1 Apocryphal Apocalypse of John
A new translation and introduction

by Rick Brannan

The text variously known as the “First Apocryphal Apocalypse of John” (1 Apocr. Apoc. John; CANT 331), “Second Apocalypse of John,” “Pseudo-Johannine Apocalypse,” “Apocalypse of John the Theologian,” and simply the “Apocryphal Apocalypse of John” has its earliest mention in a ninth-century scholion of the Grammar of Dionysius Thrax: “And there is another (apocalypse) called the Apocalypse of the Theologian. We are not speaking of the one in the island of Patmos—God forbid, for that one is supremely true—but of a pseudonymous and spurious one.”1 Dionysius differentiates sufficiently between the known apocalypse of John and a different but similarly titled apocalypse. This other apocalypse, framed as a series of questions asked by John with answers given by Jesus, interacts with similar themes from the canonical apocalypse and quotes from writings attributed to prophets and apostles.

Contents
Mountains are important locations in the ancient world, particularly where travel to and from heaven is involved. The Synoptic Gospels agree that the transfiguration of Jesus occurred on a mountain (Mark 9:2 par.); early Christian tradition understands the site to be Mount Tabor.2 Prior to his ascension, Jesus gathered his eleven remaining disciples and went to “the mountain which Jesus had designated for them” (Matt 28:16). A marginal note on this phrase in manuscript 1424, a ninth/tenth-century minuscule, suggests Mount Tabor as the mountain in question.3 Given the importance of Mount Tabor in early Christian tradition, it is not surprising that 1 Apocr. Apoc. John begins its narrative after the ascension of Jesus with the apostle John alone upon Mount Tabor. Having witnessed Jesus’ undefiled deity (1), John collapses to the ground and prays to learn more about Jesus’ return, pleading, “Reveal it all to me.” John prays for seven days (2) and is transported by a

cloud to the “face of heaven” where he hears a voice calling him. He sees heaven opened, smells a fragrant odor, and is bathed in an outpouring of brilliant light. The voice calls him again (3) and John sees a book “wider than seven mountains and longer than the mind can grasp.” The book has seven seals; John asks the Lord to reveal what is written in the book. The Lord (who is Jesus) confirms the content of the seven-sealed book: it is about the judgment and righteousness of humanity (4).

The dialogue progresses through a series of questions and answers, each with John asking for more information or clarification of a preceding statement (5–27). Starting with the timing of the return of Jesus (5), John moves on to the description of “the Antichrist” and his deeds (6–8), then to the appearance of the archangels Michael and Gabriel (9), and to the resurrection of the dead (10–12). From here the preservation of holy books, images, and crosses is mentioned (13), then the subsequent destruction of the earth (14) and cleansing of the remaining earth (15–16). After this the Lord returns (17) and the book with seven seals is opened (18–19). The opening of the book brings judgment for sinners (20–24) and paradise upon the earth for the righteous (25). John continues with his questions, asking about the number of angels (26) and subsequent life in paradise (27).

The apocalypse ends (28) with a call for John to share what he has learned. He is to broadcast this vision to “faithful people” so that they may teach others. John is returned to Mount Tabor and is encouraged with these words: “The one who loves me keeps my words in Christ Jesus our Lord. To him be glory forever. Amen.”

Manuscripts and Versions
The first critical edition of 1 Apocryphal Apocalypse of John was published by Andreas Birch in 1804.⁴ He utilized two manuscripts: Vatican, Biblioteca Apostolica Vaticana, Pal. gr. 364 and Vienna, Österreichische Nationalbibliothek, hist. gr. 119, both of the fifteenth century. Half a century later, Constantine Tischendorf expanded the range of sources with five additional manuscripts.⁵ All seven were assigned the sigla A to G as follows:

A: Venice, Biblioteca Nazionale Marciana, gr. XI.20, fols. 303r–313r (16th cent.)
B: Paris, Bibliothèque nationale de France, gr. 947, fols. 26v–32v (1574 CE)
C: Venice, Biblioteca Nazionale Marciana, gr. II.42, fols. 285r–291r (13th cent.)
D: Paris, Bibliothèque nationale de France, gr. 1034, fols. 120r–134v (15th cent.)
E: Venice, Biblioteca Nazionale Marciana, gr. II.90, fols. 249r–255r (16th cent.)
F: Vatican, Biblioteca Apostolica Vaticana, Pal. gr. 364, fols. 110r–116v (15th cent.)
G: Vienna, Österreichische Nationalbibliothek, hist. gr. 119, fols. 108r–115v (15th cent.)

Two of Tischendorf’s manuscripts, B and E, include significant expansions: E with unique material after chap. 7 and a lengthier conclusion, and B with added material after chap. 4 and expansions to the conclusion. Translations of Tischendorf’s edition have been published in English by Walker and Court, in French by Kaestli and Picard,

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⁴ Birch, Auctarium codicis apocryphi Novi Testamenti Fabriciani, 1:245–60.
⁵ Tischendorf, Apocalypses Apocryphae, 70–94. Manuscript information provided p. xix.
and in Italian by Erbetta and Moraldi. One additional Greek edition appeared in 1925: Sôphronios Papakyriakos’s publication of the text from a fourteenth-century uncataloged manuscript from the Monastery of Myrtias in Aetolia-Acarnania.

Additional manuscripts have been noted by Emanuela Valeriani:

- Athens, Ethnikê Bibliothêkê, gr. 346, fols. 36r–41v (15th cent.)
- Athens, Ethnikê Bibliothêkê, gr. 355, fols. 30r–37v (15th cent.)
- Athens, Ethnikê Bibliothêkê, gr. 356, fols. 300v–306r (1633–1634)
- Athens, Ethnikê Bibliothêkê, gr. 1007, fols. 238r–243v (15th–16th cent.)
- Athens, Ethnikê Bibliothêkê, gr. 1098, fols. 15r–17v (1506–1507)
- Athens, Ethnikê Bibliothêkê, gr. 2484, fols. 271r–273v (15th cent.)
- Athens, Ethnikê Bibliothêkê, Met. Taphou 596, fols. 170v–187v (16th cent.)
- Jerusalem, Patriarchikê bibliothêkê, Panagiou Taphou 66, fols. 378v–385r (15th cent.)
- Jerusalem, Patriarchikê bibliothêkê, Panagiou Taphou 97, fols. 121v–131v (16th cent.)
- Paris, Bibliothèque nationale de France, suppl. gr. 136, fols. 28v–40v (16th cent.)
- Paris, Bibliothèque nationale de France, Coislin 121, fols. 6, 17, 5 (1342/1343)
- Berlin, Staatsbibliothek zu Berlin, graec. quart. 22 (320) (Krakow, Uniwersytet Jagielloński, Biblioteka Jagiellońska), fols. 80v–88v (15th cent.)
- Cambridge, Trinity College, O.8.33, fols. 98r–102r (16th cent.)
- London, Highgate School, II.29, fols. 112v–120v (15th cent.)

