The Ladder of Jacob has not survived as an integral text, even in a form as unsatisfactory as that of the Apocalypse of Abraham, but is known only from what was utilized in the Slavonic Tolkovaja paleja, or Explanatory Palaia. In retelling the tales of the Old Testament, the Slavic editors of the Palaia made many changes in the texts they used; they excised, they rearranged the order of sentences, paragraphs, or sections, and—most important—they modified wording in order to fit the texts into the anti-Jewish commentary interspersed in the canonical and non-canonical episodes they were explaining. Moreover, they freely united heterogeneous materials, often with little consideration for narrative flow or logical connections. Therefore we must treat the Ladder of Jacob with the utmost caution; at best our reconstitution of the text must be controversial in many details. For the moment, however, given the lack of careful study of the manuscript witnesses and the inaccessibility of many of them, we can give only a preliminary approximation that will serve as an introduction to the problems.

The original Slavonic version of the Ladder was modified in slightly different ways by two traditions in the history of the Palaia text. Recension A is the more conservative but is marred by the omission of the continuous text after 7:9; recension B was severely edited in a part of the narrative, while other passages appear to show harmonization with the commentary. Both have before 1:8 an obvious insertion whose purpose is to elucidate the Septuagint version of Genesis 28:13 (see n. to 1:7). In recension B, the major portion of Jacob's account—2:3-5:1—is reduced to a banal prayer and the matter-of-fact appearance of a nameless angel who starts to explain the vision. Otherwise, recension B continues through the end of chapter 7. A, on the other hand, abruptly moves from the middle of 6:9 to the commentary that in B follows 7:35. There is nothing to indicate that this omission was a real editorial decision; it is possible that our three copies go back to a model based on a defective manuscript. In any case, the commentary jumps back to offer brief and haphazard interpretations of 5:12-17, then 6:5-12, 1-4, 13-15, and then a much more detailed and discernibly organized exegesis in chapter 7.

Chapter 7 is probably to be regarded as a separate work (cf. n. a to ch. 7). It is connected

1 In A, the commentary begins: "'Understand, Jew, how the Lord explained to your forefather Jacob ...'" In B, the introduction is longer: "'Have you heard this well, you who have not recognized the truth, O Jew, how the Lord explained ...'" Very likely the common ancestor of our three MSS of rec. A was the work of a copyist who was faced with a lacuna, presumably bounded by "your tribe" of 6:9 and the vocative "Jew" of the commentary. He simply bridged it by means of the imperative "understand," which is common enough in the Palaia commentaries. Note that A (like the longer version of the ApAb) is found in what is agreed to be the second redaction of the Palaia as a whole. This indicates that copies of the independent text were still available in 15th-cent. Russia, when an editor restored some of the passages that had been modified or deleted by earlier compilers of the Palaia. It is quite possible that the episode we call the LadJac was a part of a larger work, but there is no evidence to affirm P. E. Ščegolev's conjecture that it is an excerpt from TJac ("Ocherki istorii otredennyh literatury: Skazanie Afroditiana," [Izvestija Odelelenija russkogo jazyka i slovesnosti, vol. 4 [1899] 1332f]). [Frequently authors' first names are given in full herein, because Slav publications are unusually difficult to locate. We are grateful to R. Rubinkiewicz for sharing with us his photographs of MSS of LadJac that he has found; and we look forward to his publications on this interesting document. —J.H.C.]
to the Ladder only by means of a grammatically incongruent sentence referring to the angels descending and ascending, and otherwise contains no identifiable reference to Jacob. Modern scholars have regarded it as a part of the Ladder because the Palaia has it, with its long commentary, between the materials clearly connected with Jacob’s vision at Bethel and his continued journey to Laban.

Synopsis

The Ladder of Jacob is an elaboration of Jacob’s dream at Bethel, Genesis 28:11-22. Resting during his flight from Esau, Jacob sees in a dream a ladder or staircase reaching from the earth to heaven. At the top is a fiery image, and at the right and left of each of the twelve steps is a statue or bust of a man. Angels are ascending and descending on the staircase. From above the highest statue, God calls to Jacob, promising that the land on which he is sleeping will be his and that his descendants are to flourish and be blessed.

