝛ • Паресѳѳфрансꝛ ниеꝛ ентꝛ • ететꝛполи
тете пѳцꝛ калѳс • Паресѳраше ниеꝛ ентꝛ • ететꝛ-

Fol. 3 a col. 1

ѳ

онгꝛ • гꝛꝛ ототротъ • ееп отоп | • Паресѳѳтон ае
елосꝛ ꙗ гитꝛ титꝛ • ететꝛнастрѳе гꝛꝛ от
елнтсеелносꝛ • ааресѳр ат роотшш • ететꝛпопгꝛ • гꝛꝛ
отеткратꝛ • Паресѳотꝛшш ететꝛношшпеꝛ • епаса
ѳон ееп пернтъ • Паресѳтрѳѳѳ ететꝛиеꝛ аеелосꝛ •
ааресѳѳѳеꝛ ететꝛѳ ꙗ ганъ •

Fol. 3 a col. 2

Наꝛ сеꝛ на синѳ еижѳ аеелѳотꝛ нитꝛ • е холъ хеꝛ
еисепнъ еѳ ае паотꝛѳ е роги е пꝛѳѳ ет еѳннъ наꝛ
е гꝛаꝛ паꝛ ет ере пѳѳшш е холъ нашѳпеꝛ наꝛ е
холъ | гитꝛ пхоегс • Ашъ еар пе п ке шѳхеꝛ • е
ѳнахоосꝛ е ротиꝛ етеп титꝛ аеелѳ аепепѳхерон
ае петꝛноттеꝛ • Отен титꝛ аеелѳ ае парнѳ ꙗ
теѳелꝛптерѳ • Отен титꝛ аеелѳ ꙗ теѳпаротсꝛ
п ат парѳтеꝛ аеелосꝛ • ешѳпеꝛ ететꝛ шантѳ р
пѳѳеꝛ хнн тенотъ • Етеꝛ не ита тетꝛааꝛ гꝛꝛ от
елнтъ ат соотꝛ • епанааꝛ нитꝛ е холъ • Ешѳпе

Fol. 3 b col. 1

ѳ

him at all times (ογοειω νιμ) 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 (σῶφ) that comes from you.

He also knows the disgrace (τῶαειο) and the conspiring (ἐπιβουλή) and the punishment (κόλασις) 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 (αττωλμ), the unblemished, the unattainable, the unique, the immutable, the guileless, the angerless (ατσωντ). The name (ραν) 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 (μῆτ-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 (ατ-παρατεῖσθαι) presence (παρουσία)⁴. If (εῶπτε) henceforth you do not sin, the things which you have done in ignorance, he will forgive you them. But if

⁴ The Second Coming

after knowing him you continue (**fol. 3b col. 2**) in these same things, they will be accounted to you and you will be handed (παραδιδόναι) to the fire (κωζῆ).'

And when had said this, he prayed as follows: 'Jesus is the one who plaited the crown (κροῖν) with your own plaiting. The⁵ one who created the crown of all the saints and these many plants which transformed into people, yours is the flower (ζρηρε) which does not wither at all. The one who sowed in you his words, who alone cares for (**fol. 4a col. 1**) his servants. The physician of our body (σῶμα) cures them all in vain. Our sole benefactor. The one without arrogance (μῆτλαχιητ). The merciful who loves everyone. Sole saviour (σωτήρ) and just (δίκαιος) one who is everywhere and has been forever, God Christ Jesus. You are the one who protects (σκεπάζειν) everyone who hopes (ἐλπίζειν) in you with your gifts (δωρεά) (**fol. 4a col. 2**) and charity, knowing every trick (τέχνη) and abuse (ἐπηρεία) of the enemy who opposes us at all times.'

And after St John the Evangelist had said this, he took bread (οεικ) and gave thanks (ωῖμοτ) thus, saying: 'What is the blessing, what is the coming forth of the word or what is the thanks (εὐχαριστεία) that we shall name over this bread as we break it if not you yourself, Lord Christ ? (**fol. 4b col. 1**) We give glory (εοογ) 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

⁵ This is a set of invocation beginning with 'O', which I have not translated.

