As in some of the other pseudopigrapha, the voice has ceased to be something heard and has become a hypothetic 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 hypothetic 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 hypothetic voice appears also in the Apocalypse of Sadrach and some of the apocalypses preserved in the Mani Codex. 13

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 descendents of Jacob will suffer desolation and exile (5:5-6); because of the sins of Jacob's descendents (5:7), they "shall be exiled in a strange land" and be afflicted with slavery and wounds every day (5:16). Second, his descendents 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 descendents 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 the years of completion shall be blessed" (1:11).

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(Summary, Lat. version of LadJac 7, and the Palaeo's commentary.)

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1. We follow Tikhonov's in beginning LadJac here, a decision supported, as far as we know, by only one MS, V. The preceding material in the Palaeo's text implies a mordern insertion and Rebec-

2. The voice that is essential Gen 27:41-45, slightly altered in sequence, and sometimes seems to be a "dream" in vs. 3 and provides a heading: "Concerning the Ladder." MS 5 has a miniature showing the sleeping Jacob and God appearing behind a craggy

3. There is no hint of a subdivision here or nearby. Rec. A, however (with two MSS of B), makes a break after "dream" in vs. 3.

4. A. B has a poorly constructed condensation as follows:

5. LORD God of Adam your creature and LORD God of Abraham and Isaac my fathers and of all who have walked before you in justice!

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

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

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 and the generations of your sons will be interrogated. (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:  

-lightning-eyed holy one;  
Holy, Holy, Holy, Yaw, Yaova, Yahu, Yaw, Kadosh, Chavaod, Savaoth, Omnomlech! il avir! amnismi! varichi.  
永恒的君王，威严，尊荣，万物之最，仁慈，慈悲！
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 angel 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 before the fourth ascents; cf. ApAb 28:5, in which this term seems to denote a period. b. The term is corrupt; possibly you saw the four faces first when they were striking (or "settling") the sense of the latter verb is obscure. c. In Gen 13:15, "angel" is nominative, but the accompanying participle signifies. The "bears" or "faces" are either nominative or accusative. d. Slav. neseduiam, a passive participle, though the verb is always intransitive elsewhere. e. A has no verb, but the positive "of the dead" with no clear context. It has "that they may sacrifice to the dead" with appropriate dative. Neither rec. has a clear connection to the following "do violence"! there must be something missing. f. A (with U) yevmone; S R an inconnuus yerev. g. M. R.; U, with rec. A, omits final -je but starts next vs. with the conjunction a, "and, but." A omits initial a, pointing it with the preposition "to," deemed inappropriate in the context. Meaning possibly "crooked temperer," i.e. Satan. h. Note that the wording of this vs. is not quite that of Gen, either in Heb or Gr. i. This is the text of A, where it follows 5:17. S and in the repetition for 5:17 is followed by 6:5, and the text of H is slightly different: "Then the Most High will give judgment to that place, and he will lead your seed out of slavery."
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 lightening 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. *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.

13 By a star, those who wish to see on earth whom the angels do not see above will find the way to him. *Then the Almighty will be on earth in body, and, they took the desire and of their 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 lightening 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.

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. goret bo vmanet; A B goret potatoes na nja, "bitterly will (he) rise against them.

7 a. Ch. 7, which comprises about one-third of Ladilac, was compiled by a Slav as part of the anti-Jewish commentary of the Psalms: apparently his principal source was the Slavonic version of the Tale of Aphroditiadon. Presently it is not clear whether ch. 7 was intended as an addition to Ladilac or was written originally as a separate polemic exercise. Syntactically this vs. is not properly connected with either the preceding or the following.

8 In A the text is garbled, and in B the majority have positive autogenjia instead of neautogenjia (= Aphr 15:4 13:9 13:8). "the [things which are] not administered, managed." The Slav. could mean "the unknown (things)."

9 Reading pridel, against majority pridel, "if he had not come," which for the commentary (Aphr) but not the appropriate reference to future events.

10 Aphr has the talking idols, but no three-day period is mentioned.

b. Slav. ponroyet vedk' clovdjikas; cf. Aphr ponroyet clovdjikas vedk', an extremely free rendering of Gk. tina genounan anasthodon, "who bore a man," which refers to Mary. Vedk' has a broad range of meaning, from "thing, matter" (Gk. praga, stochiion) to "nature, (Gk. physis)." The author of Ladilac 7 combines phrases from his sources with little regard to their original usage.

1. Slav. or sanovias lica, lit. "by a dignity-endowed face;" Aphr hyper emprypsis procsopou, "by an office-holding or ["active"] person." 2. This is the end of the material from Aphr.

3. Or "give back to." 4. Or "the house of his beloved." which corresponds to the Alexandrine text of LXX.

5. Two MSS have pagaba, either "rude, perdition" (Gk. apostole, kahabebhousa) or as 30, or else "pestilence" (Gk. leimoun); this may have established a connection between the two vs. in the original Slav. compilation.