An additional ten are listed on Pinakes, the online manuscript database of the IRHT (Institut de recherche et d’histoire des textes):

- Mount Athos, Monê Batopediou, 422 (13th cent.)
- Meteora, Monê Metamorphôseôs, 382, fols. 58v–65v (15th cent.)
- Milan, Biblioteca Ambrosiana, L13 sup., fols. 167r–170r (15th cent.)
- Patmos, Monê tou Hagiou Ioannou tou Theologou, 379 (16th cent.)
- Sofia, C’rkovnoistoriîîcheska i archiven Institut, 887, fols. 130r–157v (16th cent.)
- Vatican, Biblioteca Apostolica Vaticana, Barb. gr. 284, fols. 39r–54v (15th cent.)
- Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 2255, fols. 57v (16th cent.)
- Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 2557, fols. 168v–176r (15th cent.)
- Venice, Biblioteca Nazionale Marciana, gr. II.172, fols. 477r–483r (18th cent.)

6. For details, see the bibliography at the end of this introduction.
10. The Highgate manuscripts have been dispersed among several institutions; it is unclear where this particular manuscript now resides. See further Anna clara Cataldi Palau, “The Burdett-Couts Collection of Greek Manuscripts: Manuscripts from Epirus,” Codices manuscripti 54/55 (2006): 31–64, at 31.
11. The Pinakes database lists also Paris, Bibliothèque nationale de France, gr. 921, fols. 151r–153v (11th/12th cent.) but the text is not present in the manuscript.
And at least two of the many "Apocalypse of John the Theologian" manuscripts at Mount Athos appear to be 1 Apocr. Apoc. John:12

Mount Athos, Monê Dionusiou, 206 (Lampros 3740), no fol. numbers provided (17th cent.)
Mount Athos, Monê Dionusiou, 298 (Lampros 3832), fols. 136v–145r (17th cent.)

The text exists also in Arabic. Georg Graf notes one Arabic manuscript from Mount Sinai (Monê tês Hagias Aikaterinês, ar. 485, fols. iv–13v; 13th cent.) and another four in Garšûni.13

Cambridge, Trinity College, R. 13.19, fols. 100r–108r (16th cent.)
Vatican, Biblioteca Apostolica Vaticana, Vat. sir. 211, fols. 1r–12r (15th cent.)
Vatican, Biblioteca Apostolica Vaticana, Vat. sir. 212, fols. 1r–18r (16th cent.)
Vatican, Biblioteca Apostolica Vaticana, Vat. sir. 213, fols. 2r–11r (16th cent.).14

Translations were made also into Armenian and Slavonic. Jean-Marc Rosenstiehl notes there are six Armenian manuscripts housed at the Matenadaran in Yerevan, Armenia. These manuscripts are dated to the sixteenth and seventeenth centuries.15 As for Slavonic sources, V. Močuľškij's 1893 study of erōtaپokriseis (question and answer) literature, lists nine manuscripts of 1 Apocr. Apoc. John.16 This number was expanded by de Santos Otero to sixty-one manuscripts of Johannine apocryptica, though it is not always clear which text appears in each manuscript: twenty-five are identified as 1 Apocr. Apoc. John, sixteen as 3 Apocr. Apoc. John, seven as the Questions of Abraham to John, and the remaining thirteen are unspecified.17 A review of de Santos Otero's study by Francis J. Thomson includes some corrections,18 and Julian Petkov has provided a revised and augmented list comprising thirty-one clearly identified 1 Apocr. Apoc. John manuscripts.19 Further study of the Slavonic tradition by Yavor Miltenov includes an edition of the text in Old Bulgarian based on the earliest Slavonic source—Saint Petersburg, National Library of Russia, gr. 70, fols. 114v–119v


14. The three Vatican manuscripts are clearly related to one another as they contain the same texts.

15. Rosenstiehl, "Notes sur la première Apocryphe apocryphe de Jean."


18. Thomson, Review of Aurelio de Santos Otero, HUAA 1, Slavonic and East European Review 58, no. 2 (1980): 256–68 at 267. Thomson eliminates MSS nos. 18 and 19, and was not aware of 58, 59, and 62 as it was added to the list in HUAA 2 (Petkov does not list 9, 18, and 19, includes 58 and 62 but does not acknowledge their presence in de Santos Otero's list, and he does not include 59; this suggests that Petkov is not aware of de Santos Otero's additions).

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(a portion of a palimpsest from St. Catherine's Monastery)—in consultation with nine other manuscripts, four of which do not appear on the lists of de Santos Otero and Petkov. He traces the origin of the tradition to a translation into Bulgarian in the tenth century.

Genre and Structure

In his discussion of the apocalyptic genre, John Collins provides a typology of apocalypses with one primary point of distinction: whether or not the apocalypse includes an "otherworldly journey." Collins groups apocalypses without otherworldly journeys as Type I and apocalypses with otherworldly journeys as Type II. Each of these types is further divided into three groups based on how eschatological content is handled in the apocalyptic. 1 Apocr. Apoc. John coheres with Collins's Type Ib: "Apocalypses with cosmic and/or political eschatology (which have neither historical review nor otherworldly journey)." Writings such as the New Testament book of Revelation, the Apocalypse of Peter, and the Shepherd of Hermas are also classified in this category.

Structurally, 1 Apocr. Apoc. John is a series of twenty-eight questions and answers. John the Theologian is the one who asks the questions, and the account is told entirely from his perspective. The "Lord God," in this context implicitly Jesus, is the respondent. Bousset sees similarities between this text and with the question-and-answer form of Ephrem's homilies and also of Cyril of Jerusalem's catechetical lectures.