Jacob awakens, consecrates the place, and utters a long prayer (unfortunately somewhat garbled and possibly shortened in the transmission of the text) asking God to interpret the dream. God orders the archangel Sariel to bless Jacob and explain the dream. Sariel appears to Jacob and changes his name to Israel. (An obscure passage may have offered an interpretation of Sariel’s name; there may well be substantial omissions here.) Sariel says the ladder or staircase is this age and the twelve steps are the periods of the age; the faces or busts are the kings of the godless gentiles who will try Jacob’s descendants. The iniquity of these descendants will bring retribution; unfortunately the text is too corrupt to allow any clear definition of precisely what is being prophesied. Possibly there is a reference to the destruction of the Temple. Some descendants of Esau will become kings and will help the Israelites (but again the corrupt text fails to give a clear picture). Eventually a king will arise for final vengeance, and the angels and archangels will hurl their bolts of lightning to aid the salvation of Jacob’s tribe. The wicked (clearly the Egyptians) will be punished, Leviathan and “the lawless Falkon” will be defeated, and Jacob’s justice will prevail. The kingdom of Edom and the peoples of Moab will perish.

The text now designated chapter 7 is a mosaic of oracular prophesies concerning the birth of Christ and also the crucifixion. It is to be regarded as an independent work, juxtaposed to the Ladder of Jacob by a Slavic editor of the Palaia.

Texts

The following survey of manuscripts is based on materials kindly furnished by Ryszard Rubinkiewicz.

RECENSION A, three manuscripts.
S. Explanatory Palaia of 1477. Sin. 210, State Historical Museum, Moscow, fols. 100v-106v. The manuscript was reproduced in facsimile: Tolkovaja paleja 1477 goda, vol. 93, Obščestvo ljubitelej drevnerusskoj pis'mennosti (St. Petersburg, 1893).
R. Rumiantsev Palaia of 1494. Rum. 455, Lenin Library, Moscow, fols. 76-83. Published by A. N. Pypin in Grigorij Kuselev-Bezborodko, Pamjatniki starinnoj russkoj literatury (St. Petersburg, 1862) vol. 3, pp. 27-32.
U. Undolsky Palaia of 1517. Und. 719, State Historical Museum, Moscow. (Unpublished; a few variants available from penciled notes in my copy of Kuselev-Bezborodko.)

RECENSION B, thirteen manuscripts.
K. Kolomna Palaia of 1406. Tr.-Serg. 38, Lenin Library, Moscow, fols. 77-79. The Ladder was first published by N. S. Tikhonravov, Pamjatniki starinnoj russkoj literatury (St. Petersburg, 1863) vol. 1, pp. 92-95. Later the whole manuscript was printed: Paleja tolkovaja po spisku sdelannomu v g. Kolomne v 1406 g., Trud učenikov N. S. Tikhonravova, Moscow, 1892. This edition adduces selected variants from eight other manuscripts (one from the 14th, one from the 15th cent., the rest
later; including MS Slav. 9 of the Vienna State Library, erroneously identified as no. 12).
V\textsuperscript{1}. MS 83, Public Library, Vilnius, fols. 139–43, sixteenth century.
V\textsuperscript{2}. MS 84, Public Library, Vilnius, fols. 84–86, sixteenth century.
M. Melec Monastery collection, Ukrainian Academy Library, Kiev, No. 114 (Aa 1292), fols. 74–77, seventeenth century.
P. Solovki Monastery collection, Saltykov-Shchedrin Public Library, Leningrad, Sol. 653. The Ladder was published by I. Ja. Porfir'ev, in “Apokrifičeskie skazanija o vetkhozavetnykh licakh i sobytijakh po rukopisjam soloveckoj biblioteki” (= Sbornik otd. r. jaz. i slov. 17.1), St. Petersburg, 1877, pp. 138–49.

RECESSION C is a brief extract of little interest on fol. 30' of the Palaia of 1414, Library of the Academy of Sciences, Leningrad, no. 25.5.8.

A German translation was made by N. Bonwetsch (“Die Apokryphe ‘Leiter Jakobs,’” Göttinger Nachrichten, philol.-histor. Klasse [1900] 76–87) on the basis of the published material from R, K, and P, but it remained for N. M. Vtorykh (Drevnosti, Trudy Slavjanskoj komissii Moskovskoj arkheologiceskogo obščestva, 2, 1902, protokoly, 1) to point out that recs. A and B go back to a single Slavonic translation.

