New Testament Apocrypha
More Noncanonical Scriptures

VOLUME TWO

Edited by
Tony Burke

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Dedicated to

The new class of apocrypha collectors—
Mario Erbetta, Luigi Moraldi, François Bovon, Pierre Geoltrain,
Jean-Daniel Kaestli, Christoph Markschies, and Jens Schröter—
whose challenges to the traditional “canon” of apocrypha made us all want more.
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Chrysostom said, "(What about) the unshorn among the participants?"

"Listen, John: if anyone's hairs should go below their eyes, he is cursed. Likewise the priest giving him communion.

Chrysostom said, "Tell me, Lord, also about the women."

The Lord said, "Her head was sanctified with her husband; unless she cuts the hairs of her head, she is cursed."

On love and peace

Chrysostom said, "Tell me, Lord, about love and peace."

"Listen, Just John: God is peace, just as the Lord said, 'So that you love one another'. Every good thing strives for joy. The apostle said, 'Love is more sparkling than the sun, love bears all things, love endures all things, love hopes all things. Love never ends.' And again the holy Gospel says, 'Blessed are the peacemakers, for they shall be called children of God.' Then it says, 'The one who loves God and does not love his brother is a liar; 'No one has ever seen God.' The one who does not love his own form, how will he love the God that made it? Therefore, there is help in our God.

To him be the glory forever and ever. Amen.

To him be the glory and power forever. Amen.

(46) "Listen, Just John: the one whose hairs go below his eye, he is not worthy of his communion. The priest who gives it to him is cursed."

(47) And John said, "Lord, tell me also about the women."

(48) Until a woman has been blessed with her husband, if the hairs of her head go below her eye, then she is not worthy to receive. Similarly, indeed, from the time when her head has been sanctified with her husband, if she should cut the hairs off her head, she is cursed."

(49) And John said, "Lord, tell me also about love."

"Let us love one another. Great is love, patient and kind. Love is the brilliance of the sun, more sparkling than the sea. Love bears all things, hopes all things, endures all things. Love never ends."

Then it says, "The one who loves God and does not love his brother is a liar; 'No one has ever seen God.' The one who does not love his own form, how will he love the God that made it? Therefore, there is help in our God.

To whom be the glory forever and ever. Amen.

1 John 4:7
1 Cor 13:4
1 John 15:12
1 Cor 13:7–8
Matt 5:9
John 20:29–30
John 15:13
1 John 4:10
1 John 4:12

1. This phrase does not appear in 1 Cor 13.

3. See the entry on Quest. James by Kathleen Gibbons and Tony Burke elsewhere in this volume.
what the prophet was saying?" and follows this rhetorical question with quotations from the Hebrew Bible, such as the Psalms and Isaiah. Apoc. Apoc. John never stays from the question-and-answer structure and ends abruptly with Abraham's response to John's final question.

The related text, Quest. John Ab., provides no setting for the dialogue and features a response from Abraham to a single question from John: "What are the righteous to do in paradise?" (1:2). The answer (1:3–5) draws upon material from 3 Apoc. Apoc. John 9:2–5, particularly from the Church Slavonic version. Abraham then expounds upon the dead, discussed in brief in 3 Apoc. Apoc. John 8:3–6. Abraham describes the Eastern Orthodox practice of holding memorial services on the third, ninth, twentieth, and fortieth days after death, each of these related to Jesus' post-resurrection activities (2:1–7). At the end of these services, the soul is judged, and if found worthy, it is taken to paradise to "Abraham's and Isaac's and Jacob's lap to eternal life" (3:1–6); if not, the soul is handed over to demons for eternal torment (3:7–10).

Manuscripts and Editions

3 Apoc. Apoc. John is preserved in two Greek manuscripts: Athens, ETHNÍKÉ BIBLIOthèque HELLAS, gr. 1007, fols. 171r–176r (17th cent.; =A) and Mount Athos, Moné Koutloumousiou, 176 (Lambros 3249), fols. 179v–183r (1438/1439 CE; =B).1 The Athens manuscript also contains several other apocryphal texts: 1 Apoc. Apoc. John (CANT 331), The Martyrdom of Zechariah (CANT 181:1/4), The Epistle of the Presbyters and Deacons of Achaia (CANT 226), and The Passion of the Holy Apostles Peter and Paul (Ps.-Marcellus) (CANT 193:3), along with works by Chrysostom, Cyril, Daniel of Scetis, and other hagiographical texts. The Mount Athos manuscript contains various hagiographical works along with Proclus of Constantinople's fifth-century Dialysis de oratione dominica and Ps.-Eusebius of Alexandria's fifteenth sermon. While the text is fairly well preserved in both manuscripts, a folio seems to be missing from A between fols. 173 and 174, covering 8:4–10:4. The Greek text of 3 Apoc. Apoc. John has not been published previously; the only acknowledgment of its existence, outside of catalog and clavis descriptions, is a brief mention by Jean-Daniel Kaestli and Jean-Claude Picard in the introduction to their translation of 1 Apoc. Apoc. John from 2003.2 The sources for 3 Apoc. Apoc. John in Church Slavonic are more plentiful and the scholarship more robust. Information on these sources, however, is difficult to assess. Some of the scholars who have worked on the materials have relied only on catalog listings for their information, leading to confusion between the various Johannine apocalypses, particularly 3 Apoc. Apoc. John and Quest. John Ab. Both texts first appeared in editions by N. S. Tichonravov in 1863 based on manuscripts of the sixteenth century housed at the Russian State Library in Moscow. Quest. John Ab. is based on cod. 166 (335), fols. 115–118v (=Otero 27), with readings from cod. 333 (826), fols. 2. Millenova (Apocalypsis Johannis, 686–87) includes details about the two manuscripts based on descriptions provided to her by Evelina Mineva, who prefers a date of composition for A in the fifteenth or sixteenth century. Millenova also states that the beginning of the text of 3 Apoc. Apoc. John in A "is repeated twice by later hand (sic), and it is part of it illegible" (p. 687). The text is instead written in different hands, but there is no repetition at the beginning and very little of the text is illegible (a few words in the bottom left corner of fols. 174 and 175). 3. Kaestli and Picard, "Première Apocalypse apocryphe de Jean," 986.

new study of the 3 Apocr. Apoc. John tradition in South Slavic by Anisava Mileškova;
lists nineteen manuscripts, eight of which are correlated with de Santos Otero (1),
and three are known to Jovanović, though she appears to be aware of his work, nor of Petkov’s; seven of Mileškova’s sources are entirely:
new.26 Mileškova includes in her study an edition of and translation of Sofia, SS. Cyril and Methodius National Library, slav. 433
(Panagirističke Miscellane, fols. 117v–118r (16th cent.); n=Otero 48).27 no explanation is given for the selection of this particular manuscript, though it does have a high degree of correspondence with the Greek text. The Apocalypse has also circulated in a Bulgarian vernacular translation. Two manuscripts—Sofia, SS. Cyril and Methodius National Library, slav. 1070, fols. 541–654 (1739) and slav. 1336, fols. 95–154 (beginning of the 19th cent.)—are used in Tadej Szymański’s 1995 edition and Olga Mladenova adds to these another seven for her study that traces the origins of this tradition to the seventeenth century.16

**Literary and Theological Considerations**

Given the use of Abraham as a mediating figure in 3 Apocr. Apoc. John, the text fits well into the definition of apocalyptic established by John Collins as a "genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transparent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another supernatural world."17 Much like 1 Apocr. Apoc. John and such apocalyptic texts as Revelation, Shepherd of Hermas, the (Second) Revelation of James, and Nature of the Rulers, 3 Apocr. Apoc. John fits into Collins’s Type Ib: Apocalypses with Cosmic and/or Political Eschatology (which have neither historical review nor otherworldly journey).18 Abraham’s circumstances are somewhat vague in 3 Apocr. Apoc. John—it is unclear whether he is among those "brought out" from Hades alongside Adam and others (11), or if Abraham is corresponding with Jesus and John from a supernatural realm. The Slavonic version makes clear what the Greek does not, namely, that John is raised to Abraham’s side in order to begin his series of questions (Slav II 31). Throughout the text...

