

THE BOOK OF JUDITH

INTRODUCTION

§ 1. SHORT ACCOUNT OF THE BOOK.

THE *Book of Judith* falls naturally into two parts: (1) The Introduction (caps. 1-7). War was proclaimed by Nebuchadnezzar against Media, and a summons was sent to Persia, Syria, and Egypt to join in the expedition. The remoter parts of the Empire, however, treated the order with contempt (i. 11), whereupon Nebuchadnezzar determined, after conquering Media (i. 13, 15), to take vengeance on Syria and Egypt. This task was entrusted to Holofernes, the commander-in-chief (ii. 4), with 120,000 infantry and 12,000 cavalry (mounted archers, ii. 15). He marched three days' journey from Nineveh and encamped 'at the left hand of upper Cilicia', thence devastated 'the hill country', crossed the (upper) Euphrates as far as the coast, then turned south, 'compassing' the Midianites, to the plain of Damascus (ii. 27). After receiving the submission of Tyre and Sidon, Azotus and Ascalon, he went south to Esdraelon (iii. 9). The Jews, who were lately returned from the exile (iv. 3), resolved to resist, and Joakim the High Priest at Jerusalem sent instructions to Bethulia, which was near Esdraelon, to stop the passes leading to the capital (iv. 7). All Israel then fasted and prayed (iv. 9). Holofernes, hearing of the intended opposition, called a council of officers, when Achior the Ammonite gave a long account of Israelitish history (v. 5), pointing out that they could only be conquered if they had offended against their God (v. 20) and advising Holofernes to leave them alone. The advice was rejected, and Achior was handed over to the people of Bethulia (vi. 10), who received him in a friendly manner (vi. 20). Holofernes then moved his camp towards Bethulia, his army being now 170,000 infantry and 12,000 cavalry, besides accessories (vii. 2). It was decided to get possession of the water-supply at the foot of the mountain (vii. 7, 12) on which Bethulia stood, and thus to force the city to surrender, instead of risking a pitched battle. After thirty-four days, the stores of water within the city being exhausted (vii. 21), the people compelled Ozias and the leading men to agree to surrender in five days if no help came in the meantime (vii. 30).

(2) The story of Judith (caps. 8-16). This decision came to the ears of Judith (viii. 1, 9), the widow of Manasses, who lived in austere retirement (viii. 5, 6). She sent for the chief men (viii. 10), expostulated with them on their want of trust in God, and promised that she would herself effect their deliverance within the five days (viii. 33). They agreed to her project, without hearing the details, and departed (viii. 36). Judith then prepared for her plan by prayer (ix. 2). She put on her adornments, which had been laid aside since her husband's death (x. 3), took with her a single maid-servant with a bag of 'clean' food (x. 5), and went towards the Assyrian camp (x. 11). In an audience with Holofernes she informed him that what Achior had said was true (xi. 10), but that now the people had sinned by using first-fruits and tithes (xi. 13), and therefore God would deliver them up to their enemies (xi. 15). She would herself advise him when this was to take place (xi. 17). Holofernes, attracted by her appearance, invited her to his table (xii. 1), but she refused. She was allowed to go out of the camp every day to pray and bathe (xii. 6, 7). On the fourth day she consented to go to Holofernes' feast (xii. 10, 14), but partook only of her own provisions (xii. 19). The critical moment arrived when the guests departed (xiii. 1) leaving Judith alone with Holofernes. His excitement had caused him to drink immoderately, and he now lay on his couch helpless (xiii. 2). Judith, calling on God for strength (xiii. 4), took his sword and with two blows cut off his head (xiii. 8), which she put in the bag (xiii. 10) carried by the servant who was waiting outside. The two went out of the camp as if to pray, as usual, and escaped to Bethulia (xiii. 10). They were received with enthusiasm by the citizens (xiii. 17), and Achior became a convert to Judaism (xiv. 10). A sortie was made (xiv. 11), and the Assyrians, thus surprised, tried to rouse their general (xiv. 13), but found him dead (xiv. 15). They fled in a panic (xv. 2), pursued northward past Damascus (xv. 5), while their deserted camp was sacked (xv. 6, 7). The High Priest Joakim came in person from Jerusalem to bless Judith (xv. 8).

Chapter 16 contains a hymn of praise by Judith. The book ends by relating that Judith dedicated to God her share of the plunder (xvi. 19), that she remained a widow till her death at the age of 105 years (xvi. 23), and that the land was at peace all her lifetime and for long after.