The present translation is based on an eclectic text relying chiefly on MS S. It must be emphasized that many of the witnesses are unavailable or known only from variants selected by diverse scholars with differing methodologies and prejudices. One hopes that in the future it will be possible to examine carefully all the evidence. Since the relative value of many manuscripts is unknown, and the extant provenance of some variants has not been noted, the commentary does not attempt to identify the source of every variant mentioned.

Original language

The Explanatory Palaia is a compilation from many sources, but nearly all of the component parts of variant redactions go back to the Old Church Slavonic translations made in the Cyrillo-Methodian period, A.D. 863–87, and in the subsequent flowering of Byzantino-Slavic culture among the Slavs of Macedonia and Bulgaria for several generations after 890. A few hints in the Ladder, such as uslazdaemyx, “beguiled,” (katathelchthentes) in 3:2, the distorted moguty for unfamiliar moguti “nobles” in 5:8, the agreement with the Apocalypse of Abraham (whose language demonstrably places its translation in the tenth century at the latest), and the peculiar use of vándosey or súdey (cf. nn. to 5:7, 9), allow us to assume that the Slavonic Ladder existed before the final Byzantine destruction of the Bulgarian state in 1018.

Greek may have been the original language of the Ladder (excluding ch. 7, whose origin will be treated below). No other Slavonic text has lice, “face,” used to mean “statue” or “bust” (1:5 etc.), and there is no Semitic parallel. It is easily explained as a caique of prosòpon. (The use of “face” as a quasi-pronoun in 3:1 etc. is common in Slavonic as a reflection of biblical Gk. and tells us nothing of a text’s origin.)

A non-Hebrew base text may be inferred from the citation of several Hebrew words in the prayer in 2:18b–19. (The reproduction of the untranslatable names of Divinity as in 2:18a and ApAb 17:16 tells us nothing about the original language.) Perhaps Sariel’s explanation of his name in 4:6 was based on transposing letters. The Slavonic jako tš beše (S) may be modified from jakovš běše, reflecting Greek iakób ēn. We may speculate further that much earlier the text spelled out the name, Iakôb (iod, ain, koph, waw, beth) and went on to explain some sort of modification and its significance. Such a text would have little meaning for a later, non-Jewish audience, and successive copyists would surely distort it. In short, it is possible that the truncation of this passage preceded its translation into Slavonic. If all this is so, we can posit an originally Jewish text written down in Greek but intended for readers with at least some knowledge of Hebrew.
Date and provenance

The date and provenance of the Ladder are unknown. The following observations should help in discerning the history of transmission of the possibly original Jewish document.\(^3\)

The enigmatic (k)falkonagargalyu(ya) of 5:15 must somehow be connected with the "lawless Falkon"; cf. 6:13. Perhaps the association with Leviathan provides a clue. In Isaiah 27:1, Leviathan is described as "the crooked (or twisted) serpent," Hebrew nēṣ qaṭwtn. The unusual epithet may have been taken as a proper name, and spelled in Greek—with loss of the initial ain—kallthōn. A mechanical transposition of letters would produce Thalkōn, and the East Slavic confusion of the letters theta and phi would yield "Falkon." In the apocryphal Life of St. Pancratius of Taormina, a pagan god named Falkon was cast into the sea by demons at the command of the saint; perhaps this legend influenced the form of the name in the Ladder. We may surmise that the second element is connected with the Greek stem gargalizein, "tempt, seduce," and conjecture that the original text was alluding to the crooked or lawless tempter, Satan.

The relationship of chapter 7 to the Ladder is only one of many questions still facing the student of the origin and development of the Explanatory Palaia. The time, place, and shape of the original compilation are controversial, and the order of various additions and emendations still needs intensive study. We can discern, however, two general aims of the original compilers and subsequent editors: to give an outline of Old Testament history, with some interpretation of significant but obscure events, and to elucidate the specifically Christian import of all Scripture and expose "the wicked falsity" of Jewish exegesis. For the first purpose, the whole texts of the Apocalypse of Abraham and the Ladder were suitable, although they might require some modification. For anti-Jewish polemical purposes, no particular system was required, for a word here and a sentence there can point to the proper sense. Such expansions could be made either to the original biblical text (e.g. the n. on Gen 28:13 inserted after LadJac 1:7) or to passages of an interpolated unit (such as the comments on 5:12–17 and ch. 6). Yet some persistent Jewish arguments called for more detailed refutation, and therefore longer pieces were added at a place the editors deemed appropriate. This is surely the case with chapter 7, which is generally devoted to the divinity of Christ, and more specifically to the Nativity: The cryptic text has been constructed as a framework and excuse for the exegesis. Its incorporation into the Palaia may have preceded, followed, or been simultaneous with the addition of the Ladder.