8. Quest. John Ab; however, Mileškova, who certainly appears to have seen these manuscripts, says they are both 3 Apocr. Apoc. John. In addition, Petkov reveals that one of de Santos Otero’s Apocr. John manuscripts (Otero 23) also contains Quest. John Ab. Abigail Petkov identifies the still unconfirmed Otero 12 (Petkov A2) and identifies the still unconfirmed Otero 23 (Petkov A3) as Quest. John Ab, whereas Thomé identifies they are 3 Apocr. Apoc. John.
"One of these—Bijelo Polje (Montenegro), Nikolicz Monastery, 52, fols. 1337–137v (1489/1490) is listed, apparently erroneously, by Petkov as 3 Apocr. John.
16. Szymański, Studium, 333–41; Mladenova, "Early Modern Bulgarian." We are grateful to Dr. Mladenova for providing us with a copy of her work prior to publication, for her assistance with the Church Slavonic scholarship, and for her suggestions on solving lingering problems in deciphering the Greek text.
19. One might also consider Ignatius, Phil. 9.1, in which Christ is the "door" through which Abraham and many others enter heaven. This bears some similarity to Abraham’s sudden appearance in 3 Apocr. Apoc. John.
20. For more on the role of Abraham in early Christian thought, see Cooper, "In the Bosom of Abraham’s", and van der Lof, "Abraham’s Bosom." On the primary literature, see particularly Apoc. Zech.; Where Abraham Intercedes with God on behalf of those being tormented in the afterlife. On more recent sources, see Thomas Aquinas, ST III.69.4 regarding the relationship between Abraham’s bosom and limbo.
22. See Williams, "Abraham in the Christian Tradition.
Lord. The teaching focuses entirely on signs of the end (22–3); given in response to a question posed by Peter, the only apostle who appears in the text other than John. The content is drawn from the "little apocalypse" from the Synoptics (Mark 13:17–27, par.), where it is occasioned by a question from multiple apostles (explicitly named in Mark as Peter, James, John, and Andrew). Notably absent is any forecasting of future kings, including the legendary figure of the Last Emperor, and discussion of the Son of Man, as is seen in other late antique apocalypses typically after the Arabic conquest (e.g., the Apocalypses of Ps.-Methodius). However, 3 Apoc. Apoc. John does contain, however briefly, the figure of the Antichrist (135f), which is well represented in Byzantine apocalyptic literature and certainly related to a "John" in the New Testament (1 John 1:8–2:3; 4:3); 2 John 7).

3 Apoc. Apoc. John shows particular interest in dates and events marked in the liturgical calendar of the Eastern church. The resurrection is situated "6270 years from the time of Adam, on March 27" (1.1). Later, Abraham states that Mary's conception occurred on March 25, which led to Jesus' birth on December 25 (9.8). Such dates for the conception—that is, the Annunciation—and Jesus' birth were common in late antiquity, especially in Western Christian circles. An early mention of Jesus being born on December 25 appears in the fourth-century Roman Philocalian Calendar. Shortly earlier, Tertullian recounts that Jesus was crucified on March 25, based on a tradition of placing Mary's conception and Jesus' crucifixion on the same calendrical date. The ascension of Jesus is said, in 3 Apoc. Apoc. John, to take place "at the seventh hour of the fifth day" (2:4); in the Eastern church, the ascension is celebrated on the sixth Thursday after Easter. The introduction also makes mention of two other events in the liturgical calendar: the Harrowing of Hell and the Dormition/Annunciation of Mary. Hints of the Harrowing of Hell, or the Descentus ad inferos, in narrative, in which Jesus descends and liberates some of those withering away in Sheol/Hades, can be found in such texts as the Odes of Solomon 42, the Acts of Pilate/Gospel of Nicodemus, the Questions of Bartholomew 19–27, the Acts of Thomas 10, and the Teaching of Silvanus 103:28–104:14. In 3 Apoc. Apoc. John, Jesus is introduced as the figure who

26. The Eastern date of Jesus' conception tends to fall on April 6, leading to his birth on Janu-
27. For a recent, accessible discussion of dates for Jesus' conception and birth, see Andrew Mc-
28. Tertullian, Adv. Jud. 8:17; Ps.-Hippolytus, Comm. Dan. 4:33; Ps.-John Chrysostom. On Sc-
tics and Equinoxes (De solstitio et aequinoctio concepientio et nativitate, Iuxta motto ius christi et iohannis baptismate); Augustine, Trin. 4:5; Serm. 102; Dionysius Exiguus, Argumenta Paschalium.
29. For more on this tradition, see James H. Charlesworth, "Exploring the Origins of the doctrines

31. A survey of views on the form of the soul in the afterlife beginning with Irenaeus and run-
9:4–7), are performed by the deceased’s family principally on the third, ninth, and for-
tieth days after death—33—the same schema given in 3 Apocr. Apoc. John 8:4–6, though
with the addition of a twentieth day, and expanded upon in Quest. John Ab. Opinions
differ on the origins and meaning of this schema, with some considering the Book
of the Dead, Poinmandres, Visio Pauli, or the Apocalypse of Paul as literary anteced-
ents.34 Some Byzantine writers associated the memorials with certain days in the life
of Christ, as in Quest. John Ab. Others, NicholasConstas writes, “believed that the
soul, like a bird seeking its nest, remained on earth for three days, hovering about
the place of its death, sorrowful at the prospect of leaving the world and the body. Still
others understood these services to mark the gradual dissolution of the body, in what
was essentially a reversal of the body’s original formation in the womb.”35 The Panikh-
dida services involve also lit candles and the serving of koliva (Slavonic: kutila), a meal
of boiled wheat, spices, and honey; these practices are not mentioned in the Greek
manuscripts of 3 Apocr. Apoc. John, but they do appear in the Church Slavonic text
(Slav I at 9:3–5; Slav II 6:3–4). Another aspect of thought on the afterlife, mentioned
only in Quest. John Ab. (1:3), is the tollhouses that the soul must visit on its path to sal-
vation or damnation; the tollhouses are inhabited by demons and in each, the soul is
accused of a particular sin, angels come to its defense, and prayers of the living decide
the fate of the soul.36 The Panikhida serves a similar function, so that the prayers for
the dead have an intercessory force (see, again, 3 Apocr. Apoc. John 8:4–6; Quest. John
Ab. 3:1–6). The righteous are able to bypass the tollhouses completely and go directly
to the bosom of Abraham.

John and Abraham spend a significant amount of time discussing church official.
John first asks about the order of the priests (5:5–4) and Abraham responds in difficult
Greek regarding the blasphemies of the prototypical priests (Melchizedek, Zechariah,
and Simeon, chosen presumably because of their importance in Christian tradition)
and their ability to curse. Abraham clarifies that God appointed shepherds and teach-
ers over the church that must follow a certain standard set by God (5:7–8). John and
Abraham go on to discuss the fate of laity who dishonor priests (6:1–2), as well as
the importance of monks’ relationships and physical proximity to their hegumen
(6:3–6). Near the end of 3 Apocr. Apoc. John, John asks about who will speak on be-
half of whom on Judgment Day—will priests speak for the people? Will hegumen
speak for monks? Abraham clarifies the order of responsibility on this day: the bishop
speaks on behalf of priests, the priest for the people, and the hegumen for the monks
(12:1–3). Perhaps this concern over who stands for whom in the afterlife is reflected
in late ancient monastic thought; for example, Shenoute’s Canons speak of the father/ 
mother superior (hillio; hillia) and house leaders (prmnis; trmnis) acting as representa-
tives of the cenobitic community before God in judgment and being responsible
for the monks’ salvation.37 The interest in priests and monastic orders seems peculiar for
a conversation said to have taken place in the first century between an apostle and a
patriarch, but, as noted below, such matters are routine for Johannine apocalyptic
and topical for whoever wrote the text, likely a monk, and those who copied and read
it within monastic scriptoria throughout the medieval period.