The book is thus almost equally divided between the introduction and the story proper. The

INTRODUCTION

former is no doubt somewhat out of proportion, and the author dwells at rather unnecessary length on the military details. In spite, however, of these defects of composition, the literary excellence of the work is universally recognized even through the uncomely disguise of the Greek translation. It was originally written in Hebrew (now lost) for Jewish readers, with the object of encouraging and edifying the people in a time of trial or persecution. In order to carry conviction the more, it aims at the appearance of being historical, in its use of well-known names and of precise details, but this historical character is only apparent. The author is concerned with theology rather than with history, of which perhaps he had a not very exact knowledge, although he adopted this form as the most suitable for his purpose. He seems to have had in mind the time of Artaxerxes Ochus, with whose campaign in Syria many of the incidents agree, but it would be unsafe to assume that he is consciously depicting an episode in that campaign. The name and date of the author are alike unknown. He must have written at a time of oppression, such as the Jewish race often suffered, and various indications point to the second century B. C. as the most probable date. It is, however, possible that the author adopted an existing story or popular tradition, purposely confusing his historical allusions in order to disguise it.

§ 2. TITLE OF THE BOOK.

The title of the book in Greek is simply *Iouðaioi* (or *Ioudaioi*, or *Ioudaioi*). In Hebrew it would have been *יְהוּדִים*, like *יְהוֹשֻעַ* and *יְהוֹשֻעַ*, or *יְהוֹשֻעַ*, derived from the name of the principal character. The name, of course, simply means 'Jewess', and hence Grotius, explaining the story allegorically, makes it represent the Jewish people. But apart from the fact that this method of interpretation is forced and unconvincing, there is no need to suppose that the name suggested this meaning. It is used personally in Gen. xxvi. 34 as belonging to the Hittite wife of Esau, where at any rate it cannot mean 'Jewess'.

§ 3. MSS.

The Hebrew original (see § 5) being lost, the earliest form in which we have the book is that of the Greek translation, the only primary version existing. Of this there are three recensions: (1) the usual and no doubt the most original form, represented by the MSS. α , A and B (Swete's text); (2) that contained in codd. 19, 108; (3) that of cod. 58, with which the Old Latin version (VL) and the Syriac (Syr) agree in a remarkable manner. All three recensions, however, represent the same version and go back to the same original. Their differences are due to corrections made not on a fresh comparison with the Hebrew, but subjectively by editors of the version, and though considerable, they concern the form rather than the matter. Such 'corrections' are most evident in the second and third classes of MSS., and vary even within the same class.

In the notes here added to the English (R.V.) variants are only mentioned where they materially affect the sense.

§ 4. THE ANCIENT VERSIONS.

The Greek version, at least as contained in α A B, is as a rule easily intelligible and probably a correct rendering of the original, but it is very hebraistic. From it were made the Syriac and the Old Latin, both of them fairly close and agreeing in general with cod. 58, as will be seen from the notes. VL is rough, often merely latinized hebraistic Greek, and sometimes misunderstands the Greek which it translates. The MSS., of which Sabatier used five for his text, have been much corrected, perhaps from different Greek MSS., so that they vary considerably in minor details, though all derived from one text.

The Syriac version was first printed in Walton's *Polyglot*. It was derived from two late MSS., now in the Bodleian Library, of which one, dated 1614, belonged to Pococke (MS. Poc. 391), and the other was copied for Ussher in 1627 (MS. Bodl. or. 141). With these a Cambridge MS. was collated and the variants are given (by Thorndyke) in vol. vi of the *Polyglot*. The version has been edited by Lagarde, in his *Libri I. T. apocryphi Syriace* (Lipsiae, 1891), from a tenth-century MS. in the British Museum (from the Nitrian collection) with a full apparatus criticus. The Museum possesses two other MSS., of the twelfth and seventeenth century respectively.

A third version, the Vulgate, is of less value for textual purposes. Jerome's own account of it, in his preface, is not altogether clear. He says that he found great variations in the MSS. ('multorum codicum varietatem vitiosissimam amputavi') and implies that he endeavoured to produce a consistent text by embodying in his work only what he found in the 'Chaldee'. The questions which naturally present themselves are, What were these divergent MSS. and what was the 'Chaldee' text? The MSS. cannot have been Greek, because the Vulgate differs from that version in important particulars:

THE BOOK OF JUDITH

e.g. xiv. 5-7 comes at the end of xiii; i. 12^b-16 and iv. 3 are omitted; iv. 13-15 is altered; additions are made after xiv. 12 and elsewhere; names and numbers often differ. In fact, if compared with the Greek, the Vulgate presents the appearance of a paraphrastic recension. On the other hand, apart from these material differences, it often follows VL closely even in diction (cf. cap. 16), and the resemblance throughout is sufficient to show that Jerome used MSS. of the VL, which he merely adapted and corrected, as he considered, by the help of his 'Chaldee' text. It is evident from his own remarks ('huic unam lucubratiunculam dedi, magis sensum e sensu, quam ex verbo verbum transferens') that he spent very little time or trouble on it, and for this reason its style is less like Jerome's than the rest of the Vulgate.