The principal source is a well-known Christian work entitled Explanation of the Events in Persia (Exégésis tôn praxthentôn en Persidi), more specifically the section found independently in some manuscripts under the name Tale of Aphroditianus.\(^4\) Russian and Serbian Slavonic copies (13th–18th cent.) surely stem from an Old Church Slavonic translation made in the tenth century.\(^3\) It is a mediocre translation with a series of peculiarities

\(^{2}\)Epiphanius (Adv. Haer. 30.16.7) mentions a "Ladder [anabathmou, "steps," not klimax as we would expect] of Jacob"; but, as Rubinkiewicz has stated to me, K. Holl correctly showed that Epiphanius is referring to a "Ladder of Jacob (the Apostle)." See Holl’s Epiphanius (Ancoratus and Panarion) (Leipzig, 1915) vol. 1, p. 354. In contrast to LadJac, Epiphanius’ "Ladder of Jacob" concerns the Temple, sacrifices, and fire on the altar. —J.H.C.

\(^{3}\)We can speculate reliably only on the final steps in the transmission of LadJac. I suggest, however, that this is the last of a series of stages, approximately as follows: (1) a Jewish story composed in Jewish-Gk. for a Palestinian audience; (2) transmission of this text in Byzantine circles, with inevitable distortions, ending up with a Gk. copy available by about A.D. 900 to a Slav; (3) translation into OCS; (4) utilization of copies of this old translation by Russian editors as they elaborated various redactions of the Palaia in the 13th–15th cent.

\(^{4}\)Published, with an extensive study, by E. Bratke, Das sogenannte Religionsgespräch am Hof der Sassaniden pp. 101–6. The Tale of Aphroditianus is 11.3–19.9 of his text. At the same time, P. E. Ščegolev published a study of Aphroditianus, chiefly in Slav. literature (Izvestija Otdelenija, vol. 4 (1899) 148–99, 1304–44). It is a pity that he and Bratke were unaware of each other’s work.

that make it possible to demonstrate beyond question that verses 11–25 of chapter 7 of the Ladder were put together from elements found in the Slavonic Aphroditianus. The whole chapter and its commentary is most probably the work of the Slavic editors of the Palaia, very likely Russians of the thirteenth to fourteenth centuries. Verse 7:2b anticipates 16, which is part of the mosaic from Aphroditianus. Verses 3–9, 21, and 26–35 are taken from other sources; this last group is not well integrated with what goes before.

The Tale of Aphroditianus starts with the uproar among the idols in Persian temples that caused the Magi to seek out Mary and Jesus in Bethlehem, and continues through the events of the Nativity and the slaughter of the innocents. The commentary to the Ladder 7:20 quotes Balaam’s prophecy, “a star shall rise out of Jacob, a man shall spring out of Israel” (Numbers 24:17LXX). These words, and the final phrase of the verse, “and shall crush the princes of Moab,” would be familiar to pious Orthodox Christians, for the passage occurs in one of the Old Testament lessons for the Christmas service. Moreover, that same service explicitly connects the star of Jacob and the star of Bethlehem. Therefore the Slavic editors of the Palaia had good reason for associating this chapter with the Ladder 6:15 as the suitable spot to introduce extensive arguments about the miraculous and divine nature of the Nativity. The problems of this chapter deserve further study, but in any case it is clear that these verses were added not to the Greek but to the Slavonic Ladder.

Theological importance

Belief in one God is emphasized in the Ladder of Jacob. God is Lord of the world. He is the one who is “carrying the whole world under” his arm, “yet not being borne by anyone” (2:9). He made the skies, set the order of movements for the sun, moon, and stars (2:10–12), and fills the “heaven and earth, the sea and abysses and all the ages” with his glory (2:20). Yet, it is not clear that Jewish monotheism is emphasized in the Ladder; the existence of other gods is not denied and often it seems that the God of Adam, Abraham, Isaac (2:6), and Jacob (passim) is the God of gods; note 2:22, “you are a god who is mighty, powerful and glorious, a god who is holy; my Lord and Lord of my fathers.” Likewise, thoroughgoing monotheism seems to be foreign to the Ladder, since Falkon raises the “wrath of the God of gods by his pride” (6:13).