Relationship to Johannine Apocalyptic

As with other Johannine apocalyptic included in this volume, 3 Apocr. Apoc. John
belongs to the genre of eratapokriseis, or “question-and-answer,” literature.38 More
specifically, the subgenre Péter Töth calls “Byzantine revelation dialogues with es-
chatological scope.”39 This group includes also 1 Apocr. Apoc. John and Quest. Jas.
Several parallels can be seen between 1, 3 Apocr. Apoc. John and another, nonapocryphal
eratapokriseis text: the Quaestiones ad Antichum ducem attributed to Athanasius of
Alexandria. In Töth’s view, 1 Apocr. Apoc. John has “apocryphised” the Quaestiones.40
Similar relationships exist for the noneschatological 2 Apocr. Apoc. John and some
connections are apparent also in 3 Apocr. Apoc. John. Consider, for example, the ques-
tion posed about whether the souls of the dead remember those who still live (PG

Of all the Johannine apocalyptic, 3 Apocr. Apoc. John has the most affinities with
1 Apocr. Apoc. John, which appears to be the progenitor of the entire corpus. The two
texts have a shared understanding that Psalms are prophetic and can be quoted as such,
as well as shared conceptions of the resurrected body;42 Both 1 Apocr. Apoc. John and
3 Apocr. Apoc. John portray John “the Theologian” as asking the interlocutor—whether
the voice of the Savior or Abraham—how people will appear in the moment of resur-
cpection. In both cases, the interlocutor responds by saying that humanity will be resur-
rected at thirty-year-olds, thus putting them at their peak maturity (1 Apocr. Apoc. John
3 Apocr. Apoc. John regarding what it means that all will be raised “in one appearance” (1 Apocr. Apoc. John
13:2; cf. 1 Apocr. Apoc. John 11:2), explaining that they will not have diverse ages, genders, skin colors, or bodily features.43 Both texts also share language of race (genos) in reference to Christians resurrected and questioned together (1 Apocr. Apoc. John 23:2; 3 Apocr. Apoc. John 10:11), a term frequently used to describe Christians,

33. Constandras, "To Sleep, Perchance to Dream," 103–4 (see esp. n. 41 for discussion in Byzantine
literature). See also Marinis, "He Who Is at the Point of Death," esp. 67–70; and Louth, "Eastern
34. See Stephanus, "Between Heaven and Hell," 84. The tollhouse schema is also evident in Irenaeus,
Haer. 3.21.15; Ephremus, Pan. 26.13.5; Athanasius, Vit. Ant. 65; John Chrysostomos, Patristic a
Orphic gold tablets.
35. Constandras, "Death and Dying," 137.
36. Constandras, "To Sleep, Perchance to Dream," 107–9; and Louth, "Eastern Orthodox Eschatology
2400. On this motif, see also 1 Apocr. Jas. 3:2–36.1. Stephanus ("Between Heaven and Hell," 83–94)
suggests that this tradition grows out of the works of Origen, John Chrysostomos, Cyril of Alexandria,
and Ephrem. He also provides an exemplar in the tenth-century Life of St. Basil the Younger written
by Gregory the monk (PG 109:654–63), in which Basil’s soul ascends through twenty tollhouses for forty
days and is tested at tollhouses assigned to particular sins.

37. Shenoute, Canon 268–70; also Canon 143, 455. See Bentley Layton, The Canons of Our Fathers:
38. On eratapokriseis literature, see the scholarship cited in the entry on the Dialogue of the Re-
vengers and John by Philip Tite elsewhere in this volume (p. 360).
40. Töth, "New Wine," 84.
41. Noted in Constandras, "To Sleep, Perchance to Dream," 103 n. 37.
42. Court, Book of Revelation, 25. This prophetic use of the Psalms complicates Dimitri E. Cono-
non’s claim (The Late Byzantine and Slavonic Communion Cycle: Liturgy and Music [Washington, DC:
Dumbarton Oaks, 1985], 3–4) that such use was relegated only to "primitive Christianity" and stands
in contrast to the Byzantine and Slavonic liturgical use of Psalms.
43. Court, Book of Revelation, 35, 53.
among other people, in antiquity and beyond. In 3 Apocr. Apoc. John, races are gathered like sheep in the resurrection and Christians are recognized as distinct from Jews or unbelievers (3:4; 10:13; 13:4–5).

As for the other Johannine apocalypses, 3 Apocr. Apoc. John shares with Quest. Jas, an interest in the fate of soul—particularly the separation of the righteous and the wicked, with the first destined for paradise and the second for Hades (see 3 Apocr. Apoc. John 8:1–2; Quest. Jas. 1:2; 2:1), whether the repentant can achieve salvation (3 Apocr. Apoc. John 11: Quest. Jas. 3–5; note also both texts’ application of the Parable of the Lost Sheep in 3 Apocr. Apoc. John 6; Quest. Jas. 3), and with storing up riches (3 Apocr. Apoc. John 10:3–4, 7–9; Quest. Jas. 6). Both 3 Apocr. Apoc. John and 2 Apocr. Apoc. John are concerned about the honor due to priests (3 Apocr. Apoc. John 6:2–3; 2 Apocr. Apoc. John 5:8); otherwise the two texts overlap only in a shared reference to Christ’s descent to Hades and resurrection from the dead (3 Apocr. Apoc. John 11:2; 2 Apocr. Apoc. John 3:9). Finally, in the Coptic Mysteries of John, Jesus dialogues with John on the Mount of Olives after his resurrection (2:1) and then provides him with a cherubim-guided tour of heaven. All of these parallels entail motifs and theological concepts that cut across Christian literature of multiple periods; none are indicative of dependence of one text upon another.

Language, Date, and Provenance

Both extant Greek manuscripts of 3 Apocr. Apoc. John rely on the LXX and Greek New Testament and indicate that the apocalypse originated in a Greek textual milieu. Greek ecclesiastical terminology—such as, “Theotokos” (2:5), “hegumen” (8:3–5; 10:2–2:13:4), the “Great Fifth” (8:8), and Apokrho (11:5)—add evidence to this argument. Regarding the date of the autograph of 3 Apocr. Apoc. John, it is difficult to narrow the possibilities to anything more than a window of multiple centuries. As noted in this volume by Draughon, Sellick, and Spitter regarding 2 Apocr. Apoc. John, the Johannine apocalypses are fluid texts that do not lend themselves to an easy pinpointing of an “original” text, especially given the plasticity of the eritrapotokis structure. 3 Apocr. Apoc. John is no exception. 45 The Mount Athos manuscript (L) is dated to 1438/1439 CE, but two of the Church Slavonic manuscripts are dated century earlier, giving us a terminus ante quem of the fourteenth century for the production of the text. While the text is not mentioned explicitly in commentators or scholia of late antiquity or the early medieval period, the ninth-century scholia of the Grammar of Dionsysius Thrax and its mention of an “Apocalypse of the Theologian” could conceivably just as well be a reference to 3 Apocr. Apoc. John as 1 Apocr. Apoc. John. The writer of the scholia simply states that there is “another so-called apocalypse of the Theologian” without any defining features, other than that it is supposedly “predominant and spurious.” Earlier scholars like John Court have not had access to an edition of 3 Apocr. Apoc. John and have previously been able to assume that the scholia refers exclusively to 1 Apocr. Apoc. John.

Regarding a terminus post quem, we might look to the text’s use of the dates for the annunciation, birth of Jesus, crucifixion, and Descensus, as well as its brief mention of the Dormition of Mary and its discussion of monks and abbeys, which might point us to the fifth century at the earliest, but likely even later. Following the work of Alice Whealey, who suggests that production of apocalyptic texts increased throughout the seventh to ninth centuries, this may be a potential time period within which to place 3 Apocr. Apoc. John alongside other apocalyptic texts—however, we need not be restricted to this suggestion. 46 Julian Petkow believes that 3 Apocr. Apoc. John was written in the twelfth century, under the impression that the apocalypse was composed solely in Slavonic and that it used Quest. John Ab as a source. 47 However, the presence of a Greek textual tradition and the unclear direction(s) of textual borrowing make such a date suspect. Simply put, this text could originate from any point in the late antique period and should be examined in the context(s) of Byzantine Christianity and early Islam.

Translation

In the interest of “new philological” approaches to manuscripts in early Christian studies, 48 and given the significant differences between the sources, translations of both L and A, made by Tony Burke and Chance Bonar, are provided separately in a synopsis. While the two manuscripts are legible and largely free of damage, they both present orthographical challenges; emendations, where necessary, are indicated in the notes. The text has been divided into chapters and verses; at times the verses are further divided into smaller units (e.g., 4:2a, 4b) to aid in presenting both manuscripts in parallel without favoring the structure of one over the other. Also included in the notes are variant readings and references to Miltenov’s translation of the Church Slavonic manuscript from Sofia (=Slav I); this Slavonic text follows the Greek very closely and is helpful in understanding difficult portions of the Greek text. Another Church Slavonic text (=Slav II) is included as an appendix, translated by Slavomir Čeplo from Tichonravov’s edition of Moscow 157 (521); this version has numerous omissions and transpositions and is offered here as an illustration of the diversity observable in the Church Slavonic tradition. Finally, we have included also Slavomir Čeplo’s translation of Tichonravov’s first edition of Quest. John Ab—the first in any modern language.