роос · плотос · переиот · поие ꙗ ꙗе · падо ет
отаав · прѣве · таѡ · тейтнос · пе нтаѡхоос`
е роу · же шнре ꙗ рѡе етѡнѡтꙗ · же кас еце-

Fol. 4 b col. 2 тотхо ꙗ ꙗценос ꙗ ꙗрѡе ·

тꙗѣ Соот нак тее · ꙗетон · пеоот · тѡе
тентолн · тларрнса · тейтрѡе · пен ма ꙗ
пот ·

ꙗток` сар пе пхоеис · тноне` ꙗ тейт ат еот ·
атѡ тнчн` ꙗ тейт ат тако · атѡ птаѡро ꙗ
наѡн · Е аттаѡ е пекран` ехꙗ нак тнрот · же
кас` анон рѡн еннаепналеи ꙗеон рꙗтꙗ наꙗ ·

Тꙗсоотꙗ сар ꙗтенеꙗтнос ꙗ ат наѡ е роу ·

Fol. 5 a col. 1 таꙗ е | те ꙗѡтѡнꙗ е роу ан тепоѡ · Зотан`

ꙗ
еншантѡнон · тотѣ тꙗнанат` е роу рѡе ꙗе
маѡаѡ · ꙗаꙗ ꙗтаѡаѡ ꙗ ꙗрре` рꙗ отѡентас ·
атѡ ꙗ тере ѡпеш поек · аѡшлнл ехꙗ потѡ
потѡ ꙗ неснѡ · же кас` етѡеꙗꙗ ꙗ теѡарис
ꙗ пхоеис · Зѡеѡѡс ꙗтоу рѡѡ · ꙗпетѡаав ·
ꙗѡаннис · ꙗ тере ѡѡѡꙗ ꙗ поек · Е аѡхоос
ꙗ теꙗ рѡ ꙗꙗ ꙗеолоѡос ꙗѡаннис · еѡѡ ꙗеос ·

Fol. 5 a col. 2 же маꙗре отѡерис` ѡпѡе` наꙗ рѡ | ꙗе мнꙗ рꙗ
отѡернн · ѡ на маꙗрате · тоТе` ꙗѡаѡ ꙗ ꙗꙗꙗꙗ
же хꙗ ꙗемаꙗ ꙗ соꙗ снаѡ · етѡ рѡнꙗ ꙗ тоо-
тоѡ · мꙗ рѡнѡре · ꙗтетнотѡе` тнѡтꙗ ꙗѡ ·

ꙗꙗꙗꙗ (sic) де` ꙗеꙗ еѡеꙗеꙗе` е ꙗнꙗꙗ · алла`
аѡеꙗре ꙗе пе нтаѡѡѡѡѡне ꙗеꙗꙗ наѡ е ѡл
ꙗтоотꙗ ꙗе ꙗпетѡаав ꙗеолоѡос` ꙗѡаннис ·
ꙗѡѡꙗ ꙗе ꙗнотте · ꙗ тере ꙗѡанꙗꙗꙗ де` ꙗѡ-
аннис еꙗ е ѡл рѡе ꙗѡнꙗ · аѡѡѡꙗ ꙗѡл ꙗ
тꙗлн ꙗ тꙗлс · Е аѡхоос` е тре ꙗѡѡ ꙗе

Fol. 5 b col. 1 ꙗеꙗнꙗꙗꙗ ет отнѡ ꙗѡѡ · ѡꙗ ꙗѡѡ ꙗа роу ·

ꙗ ꙗ тере ѡꙗꙗ де` етѡꙗ ꙗѡꙗꙗꙗ · е ꙗѡѡꙗ ꙗе`
ꙗ ꙗ неснѡ аѡхоос ꙗ ꙗѡꙗꙗꙗ · же шнре рѡе ꙗе
ма` наѡнре · Нет ꙗеꙗꙗ де` аѡꙗꙗꙗ е ꙗѡнꙗ ·

seed (σροοσ), the Word (λόγος), the salt, the true stone,⁶ the sacred treasure (αζο ετογααβ), the plough, the net, the greatness (μῆτνοσ), 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 (ἦτον), glory, power, command (έντολή), freedom of speech (παρρησία),⁷ freedom, our place of refuge (μαῆπωτ). For you are the Lord, the foundation (cῆτε) of immortality and the spring (πηγή) of indestructibility and the strength of the aeons (ἀϊών) your name having been pronounced over all these things so that we too may call upon (ἐπικαλεῖν) 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 (μέρις) for me too of your peace (εἰρήνη), (fol. 5a col. 2) my beloved.' Then he said to Pyrrhus⁸: 'Take with you two brothers that have baskets and handles and follow me.'