Angels, of course, play a prominent role in the Ladder. They ascend and descend, which is a characteristic of traditions related to Jacob (cf. Gen 28:12b; Jn 1:51); elsewhere the emphasis is upon angels descending and then ascending. The archangel Sariel, who is also mentioned in the Qumran Scrolls, Aramaic Enoch, and the Neofiti Targum, is said to be the one who is in charge of dreams (3:2); hence, he is the one who is dispatched to Jacob in order to explain to him the meaning of his dream.

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6 Specifically, vss. 10f. = Aphr 15.9f.; 12b + 13a = 14.2; 14 = 15.16 + 19; 15f. = 18.8–10; vs. 17 expresses ideas of Aphr 13.4–7; 18f. is a general summary with reference to Aphr 15.10; 20 = 14.11–16; 21 is from another source; vs. 22 has the idea of 15.1 plus words of 13.19, while vss. 23–25 = 15.1–3. Some further details are mentioned in the nn. to the translation.
7 Since the Christmas liturgy associates Balaam’s prophecy with the Magi and the Nativity, these same themes were sometimes interwoven in Christmas sermons, as early as Basil the Great. A particularly striking parallel for our ch. 7 is a sermon of John of Damascus (inc. Hopotan to ear eiselti), where Balaam’s prophecy is cited just before a long passage taken literally from Aphr (cf. Brakte, Das sogenannte Religionsgespräch, p. 92, and Šegolev, Izvestija Otdelenija, Izvestija, vol. 4 [1899] 195ff.; both attribute the sermon to John of Euboea). We lack evidence that this work was translated into Slavonic in the early period, however, but surely the Slavs knew some of the earlier sermons of this type.
8 The Slavs may well have known another traditional connection which is echoed in Theodore of Studios’ apostrophe of the Theotokos as the “ladder, fixed on the earth, to heaven” by which the Lord descended “to the great patriarch Jacob.” (“In dormitionem Deiparae,” in Migne, PG, vol. 99, col. 725B.)
9 The remainder of the introduction and nn. is by J. H. Charlesworth, in consultation with Lunt and Rubinkiewicz.
10 Cf. IQM 9.12–15, 4QEn6 (cf. 4QEn), and Noef. Gen 32:25–32 (viz. “And Jacob was left alone; and the angel Sariel wrestled with him in the likeness of a man . . .”). G. Vermes argues that Sariel appears as one of the four chief angels (along with Michael, Raphael, and Gabriel) through reflections upon the Jacob saga; cf. “The Archangel Sariel: A Targumic Parallel to the Dead Sea Scrolls,” in Christianity, Judaism and Other Greco-Roman Cults, ed. J. Neusner (SILA 12; Leiden. 1975) part 3, pp. 159–66. Also cf. J. T. Milik, ed., with M. Black, The Books of Enoch: Aramaic Fragments of Qumran Cave 4 (Oxford, 1976) pp. 170–74. It is significant for the dating of the traditions in LadJac to observe that Sariel, who is later replaced by Ouriel (cf. 1En 9:1) as one of the four archangels, is linked with traditions that are clearly pre-A.D. 70 and Palestinian.
As in some of the other pseudepigrapha, the voice has ceased to be something heard and has become a hypostatic creature. In 2:2, we have the familiar concept of a voice; but in 3:1, we hear that "a voice came before my face" and, although he appears to be speaking to Jacob, he actually addresses words to Sariel. A hypostatic voice also appears in the Apocalypse of Abraham, chapter 9, and tells Abraham to sacrifice. In the History of the Rechabites, a voice comes to an individual (2:7) and even speaks to the traveler (3:1). The concept of a hypostatic voice appears also in the Apocalypse of Sedrach and some of the apocalypses preserved in the Mani Codex.  

In contrast to the Treatise of Shem (contained herein), there appear to be anti-astrological overtones in at least two passages. In 2:12, it is stated that the sun is controlled by God "so that it might not seem a god" and similarly in 2:14 it is said that the stars are controlled by God "to pass on so that they too might not seem gods."