Adela Yarbro Collins, however, classifies the question-and-answer form in 1 Apocr. Apoc. John as a dialogue between the seer and the ascended Christ. As with similar apocalypses that use the dialogue form (e.g., Shepherd of Hermas), the apocalyptic vision is revealed through the answers given by the angelic or heavenly being to the seer's questions. 1 Apocr. Apoc. John is placed within a more precise category of erotapokriseis (or "question-and-answer" literature) by Péter Tóth. He characterizes the text as a Byzantine revelation dialogue with an eschatological scope, a subgenre that includes also 3 Apocr. Apoc. John and Quest. Jas.

Tóth and others have identified a number of parallels between 1 Apocr. Apoc. John and other erotapokriseis texts. The Quaestiones ad Antiochum ducem, attributed to Athanasius of Alexandria but likely composed in the seventh century, includes discussion of whether the dead will be able to recognize each other in the afterlife (Quaest. ad Ant. 22; cf. 1 Apocr. Apoc. John 12) and about the number of the angels (Quaest. ad Ant. 6; cf. 1 Apocr. Apoc. John 26). Laurence Vianès notes several additional parallels between the two texts in their appeal to specific biblical texts for their

23. Bousset, Antichrist Legend, 42–43.
25. On erotapokriseis literature, see the scholarship cited in the entry on the Dialogue of the Revealer and John by Philip Tite elsewhere in this volume (pp. 360–65).
27. Tóth credits the identification of these parallels to Vasilij Močulskij in the nineteenth century and to Yavor Miltenov in his work on Slavonic traditions (see "New Wine," 82 and n. 34 for bibliography).
answers (adding to the discussion Quaest. ad Ant. 23; cf. 1 Apocr. Apoc. John 10).\textsuperscript{28} While Vianè\~s reserves judgment about which of the two texts is primary, or whether they depend on a third,\textsuperscript{29} T\~oth concludes that 1 Apocr. Apoc. John is a transformation of Quaest. ad Ant. and invites scholars to look at other interrelationships between apocrypha and the Byzantine er\textit{\textipa{ts}pokriseis}: “The close dependence of the Apoc
calypte to the Quaestiones seems to indicate a certain permeability between the two literary forms. The dry and impersonal series of questions and answers could easily be turned into a more lively dialogue form resulting in a, so-to-say, ‘apocryphised’ version of the er\textit{\textipa{ts}pokrises}.”\textsuperscript{30}

**Date and Provenance**

The earliest available Greek manuscripts of 1 Apocr. Apoc. John are dated to the thirteenth century and the earliest known mention of the text is from the ninth-century scholia to the *Grammar* of Dionysius Thrax. Anything more precise must come from internal evidence. Court is a recent advocate of a date in the fourth to fifth centuries, citing the connection with Ephrem implied by Bousset’s discussion of the similarity in citation method between the author of 1 Apocr. Apoc. John and patristic writers of this time period. Court notes also chap. 13’s mention of the “great and revered scepter,” which he understands as a reference to Helena’s supposed discovery of the “true cross” in 326 CE.\textsuperscript{31} Adela Yarbro Collins, also referencing Bousset, mentions 400 CE as an approximate *terminus post quem* for the work.\textsuperscript{32} Kaestli posits a date between the fifth and sixth centuries, noting the work was likely written before the advent of Islam.\textsuperscript{33} Miltenov’s work suggests a date in a similar range.\textsuperscript{34} Vianè\~s places it in the sixth century, around the time of the production of commentaries on Revelation by Cosmas Indicopleustes and Ecumenius and roughly the same period as the composition of Quaest. ad Ant.\textsuperscript{35}

Alice Whealey, specifically responding to Court, posits an eighth/ninth-century origin for 1 Apocr. Apoc. John. Her argument is based on the description in chap. 13 of the miraculous preservation of a litany of sacred items taken up by clouds into the air. Whealey understands this material “to contain a reference to iconoclasm, which very strongly suggests that it was written some time during the period of official Byzantine iconoclasm, that is some time between the 720s and 843 AD.”\textsuperscript{36} She further argues that the fourth to sixth centuries were relatively stagnant periods for production of apocalypses, but the seventh to ninth centuries saw a marked increase in production of this material.\textsuperscript{37} While the fourth through sixth centuries may not have seen many apocalypses produced, this does not mean 1 Apocr. Apoc. John was not produced in this period, particularly since it is also the time of composition for the Tiburtine Sibyl,

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\textsuperscript{28} Vianè\~s, “Les citations bibliques.”

\textsuperscript{29} Vianè\~s, “Les citations bibliques,” 161.

\textsuperscript{30} T\~oth, “New Wine,” 84.


\textsuperscript{32} Yarbro Collins, “Early Christian Apocalypses,” 76.

\textsuperscript{33} Kaestli and Picard, “Premi\`ere Apocalypse Apocryphe de Jean,” 987.

\textsuperscript{34} Miltenov, “Apocryphal Apocalypse of John,” 167.

\textsuperscript{35} Vianè\~s, “Les citations bibliques,” 161.

\textsuperscript{36} Whealey, “Apocryphal Apocalypse of John,” 534.

\textsuperscript{37} Whealey, “Apocryphal Apocalypse of John,” 536.
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a popular apocalypse believed to date from the fourth century. 38 The Constantinian allusions to the cross in 13:5 and 16:3 tilt the scales toward an earlier date. Court's mention of the fourth century, however, could be too early. Kaestli and Picard's range of a fifth- to sixth-century date is more appropriate.

Regarding provenance, Court supposes ties to "a Syrian monastic perspective at the end of the fourth century," 39 but with no manuscript evidence earlier than the thirteenth century and no direct mentions of the text before the ninth century, such supposition is tenuous at best. There is little to nothing known of the provenance of 1 Apocr. Apoc. John.

Relationship with Canonical Material

Themes and images from the New Testament book of Revelation naturally make their way into 1 Apocr. Apoc. John. The largest common unit has to do with the seven seals of the book (scroll in Revelation), but other material is held in common as well.