Pyrrhus did not ignore this at all, but (ἀλλά) 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, πυλί) and said that most (fol. 5b col. 1) of those following him should go and they left him. When he reached the burial place (μα ἦζααγ) belonging to one of the brothers, he said to the young men: 'Dig (ψικε) in this place, my sons. ' They dug down.

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 Scarpata *Parrhesia greca-parrhesia christiana* (1964, rev. 2001)

⁸ Could this the same person mentioned in Acts 20,4 ?

ⲛⲓⲉ ⲉⲧⲟⲩⲏⲥ
ⲛⲥⲓⲛⲓ ⲃⲟⲩⲕⲉ
ⲛⲥⲉⲗⲟ ⲉⲁⲣⲟⲓ
ⲛⲉⲣⲉⲥⲓⲧⲟⲩⲥ
Ⲛⲉ ⲉⲩⲓⲗⲁ ⲛⲓⲗ
ⲉⲁⲩⲩⲟⲩⲁ
ⲛⲉ ⲉⲛⲛⲉⲥⲛⲏⲏⲩⲩ
ⲁⲥⲓⲭⲟⲟⲥ ⲛⲛⲉⲥⲣ
ⲩⲱⲣⲉ ⲭⲉⲩⲱⲕⲉ
ⲉⲓⲗⲓⲧⲉⲓⲗⲁ
ⲛⲁⲩⲩⲱⲣⲉ

Ⲛⲉ ⲉⲓⲗⲓⲗⲁⲩⲁⲉ
ⲁⲩⲱⲩⲕⲉ ⲉⲧⲉ
ⲥⲏⲧⲟⲩⲁ ⲛⲧⲟⲥⲓ
Ⲛⲉ ⲉⲓⲱⲉⲁⲛⲛⲏⲥ
ⲛⲉⲧⲟⲩⲟⲗⲟⲑⲟⲥ
ⲛⲉⲥⲟⲩⲩⲉⲥⲁⲉ
ⲛⲉⲛⲁⲩⲩⲱⲩ
ⲕⲉ ⲉⲧⲉⲥⲏⲧⲟⲩⲁ
ⲕⲁⲗⲱⲥ

Ⲛⲉ ⲉⲓⲱⲩⲕⲉ ⲁⲓⲱ
ⲓⲗⲗⲁⲥ ⲭⲉ
ⲟⲩⲱ ⲭⲉ ⲉⲧⲉ
ⲥⲏⲧⲟⲩⲁ ⲉⲧⲉⲥⲟⲩⲟⲩⲟ
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THE DEATH OF ST. JOHN THE EVANGELIST
(BRIT. MUS. MS. ORIENTAL No. 6782. Fol. 5b).

But he John the Theologos kept⁹ ordering them: 'Dig down deep (καλωῶς).' And he kept saying: 'Dig deeper.' As they were digging, he kept saying this (**fol. 5b col. 2**) and urging (προτρῆπειν) 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 (καλωῶς), as he wanted, we knew nothing. Then he undressed himself and threw his clothes (ζοιτε) 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 (ῥτην) upon him. He spread out (πρωϣ εβολ) his hands and prayed (ῥληλ) as follows:

God is the one who chose (ϥωτῑ) me for him, for an apostleship to the heathens (ἔθνος), 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 (ζῶον) with and without reason (λογικός), they being ministered to (διακονε|ν) by his forethought (προνοία). The one who caused our soul to be gentle (ἡμερος), having made it mild(ζροκ) 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 (nomos) (**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 (πολιτεύεσθαι, κόσμος). The one who instructed it against its enemies. The one who caused

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.

пессоотӣ р̄ от̄деӣ р̄е̄ м̄д̄ н̄м̄е̄. Пшнре̄ а̄е̄
пнотте̄. псвотнр̄. пхоеис̄. ттазис̄ н̄ нет̄ р̄е̄
Fol. 6b col. 2 панр̄. Пресраре̄ е̄ нет̄ р̄ӣх̄е̄ пка̄р̄. | те̄ харис̄.
а̄т̄ω̄ праще̄ н̄ нете̄ пот̄ч̄ пе̄. Шоп̄ е̄ рок̄ н̄
те̄ψ̄т̄х̄н̄ н̄ і̄ω̄р̄анн̄с̄. пете̄ п̄ω̄к̄ пе̄. та̄і̄ н̄та-
каас̄ н̄еп̄ша̄ е̄ тре̄ к̄с̄от̄ω̄н̄с̄. Н̄тон̄ тар̄ пе̄
нтак̄р̄аре̄ е̄ ро̄і̄ ша̄ те̄п̄от̄ а̄еп̄ е̄і̄т̄ω̄л̄е̄ р̄ол̄ω̄с̄
м̄н̄ с̄р̄і̄е̄е̄.