As to the 'Chaldee' text, we have no other evidence. It will be remembered that he speaks in the same way of a Chaldee text of Tobit, and that an Aramaic recension of that book was actually found and published by Neubauer (Oxford, 1878). No such text of Judith is now known, but as Jerome's statement is explicit with regard to both books, we have to inquire what the text was. Probably the answer is to be found in a sentence in the preface to Judith, 'Chaldaeo tamen sermone conscriptus inter historias computatur.' If *historias* represents *מִשְׁתִּיחַ*, he means that the story of Judith was regarded as a *מִשְׁתִּיחַ*, such as we find embodied in midrashim, or even composed separately for use on special occasions. Later forms of the story, in Hebrew (see § 8), were composed and so used; and in Neubauer's midrashic MS. the story of Tobit is called as a matter of course *מִשְׁתִּיחַ טוֹבִיָּה*. We may therefore conclude that Jerome, finding no Hebrew text of the book, used an Aramaic *מִשְׁתִּיחַ* (*historia*) containing a free treatment, not a translation, of the story, derived probably from the Greek. He evidently attached more importance to it than to VL, since he included in his own work only what he found in the Chaldee, but in language he was naturally influenced by VL where the two coincide. Thus the Vulgate of Judith is a hurried version of an Aramaic midrash containing a free presentation of the story, rather than a translation of any given text. It omits about one-fifth of the book.

§ 5. DATE OF THE ORIGINAL, AND OF THE VERSIONS.

(a) The existing versions thus all go back, through the existing Greek, to the same original, their differences being due to alterations within the versions. It is now generally agreed (against earlier scholars such as Fabricius, Jahn, and Eichhorn) that this original was Semitic, and Hebrew rather than Aramaic. Indeed there can be no possibility of doubt if we consider the style of the Greek and the nature of some of the mistakes in it. The language is not merely that popular Greek which we now know from papyri of the early centuries A.D. to have been identical with the *κοινή διὰλεκτος* of the New Testament, even when independent of any Semitic idiom. The translation is so literal that it can be put back into Hebrew with ease, and in some cases becomes fully intelligible only when so re-translated. Moreover, the unusual lack of particles shows that the writer was under the influence of a foreign idiom, while the constant recurrence of phrases uncommon in late Greek but frequent in Hebrew shows incontestably the language of the original. Such are e.g. ἀπὸ προσώπου = *לפני*, εἰς πρόσωπον = *לפני*, the frequent use of σφόδρα = *מאד*, ἐν = *בְּ*, and many more: see the notes on iv. 2, v. 12, 19, vii. 10, 28, xii. 4, xiii. 4, 8, 13, 16, xiv. 2, 6, 11. The same conclusion is indicated by the confusion in the geographical names, due to uncertainty in the mind of the translator as well as to mistakes of copyists, so far as it is not intentional on the part of the author (see § 6). So also in other names, e.g. Achior no doubt = *אחיהור*, chosen as meaning 'friend of the Jews', with the common confusion of *י* and *י*.

Against this comparative certainty we have the express statement of Origen (*ad Afric.* 13), οὐδὲ τῇ ἰουδαίᾳ (χρῶνται) οὐδὲ γὰρ ἔχουσιν αὐτὰ καὶ ἐν ἀποκρύφοις ἐβραϊστί, ὡς ἀπ' αὐτῶν μαθόντες ἐγνώκαμεν, as well as the fact that Jerome did not use a Hebrew text, which he certainly would have done if he had found one. It is possible that in the statement which Origen received from his Jewish informants, stress should be laid on *χρῶνται* rather than *ἔχουσιν*, and that it had fallen out of use and was not even included among the apocryphal books at the beginning of the third century. This must have been only temporary, since in 398 Jerome says 'Apud Hebraeos liber Judith inter apocrypha legitur'. Jerome's preface is all rather obscure, and it may be that he really means here to indicate a Hebrew text which he knew to exist but did not possess. In the very next sentence he speaks of the Chaldee which 'inter historias computatur', a degree lower than apocrypha, and seems to draw a distinction between them. No trace of the Hebrew original now survives.

The story is represented as taking place just after the return from the exile (iv. 3). The author does not, however, represent himself (as e.g. Daniel) as contemporary with the events recorded. In fact, he must have written much later. The return is far enough away to have become a sort of golden age, a time of simple happiness granted by God in consequence of the piety of the people. In this, as in its details, the description is wholly at variance with history (see § 6), either because the

INTRODUCTION

author did not know the facts, or because he was intentionally disguising them. He cannot have written as late as the first century A. D., for the book is quoted by Clement of Rome (1 *Cor.* 55). Moreover, there is no allusion to the final destruction of the temple, nor even to the Roman occupation of Palestine. Jewish tradition connects the story with the time of the Maccabees, making Judith the daughter of Johanan or Mattathia (Zunz, *Gottesd. Vorträge*, 2nd ed., p. 131), and this date agrees on the whole best with the author's point of view (see § 9). We must, however, be careful to distinguish between the date of composition and the real or supposed date of the events related (see § 6). The author evidently puts back into his post-exilic story the state of things under which he himself lived. There was no king, but the whole people is united under the High Priest (Joachim) governing with the *γερουσία* or Sanhedrim. The object of the book, too, is clearly to encourage the nation to resist the enemies of their religion and country even under the most desperate circumstances, and presupposes a time of great political or religious emergency. These several points, as well as the definitely Pharisaic theology, most naturally indicate an author living towards the middle of the second century B. C. Such is the view of Schürer, Hilgenfeld, and Noldeke. (Cf. also Chajes in *Festschrift . . . Harkavy*, p. 105 Heb., who finds a number of parallels with the books of the Maccabees.) Ball proposes a date about 79-70 B. C., and argues with great ingenuity that Judith is modelled on Salome, successively wife of Aristobulus and Jannai, but this seems less probable than the earlier date.