Running throughout the six chapters in an unorganized fashion—reflecting the fragmentary nature of the text—appears to be an apocalyptic vision of the future. First, the descendants of Jacob will suffer desolation and exile (5:7; 6:2). Because of the sins of Jacob's descendants (5:7), they "shall be exiled in a strange land" and be afflicted with slavery and wounds every day (5:16). Second, his descendants will be freed by God (6:2), because angels (6:6) and finally God (6:9) will fight for Jacob's tribe (cf. 1QM). Finally, at the end of time, Jacob's descendants will inherit the land promised to him (1:9) and become as many "as the stars of heaven and the sand of the sea" (1:10). The future will indeed be glorious according to God's own words to Jacob: "And through your seed all the earth and those living on it in the last times of completion shall be blessed" (1:11).

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11 See the discussions in the contributions herein on ApAb 9, HistRech 3:1, ApSedr 2:1–4; also cf. TJob 3:1, "a loud voice came to me in a very bright light saying, Jobab, Jobab"; and 3Bar 11:5, "And behold a voice came: 'Let the gate be opened'" (Gk., cf. Slav.).

12 Perhaps the Slavs deleted portions of an earlier longer document; certainly there were ideas in Early Judaism that would have been offensive or confusing to the medieval Slavs.
THE LADDER OF JACOB

1,2 Jacob then went to Laban his uncle. *He found a place and, laying his head on a stone, he slept there, for the sun had gone down. *He had a dream. *And behold, a ladder was fixed on the earth, whose top reached to heaven. *And the top of the ladder was the face as of a man, carved out of fire. *There were twelve steps leading to the top of the ladder, and on each step to the top there were two human faces, on the right and on the left, twenty-four faces (or busts) including their chests. *And the face in the middle was higher than all that I saw, the one of fire, including the shoulders and arms, exceedingly terrifying, more than those twenty-four faces. *And while I was still looking at it, behold, angels of God ascended and descended on it. *And God was standing above its highest face, and he called to me from there, saying, "Jacob, Jacob!" And I said, "Here I am, LORD!" *And he said to me, "The land on which you are sleeping, to you will I give it, and to your seed after you. *And I will multiply your seed as the stars of heaven and the sand of the sea. *And through your seed all the earth and those living on it in the last times of the years of completion shall be blessed. My blessing with which I have blessed you shall flow from you unto the last generation; the East and the West all shall be full of your tribe."
You who sit firmly on the cherubim and the fiery throne of glory . . . and the many-eyed (ones) just as I saw in my dream, holding the four-faced cherubim, bearing also the many-eyed seraphim, carrying the whole world under your arm, yet not being borne by anyone; you who have made the skies firm for the glory of your name, stretching out on two heavenly clouds the heaven which gleams under you, that beneath it you may cause the sun to course and conceal it during the night so that it might not seem a god; (you) who made on them a way for the moon and the stars; and you make the moon wax and wane, and destine the stars to pass on so that they too might not seem gods. Before the face of your glory the six-winged seraphim are afraid, and they cover their feet and faces with their wings, while flying with their other (wings), and they sing unceasingly a hymn: . . . whom I now in sanctifying a new (song) . . . Twelve-topped, twelve-faced, many-named, fiery one! Lightning-eyed holy one! Holy, Holy, Holy, Yao, Yaova, Yaoil, Yao, Kados, Chavod, Savaoth, Omlemlech il avir amismi varich, eternal king, mighty, powerful, most great, patient, blessed one!

You who fill heaven and earth, the sea and abysses and all the ages with your glory, hear my song with which I have sung you and grant me the request I ask of you, and tell me the interpretation of my dream, for you are a god who is mighty, powerful and glorious, a god who is holy; my LORD and LORD of my fathers.

And while I was still saying this prayer, behold, a voice came before my face saying, “Sariel, leader of the beguiled, you who are in charge of dreams, go and make Jacob understand the meaning of the dream he has had and explain to him everything he saw; but first bless him.” And Sariel the archangel came to me and I saw (him), and his appearance was very beautiful and awesome. But I was not astonished by his appearance, for the vision which I had seen in my dream was more terrible than he. And I did not fear the vision of the angel.