Ано̄то̄н̄г̄н̄ на̄і̄ е̄ во̄л̄. н̄ тере̄ і̄от̄ω̄щ̄ е̄ х̄і̄ с̄р̄і̄е̄е̄
р̄н̄ та̄м̄п̄т̄в̄р̄ре̄. А̄т̄ω̄ ан̄хо̄с̄ на̄і̄. х̄е̄ і̄ω̄р̄анн̄с̄.
†ер̄ х̄р̄і̄а̄ а̄м̄он̄. Ан̄р̄ шор̄п̄. а̄но̄і̄но̄п̄ом̄е̄і̄ а̄е̄
Fol. 7a col. 1 па̄ с̄ω̄м̄а̄ н̄ от̄еш̄ п̄ш̄ω̄н̄е̄ | п̄с̄ω̄м̄а̄т̄і̄ко̄п̄. Н̄тон̄
па̄ н̄та̄к̄†х̄ро̄п̄ на̄і̄ н̄ р̄а̄р̄ н̄ со̄п̄. н̄ тере̄ і̄от̄ω̄щ̄
е̄ х̄і̄ с̄р̄і̄е̄е̄. П̄п̄с̄ω̄с̄ а̄н̄ш̄а̄х̄е̄ Н̄е̄е̄е̄а̄і̄ н̄х̄п̄ ш̄о̄м̄е̄те̄
а̄е̄ п̄ер̄о̄от̄ р̄і̄х̄н̄ ѿ̄а̄л̄ас̄са̄. х̄е̄ Ш̄р̄анн̄с̄ е̄не̄ н̄тон̄
пете̄ п̄ω̄і̄ а̄н̄ пе̄. не̄на̄ло̄ р̄ар̄ок̄ пе̄. н̄т̄ х̄і̄ с̄р̄і̄е̄е̄.
а̄т̄ω̄ н̄т̄ р̄ в̄л̄л̄е̄ е̄ п̄ек̄в̄а̄л̄ с̄па̄т̄. н̄т̄ с̄ω̄ е̄к̄р̄ р̄н̄в̄е̄.
ек̄т̄ω̄в̄р̄ а̄е̄і̄о̄і̄. Пе̄ н̄та̄с̄от̄ω̄н̄ а̄е̄ па̄ р̄н̄т̄ р̄н̄ та̄м̄е̄е̄р̄
ш̄о̄м̄е̄те̄ н̄ ро̄м̄е̄. а̄н̄х̄ар̄і̄зе̄ на̄і̄ н̄ р̄ен̄ не̄ в̄а̄л̄.

п̄с̄е̄от̄ō̄н̄г̄ е̄ во̄л̄ а̄н̄. Пе̄ н̄та̄с̄ тре̄ | п̄с̄ω̄щ̄т̄. н̄
Fol. 7a col. 2 п̄е̄і̄ω̄р̄р̄ н̄ не̄р̄і̄о̄м̄е̄ ш̄ω̄п̄е̄ на̄і̄ н̄в̄оте̄. Пе̄ н̄та̄с̄
на̄р̄м̄і̄т̄ е̄ во̄л̄ р̄н̄ не̄ф̄ан̄та̄с̄і̄а̄ а̄е̄ про̄с̄ от̄̄де̄і̄щ̄. е̄
а̄с̄р̄аре̄ е̄ ро̄і̄ е̄ п̄ω̄н̄г̄ е̄т̄ м̄н̄ӣ е̄ во̄л̄. Пе̄ н̄та̄с̄-
а̄а̄т̄ н̄ ш̄е̄м̄о̄ е̄ т̄е̄а̄н̄а̄ е̄ѿо̄от̄. та̄і̄ е̄т̄ ш̄о̄оп̄
р̄н̄ т̄с̄ар̄з̄ е̄ а̄с̄т̄ра̄от̄е̄ е̄ во̄л̄ а̄е̄ п̄е̄от̄ е̄т̄ с̄а̄ш̄е̄.
пе̄ н̄Та̄с̄ на̄р̄м̄е̄т̄ е̄ п̄е̄от̄ а̄е̄е̄е̄р̄ с̄па̄т̄. е̄те̄ т̄с̄е-
р̄ен̄на̄ н̄ с̄а̄те̄ те̄. е̄ а̄н̄та̄ро̄і̄ е̄ р̄а̄т̄ е̄і̄от̄а̄а̄в̄. Пе̄
н̄та̄с̄т̄ω̄м̄ е̄ р̄ω̄ч̄ а̄е̄ п̄ш̄ω̄н̄е̄ е̄ѿн̄п̄ н̄ та̄ ψ̄т̄х̄н̄.