<table>
<thead>
<tr>
<th>1 Apocr. Apoc. John</th>
<th>Revelation</th>
<th>Commonality</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:3</td>
<td>8:3–5</td>
<td>Fragrant odor and bright light</td>
</tr>
<tr>
<td>3:2</td>
<td>5:1</td>
<td>Something written and sealed with seven seals</td>
</tr>
<tr>
<td>7:5</td>
<td>13:16; 17:5; 20:4</td>
<td>Mark on the forehead</td>
</tr>
<tr>
<td>7:9</td>
<td>7:1</td>
<td>Restraining the wind</td>
</tr>
<tr>
<td>8:5</td>
<td>11</td>
<td>Two witnesses killed by Antichrist (1 Apocr. Apoc. John names them Enoch and Elijah)</td>
</tr>
<tr>
<td>9:5</td>
<td>12:7</td>
<td>Michael the archangel</td>
</tr>
<tr>
<td>15:2</td>
<td>7:1</td>
<td>Four winds (released in 1 Apocr. Apoc. John; withheld in Revelation)</td>
</tr>
<tr>
<td>17:6</td>
<td>21:2, 9</td>
<td>Jerusalem adorned like a bride</td>
</tr>
<tr>
<td>17:7</td>
<td>4.8</td>
<td>Both quote Isaiah 6:3</td>
</tr>
<tr>
<td>18:2</td>
<td>5:6</td>
<td>A lamb with seven eyes and seven horns</td>
</tr>
<tr>
<td>18:3</td>
<td>5:2</td>
<td>A voice (Revelation: &quot;powerful angel&quot;) asks &quot;who will open this writing&quot; (book or scroll)</td>
</tr>
<tr>
<td>19</td>
<td>6:1–17; 8:1–5</td>
<td>Seven seals of the writing (book or scroll) opened</td>
</tr>
<tr>
<td>(first seal)</td>
<td>6:13</td>
<td>Falling stars</td>
</tr>
<tr>
<td>(second seal)</td>
<td>6:12</td>
<td>Moon</td>
</tr>
<tr>
<td>(third seal)</td>
<td>6:12</td>
<td>Solar eclipse</td>
</tr>
<tr>
<td>(fourth seal)</td>
<td>6:14</td>
<td>Chaos in the sky</td>
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<tr>
<td>(fifth seal)</td>
<td>6:12, 16–17</td>
<td>Earthquakes and judgment</td>
</tr>
<tr>
<td>27:5</td>
<td>21:4</td>
<td>No death</td>
</tr>
<tr>
<td>27:5</td>
<td>21:25</td>
<td>No night</td>
</tr>
</tbody>
</table>

38. See the discussion and translation of the text by Stephen Shoemaker in MNTA 1:510–25 (on date of composition see 512).
At several points in the dialogue, Jesus uses canonical Scripture in his answers to John. The quotations and allusions are from both the Old Testament and the New Testament, with the bulk coming from Psalms.40 Most quotations use a formula introducing the material with its source named.

Regarding the quotations, many of the texts referring to the Old Testament are also quoted in the New Testament. Isa 40:4–5 (15:7) is quoted in Luke 3:5–6; Isa 6:3 (17:7) is quoted in Rev 4:8; Ps 102:25–26 (19:4) is quoted in Heb 1:10–11; Isa 66:24 (24:5) is quoted in Mark 9:48. Of the explicit Old Testament quotations in 1 Apocr. Apoc. John, this accounts for all of the non-Psalms material except Eccl 12:4 (9:8) and Deut 32:8 (26:2). But Deut 32:8 also appears in Odes 2:8, and many early Christian Psalters contained both the Psalms and the Odes.41 Apart from the single quotation of Eccl 12:4,42 it is possible to account for all explicit quotations of canonical material found in 1 Apocr. Apoc. John with a Christian corpus of the New Testament and Psalter.

Translation

A comprehensive new edition of 1 Apocr. Apoc. John is a desideratum, particularly given the large number of manuscripts now available to consult. The following translation is based on Tischendorf’s edition in Apocalypses Apocryphae. The manuscripts used by Tischendorf often vary from one another considerably, particularly B and E, which include some lengthy additions; the most significant of these are included in the notes to the text. Chapter divisions are taken from Tischendorf, verse divisions from the French translation by Kaestli and Picard.

Bibliography

EDITIONS AND TRANSLATIONS


Kaestli, Jean-Daniel, and Jean-Claude Picard. “Première Apocalypse Apocryphe de Jean.” Pages 983–90 in EAC vol. 2. (French translation based on Tischendorf’s edition.)


42. Tischendorf, Apocalypses Apocryphae, 77. Tischendorf’s manuscript F attributes a modified form of the Eccl 12:4 quotation to “the prophet David,” but the form of even the modified quotation still best resembles the text found in Ecclesiastes.
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STUDIES


1 Apocryphal Apocalypse of John

The Apocalypse of Saint John the Theologian

After the ascension

1 After the ascension of our Lord Jesus Christ, I, John, found myself alone upon Mount Tabor. There he made even his undefiled deity manifest to us. And as it was impossible for me to stand, I fell to the earth and I prayed to the Lord and said, "O Lord my God who considers me worthy to be your servant, hear my voice and teach me about your return. "When do you intend to come to the earth? What will happen? The heaven and the earth and the sun and the moon, what will happen (to them) in those times? "Reveal it all to me, for I am confident that you hear your servant."

Seven days of prayer

2 And I prayed for seven days. And after this, a brilliant cloud carried me away from the mountain and stood me before the face of heaven. And I heard a voice saying to me, "Look up, servant of God, John, and understand."

3 And looking up I saw the heaven opened up, and emanating from within the heaven (was) an intensely fragrant odor. And I saw an exceedingly great outpouring of light beyond the brightness of the sun.

The voice and the book

3 And again I heard a voice saying to me, "Look, righteous John." And I strained my eyes, and I saw a book lying (there), so I thought, wider than seven mountains and longer than the human mind can grasp. It had seven seals.