And the angel said to me, “What is your name?” And I said, “Jacob.” (He announced), “Your name shall no longer be called Jacob, but your name shall be

b. Slav. krép cé: perhaps better read krép cé, “O Mighty One, sitting (who sittest).”
c. The text is corrupt at this point. In the phrase na préstol slavy ogneni, the last word may be locative and an epithet of “throne,” as translated, but it could be a banal error for oglin, a vocative (“O fiery one!”) which introduces a new invocation, cf. vs. 17 below and ApAb 17:19. At least a few words must have been omitted at this point.
d. Or “age”; Gk. aión, Heb. ôlâm. Grammar obscure; possibly “the age of everything” or, assuming a lacuna, “the age of the whole . . . .”
e. Presumably the clouds.
f. Text corrupt.
g. Or “twelve-crested.”
h. Heb. qàddôš, “holy.”
i. All copies written with an abbreviation mark obviously understood by scribes as srissa vod, “Christ of the waters.” Surely Heb. kabhôd, “Glory” in the sense of a “theophanic cloud.”
k. For Heb. ’Èl ’abîr, “LORD-Bull; mighty LORD.”
m. Heb. bârdîk, “blessed.”

3. Slav. uslâdaemy, lit. “sweetened,” but here surely for Gk. kathathelgô, “enchant, charm,” or with negative sense “delude, deceive.”

4. And the angel said to me, “What is your name?” And I said, “Jacob.” (He announced), “Your name shall no longer be called Jacob, but your name shall be
5 Thus he said to me: "You have seen a ladder with twelve steps, each step having two human faces which kept changing their appearance. The ladder is this age, and the twelve steps are the periods of this age. But the twenty-four faces are the kings of the ungodly nations of this age. Under these kings the children of your children and the generations of your sons will be interrogated.

6 These will rise up against the iniquity of your grandsons. And this place will be made desolate by the four ascents through the sins of your grandsons. And around the property of your forefathers a palace will be built, a temple in the name of your God and of (the God) of your fathers, and in the provocations of your children it will become deserted if by the four ascents of this age. For you saw the first four busts which were striking against the steps... angels ascending and descending, and the busts amid the steps. The Most High will raise up kings from the grandsons of your brother Esau, and they will receive all the nobles of the tribes of the earth who will have maltreated your seed. And they will be delivered into his hands and he will be vexed by them. And he will hold them by force and rule over them, and they will not be able to oppose him until the day when his thought will go out against them to serve idols and (to offer) sacrifices of the dead. *... (He will) do violence to all those in his kingdom who will be revealed in such guilt, both to the highest (man) from your tribe and kalkonarganalyuya..." Know, Jacob, that your descendants shall be exiles in a strange land, and they will afflict them with slavery and inflict wounds on them every day. But the LORD will judge the people for whom they slave.

1.2 "And when the king arises, judgment too will come upon that place. Then your seed, Israel, will go out of slavery to the nations who hold them by force, while the other nations will be delivered into his hands and he will be vexed by them. And he will hold them by force and rule over them, and they will not be able to oppose him until the day when his thought will go out against them to serve idols and (to offer) sacrifices of the dead. And he would not tell me his name until I adjured him. Then he said to me, "As you were kep zul..."
3 and they will be free from any rebuke of your enemies. • For this king is the head of all revenge and retaliation against those who have done evil to you, Israel, and the end of the age. • For bitter ones will rise; they will cry out, and the LORD will hear them and accept their plea. • And the Mighty One will repent because of their sufferings. • For the angels and archangels will hurl their bolts of lightning before them for the sake of the salvation of your tribe. • And you will gain the mercy of the Most High. • Then their wives will bear many children. • And afterward the LORD will fight for your tribe through great and terrible signs against those who made them slaves. • He filled their storehouses, and they will be found empty. • Their land swarmed with reptiles and all sorts of deadly things. There will be earthquakes and much destruction. • And the LORD will pour out his wrath against Leviathan the sea-dragon; he will kill the lawless Falkon with the sword, because he will raise the wrath of the God of gods by his pride. • And then your justice will be revealed, Jacob, and that of your children who are to be after you (and) who will walk in your justice. • And then your seed will sound the horn and all the kingdom of Edom will perish together with all the peoples of Moab.

* * *

7 "And as for the angels you saw descending and ascending the ladder, * in the last years there will be a man from the Most High, and he will desire to join the upper (things) with the lower. • And before his coming your sons and daughters will tell about him and your young men will have visions about him. • Such will be the signs at the time of his coming: • A tree cut with an ax will bleed; • three-month-old babes will speak understanding; • a baby in the womb of his mother will speak of his way; • a youth will be like an old man. • And then the expected one will come, whose path will not be noticed by anyone.