а̄т̄ω̄ | а̄н̄ш̄ω̄щ̄т̄ е̄ во̄л̄ н̄ те̄п̄ра̄зис̄ е̄ѿн̄п̄. н̄ п̄р̄ω̄в̄
Fol. 7b col. 1 е̄т̄ от̄̄д̄н̄г̄ е̄ во̄л̄. па̄і̄ е̄ш̄а̄т̄а̄а̄с̄ р̄е̄ п̄с̄ω̄м̄а̄. Пе̄
н̄т̄ а̄с̄на̄р̄м̄е̄т̄. а̄т̄ω̄ а̄с̄п̄от̄х̄е̄ е̄ во̄л̄ н̄ р̄н̄т̄. а̄е̄
п̄ет̄ ш̄тор̄т̄р̄ а̄е̄і̄о̄і̄. Пе̄ н̄та̄с̄с̄о̄в̄т̄е̄ н̄ та̄ σ̄н̄в̄ω̄н̄
ш̄а̄ ро̄ч̄ е̄с̄от̄а̄а̄в̄. Пе̄ н̄та̄с̄н̄а̄ на̄ м̄е̄е̄т̄е̄ е̄т̄ш̄о̄оп̄
е̄ р̄от̄п̄ е̄ ро̄ч̄ н̄ а̄т̄ т̄ω̄л̄е̄. Пе̄ н̄та̄с̄х̄ар̄і̄зе̄ на̄і̄ н̄

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 (πρεσβυτερος) 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 (ὄλως) 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 (οἰκονομεῖν σῶμα) 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 (σῶμα) . 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

тецпистис̄ еп̄ спнш̄ ан̄ . Пе нтац̄ тре на мееге .
м̄н̄ на шожне̄ шопе̄ ет̄р̄ рот̄о̄ | е рот̄н̄ е роч̄ . Fol. 7 b col. 2

Пет̄ † м̄ пот̄а̄ пот̄а̄ . ката нецр̄вн̄те . Пе
нтац̄н̄о̄ рра̄ӣ р̄н̄ та ц̄т̄х̄н̄ . е т̄м̄ на лаат̄ на̄ӣ .
н̄сав̄л̄лан̄ ма̄та̄ан̄ п̄хоеис̄ . От̄ сар̄ пе †наде̄
е роч̄ ец̄с̄ωт̄п̄ . ец̄т̄в̄н̄т̄ ер̄от̄о̄ е рон̄ . Тенот̄ д̄е̄
д̄ре̄ е рон̄ . д̄т̄ω̄ д̄т̄ж̄он̄ е в̄ол̄ п̄ тогнопома̄
п̄т̄ ант̄ан̄рот̄т̄ е рос̄ . Лат̄ от̄н̄ п̄м̄п̄ша̄ е тре
н̄ † еет̄он̄ на̄ӣ р̄н̄ теканапа̄т̄с̄ис̄ ет̄ от̄а̄а̄в̄ . п̄т̄
Хар̄ӣзе на̄ӣ п̄ т̄м̄п̄т̄ел̄ӣос̄ ет̄ п̄ р̄нт̄н̄ . ете т̄м̄п̄т̄ |
ат̄ пове̄ те . м̄н̄ пот̄жа̄ӣ п̄ ат̄ ша̄же̄ е роч̄ . д̄т̄ω̄ Fol. 8 a col. 1
п̄ ат̄ р̄ет̄р̄ωт̄т̄ . д̄т̄ω̄ п̄ ат̄ та̄роц̄ . еп̄н̄т̄ ша̄ рон̄
па̄ х̄оеис̄ † п̄ п̄х̄с̄ . ма̄рец̄р̄он̄ п̄сӣ п̄к̄ω̄т̄ . п̄те
п̄ка̄ке̄ а̄на̄х̄ω̄ре̄ӣ на̄ц̄ . п̄те п̄х̄а̄ω̄с̄ р̄ ω̄в̄ . п̄те
те̄р̄ω̄ п̄ с̄ате̄ ш̄опе̄ п̄ ат̄ ω̄ом̄ . п̄те т̄те̄р̄ен̄на̄
ω̄ш̄м̄ . д̄т̄ω̄ п̄сеот̄а̄рот̄ п̄с̄ω̄ӣ п̄сӣ на̄т̄тел̄ос̄ ет̄
от̄а̄а̄в̄ . п̄те п̄ д̄а̄ӣмон̄ӣон̄ р̄ р̄оте̄ .