The fact that the book is not mentioned by Josephus or Philo or in the New Testament proves nothing. Josephus does not refer to Job, besides other books, and Philo does not notice any of the Apocrypha.

(b) The versions can only be approximately dated. The earliest reference to the book, and no doubt to the Greek version of it, is by Clement of Rome (1 *Cor.* 55, 4 and 5) about 90 A. D. He alludes to the story as if it were well known to his Greek readers, very much in the same way as he goes on to speak of Esther. Allowing some time for the original book to become established before it was translated, and some time for the translation to become known, we should probably date the Greek not later than the beginning of the first century A. D.

The VL was made from the Greek, and as in Jerome's time (see § 4) it was already very corrupt, it must have been a long time in existence. The Syriac, which agrees closely with it, was possibly made about the same time from the same Greek text, for the use of oriental Christians. Fritzsche surmises vaguely that both were made between the first and third centuries A. D., and we have no means of dating them more precisely.

§ 6. INTEGRITY OF THE TEXT; ITS HISTORICAL FRAMEWORK.

It has been suggested that the story is founded on a popular tradition, true or imaginary. Reuss thought that the Song in cap. 16 was an early composition, like the song of Deborah, and that the story was built upon it. It is certainly remarkable that in xvi. 10 Persians and Medes, not Assyrians, are mentioned. There can be no doubt that Judith belongs to the family of Jael, Esther, and Joan of Arc. Such a theme appeals strongly to popular imagination, and even if based on fact, easily tends to be overlaid with fiction. Whatever may be the truth, the work, as we have it, is a consistent whole, and, with the possible exception of the song, shows no signs of being by more than one hand.

What then is the period which the author is proposing to describe, and how far is it in agreement with history? The question has been very variously answered. Attempts have been made to identify the Nebuchadnezzar of the story with Assurbanipal, Xerxes I, Artaxerxes Ochus, Antiochus Epiphanes: Arphaxad with Deioces or Phraortes. Without discussing these theories in detail, it may be said at once that none of them is consistent without a good deal of forcing. The historical Nebuchadnezzar did not reign at Nineveh (i. 11); he died in 562, and the return from the exile was not till about 536. He did not make war on Media (i. 7) nor capture Ecbatana. Nor do the annals of Assurbanipal, though they are very full, record anything of the kind, while Media had ceased to be a power before the time of the other kings whom it has been proposed to identify with Nebuchadnezzar. At the time of the Return, the Babylonian empire had passed to the Persians. They were not likely to send a punitive expedition against the Jews, who were not then in a position to offer any resistance. Moreover, Arphaxad is not the name of any Median king mentioned by Herodotus, and the fortifications of Ecbatana were not built by him but by Deioces (Hdt. i. 98): (H)olofernes (= Orofernes) and Bagoas, if they are historical names, are Persian, and belong to the time of Artaxerxes Ochus (see below). Again, there was no king in Israel, but the people was ruled by the High Priest Joakim (iv. 6, 8, 14, xv. 8) and a Sanhedrim (iv. 8, xv. 8). It has been suggested that this points to the reign of Manassah when he was a prisoner in Babylon, or to the minority of Josiah. Either explanation is improbable. If a High Priest was acting for the king, so