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44. Court, Book of Revelation, 44–45; also see Denise Kimber Buell, Why This New Race: Ethnic Reasoning in Early Christianity (New York: Columbia University, 2009); Michael A. Williams, The Immovable Race: A Gnostic Designation and the Theme of Stability in Late Antiquity (Leiden: Brill, 1994).
45. See above pp. 403–4.
46. These are nos. 5 and 46 in de Santos Otero, HUAA, 13:100 and 207.
47. Mentioned by Rick Branman in his introduction to 1 Apocr. Apoc. John; see above p. 376.
49. Petkow, Altislavische Eschatologie, 177–78, in which 3 Apocr. Apoc. John is titled 1 Evlothias. He suggests a date between the fourth and sixth centuries CE for 1 Apocr. Apoc. John in Syria (pp. 177–74), and that Quest. John Ab was written solely in Slavonic in the eleventh or twelfth centuries (pp. 177). Also that 3 Apocr. Apoc. John used 1 Apocr. Apoc. John, 2 Apocr. Apoc. John, and Quest. John Ab among its sources.
3 Apocryphal Apocalypse of John

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3 Apocryphal Apocalypse of John

The apocalypse of holy John the Theologian, how he asked Abraham about souls, how they welcome the souls from the world, and how the souls come to be recognized.

Abraham and the patriarchs are released from Hades

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1 God went up onto the Mount of Olives, having risen from the dead 6330 years from the time of Adam, on March 27. He brought out Adam and the prophets. 2 And he appeared to his disciples and said to them, "Receive now the kingdom of heaven."

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1 God went up onto the Mount of Olives, having risen from the dead 6330 years from the time of Adam, on March 27. He brought out Adam and Eve and the prophets David and Solomon. 3 And he appeared to his disciples. After his resurrection from the dead, the Lord spent forty days with them eating and drinking. And the Lord said to them, "Rise, lead on into the kingdom of heaven."

3 He said to Abraham, "Behold! Today I hand over to you the ones departed from the world, so that you might divide them into two: the righteous (go) to heaven, but the sinners to Hades. "But I raised up Adam and I came out with him and he alone I will lead into paradise."

Peter asks for signs of the end of the age

2 Answering, Peter said, "Lord, tell us, when will the end occur?"

And the Lord ordained, "Listen, apostle Peter, the end will occur when hate is born in the midst of humanity—nation against nation, jealousy, envy, earthquake, destruction, famines, and wars—brother with brother will betray the other to death, kingdom will rise against kingdom, and people against people. Earthquakes and groans will occur."

After saying these things, the Lord was taken up into heaven at the seventh hour of the fifth day. After this, again, when the body of our immaculate Lady, the Theotokos, was brought into paradise, the apostles welcomed all of the righteous and Abraham.

On the judgment of unbelievers

3 Holy John the Theologian asked Abraham, saying, "Father, tell me so that Abraham may divide the departed ones."

2 Answering, Peter said, "Lord, tell us, when will the end of the world occur? Or when will you raise the dead from old?"

2 And the Lord said, "Listen, Peter, the end will occur when hate is born in the midst of humanity—nation against nation, jealousy, earthquake, destruction, famine, and war, and many wars. Brother will be against brother and betray one another to death, for kingdom will rise against kingdom with violent tongues and many groans."

After saying these things, the Lord was taken up into heaven at the seventh hour of the fifth day. After this, again, when the body of our immaculate Lady, the Theotokos, was brought into paradise, the apostles welcomed all of the righteous and Abraham.

Dom. Vis. John 48-49

3 "Holy John the Theologian asked Abraham, saying, "Father, tell me...

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a. Slav I and II lack v. 1-2: reading only: "Jesus (Slav I: the Lord) climbed up to the Mount of Olives with his disciples and said to them, I am leaving you for heaven and I will take Adam with me and will be (there) with him."

b. Slav I adds "And many will forgo baptism and the holy books of the church."

c. Slav I and II lack vv. 4-5. In their place Slav I has "And when the Lord told all this to them, Adam and Abraham and everyone who had been with him in the netherworld fell dead."

d. A lacks an introduction to the first question; it is supplied here from L. Slav I and II specify that John has been raised to heaven where he enters into his dialogue with Abraham. However, Slav II lacks the questions of chap. 3 and begins instead with the question in 41.
about the Jews. Are they going to find mercy?"

2 Answering, Abraham said to him, "John, my child, did you not listen to what the prophet was saying? 'The sheep have abandoned the pasture and the cows will not be at the mangers.' The race of the Jews are sheep, the pasture is the luxury of paradise."

3 John said, "Father, will the impious be judged with the Christians?"

4 Abraham answered, "Even more, did you not listen to what the prophet was saying? 'Not so the impious, not so! Rather, they are like the dust that the wind flings from the land. Therefore the impious will not rise up in judgment, nor sinners in the council of the righteous.'"

5 And again, the prophet said, let the sheep be placed in Hades. They shall be dead forever and ever, unable to make any defense on account of them not knowing God."

On being with family in the afterlife

4 "And again John said to Abraham, "Father, who is going to recognize their father and their mother, brothers or sisters or foster-sibling or neighbor in the resurrection?"

28 Abraham said, "Listen, child, how can the enemy hide? Or an adulterer? Or a sorcerer? But they are entwined with each other and in the coming judgment they will stand in awe and gnash against their opponents. And they will hand them over to eternal punishment."

30 John said, "Does he hear the petition of a dead person?"

4 Abraham said, "Did you not listen to what the prophet was saying? 'I shall not die, but I shall live and recount the deeds of the Lord.' And again, 'my soul will live and be present.' Thus the person is going to live, but without the body."

5 John said, "Father, are deceased infants recognized here?"

6 Abraham said, "Just as they wanted to grow upon the earth and be recognized, likewise they will grow here and recognized."

On being with family in the afterlife

4 "And again John said to Abraham, "Father, who is going to recognize their father and their mother, brothers or sisters or foster-sibling or neighbor in the resurrection?"

28 Abraham said, "Listen, child, how can the enemy hide? Or an adulterer? Or a sorcerer? But they are entwined with each other and in the coming judgment they will stand in awe and gnash against their opponents. And they will hand them over to eternal punishment."

30 John said, "Does he hear the petition of a dead person?"

4 Abraham said, "Did you not listen to what the prophet was saying? 'I shall not die, but I shall live and recount the deeds of the Lord.' And again, 'my soul will live and be present.' Indeed, child, the person is going to live, but without the body."

5 Again John asked, "And children: are deceased infants recognized here?"

6 Abraham answered and said, "Just as they wanted to grow, their souls also will be recognized there."

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a. Verse 2a is present also in Slav I, though it states instead: "when the Lord resurrected Adam and many others with him, they knew each other with joy and embraced, celebrating with their children."

b. A has "not hide."

c. Slav I has "They will hold each other by the throat and drag each other to the judgment to throw the enemy, not themselves into eternal darkness." Slav II lacks 4:2b-4.

d. Slav I has "Do the dead bear each other?"

e. Slav I and II (3:3-4) insert another question and answer: "Do the souls there know each other?—My son, they know each as they do here."

f. Slav I has "know each other"; Slav II (3:3) has "are they remembered there?"
John said, "Father, does the soul ever come on the earth to its own body?"

Abraham said, "Did you not listen to what the prophet was saying? 'As for man, his days like grass, like a flower of the field, so it will bloom, since a breath passed through it, and it will be gone, and it will no longer recognize its place.' Now, child, the soul never comes to the body."

On the order of the priests

5 John said, "What is the order of the priests?"

Abraham said, "First of all, the priest Melchizedek (then) Zechariah and Simeon. For they were cleansed beforehand because of his own wife through prayer and fasting and they did not know meat and did not drink wine nor hard drink nor cooked food. One time they came to the altar to worship in the Holy of Holies. And with their prayers the blind regained sight, lepers (were) cleansed, and those punished by an unclean spirit were cured. Great is the order of the priests. But the blasphemies of the priest were not cast aside, and when he would be ignited with anger and led astray by some—!