4 And I said, "O Lord my God, reveal to me what is written in this book!"

4 And I heard a voice saying to me, "Listen, righteous John. This book that you have seen, which has been written, is (about) what (is) in the heaven, and what (is) in the earth, and what (is) in the abyss. (It is about) judgment and righteousness of the whole of human nature."a

a. B adds: "and they will be made apparent at the end of the age, in the judgment to come. Just as the prophet Daniel saw the judgment, I sat, and the books were opened (Dan 7:10). Then the twelve apostles will also sit, judging the twelve tribes of Israel (Matt 19:28). And when I heard this from my Lord, I again asked, 'Show me, my Lord, when these things will come to pass, and how, by the signs, the seasons and times will be different, so that I may also announce it to my brothers, the apostles, and all who believe in your holy name.'"
John begins his questions

5 1 And I said, "O Lord, when are these things going to happen, and what do those times bring?"

2 And I heard a voice saying to me, "Listen, righteous John." There will be an abundance of corn and wine at that time, such as there has never been upon the land nor will there ever be until those times come. 3 Then an ear of corn will yield half the daily allowance, b and the bend  3 of the branch will yield a thousand bunches of grapes, and a bunch of grapes will yield a half a vessel of wine. d 4 And in the following year there will not be found upon the face of the earth half an allowance of corn or half a vessel of wine."

The Antichrist and his appearance

6 1 And again I said, "O Lord, after that what will you do?"

2 And I heard a voice saying to me, "Listen, righteous John. Then the denier will appear, who also is banished in the darkness, who is called Antichrist."

3 And again I said, "O Lord, reveal to me what he is like."

7 1 And I heard a voice saying to me, "The appearance of his face is dark, the hairs of his head (are) as sharp as arrows. His eyebrows (are) like a field, 3 his right eye like the morning star rising and his other (eye) like a lion. 5 His mouth is a cubit's breadth, 8 his teeth a broad span. 4 His fingers (are) like sickles, his footprint two spans, b 5 and upon his forehead, an inscription: 'Anti-

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a. B continues: "When you see signs in the sun and the moon and the stars and continuous wars, with nation against nation, kings against kings, famines, and earthquakes, then the end is drawing near (Luke 21:10–11). And these times will bring an abundance of wheat, wine, and olive oil such as there has never before been."

b. Lit.: "half a choinix." A choinix is "one man's daily allowance" (LSJ, 1996). Walker notes, "It was equal to two pints according to some, a pint and a half according to others" (Apocryphal Gospels, 582).

c. Lit.: "bent arm."

d. Similar to a logion of Papias of Hierapolis quoted in Irenaeus, Haer. 5.33.3–4. See Millenov, "Fragment by St. Papias."

e. E adds: "And he shows the appearance of his wildness, saying: 'I am the Son of Man,' and he styles himself as God, and will set his place as the place of the skull, where he came for the life of the world through those who mourn in Hades. He begins to judge sinners with gentleness and great mercy and forgiveness, as they say, the forgiveness of sins. And the wicked will listen to his forgiveness; the ignorant and illiterate will gather together, saying to one another, 'So do we not find him just? This is confirmed by the people of the murderous Jews, who also show that he is most honored, making provision for the place and the temple.' And many of the senseless ones said [ . . . ] because of the words and the advice of the prophets. [Here Tischendorf notes "The following belong to section 8"] And again the disciple of the Lord asked, saying, 'Tell me, my Lord, even after this what will you do?’ 'Listen, righteous John. God, seeing the injustice of this one, sends an angel from heaven, Bauriel, saying, 'Go forth and sound the trumpet to the spirit of the air, so that they would seize the rain, and the earth will wither, and the plants will perish.' (Bauriel) will harden the sky so that it will give no moisture to the ground, and hide the clouds in the bowels of the earth, and constrain the horn of the winds so that no wind will circulate on the face of all the earth. And there will be great wonder over all the earth.' [Here Tischendorf notes chap. 8 begins] "And I said, 'Lord, how many years will these things last?'"

f. Indicating wildness.

g. Lit.: "as one cubit."

h. Approximately eighteen inches.
The Antichrist upon the earth

8 1And again I said, "O, Lord! How many years will this one be active upon the earth?"

2And I heard a voice saying to me, "Listen, righteous John. Those times will be like three years. 3And I will make the three years like three months, and the three months like three weeks, and the three weeks like three days, and the three days like three hours, and the three hours like three minutes, 4just as the prophet David said, 'His throne you smashed to the ground. You diminished the days of his time, you covered him with shame.' 5And then I will send Enoch and Elijah for his accusation, and they will prove him (to be) a liar and a deceiver. And he will kill them upon the altar, just as the prophet said, 'Then bulls will be offered on your altar.'"

Death and resurrection

9 1And again I said, "Lord, after that what will happen?"

2And I heard a voice saying to me, "Listen, righteous John. Then the whole human race will die," and there will not be a living human upon the entire earth." 3And again I said, "Lord, after that what will you do?"

4And I heard a voice saying to me, "Listen, righteous John! Then I will send my angels, and they will raise the ram's horns that lie among the clouds, and they will come out, out of heaven. 5And Michael and Gabriel will sound

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a. There are several elements in common in this physical description of the Antichrist and others (such as Rev. John Ant. 2), including the inscription of "Antichrist" on his forehead. See Rosenstielh, "Le portrait de l'antichrist" for multiple examples and a catalog of features, as well as Berger, Griecheische Daniel-Diegesen, 115–18; McGinn, "Portraying Antichrist"; Jenks, Origins and Early Development, 54, 80, 87, 94, 97; and Kaestli, "La figure de l'Antichrist," 277–90.

b. B adds: "And he will love most of all the nation of the Hebrews; and the righteous will hide themselves, and flee to mountains and caves. And he will take vengeance on many of the righteous; and blessed is he who does not believe in him." E includes the following in the place of 7:6: "He holds in his hand a cup of death; and all that worship him drink of it. His right eye is like the morning star, and his left (eye) like a lion's; because he was taken prisoner by the archangel Michael, and he took his godhead from him. And I was sent from the bosom of my Father, and I drew up the head of the polluted one, and his eye was consumed. And when they worship him, he writes on their right hands, that they may sit with him in the outer fire: and for all who have not been baptized, and have not believed, have been reserved all anger and wrath. And I said, 'My Lord, and what miracles does he do?'" Listen, righteous John. He will remove mountains and hills, and he will beckon with his polluted hand, "Come all to me"; and through his displays and deceits they will be brought together to his own place. He will raise the dead, and appear (to be) like God in all things."

c. Lit.: "make the sky brazen."

d. Lit.: "like three moments."

e. Or "will come to an end."
the blast with those horns, 6just as it is foretold in the prophet David, 'with the sound of a horn's blast.' 7And the sound of the horn's blast will be heard throughout the known world, 8and from the sound of that horn the whole earth will be shaken, 9just as the prophet foretold, 'and by the sound of the sparrow every plant will rise up.' This is understood to mean (that) by the voice of the archangel the whole human race will rise up."