THE BOOK OF JUDITH

unusual a situation would have to be explained, whereas it is taken for granted, and also it is inconsistent with the references to the exile (iv. 3, v. 18). The suggestion that Joakim (Eliachim in the Vulgate) is the same as the Eliakim of 2 Kings xviii. 18, and that he may have survived as High Priest under Manassch, is not supported by the list of High Priests. In fact the author clearly intends to put his story at the time of the Return, but makes no attempt to fill in the picture consistently. If it is to be made consistent, this can only be done by explaining the names as pseudonyms disguising really historical persons. This is the view taken by Ball, and it must be admitted that he finds some remarkable coincidences, on the assumption that Nebuchadnezzar is Antiochus Epiphanes, the Assyrians are Syrians, Nineveh is Antioch, and Arphaxad is Arsaces of Persia (= Media), against whom Antiochus made an expedition. But if the book is historical *fiction*, as it seems to be, we need not expect to explain all its statements. The writer selected such incidents as suited his purpose, without troubling about historical accuracy. The framework of the story was most probably suggested (so Schürer and others) by the campaign of Artaxerxes Ochus against Phoenicia and Egypt (about 350 B.C.). One of his generals was Holofernes, brother of the king of Cappadocia (Diod. Sic. xxxi. 19), who was sent against Egypt, though it is expressly stated that he died in his own country, and a certain Bagoas was his most trusted servant (Diod. Sic. xvi. 47). Sidon surrendered to the Persians (cf. Judith ii. 28 seq.), and the army then marched south towards Egypt, passing, no doubt, through Esdraelon (iii. 9). If any incident occurred in the campaign similar to that related here, we have no other record of it. The details are not meant to be historical. Nebuchadnezzar is introduced as the typical arch-enemy of Judaea: the time of the Return is chosen as being far away and little known, and the author is guilty of a further anachronism by describing his characters under the conditions of his own day. In the song (xvi. 10), if that is by the author of the rest, the mention of Persians seems to show that he was really thinking of the campaign of Artaxerxes Ochus. He also affects archaic names and allusions: hence with Nebuchadnezzar's army he includes princes of Moab and captains of Ammon (v. 2), the traditional enemies of Israel, who were in place, e.g. in 2 Kings xxiv. 2, but can surely not have been important in 150 or even 350 B.C. Similarly Midian (ii. 26) and Esau (vii. 8) are archaic for Arabs and Idumaeans.

Such being the method of the book, we need not expect to identify all the geographical any more than the personal names. Bethulia, the scene of the story, is very like Shechem, and, if the author was thinking of Shechem, that may account for his using the name *Βεθλουά* = *בית אל*, since the Samaritans call Mt. Gerizim *בית אל*. It also fits the story, as a place of first-rate strategic importance, far better than Safed or Bait Ilfa, which have also been proposed. With regard to the other place-names, there is evidently a good deal of corruption either in the original or in the versions, or both. Many of them are too much distorted to be recognizable, but they may conceal actual sites, known or unknown. They can hardly be purely imaginary. Torrey (*JAOS*, 1899, pp. 160 sqq. and *Florilegium* . . . *de Vaghi*, p. 599) shows that, taking Bethulia to be Shechem, the other places agree, so far as they can be identified. See further on iv. 6.

§ 7. THE AUTHOR OF THE BOOK.

As to the anonymous author there is no tradition. From his writing in Hebrew and from his detailed references to the geography of the Holy Land, it may be inferred that he was a Palestinian Jew. From his theological views (§ 9) it seems that he belonged to the Pharisaic party. He was a man of some literary skill. The story is well told, and apart from a certain tendency to exaggerate the magnitude of the military operations, the style is restrained and straightforward, without unnecessary elaboration. He was also well acquainted with the literature of his people, for, while his descriptions have vigour and originality, the book is full of reminiscences of the Old Testament, e.g. with the story of Achior in caps. 5, 6, cf. that of Micaiah in 1 Kings 22; with viii. 3 cf. 2 Kings iv. 18 seq.; viii. 16 is a quotation from Num. xxiii. 19; ix. 7, xvi. 3 from Exod. xv. 3; xiii. 18 from Gen. xiv. 19, 20. The fact that the quotations agree with the LXX rather than with the Hebrew text may be merely due to the translator. The author apparently knew some of the latest of the O. T. books (Esther and Daniel), and in v. 6-8 draws upon some midrashic source for the story of Abraham.

§ 8. LATER USE OF THE BOOK.

(a) Although the Book of Judith was not received by the Jews, the story was well known to them, at least in the middle ages. It is mentioned in the liturgy for Hanukka (the feast of the Dedication of the temple, instituted by Judas Maccabaeus on Chisleu 25), and appears in various Hebrew forms among the minor midrashim (see Zunz, *Gottesd. Vorträge*, ed. 2, p. 131). A short recension of it is edited by Jellinek in his *Bet ha-Midrash*, i, p. 130, a longer text, *ibid.* p. 132, and another, *ibid.* ii, p. 12. Three more forms of the story are found in MSS. of the Bodleian Library. See also

INTRODUCTION

Gaster in *PSBA*, xvi, p. 156. A text translated from the Vulgate, and agreeing with that of two Bodleian MSS. (Heb. d. 11 f. 259 and MS. Opp. 712 f. 164), was published at Venice about 1651, under the title of *ספר יהודית*. None of these is in any sense a translation of the Greek, still less the original form of the book. They are free sketches of a well-known story, set down from memory, like other *ספרים*, in more or less detail according to the taste of the writer. They are usually short, and of no great antiquity. In the MSS. they are generally headed 'for Hanukkah'. Hebrew translations of the Greek were published by Meir b. Ascher at Berlin in 1766, by Benseb at Vienna in 1819, and by Frankel at Leipzig in 1830 (with other apocrypha). A Judæo-German translation by S. Landau appeared at Frankfurt a. M. in 1715. A Persian version exists in a Bodleian MS. (Hyde 19). It is anonymous, but is made from the Vulgate, and the MS. was probably written about 1600.