John asked, "Father, does the soul ever come on the earth to its own body? Just as the apostle Peter came to his own body with the same soul."

"Did you not listen to what the prophet was saying? 'As for man, his days like grass, like a flower of the field, so it will bloom, since a breath passed through it, and it will be gone, and it will no longer recognize its place.' Listen, child, the soul never comes to the body."

5 Again John asked, "What is the order of the priests?"

Abraham said, "Child, first of all, the priest Melchizedek (then) Zechariah and Simeon. For they were cleansed beforehand because of his own wife and they did not know meat and did not drink wine nor hard drink nor cooked food. One time they came to the holy altar to worship in the Holy of Holies. And with their prayers the blind regained sight, lepers were cleansed, and those punished by an unclean spirit were cured. Great is the order of the priests. And their blasphemies were not cast aside, and when the priest would curse with anger, which is thus from his entire soul—!

Therefore one and (that one) receives a cursed death, he dies on account of the curse of the priest.

"You heard, child, what the Lord ordained to Peter, and all you apostles: 'Whatever you bind on earth will be bound also in heaven, and again, whatever you loose on earth will be loosed in heaven.' And again: if you forgive people their trespasses, your sins will be forgiven. But if you do not forgive their trespasses, the Lord will not forgive yours. For this reason, child, God appointed over the church in every time and every place holy shepherds and teachers in order that joyfully they present people before the Lord. But if they did not teach others correctly or appoint others the Lord will pass judgment on the teachers."

On the honor due to hegumens and monks

6 John said, "Father, also, those who do not honor the priest, but rather treat him disgracefully and despise the order, what are they going to pay in the punishment?"

the death curse of that man comes to him by force."

You heard, child, what the Lord said to Peter, the chief leader of his apostles: 'Whatever you bind on earth will be bound also in heaven, and again, whatever you loose on earth will be loosed in heaven. And again: if you forgive people their trespasses, your sins will be forgiven. But if you do not forgive their trespasses, the Lord will not forgive yours. For this reason, God appointed over the church in every time and every place holy shepherds and teachers in order that joyfully they present people before the Lord and they will receive a reward from God. But if they did not teach correctly or appoint others the Lord will pass judgment on the teachers."

6 John said, "And similarly, father, those who do not honor the priest, but treat disgracefully and despise their order, what are they going to pay in this world and in God's punishment?"

a. Slav I has "The order of the priests is great and its damnation is not absorbed, because he who blasphemes with all his heart had better not be born." Slav II begins here with the question "Can you show me, Father, what is the order of the priest?" to which Abraham responds: "Child, great is the order of the priest. His curse will not cease, so if he curses someone in anger, they will die of this." (6:6-7).

b. Slav I has "(if) they do evil, then the priests themselves shall be judged" (see also Slav II 9:11).

c. In Slav I, this verse continues from the previous verse in Abraham's voice, reading, "If some people do not honor the priests and offend their rank, those shall be lawless." Slav II (9:12-13) follows the Greek text.
Abraham said, "Do you not know what the Jews did to the Lord? Because of this, it would be better that those who dishonor the priests not to have been born." 

John said, "Father, of what kind is the honor of the hegumens and the monks?"

Abraham said, "Just as fish are caught by water, so too also the monks who are not fulfilling the commandments of God and being neglectful and not listening and speaking superficially, let them be destroyed utterly. For this reason it is not proper for a monk to have a house apart from the hegumen. Just as a sheep that has been lost on a mountain and the thief has stolen him, so also a monk without a hegumen will not benefit." 

Abraham said, "Did you not listen? Do you alone not know what the Jews did to the Lord?"

John said, "Tell me, father Abraham, of what kind is the honor of the hegumens and the monks?"

Abraham said, "Just as a fish without water dies, so too also the monks who are not fulfilling the commandments of God and the things he renounces before the holy altar and the cropping of their hair at the hands of the priests. And those who are drunk and neglectful and not ashamed and seeming not listening and speaking superficially against their hegumen, let these also be destroyed utterly like fish in a waterless place. For he is the shepherd of the monks, and for this reason it is not proper for a monk to have a house apart from the hegumen. For after searching widely for one sheep, the thief snatched it away and stole it. Thus also it is not proper to have a house apart from the hegumen. For one sheep separated from the flock will not benefit."

Abraham responded. "Therefore, know this, child, that just as Adam and his wife Eve were one flesh and the Lord resurrected the two together and brought the two into paradise, thus they will be married to the first wife, not the second and the third, because it is not lawful."

John said, "Father, some baptized people conduct themselves like beasts, eating and drinking without doing the cross at their faces, and not blessing what they are eating. Of what sort are they?"

Abraham said, "You heard, child, what Isaiah was saying: 'Let the ungodly one be taken away so that he may not see the glory of the Lord,' and let those doing these things be destroyed."

John said, "And thieves and perjurers, what will they receive here?"

Abraham said, "David says, 'May sinners fall from the face of the earth, and the lawless, so that they be no more.'"

John said, "Is a man sinful if his wife sins with another man?"

7 John said, "Father, are we going to be married in the resurrection?"

Abraham responded and said, "Know, child, Adam and his wife Eve, how they were one flesh. And the Lord resurrected the two together and brought the two into paradise. Thus they will be married to the first wife, not the second and the third. For, the second and third ones are not lawful."

John said, "Father, some baptized people conduct themselves like beasts, eating and drinking without doing the cross at their faces, and not blessing what they are eating. Of what sort are they?"

Abraham said, "You heard, child, what Isaiah was saying: 'Let the ungodly one be taken away so that he may not see the glory of the Lord,' and let those doing these things be destroyed."

And thieves and perjurers, what will they receive here?

Abraham said, "David says, 'May sinners fall from the face of the earth, and the lawless, so that they be no more.'"

Again, John the apostle asked, "Is there sin in a man if his wife is with another man?"

On marriage, gluttony, theft, and adultery

a. In Slav I, the series of questions in this chapter (53-8) are preceded by the question "Can a woman cause a man to sin?" (see 51-2). This question and answer appear in the Greek at 7:7-8.

b. In Slav I they are "those who have not been christened."
4 Abraham said, “Great are the sins, child. For Eve fell first and thus Adam was cast out of paradise. God united the man with his own wife. And he received a crown. And he blessed them.”

"John said, “What is the crown?”

4 Abraham said, “The acclamation of God. And when, at the fearful judgment, they will stand before the Lord, they may gather their children and enter into eternal life with them.”

On the souls of the righteous resting in the bosom of Abraham

8 John said, “Father, where do the souls of the righteous go?”

4 Abraham said, “Child, did you not listen to what the prophet was saying? ‘His soul will abide in prosperity, and his offspring shall inherit it.’ The souls of the righteous, child, rest in my bosom and they go into heaven, but the souls of the sinners to Hades, as the prophet David said, ‘Let sinners be turned away to Hades, all the ones that keep forgetting God.’

8 John said, “Father, where does the soul go?”

4 Abraham said, “Child, did you not listen to what the prophet was saying? ‘His soul will abide in prosperity, and his offspring shall inherit it.’ The souls of the righteous rest in my bosom and they go into heaven to the Lord, but the soul of the sinner to Hades, as David said, ‘Let sinners be turned away to Hades . . .’

a. For “then I will keep it,” A is corrupt but has been reconstructed with some certainty with the aid of Slav I. In Slav II, it is the angels who keep watch over the soul (see also the note to 8:4).

b. For “the ninth (emenea) day,” L has “the first (hema) day.” Ninth finds support in Slav I but in Slav II (4:12) angels keep the soul for four days, and in Quest. John Ab. 2:3, the first memorial service takes place on the third day after death, but this is followed by the ninth in 3.13. The memorial service for the dead (or Panikhida, see 9:4–8 below) traditionally takes place on the third day after death, followed by the ninth and fortieth days (as here), as well as after three months, six months, and on the first and third anniversaries of the death.

c. Perhaps meaning “if they cannot endure (forty days).”

d. Slav II (4:13) begins this verse with a question: “And when a sinful soul comes, what will happen to it there?” Slav I has “My son, I keep the sinful soul with myself for nine days, so that someone may mention it in his prayers.”

e. Slav I has “I keep it.” Slav II has “they (the angels) keep it.”

f. Slav I has “And when forty days have passed, I will say to that soul.”

g. For “how long (posnon chronon=how much time), the manuscript has posnon karon (a col. is a unit of measurement).

h. The Great Fifth is Maundy Thursday, a celebration of the foot-washing of Jesus before Maundy Thursday and Pentecost, a span of fifty days. In 3 Apoc. Apoc. John, souls of the punishment for sinners. The closest parallel here is to Apoc. Vbr, which grants sinners a fifty-day reprieve from the Resurrection to Pentecost.