12,13 "Then the earth will be glorified, receiving heavenly glory. • What was above will be below also. • And from your seed will bloom a root of kings; it will emerge and overthrow the power of evil. • And he himself will be the Savior for every land and rest for those who toil, and a cloud shading the whole world from the burning heat. • For otherwise the uncontrolled will not be controlled. • If he does not come, the lower (things) cannot be joined with the upper. • At his coming the idols of brass, stone, and any sort of carving will give voice for three days. They will give wise men news of him and let them know what will be on earth. By a star, those who wish to see on earth him whom the angels do not see above will find the way to him. • Then the Almighty will be on earth in body, and,

b. Not congruous with "vengeance," though the error is minor. Perhaps, however, the sense is "and yours is the vengeance of those who have done evil to Israel."

c. Slav. gorce bo vstanutl, A; B gorce vstaneti na nja, "bitterly will (he) rise against them." In the commentary the subject "Pharaoh" is added.

d. From this point through the end of the ch. the text in both recs. is embedded in commentary; it may have undergone special editing.

e. A dětěi: B has děd, "grandfathers," and modifies the following phrase slightly.

7 a. Ch. 7, which comprises about one third of LadJac, was compiled by a Slav as part of the anti-Jewish commentary of the Palaia; apparently his principal source was the Slavonic version of the Tale of Aphroditianus. Presently it is not clear whether ch. 7 was intended as an addition to LadJac or was written originally as a separate polemical exercise. Syntactically this vs. is not properly connected with either the preceding or the following. Cf. 5:11. In A the text is embedded in commentary, but in B it is separate and then repeated in the commentary. Note that, unlike Gen 28:12, descending comes first. This surely symbolizes Christ's descent to earth, introducing the idea of incarnation, which clearly is the theme of the ch.

b. B "whose path you are: he."

c. Aphr 15.10 negates the first clause: "What was not above was below." Note that the past statements of Aphr are converted to the prophetic future here.

d. Or "raise its head": Aphr 14.2 riza entheos kai basilikē anekypsen.

e. In A the text is garbled, and in B the majority have positive astrojenaja instead of neustrojenaja (= Aphr ta adioikēta, "the [things which are] not administered, managed"). The Slav. could mean "the unordered (things)."

f. Reading pridet, against majority prišel, "if he had not come," which fits the commentary (and Aphr) but not the appropriate reference to future events.

g. Aphr has the talking idols, but no three-day period is mentioned.
embraced by corporeal arms, he will restore human matter. • And he will revive Eve, who died by the fruit of the tree. • Then the deceit of the impious will be exposed and all the idols will fall face down. • For they will be put to shame by a dignitary. • For because (they were) lying by means of hallucinations, henceforth they will not be able to rule or to prophesy. • Honor will be taken from them and they will remain without glory. •

``For he who comes will take power and might and will give Abraham the truth which he previously told him. • Everything sharp he will make dull, and the rough will be smooth. • And he will cast all the iniquitous into the depths of the sea. • He will work wonders in heaven and on earth. • And he will be wounded in the midst of his beloved house. • And when he is wounded, then salvation will be ready, and the end to all perdition. • For those who have wounded him will themselves receive a wound which will not be cured in them forever. • And all creation will bow to him who was wounded, and many will trust in him. • And he will become known everywhere in all lands, and those who acknowledge his name will not be ashamed. • His own dominion and years will be unending forever.''

h. Slav, ponovit veštěl clověčelsku; cf. Aphr pon-avljajet clovedelcu veštěl, an extremely free rendering of Gk. tina gennousa anthrōpon, ‘‘who bore a man,’’ which refers to Mary. Veštěl has a broad range of meaning, from ‘‘thing, matter’’ (Gk. pragma, stoicheion) to ‘‘nature’’ (Gk. physis). The author of LadJac 7 combines phrases from his sources with little regard to their original usage.

i. Slav, ot sanovita lica, lit. ‘‘by a dignity-endowed face’’; Aphr hyper empraktou prospōpou, ‘‘by an office-holding [or ‘‘active’’] person.’’

j. This is the end of the material from Aphr.

k. Or ‘‘give back to.’’

l. Or ‘‘the house of his beloved,’’ which corresponds to the Alexandrine text of LXX.

m. Two MSS have paguba, either ‘‘ruin, perdition’’ (Gk. apōleia, katastrophe) as in 30, or else ‘‘pestilence’’ (Gk. loimos); this may have established a connection between the two vss. in the original Slav. compilation.