(6) In the Church it was well known from the Greek (and Latin) translations, and was often quoted, not as canonical but as edifying, e.g. by Clement of Rome, Clement of Alexandria, Origen, Tertullian, Ambrose, Augustine (see Fritzsche, *Einführung*, § 9), thus gradually acquiring a quasi-canonical recognition. On the use of the book in mediæval times, see Pentin, *Judith*, London, 1908.

After the Council of Trent, the Protestants, though rejecting it from the canon, maintained the early view that it was good for edifying, and used it largely in preaching. It was never admitted to the English Church lectionary.

§ 9. THEOLOGY OF THE BOOK.

The theology of the book is strongly Pharisaic. The story is clearly intended for edification, to encourage the people in some time of trial, and to point out the true way to deliverance by showing that Israel's troubles are due to sin (v. 17, 18, xi. 10), that salvation comes through trust in God and obedience to Him, and that God uses the weak things to confound the strong (ix. 10 and frequently). But obedience to God, which is righteousness, consists in the strict observance of the Law. Judith is strong because of her consciousness of keeping the Law (xvi. 16). She observes not only the pentateuchal feasts of the Sabbath and New Moon, but also the eves of them (viii. 6), as required by the later teaching. She not only abstained from forbidden food, but she fasted continually, and underwent further mortification (viii. 5, 6) although she was rich. She is thus a perfect type of Pharisaic righteousness. She even dilates on these doctrines to Holofernes (cap. 11), laying stress on the sureness of punishment which would follow on such sins as the eating of forbidden things and the using of tithes and first-fruits by the citizens of Bethulia in their extremity. For even in the most desperate case God will find a means of deliverance for His faithful people and will punish the oppressor. This punishment is inflicted not only in the present life. There will be a day of judgement (apparently after death) when the wicked will be condemned to torment by fire and worms for ever (xvi. 17).

The objection which has been made to Judith's deceit (xi. 5) and approval of violence scarcely deserves notice. It could only be made in complete ignorance of the spirit of the time, and shows an utter inability to appreciate the position of a people struggling against overwhelming odds for their religion and their very existence.

THE BOOK OF JUDITH

- 1 In the twelfth year of the reign of Nebuchadnezzar, who reigned over the Assyrians in Nineveh,
 2 the great city; in the days of Arphaxad, who reigned over the Medes in Ecbatana, and built at
 3 Ecbatana and round about it walls of hewn stones three cubits broad and six cubits long, and made
 4 the height of the wall seventy cubits, and the breadth thereof fifty cubits; and set the towers thereof
 5 at the gates thereof, a hundred cubits *high*, and the breadth thereof in the foundation threescore
 6 cubits; and made the gates thereof, even gates that were raised to the height of seventy cubits, and
 7 the breadth of them forty cubits, for the going forth of his mighty hosts, and the setting in array of
 8 his footmen: even in those days king Nebuchadnezzar made war with king Arphaxad in the great
 9 plain: this plain is in the borders of Ragau. And there came to meet him all that dwelt in the hill
 10 country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and in the plain of Arioch the
 11 king of the Elymaeans; and many nations of the sons of Chelod assembled themselves to the battle.
 12 And Nebuchadnezzar king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt
 13 westward, to those that dwelt in Cilicia and Damascus and Libanus and Antilibanus, and to all that
 14 dwelt over against the sea coast, and to those among the nations that were of Carmel and Gilead,
 15 and to the higher Galilee and the great plain of Esdraelon, and to all that were in Samaria and the
 16 cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kadesh, and the
 17 river of Egypt, and Tahpanhes, and Rameses, and all the land of Goshen, until thou comest above
 18 Tanis and Memphis, and to all that dwelt in Egypt, until thou comest to the borders of Ethiopia.
 19 And all they that dwelt in all the land made light of the commandment of Nebuchadnezzar king of
 20 the Assyrians, and went not with him to the war; for they were not afraid of him, but he was before
 21 them as one man; and they turned away his messengers from their presence without effect, and with
 22 disgrace.
 23 And Nebuchadnezzar was exceeding wroth with all this land, and he swore by his throne and
 24 kingdom, that he would surely be avenged upon all the coasts of Cilicia and Damascus and Syria,
 25 that he would slay with his sword all the inhabitants of the land of Moab, and the children of
 26 Ammon, and all Judaea, and all that were in Egypt, until thou comest to the borders of the two
 27 seas. And he set the battle in array with his host against king Arphaxad in the seventeenth year;
 28 and he prevailed in his battle, and turned to flight all the host of Arphaxad, and all his horse, and
 29 all his chariots; and he became master of his cities, and he came even unto Ecbatana, and took the
 30 towers, and spoiled the streets thereof, and turned the beauty thereof into shame. And he took
 31 Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him

L. I. On the history see Introduction, § 6. **Nebuchadnezzar** reigned from 604 to 562 B.C. at Babylon. **Nineveh** and the Assyrian empire were destroyed about 607. **Arphaxad** is not known as a king of Media. It was Deloices (according to Herodotus i. 98) who fortified **Ecbatana**, about 700 B.C., and Cyrus who destroyed it in 550.