I. In Slav I, the souls are in darkness from the “Rousoulli days (i.e., Pentecost) until simply, ‘Child, since Great Thursday until Pentecost’”

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Quest. John Ab. 2:2–7
34 in Quest. John 8:10
Matt. 19:37–38

Quest. John Ab. 33:16

Ps 149:2 LXX, 4 Ezra 68–70, 798–80
Ps 9:8 LXX, 4 Ezra 68–80

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On the memorial for the dead

"John said, "Will the souls find mercy through the Panikhida?""

7 Abraham said, "Great mercy and great good will that person find who makes the memorial for his dead. And great joy and gladness (fills) their souls through the prayer of the Panikhida."

8 For when God was merciful upon Adam, he sent his Word and only-begotten Son. He was born from the ever-virgin Mary on March 25, and again he was born on December 25, and he lived among people, and was crucified, and he was buried, and he rose again on the third day. He rose with Adam and all the prophets, and was overwhelmed with joy on account of Adam.

On age, baptism, and wealth

10 "John said, "Father, where people die, is one young and another old?"

2 Abraham said, "The year has 365 days and 4800 hours. If a man is born in the hour of full-grown age and he dies, if in the second hour, he dies a youth, and if he is born in the middle hour, he dies a young lad."

3 "John said, "If they are going to an orphan" and they become rich from it, what do they have?"

4 Abraham said, "Child, the prophet says that their houses will be desolate and their land will by no means be in everlasting life and will be wiped from the earth

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their memory."

"And the unbaptized who die, what sort are they?"

"Abraham said, "God honors and baptizes all tongues except for only the Jews who denied Christ; they will be destroyed forever. For the unbaptized are under the authority of the Jews and the ones who denied have come to an end. They will not receive mercy on the Day of Judgment."

John said, "What about the poor person on the earth?"

"Abraham said, "Just as the prophet David said, 'Do not totally forget your needy.' And again he said, 'The endurance of the needy will not totally perish.' Great is the reward to the needy, child, because upon the earth, they were in need. And just as Paul said, 'The Lord disciplines those whom he loves thoroughly.'"

On honor and imprisonment

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their memory, and they will be destroyed forever and ever."

5 And the unbaptized who die, what sort are they?"

6 "Abraham said, "God honors and baptizes every tongue except for the Jews who denied Christ; they will be destroyed forever and ever. For the unbaptized are under the authority of the Jews and they have come to an end."

John said, "Is wealth beneficial or not?"

6 "Abraham said, "Wealth, if it does not cause sin, do not set (your) hearts on it. Neither the prophet nor the just man loves wealth. If someone who had wealth distributed (it) to the poor, he received also the kingdom of heaven. If a wealthy person acts arrogantly against a poor person, it is destruction for the soul of the wealthy person."

7 John said, "What about the poor person on the earth?"

8 Abraham said, "David said, 'May you not totally forget your needy.' And also he said, 'The endurance of the needy will not totally perish.' Great is their reward from the Lord, child, because upon the earth, they were in need of good things."

And Paul said, 'For the Lord disciplines those whom he loves' and tempts him in the presence of men."

John said, "If a certain man receives a crown of honor and grows old after it, and after this, another takes his

a. For vv. 3–5: Slav I has "And what about those who light candles and make kouts—My son, memorial is great and prayer is great—they are for every soul, and great is the resting of these souls; it is great for every soul. Just as God who commemorated Adam and led him out of darkness and celebrated him, so these souls shall enjoy the kouts and shall rest in their kouts and enjoy their celebration" (see also Slav II 6:3–4).

b. Slav I and II have no counterpart to vv. 6–8.

c. The manuscript has poiei (it does, makes, performs); either a complementary noun is missing (e.g., it is made full) or the word is corrupt.

d. Perhaps "when (hopoke)" (as in Slav I) is intended.

e. I appears to be corrupt here. The meaning is apparent in Slav I, which has "if a man is born in the first hour, then he will grow old and die in that hour"; Slav I has "if a child is born in those days, the woman (will be) well and the child will die in old age." (231).

f. Slav I and II have "between hours."

8 The parallel in Apoc. Sect. refers to three stages of life; "I made man in three stages, when he is young, I overlook his mistakes because of his youth; again, when he is a man, I watch over his mind; again, when he grows old I preserve him so that he may repent." (Savas Agourides in Old Testament Pseudepigrapha [ed. James Charlesworth; 2 vols.; ABHS: New York: Doubleday, 1983–1985], 1:604–13).

b. L. reads "in folly (eis matoes)." The corrected reading is supported by Slav I and II.
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John said, "If ever a Christian is amongst (unbelieving) people, and grows old and dies amongst them, is he raised up with the Christians in the resurrection or not?"

Abraham said, "He is going to be gathered with his own race, just as David says, 'the Lord will gather the scattered sheep.'"

Abraham said, "David says, 'the Lord will gather those who have been scattered.' Our Lord magnified his chosen ones. And he said to him, "Child, they are going to be gathered with the Christians and their race.'"

John said, "Father, the person who comes to the holy church and comes to God and sins again each and every day and hour, does he receive mercy or not?"

Abraham said, "In constraints and tribulations he will redeem them. If he genuinely turns around and repents, he will receive great mercy from the Lord and God will forgive his trespasses."

John said, "Father, a person having confessed his sins to a priest and the priest orders him to fast, will his sins be forgiven or not?"

Abraham said, "Did you not listen to David saying, 'Happy are those whose sins were forgiven'? The Lord will forgive all of their trespasses, child."

John said, "Is the priest righteous (enough) to receive the sins of his spiritual son?"

Abraham said, "Child, just as the prophet David said, 'With the devout you will be devout, and with the select (you will be) select and with the crooked you will pervert.'"

"If the son (is) a thief on the earth, they come and catch both him and the father. First they bind the father, child, and in the same way, the son. And in this, for the two of them, it is a new sin. For the priest is a guarantor in his sins, child."

John said, "If someone repents what would happen if he sins again?"

Abraham said, "His earlier sins will be forgiven, which were confessed. But those which he will do after the confession, on account of this God made forty days within which Moses the prophet fasted and the Lord himself, and the person for as much as the sins he will commit from Easter to Apokreos. During these days of fasting, his sins will be cleansed. If he fasts cleanly from the whole soul, indeed the person's sins will be forgiven, insofar as he did"

John said, "What if someone repents and sins again?"

Abraham said, "His first sins will be forgiven, which were confessed and repented from. But those which he will do after the confession, on account of this God made forty days within which Moses the prophet fasted and the Lord himself, and the person for as much as the sins he will commit from Easter to Apokreos. During these days, this fast cleanses the sins of the people. If they fast cleanly from the entire soul with faith of God, <the sins> of the person will be forgiven, whichever sin he did the

On forgiveness and confession

11 John said, "Father, the one who comes to the holy church and comes to God and sins again each and every day and hour, does he receive mercy or not?"

Abraham said, "In constraints and tribulations he will redeem them. If he genuinely turns around and repents, he will receive great mercy from the Lord and God will forgive his trespasses."

John said, "Father, a person having confessed his sins to a priest and the priest orders him to fast, will his sins be forgiven or not?"

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John said, "Is the priest righteous (enough) to receive the sins of his spiritual son?"

Abraham said, "Child, just as the prophet David said, 'With the devout you will be devout, and with the select (you will be) select and with the crooked you will pervert.'"

"If the son (is) a thief on the earth, they come and catch both him and the father. First they bind the father, child, and in the same way, the son. And in this, for the two of them, it is a new sin. For the priest is a guarantor in his sins, child."

John said, "If someone repents what would happen if he sins again?"