Resurrection bodies
101And again I said, "Lord, those who have died from Adam up until today and those who dwell in Hades since the age commenced 4and those who have died until the ends of the ages, what form (will they take) when they arise?"
2And I heard a voice saying to me, "Listen, righteous John. The whole of humanity will rise in the form of thirty-year-olds."
111And again I said, "Lord, they die male and female. And others (die) old, and others (die) young, and others (die as) infants. In the resurrection, what form (will they take) when they arise?"
2And I heard a voice saying to me, "Listen, righteous John. For even as the bees are, and are no different one from another, but are all one appearance and one stature, 3in the same way, even those in the resurrection will all be human. They will be neither fair of skin, nor red of skin, nor black of skin; neither will they be (like the) Ethiopian with different facial features; 6but all will rise in one appearance and one stature. 7The whole of humanity will rise bodiless, just as I told you: 'In the resurrection, they neither marry nor are given in marriage, but are like angels of God.'"

Recognition in the resurrection
121And again I said, "Lord! Is it (possible) in that world to know one another—a sibling (one's) sibling, or a friend one's friend, or a father his own child, or children their own parents?"

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a. Lit.: "from until the limits of the known world."
b. F introduces and represents the allusion to Eccl 12:4 differently: "and from the sound of that horn all the dead of the earth will be raised, just as the prophet David said, 'And by the voice of the sparrows' the whole human race throughout the known world (will rise up)."
This manuscript apparently does not include the explanatory material following the quotation, and the end of the material attributed to "David" is difficult to determine.
c. E adds: "They that have gold and silver will throw them into the streets, and into every place in the world, and no one will heed them. They will throw into the streets ivory vessels and robes adorned with stones and pearls; kings and rulers wasting away with hunger, patriarchs and governors, elders and peoples [Tischendorf notes a missing word here]. Where is the fine wine, and the tables, and the pomp of the world? They will not be found in all the world; and men will die in the mountains and in the streets, and in every place of the world. And the living will die from the stink of the dead. They will flee to the mountains and hide in them, in the caves. The bowels of the brothers (and sisters) will synchronously empty and they will die, and all the world will certainly die. And I heard a voice say to me, 'Listen, righteous John. Whoever does not worship the beast and his pomp will be called a martyr in the kingdom of heaven, and will inherit eternal life with my holy ones.'"
d. Lit.: "from the age."
e. The critical text of Matt 22:30 has "angels in heaven," but some manuscripts have "angels of God in heaven." The critical text does not list a variant with "angels of God."
Ps 102:1-145:16
Ps 145:4-7:1
Ps 103:14-16 LXX
Ps 145:4 LXX
1 Thess 4:17
Gen 1:20-25
Rev 7:1

2 And I heard a voice saying to me, “Listen, John. Recognition is for the righteous, but not at all for the sinners. In the resurrection they are unable to recognize each other.”

3 And again, I myself John said, “Lord, is there even a thought of the things here—fields or vineyards or other things?”

4 And I heard a voice saying to me, “Listen, righteous John. The prophet David affirms (this), saying: ‘I remembered that we are dust. As for man, his days are like grass, like a flower of the field, so it will bloom because a breath passed through it and it will be gone, and it will no longer recognize its place.’

5 And again, the same one said, ‘His breath will depart, and he will return to his earth; in that very day all their designs will perish.’”

Preservation of holy things
13 And again I said, “Lord, after that what will happen?”

2 And I heard a voice saying to me, “Listen, righteous John. Then I will send my angels upon the face of all the earth. 3 And they will take up from the earth everything wonderful and everything precious, and the venerable and holy images, and the wonderful and precious crosses, and the holy things of the churches, and the divine and sacred books. 4 And every precious and holy thing will be taken up by clouds in the air. 5 And then I will give a command to take up the great and revered scepter, on which I stretched out my hands.

6 And they will worship it, all the ranks of my angels. 7 And then all of humanity will be taken up upon clouds, just as Paul the apostle foretold: ‘We will be caught up in the clouds together with them to meet the Lord in the air.’ 8 And then every evil spirit will go out: those in the earth (and) those in the abyss, wherever they are upon the face of the earth, from the rising of the sun to its setting. And these will be united with the one who renders service for the devil, that is, the Antichrist. And they will be taken up to the clouds.”

Destruction of the earth
14 And again I said, “Lord, after that what will happen?”

2 And I heard a voice saying to me, “Listen, righteous John. Then I will send my angels upon the face of all the earth and they will burn up 8,500 cubits of the earth. 3 And the great mountains will be burned up, and all the rocks will be melted down and will become like powder. 4 And all the trees will be burned up, and all the animals, and all the creeping things (that creep) upon the earth; and all the swarming things (that swarm) upon the face of the earth, and all the birds that fly in the air. 5 And there will no longer be anything moving upon the face of all the earth, and the earth will be still.”

Cleansing of the earth
15 And again I said, “Lord, after that what will happen?”

2 And I heard a voice saying to me, “Listen, righteous John. Then I will reveal the four winds of the east, and the four great winds will arrive and winnow all the face of the earth from one end of the earth to the other.” 3 And the

a. Lit.: “from the limits to the limits of the earth.”
Lord will winnow away sin from the earth. And the earth will be made white like snow. And it will become like a small leaf of papyrus, not having hollow, or hill, or heap, or outcrop; but the face of the earth will be, from east to west, as (flat as) a table and as white as snow, and the innards of the earth will burn with fire. And it will cry out to me, saying, 'I am a virgin before you, O Lord! And there is no sin in me; just as the prophet David foretold, 'Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow.' And again he says, 'Every valley will be filled, and every mountain and hill shall be made low, and the crooked shall be made straight and rough ways made smooth; and all flesh shall see the salvation of God.'"