5. The apodosis begins here, with *kai* 'then'. **Ragau** = Ragae, the plain which begins about 100 miles north-east of Ecbatana.

6. **Hydaspes**. There is no river of this name in the region. Perhaps the Choaspes is meant. Syr. has Ulai. **and in the plain of Arioch the king**, *kai pedion 'Ariwch u' basileus* (N* -*ew*). The nominative cannot be translated as in R.V. The sentence may originally have run 'they that inhabited the hills . . . and in the plain, and Arioch . . . and . . . Chelod assembled . . .'. The plain is the plain of Elam. The name Arioch is borrowed from Gen. xiv. 1, in accordance with the author's love of archaism.

of the sons of Chelod . . . to the battle, *eis par' itaqw vion* X. properly 'many nations assembled to the army' ('battle', 'camp', as below, xvi. 12) of the sons of Ch. The name (otherwise unknown) may be a corruption of 'Chaldaeans'.

8. **those among the nations** (נַלְי), probably the non-Jewish inhabitants are meant. The Jews are mentioned later.

9. **beyond Jordan**, i.e. from the Babylonian point of view, though this should have come earlier in the verse. Ball thinks that **Betane** is Beth-anoth (Jos. xv. 59), that **Chellus** is Allus in Idumaea, and that **Kadesh** is Kadesh in Judah (Joshua xv. 23) or Kadesh-Barnea. The **river of Egypt** is the Wadi-al-Arish, the boundary of Palestine and Egypt.

11. **as one man**, *ws anhr eis*, N A and Fritzsche. The ordinary reading is *ws anhr isos*. If this is the original (and *eis* a correction of N A) it may represent נֶשֶׁם נֶשֶׁם, a misreading of נֶשֶׁם 'a man of naught'.

12. **the two seas**, the Red Sea and the Mediterranean, or possibly two parts of the Mediterranean.

14. **beauty . . . into shame**, a play on words in the Hebrew נֶשֶׁם נֶשֶׁם.

15. **destroyed him**, i.e. him and his kingdom.

THE BOOK OF JUDITH 1. 16—2. 21

- 16 utterly, unto this day. And he returned with them to Nineveh, he and all his company of sundry nations, an exceeding great multitude of men of war, and there he took his ease and banqueted, he and his host, a hundred and twenty days.
- 21 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nebuchadnezzar king of the Assyrians, that he should be avenged on all the land, even as he spake. And he called together all his servants, and all his great men, and communicated with them his secret counsel, and concluded the afflicting of all the land out of his own mouth. And they decreed to destroy all flesh which followed not the word of his mouth. And it came to pass, when he had ended his counsel, Nebuchadnezzar king of the Assyrians called Holofernes the chief captain of his host, which was next after himself, and said unto him,
- 5 Thus saith the great king, the lord of all the earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their strength, unto a hundred and twenty thousand footmen; and the number of horses with their riders twelve thousand: and thou shalt go forth against all the west country, because they disobeyed the commandment of my mouth. And thou shalt declare unto them, that they prepare earth and water: because I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of my host, and I will give them for a spoil 8 unto them: and their slain shall fill their valleys and brooks, and the river shall be filled with their 9, 10 dead, till it overflow: and I will lead them captives to the utmost parts of all the earth. But thou shalt go forth, and take beforehand for me all their coats; and if they shall yield themselves unto 11 thee, then shalt thou reserve them for me till the day of their reproof. But as for them that are disobedient, thine eye shall not spare; but thou shalt give them up to be slain and to be spoiled in 12 all thy land. For as I live, and by the power of my kingdom, I have spoken, and I will do this with 13 my hand. And thou, moreover, shalt not transgress aught of the commandments of thy lord, but thou shalt surely accomplish them, as I have commanded thee, and thou shalt not defer to do them.
- 14 And Holofernes went forth from the presence of his lord, and called all the governors and the 15 captains and officers of the host of Asshur; and he numbered chosen men for the battle, as his lord had commanded him, unto a hundred and twenty thousand, and twelve thousand archers on horse- 16, 17 back; and he ranged them, as a great multitude is ordered for the war. And he took camels and asses and mules for their baggage, an exceeding great multitude; and sheep and oxen and goats 18 without number for their provision; and great store of victual for every man, and exceeding much 19 gold and silver out of the king's house. And he went forth, he and all his host, on their journey, to go before king Nebuchadnezzar, and to cover all the face of the earth westward with their chariots 20 and horsemen and chosen footmen. And a great company of sundry nations went forth with them like locusts, and like the sand of the earth: for they could not be numbered by reason of their multitude.
- 21 And they departed out of Nineveh three days' journey toward the plain of Bectileth, and encamped from Bectileth near the mountain which is at the left hand of the upper Cilicia. And he

16. B has 'and he returned with them (i.e. the spoils, &c.), he and his host, for 120 days'. company is *σύνμικτος*, used here as a noun, 'a mixed multitude'; cf. *ἐπίμικτος* ii. 20 and Exod. xii. 38. Herodotus (vii. 55) uses *σύνμικτος* (adj.) of the army of Xerxes.