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a. The final sentence in Slav I reads "Such also is the sin of the priest—as the sin of the one confessing—that is why he guarantees for him and takes on his sins." Slav II has "Child, the confessors and the priest (will bear) the same sins: both (will bear) a common sin, but with this, he will answer for him and take his sins on himself" (85).

b. Slav I and II add "though he has no sin."

c. Slav I finishes with "Hear son, the sins of every man who fasts in purity shall be forgiven"; and Slav II with: "and all people's sins are forgiven" (8:8).
it entirely through Christ. But if he commits impure deeds, his sins will not be forgiven.”

12 John said, “What if a celebrated bishop or a priest commits a sin and he repents once more from his sin?”

Abraham said, “David says, ‘Confess to the Lord’ because (he is) good, because his mercy (is) forever. And again, ‘they hoped in the Lord, like a mountain that shall not be shaken, he shall be forever and ever.’ ‘The dead will not praise you, O Lord, not in Hades. But we that are alive will praise the Lord forever and ever.’”

It is right, child, that they repent in order that their sins will be forgiven. And the crown of honor will be received from the Lord. And they will stand pure before the Last in the hour of judgment.”

12 John said, “Will the priest make a defense on behalf of the people and the hegemons on behalf of the monks for their sins on the Day of Judgment?”

Abraham said, “Young man, the bishop will give every word on behalf of the priests, and the priest on behalf of the people, and the hegemon on behalf of the monks. For they will stand and say: ‘Look! I and the children God gave to me.’”

John said, “The bishops and the priests who hold themselves in high esteem, and the conceited and chatterboxes, just like also the worldly ones, will they be destroyed there?”

A. 16:10 Abraham said, “As the Lord said, ‘Two men went up to the temple to pray, one a Pharisee and the other a tax collector. For this reason, the tax collector humbled himself, but the Pharisee exalted himself and was destroyed. Just as David says, A garrulous man will not succeed before the Lord.’”

On reports from the newly dead to the departed

Abraham said, “Just as he said, ‘Where do we sinners flee?’[4] In heaven, he is there. If we descend into Hades, he is there. Child, the soul sees its own deeds, whether good or wicked. And what it saw upon the earth, it tells the souls sitting there in Hades, so that they might know also in Hades what is occurring in the world. For Adam also, when he was sitting with us in Hades, asked the departing souls and came to know things occurring in the world.”

5 John said, “Does the soul, dying and departing to Hades, pray here to see their sins?”

6 Where do we sinners flee? In heaven, he is there. If we descend to Hades, he is there. Child, the soul sees its own deeds, whether good or bad. And what it saw upon the earth it tells the souls sitting there in Hades, so that they might know in Hades what is occurring upon the earth. And thus Adam, when he was sitting with us in the underworld of Hades, asked the souls coming into Hades. And Adam came to know things occurring upon the earth by humans.”

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On the appearance of the dead

13 John said, "Listen, child, to what Paul is saying: not all will die, but all will be resurrected, and they will be as one according to likeness, like thirty-year-olds in one age, all considered also as if in one appearance."

14 John said, "How will bodies be created? If being dust, how will they be resurrected and become like before?"

15 Abraham said, "Child, just as the prophet David says, 'You will send forth your spirit and they will be created.' For the angels of God will sound the trumpet and the righteous will be resurrected and stand at the right hand of God and the sinners on the left."

16 "And the Jews who crucified Christ with much anger (will be) on the left. They were saying, 'His blood be on us and on our children.' And they will go away into eternal punishment with the Antichrist, as the prophet David said, 'The memory of him perished resoundingly.' The day of resurrection, child, will occur on Easter Sunday, and thus we will all be with the Lord, simultaneously glorifying his all-holy name now and always and forever and ever. Amen."
3 Apocryphal Apocalypse of John
(Church Slavonic Recension II)

Questions of John the Theologian to Abraham

1. Jesus went up to the Mount of Olives with his disciples and said to them, "I am leaving you for heaven and I will take Adam with me and will be (there) with him." "And he said to Abraham, "Abraham, to you I will give souls separating them in two; the first to be led to heaven, but sinners will go to Hades."

Peter asks for signs of the end of the age

2. "Then Peter said to him, "Lord, tell us when will be the end and your return to earth and the resurrection of the dead from ancient times."

"Jesus said to them, "The end and my return to earth will be when there is on earth villainy in people; hate, immorality, and jealousy in that generation; earthquakes and many catastrophes, and famines and wars. Brother will hate brother and deliver (one another) to death, and ruler will rise against ruler. Nations will cry out with desperate suffering and (there will be) great groaning."

On souls recognizing one another in the afterlife

3. "And John the Theologian was raised to heaven to Abraham's side and he asked Abraham, "Father Abraham, do people know each other in the World Beyond?"

"They know each other very well, just as you know pleasures (when) kissing your children."

"Question: "Do souls know each other when they are there?"

"They do, just as we know each other here."

"Question: "And when children die here, are they remembered there?"

"Child, as it is born and grows on earth and matures, so a soul grows and matures there."

"Question: "Does the soul come to the body?"

"Child, did you not hear David saying, 'As for man, his days like grass, like a flower of the field, so it will bloom, beneath a breath passed through it, and it will be gone, and it will no longer recognize its place.' The soul never comes to the body."

"Question: "Are married couples united in the World Beyond?"

On the fate of sinners

4. "Question: "And when a sinful soul comes, what will happen to it there?"

"Child, angels will keep a sinful soul with them for four days, perhaps someone will remember it. If no one remembers it, again they will keep it with them for forty more days, perhaps it will feed someone or quench their thirst or clothe them, or a priest remembers it in their prayers. "If it is not given Memory Eternal" from anywhere and forty days pass, they tell it, 'Go, you poor soul, into the outer darkness.'"

"Question: "How long must it be in the darkness?"

"Child, since Great Thursday until Pentecost."

"Question: "Where do the souls of the righteous go?"

"Child, did you not hear David saying, 'His soul will abide in prosperity, and his offspring shall inherit the land.' Child sitting on the lap of Abraham, a righteous soul goes to heaven to (be at) God's side."

"Question: "And the souls of sinners?"

"Child, did you not hear David saying, 'Let sinners be turned away to Hades, all the nations that keep forgetting God.'"

On marriage, gluttony, theft, and adultery

5. "Question: "Can a woman cause a man to sin?"

"Child, (she can cause) a man (to commit) a great sin, as Eve caused Adam to be expelled. God judged them since they are husband and wife and married."

"Question: "Will husband and wife unite in the World Beyond?"

"Child, understand from Adam that you are one flesh with your wife. Child, this is how it is with the first one, but the second one and third one and infidelities are (truly) adultery and depravity."

"Question: "And if people are baptized, but then live like animals, in that they eat and drink, but do not baptize their own body?"

"Child, Isaiah the prophet says, 'Let the ungodly one be taken away so that he may not see the glory of the Lord and die doing so, and let those doing these things be destroyed."

"Question: "Thieves and (false) accusers, how will they fare there?"

"Child, David says, 'May sinners fail from the earth, and the lawless, so that they be no more.'"

On the food for the righteous

6. "Question: "What do righteous souls eat?"

"They persist on angel bread and heavenly food, while sinners eat as they would in the world."

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a. The Memory Eternal is the concluding hymn of the Orthodox memorial service.
On wealth, baptism, and age

7 "Question: "And (what of those who) light a candle and make kutilia?"
   "Child, great memory and great prayer and great deeds (on behalf of dead souls) (will be given) to these souls. As God remembered Adam, led him out of the darkness and rejoiced in him, so these souls will rejoice in these candles and this kutilia, happy and joyful."

On clergy making a defense for the righteous

9 "Question: "Does a bishop have to answer for (his) people and (their) sins at the Last Judgment or not?"
   "Child, the bishop answers for the priests; priests answer for the people and beguiners for the monks. And they stand up and say, 'I and the children you gave me.'"

On forgiveness and confession

8 "Question: "If a person confesses their sins to a priest and the priest ordains them to fast for their sins, will their sins be forgiven?"
   "Child, David says, ‘Happy are those whose lawless behavior was forgiven and whose sins were covered over.’"