16 And again I said, "Lord, after that what will happen?"

2 And I heard a voice saying to me, "Listen, righteous John. Then the earth will be cleansed from sin and the whole earth will be filled with a fragrant odor because I am about to descend to the earth. And then the great and generated scepter will appear with thousands of angels worshipping it, just as it was foretold: 'Then the sign of the Son of Man will appear in heaven, with power and great glory.' And then the worker of evil will see it with his servants, and there will be great gnashing of teeth. And all the unclean spirits will turn in flight. And then being overpowered by unseen power, not having anywhere to flee, they will gnash their teeth against him, saying to him, 'Where is your power? How did you deceive us? We fled and fell from the glory that we had beside the one who is coming to judge us and all humanity. Woe to us, because he banishes us to the outer darkness.'"

The return of Jesus

17 And again I said, "Lord, after that what will happen?"

2 And I heard a voice saying to me, "Then I will send an angel from heaven, and he will cry out with a great voice, saying, 'Listen, earth, and be strengthened,' says the Lord, 'for I am coming down to you.' And the voice of the angel will be heard from the furthest limits of the known world, and to the limits of the abyss. And then the whole power of the angels and the many-eyed ones will be shaken, and there will be a great uproar in the heavens, and the nine regions of heaven will be shaken, and there will be fear and astonishment upon all the angels. And then the heavens will split apart from east to west, and countless quantities of angels will descend upon the earth. And then the treasuries of the heavens will be opened, and (the angels) will bring down everything valuable, even the fragrant incense. And Jerusalem, arrayed like a bride, will be brought down to the earth. And then they will travel before me, myriads of angels and archangels, bearing my throne (and) crying, 'Holy, holy, holy is the Lord Sabaoth,' heaven and earth (are) full of..."
The opening of the book and the seven seals

18 And again I said, “Lord, the heavens and the sun and the moon with the stars—what will become of them?”

2 And I heard a voice saying to me, “Observe, righteous John.” And staring, I saw a lamb with seven eyes and seven horns.

3 And again I heard a voice saying to me, “I will call the lamb to come before me and I will say, ‘Who will open this book?’ And all the multitudes of angels will answer, ‘Give this book to the lamb, he will open (it).’ And then I will command the book to be opened.

19 “And when he opens the first seal, the stars of the sky will fall from one end (of the sky) to the other. And when he opens the second seal, the moon will be hidden, and there will be no light in it. And when he opens the third seal, the light of the sun will be withheld, and there will be no light upon the earth. And when he opens the fourth seal, the heavens will be loose and the sky will be chaotic, just as the prophet said, “And the heavens are the works of your hands, they will perish, but you remain; they will all wear out like clothing.”

5 And when he opens the fifth seal, the earth will be ripped apart and all the courts of judgment will be revealed upon the face of all the earth. And when he opens the sixth seal, two-thirds of the sea will vanish. And when he opens the seventh seal, Hades will be uncovered.”

Judging the unclean spirits

20 And I said, “Lord, who will be the first inquired of and (the first) to receive judgment?”

2 And I heard a voice saying to me, “The unclean spirits, along with the adversary (will be first). I will command them to go into the outer darkness, where the watery depths are.”

3 And I said, “Lord, where are they located?”

4 And I heard a voice saying to me, “Listen, righteous John. As big a stone as a thirty-year-old man can roll and have (it) fall down into the depths, upon falling for twenty years it will never reach the bottom of Hades. (This is) just as the prophet David foretold, ‘And he made darkness his hideaway.’”

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a. The phrase “and then I will appear (kai tote exelysomai)” is found also in the unidentified text of P. Berol. 21505 (a Greek fragment dated to the seventh century), leading Saritschouli (“6. Apokryphie Johannesapokalypse?”) to suppose the text may be related to 1 Apoc. Apoc. John. However, there are no other parallels in content in the remainder of the fragment.
b. Instead of “laid bare,” Court has “prostrate” and Walker has “chained by the neck.”
c. Or “dissolved.”
d. Lit.: “unprepared;” See Gen 12:1; 1 En. 21:1.
e. Lit.: “In what place do they lie?”
Judging the nations
21 And I said, “Lord, and after them, what nation will be questioned?”

2 And I heard a voice saying to me, “Listen, righteous John. The people descended from Adam, and the Hellenists, and those who believed in idols and in the sun and in the stars, and those who defiled the faith with heresy, and who never believed in the holy resurrection, and those who did not confess the Father and the Son and the Holy Spirit. Then I will send these to Hades, just as the prophet David foretold, ‘Let the sinners be turned away to Hades; all the nations that keep forgetting God.’ And again the same one said, ‘Like sheep they were placed in Hades. Death will be their shepherd.’”

22 And again I said, “Lord, and after those, whom will you judge?”

And I heard a voice saying to me, “Listen, righteous John. Then the race of the Hebrews will be questioned, those who nailed me to the tree like a criminal.”

And I said, “And these, what punishment will they receive, and in what place, because they did such things to you?”

And I heard a voice saying to me, “These will go off into Tartarus, just as the prophet David foretold: ‘They cried out, and there was no one to save, to the Lord, and he did not listen to them.’ And again, the apostle Paul said, ‘All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law.’”

Judging the baptized
23 And again I said, “Lord, and those who have received baptism, what (about them)?”

And I heard a voice saying to me, “Then the race of the Christians will be questioned, those who received the baptism, and then the righteous will come by my command. And the angels will go and gather them up from among the sinners, just as the prophet David foretold, ‘Because the Lord will not allow the rod of the sinners over the allotment of the righteous.’ And all the righteous will be placed at my right (hand), and will shine like the sun. Just as you see, John, the stars of heaven, that they were made together, but in light they are different. It will be the same for the just and the sinners, for the just will shine as lights and as the sun, but the sinners, let them be dark.”

24 And again I said, “Lord, and all the Christians, will they go away into one punishment? Kings, high priests, priests, patriarchs, rich and poor, slaves and free?”

And I heard a voice saying to me, “Listen, righteous John. Just as the prophet David foretold, ‘The endurance of the needy shall not perish forever.’ But concerning kings, they will be driven like slaves and they will cry like babies. And concerning patriarchs and priests and Levites who have sinned, they will be scattered in their punishments according to the proportion of each of their own transgressions—some in the river of fire, some with the

a. Lit: “which tongue.”
b. Lit: “opaque.”
c. Lit: “will not perish to completion.”