Н̄сеот̄ω̄ш̄т̄ п̄сӣ на̄р̄х̄ω̄н̄ . п̄те п̄а̄т̄на̄еис̄ м̄
п̄ка̄ке̄ а̄на̄х̄ω̄ре̄ӣ на̄т̄ | п̄се̄ре̄ е п̄ес̄нт̄ Н̄те Fol. 8 a col. 2
п̄топ̄ос̄ ет̄ р̄ӣ от̄на̄е̄ д̄ре̄ р̄ат̄от̄ . Ц̄аре̄ п̄а̄ӣа̄в̄ол̄ос̄
ж̄ӣ ш̄п̄е̄ . п̄с̄ес̄ω̄в̄е̄ п̄са̄ п̄с̄ата̄нас̄ . ма̄Ре̄ п̄е̄ц̄
с̄ω̄н̄т̄ ω̄ш̄м̄ . п̄те т̄е̄ц̄ма̄нӣа̄ р̄рон̄ м̄е̄ӣос̄ . Ц̄аре̄
п̄е̄ц̄та̄ӣо̄ ж̄ӣ ш̄п̄е̄ . п̄те т̄е̄ц̄ор̄с̄н̄ от̄ω̄ш̄т̄ . ма̄ро̄т̄
с̄ен̄ не̄ц̄ш̄н̄ре̄ е п̄ес̄нт̄ п̄с̄еп̄ер̄н̄ т̄е̄т̄но̄т̄не̄ т̄ир̄с̄ .

Ша̄ на̄ӣ п̄те̄з̄от̄с̄ӣа̄ е тра̄ м̄о̄о̄ше̄ . д̄т̄ω̄ п̄
та̄ж̄ен̄ та̄ р̄ӣн̄ е в̄ол̄ д̄ж̄ӣ р̄ис̄е̄ р̄ӣ ш̄тор̄т̄р̄ . еп̄н̄т̄
ша̄ рон̄ па̄ х̄оеис̄ ж̄е̄ на̄с̄ е̄ге̄ж̄ӣ п̄ на̄т̄а̄θ̄он̄ п̄ пе
н̄|та̄т̄ω̄н̄т̄ . р̄н̄ от̄оп̄ . Fol. 8 b col. 1

На̄ӣ д̄е̄ п̄ т̄ере̄ ц̄хо̄от̄ . п̄сӣ iω̄р̄ан̄н̄ис̄ п̄θ̄е̄о̄
л̄от̄ос̄ . е̄ц̄с̄ω̄ш̄т̄ е̄е̄е̄е̄а̄ п̄ ша̄ е̄ц̄ † е̄о̄от̄ м̄
п̄но̄т̄те̄ . Е̄ а̄ц̄п̄ер̄ш̄ п̄е̄ц̄с̄т̄ж̄ он̄ е в̄ол̄ а̄ц̄ш̄л̄н̄л̄ .
е̄ц̄х̄ω̄ м̄е̄ӣос̄ . ж̄е̄ Н̄то̄н̄ в̄ш̄о̄оп̄ п̄м̄е̄е̄а̄ӣ . па̄ х̄оеис̄
† п̄ п̄х̄с̄ . д̄т̄ω̄ п̄те̄т̄но̄т̄ а̄ц̄ч̄о̄с̄т̄ е̄ п̄ес̄нт̄ е̄ п̄ш̄н̄
п̄т̄ д̄т̄ш̄а̄кт̄т̄ . п̄ма̄ е̄те̄ п̄е̄ц̄ро̄ите̄ по̄р̄ш̄ п̄ р̄нт̄т̄ .

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 (ἀνάπαυσις) 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 (ἀναχωρεῖν) 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 (ἄρχων) 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 (ὀργή) 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 (ἀγαθός) 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.

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 (λοιπόν) recalled what the Lord had said to Peter: If I wish him to stay until I come, who are you? Follow me.'¹² 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 (ὁμοούσιος) with them, now and at all times for all the aeons (αἰών) of aeons. Amen

¹²

John 21:22-23