On the appearance of the dead

10 "Question: "Can you also show me, father, if the dead are to be resurrected and how will the bodies be reborn when they have rotted, and whether these will exist and rise?"
   "Child, do you not hear David saying, ‘You will send forth your spirit and they will be created and you will renew the face of the earth.’ A trumpet will sound at midnight and bodies in graves will be renewed in the same manner..."
that a spiderweb emerges. The second trumpet will sound before the rooster crows and bodies come to life, untouched by decay, and the souls of the penitent will enter the bodies. Then the third trumpet sounds just before the dawn and the dead will rise before Christ. They will flow forth to the earth, getting to know each other with joy.

59* Question: "What will joy in the resurrection be like?"

60"Child, (it will be like) honey, flowing sweetly. All people will be kings, and dukes and archbishops and bishops and hegumens and priests and deacons and monks and monks and and the entire world, each standing according to their rank. This is when Jews (will be sent) to the left side with God's anger."

61* Question: "What will they say?"

62"Child, this is what they will say, 'Lord, why are you condemning us, when we are your chosen people?' And Jesus replies, 'Did you not say 'His blood be on us and on our children'?" 63That is when they go to be condemned and the memory of them perished resoundingly.

64Resurrection will take place on the holy Sunday of Easter. This is when we will be with the Lord and all the saints and the holy Trinity, giving praise to the Father and the Son and the Holy Spirit, now and forever and ever. Amen.

The Questions of John to Abraham

Narration of Abraham, questions of John the Theologian, about righteous souls and other (matters). Father bless.

On the food for the righteous

1 John said, "Father Abraham, you reside in paradise, you receive the righteous souls. Tell me, father, what are the righteous fed in paradise?"

2Abraham then said, "Listen, child John, the righteous souls are fed heavenly food: holy service, candle, sacrificial bread, and true mercy. This is what righteous souls are fed.

3And when angels take this soul from its body and carry it to heaven to God's throne, all demons (rise to) meet this righteous soul (in) twenty tollhouses (to be judged for its) evil deeds. The angels do not surrender this soul to the evil spirits to be mocked, but deliver it directly to Christ's judgment, near God's throne, waiting for it to be remembered (on earth) in holy service, candle, sacrificial bread, and true mercies. And if on some day holy service, candle, sacrificial bread, and true mercy take place, then this soul will be full of light, will be fed and will be joyful.

Memorials for the dead

1 "It is on account of this that our Lord Jesus Christ was crucified, voluntarily descended to Hades, destroyed its dominion, bound Satan and the devil, and then rose from the dead on the third day (when) our Lord Jesus Christ raised Adam and Eve and all the righteous (dead). It is on account of this that we hold a memorial service on the third day after a person's death.

2After his resurrection, the Lord appeared to his disciples, and Thomas believed. It is on account of this that we hold a memorial service on the ninth day after a person's death.

\[a. MS 333 has "It is paradise, righteous souls are fed heavenly food by the Holy Spirit."\]

\[b. Provia (from the Greek proshphon) is the bread used in the Orthodox Eucharist celebration.\]

\[c. For twenty tollhouses (to be judged) evil deeds, MS 166 has "all (kinds of) tollhouses."\]

\[d. MS 333 lacks "directly to Christ's judgment."\]

\[e. MS 333 has "If there is a service on the third day."\]

\[f. On the Orthodox memorial service for the dead (the Panikhida), see above pp. 445-46 (fourth in Slav II 4:2).\]
The Questions of John to Abraham

Luke 24:13-36:
Solomon of Basra
Bk. Bk. 65
3 Apoc. Apoc. John 84
Luke 24:25-31
Act 10:9-10
3 Apoc. Apoc. John 85
6-6

"After his resurrection, the Lord appeared to Luke and Cleopas and made himself known to them while breaking bread. It is on account of this that we hold a memorial service on the twentieth day after a person's death. "After his resurrection, (Jesus) rose to heaven to his heavenly Father. It is on account of this that we hold a memorial service on the fortieth day after a person's death.

The judgment of the soul
3 "If a service is held for this soul on the ninth, twentieth, and fortieth day with a candle, sacrificial bread and true mercy, then angels raise this soul to God's throne. And the Lord will say to it, 'Rejoice and be happy, O righteous soul. You lived by my law; your departure is good, your works are good and your memory is good. You, blessed one, lived on earth without robbing and cheating anyone.' That is when the Lord says to the angels, 'Carry this soul to paradise to Abraham's and Isaac's and Jacob's lap to eternal life.'

And if a soul lived in poverty and without a family and cannot perform a service or (offer) a candle or sacrificial bread or true mercy, but received the Lord's body and blood in purity and performed God's good works, then even this soul will be accepted by the Lord despite the service, the candle, the sacrificial bread, or true mercy. Your works are good. And the Lord will say, 'Carry this soul to paradise to Abraham's and Isaac's and Jacob's lap to eternal life.'

If a soul lived on earth without conscience, not fearing God or God's angels or the holy Gospel or spiritual fathers, but performed evil acts with avarice, pride, wrath, desire of money, theft, envy, gossip, banditry, murder, witchcraft, greed, robbery, usury and all Satan's evil works, if this soul is not remembered or (given) a service or a candle or sacrificial bread or true mercy then (may) no (lay) person and no spiritual father remember it in their prayers, because it did not keep Christ's commandments. (This soul) will be brought to Christ's and God's throne and the Lord will say to it, 'You cursed soul, on earth you lived lawlessly, doing evil, performing evil deeds of Satan and the devil and their angels, rebelling against Christ. You are not remembered; your departure is evil and you are thought of as evil.'

At this time, the Lord will say to the angels, 'Throw this soul into eternal torment; I will not suffer lawbreakers in my sight.' The angels then deliver this sinful soul to terrible demons; the demons will then carry this soul to the unquenchable fire, to eternal torment, into the outer darkness where there will be weeping and gnashing of teeth.'

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a. The identification of Luke as the unnamed companion of Cleopas is found also in 
Bee.
b. Here chleb, the common Slavonic word for bread.
c. Meaning in prayers and services.
d. The word for "remember," with alternative spelling.

The Questions and Answers of James, the Brother of the Lord, to Saint John the Theologian (Quest. Jas. 1: CANT 279) comprises a series of questions from James to John about what happens to the soul after death, with a particular emphasis on the possibility of repentance. While the work has also appeared in scholarship under the name 3 Apocalypse of John, neither an angelic being nor the risen Christ is the bearer of the revelation as in other Johannine apocalypses. Other apocalyptic motifs in the text, however, do raise questions about Quest. Jas.'s relationship to the apocalyptic genre, and to the tours of hell tradition.

Contents

Quest. Jas. is a dialogue between James, identified as the "brother of the Lord," and John the Theologian—a title frequently given to the author of the canonical Book of Revelation and to the interlocutor in other Johannine apocalypses (1–2 Apoc. Apoc. John). The first section of the text (chaps. 1–2) provides an account of the futures that await the sinful and the righteous. James begins by asking what will happen to the soul between death and the second coming of Christ (1:1). John responds by providing an account of the different fates that await the soul, depending on whether it is righteous or unrepentantly sinful (1:2–2:14). The sinful soul, upon death, is to be accompanied by the archangel Michael, the person's "companion angel," and four others (1:2), first to its grave (1:3) and then, after an encounter with a group of demons (1:8–10), into the fiery river (1:11–13). There, the soul is led to the sleepless worm, which will consume the damned after the second coming of Christ (1:13–14). The angels then take the soul to prostrate before the Son of God on his throne before it is led to the place of chastisements where it sees the punishments that it will receive after the return of Christ (1:18–25). James then inquires about the fate of the righteous (2:1). According to John, the righteous, upon separation from the body, follow the same path as the sinners, but only to view the torments of others and give thanks to God for sparing them (2:2–10). Then the righteous are led to paradise by the angels and archangels so that they can see their eventual destination (2:11–13). In the meantime, both the sinful and the righteous wait in a great chasm for their separation at the coming of the Lord (2:14).

The second portion of the text (chaps. 3–5) begins with a question from James about how anyone can be saved when no one is without sin (3:1). John here introduces the theme of repentance, which will dominate the remainder of the text. He uses the parable of the lost sheep (3:2–5) to illustrate that the Lord will take pity on the repentant person (3:6–10). He then goes on to provide several models of repentance (4:3–13). These models are scriptural—Peter (4:3), Manasseh (4:5), the repentant thief on the cross (4:7), and King David (4:9)—and traditional—Mary of Egypt (4:4), Andrew of Crete (4:11), and Cyprian of Antioch (4:12–13). After describing the sins committed by each of these