Ps 2:21 LXX
Ps 17:42 LXX; Mic 3:4
Rom 2:12

Ps 12:43 LXX
Matt 13:43
1 Cor 15:41

Ps 9:19 LXX

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worn that does not die, and others in the seven-mouthed pit of punishment.

6 In these punishments sinners will be completely divided."

Rewarding the righteous

25 1 And again I said, "Lord, and the righteous, where will they dwell?"

2 And I heard a voice saying to me, "Then paradise will be revealed, and the whole world and paradise will become one, and the righteous will be upon the face of all the earth with my angels, 3 just as the Holy Spirit foretold through the prophet David, "The righteous shall inherit land and encamp on it forever and ever."

The number of angels

26 1 And again I said, "Lord, how great is the number of angels? And which is greater, the angels, or the people?"

2 And I heard a voice saying to me, "As great as is the number of angels, so great is the race of people, just as the prophet says, 'He fixed the boundaries of nations according to the number of the angels of God.'"

A glimpse of paradise

27 1 And again I said, "Lord, after that what will happen? And what will happen to the world? Reveal everything to me."

2 And I heard a voice saying to me, "Listen, righteous John. After that there is no pain, there is no grief, there is no groaning, there are no grudges, there are no tears, 3 there is no jealousy, there is no hatred of one's sibling, there is no injustice, there is no arrogance, there is no slander, 4 there is no bitterness, there are none of the anxieties of life, there is no suffering for parents or children, there is no suffering for money, there are no wicked thoughts, 4 there is no devil, there is no death, there is no night, but all (is) day, 6 just as has been foretold: 'And I have other sheep, that do not belong to this fold' (that is, people who have been made like angels through their excellent way of life); 'I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.'"

Jesus' final exhortation

28 1 And again I heard a voice saying to me, "Behold, all of this you have heard, righteous John. Entrust this to faithful people, so that others also may be taught and not look down upon (these things), nor throw our pearls before the swine, lest they trample them with their feet."

2 And as I still heard this voice, the cloud brought me down and placed me upon Mount Tabor. And a voice came to me, saying, "Happy are those who observe justice and do righteousness at every opportunity; and blessed is the house where the previous saying has been established, just as the Lord said, 'The one who loves me keeps my words in Christ Jesus our Lord.' To him (be) glory forever. Amen."

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a. Lit.: "description."
Conclusion in manuscript E (after 27:6)

"Listen, righteous John. All these will be assembled, and they will be in the pit of lamentation: and I will set my throne in the place, and will sit with the twelve apostles and the twenty-four elders, and you yourself an elder on account of your blameless life; and to finish three services you will receive a white robe and an unfading crown from the hand of the Lord, and you will sit with the twenty-four elders, and you will reveal the great bishops.

"And after this the angels will come forth, having a golden censer and shining lamps; and they will gather together on the Lord's right hand those who have lived well, and done his will, and he will make them to dwell forever and ever in light and joy, and they will obtain life everlasting. And when he will separate the sheep from the goats—that is, the righteous from the sinners, the righteous on the right, and the sinners on the left—then he will send the angel Raguel, saying, 'Go and sound the trumpet for the angels of cold and snow and ice, and bring together every kind of wrath upon those that stand on the left, because I will not pardon them—the impious and unrepentant and the priests who did not what was commanded—when they see the glory of God. You who have tears, weep for the sinners.'

"And Temeluch will call out to Taruch, 'Open the punishments, you keeper of the keys; open the judgments; open the worm that does not die, and the wicked dragon; make ready Hades; open the darkness; let loose the fiery river, and the frightful darkness in the depths of Hades.'

"Then the pitiful sinners, seeing their works, and having no consolation, will go down weeping into streams as it were of blood. And there is no one to pity them—no father to help, no mother to be compassionate—but the angels going against them, saying, 'You poor wretches, why do you weep? In the world you had no compassion on the weak, you did not help them.' And these go away into everlasting punishment. There you will not be able to bear the sight of him who was born of the virgin; you lived unrepenting in the world, and you will get no pity, but everlasting punishment.

"And Temeluch says" to Taruch, 'Awake the fat three-headed serpent; sound the trumpet for the frightful wild beasts to gather them together to feed upon (the sinners); to open the twelve plagues, that all the creeping things may be brought together against the impious and unrepenting.' And Temeluch will gather together the multitude of the sinners, and will kick the earth; and the earth will be split up into several places, and the sinners will be melted in frightful punishments. Then God will send Michael, the leader of his hosts; and having sealed the place, Temeluch shall strike them with the precious cross, and the earth will be brought together as before. Then their angels lamented exceedingly, then the all-holy Virgin and all the saints wept for them, and they will do them no good."

And John said, "Why is judgment prescribed as the fate of sinners?"

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a. The inconsistent use of tense in this section of the text, though jarring, is preserved in the translation.

b. See above 135-6.
And I heard a voice saying to me, “They walked in the world each after his own will, and because of this they are so punished.”

Blessed is the man who reads the writing; blessed is he who has transcribed it, and given it to other catholic churches: blessed are all who fear God. Listen, priests, and those who are readers; listen people,...”

Conclusion in manuscript B (after 28:1)
And blessed is the one who has this apocalypse and reads it before the people, and blessed are those who hear the word of God and keep it. After the Lord told me these things, a cloud seized me and brought me down to Mount Tabor.

So when I went into the city of Jerusalem and found the eleven disciples together, they rejoiced with great joy upon seeing (me). And after we greeted each other with a holy kiss, I told my brothers the apostles what I saw and heard from the teacher and our Lord Jesus Christ. As is fitting, we dispersed and preached the gospel to all creation, so that those who listened and believed were baptized in the name of the Father and of the Son and of the Holy Spirit, and obtain life eternal in the Day of Judgment. For in this way the Lord has commanded (us): “The one who loves me keeps my words, and I will give him life eternal.”

After hearing and believing these things, beloved brothers, set out so that you may receive life eternal, to the glory of the Father and Son and Holy Spirit. Amen.

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a. The ending of E is unclear as Tischendorf simply adds “etc.” after “listen, people.”