11. 1. the twenty-second day of the first month evidently ended the 120 days' rest, so that the return to 'Nineveh' took place just before the end of the ninth month of the seventeenth year of Neb. The precise date is meant to give the appearance of real history.

2. communicated, *ἐθέτω*, lit. placed. The Greek of this verse is strange.

concluded, *συνελέσθαι*. Fritzsche suggests that this translates *וַיִּגְלוּ* 'revealed (his purpose to destroy)'. If so, 'ended' in verse 4 is also for 'revealed'. Cf. the decree in Esth. iii. 13.

3. all flesh, a common Hebraism, *כָּל בָּשָׂר*.

4. (Holofernes (always with the smooth breathing in Greek) is usually taken to be for Orophernes, a Persian name borne by the kings of Cappadocia. It is quite out of place in the time of Neb.

6. the west country is Egypt and Syria, which were the objects of the campaign of Artaxerxes Ochus; cf. *Intro.* § 6.

7. earth and water as a sign of submission. The formula is Persian, not Assyrian or Babylonian (Bab. referring to Hdt. vi. 48, 49).

I will go, i.e. my power will go.

8. river . . . overflow. Rather 'even a strong, rushing river shall be choked up and filled . . .'. *ποταμὸς ἐπικλίσσας* translates *נָחַל שָׁוֶטֶף* in Isa. lvi. 12.

10. Rather 'and they shall yield . . . and thou shalt reserve . . .'. Resistance is not regarded as conceivable.

reproof. *ἐλεγμοῦ* is *וַיִּבְחָהוּ*, implying conviction with consequent punishment.

11. thy land. 58 VL Syr 19 108 omit 'thy'.

20. company, *ἐπίμικτος*, cf. *σύνμικτος* in i. 16. Note the exaggeration.

21. Bectileth, *Βακτιλθαῖ*. None of the proposed identifications is at all convincing. Apparently it was near N. Cilicia, about 300 miles from Nineveh—an impossible journey to perform in three days.

took all his host, his footmen and horsemen and chariots, and went away from thence into the hill country, and destroyed Put and Lud, and spoiled all the children of Rassas, and the children of Ishmael, which were over against the wilderness to the south of the land of the Chellians. And he went over Euphrates, and went through Mesopotamia, and brake down all the high cities that were upon the river Arbonai, until thou comest to the sea. And he took possession of the borders of Cilicia, and slew all that resisted him, and came unto the borders of Japheth, which were toward the south, over against Arabia. And he compassed about all the children of Midian, and set on fire their tents, and spoiled their sheepcotes. And he went down into the plain of Damascus in the days of wheat harvest, and set on fire all their fields, and utterly destroyed their flocks and herds, and spoiled their cities, and laid their plains waste, and smote all their young men with the edge of the sword.

And the fear and the dread of him fell upon them that dwelt on the sea coast, upon them that were in Sidon and Tyre, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him exceedingly.

3 1, 2 And they sent unto him messengers with words of peace, saying, Behold, we the servants of Nebuchadnezzar the great king lie before thee: use us as it is pleasing in thy sight. Behold, our dwellings, and all our country, and all our fields of wheat, and our flocks and herds, and all the sheepcotes of our tents, lie before thy face: use them as it may please thee. Behold, even our cities and they that dwell in them are thy servants: come and deal with them as it is good in thine eyes. And the men came to Holofernes, and declared unto him according to these words. And he came down toward the sea coast, he and his host, and set garrisons in the high cities, and took out of them chosen men for allies. And they received him, they and all the country round about them, with garlands and dances and timbrels. And he cast down all their borders, and cut down their groves: and it had been given unto him to destroy all the gods of the land, that all the nations should worship Nebuchadnezzar only, and that all their tongues and their tribes should call upon him as god. And he came towards Esdraelon high unto Dotæa, which is over against the great ridge of Judæa. And he encamped between Geba and Scythopolis, and he was there a whole month, that he might gather together all the baggage of his host.

encamped = נָסַב (for which LXX three times has *σπαρτοπεδείειν*, as here), 'they went a day's journey to their next camp at B.'

the left hand in Hebr. is the north, cf. Gen. xiv. 15.

23. Put (Pontus?) and Lud (Lydia?) are often found together in O.T. Probably Put (Phut) does not always represent the same country, but in any case neither name can be identified with any region bordering on Cilicia.

Rassas is also unknown. Vulg. has Tharsis (= Tarsus in Cilicia), VL Thiras et Rasis, Syr Tiras and Ra'amses. Chellians, N A, are unknown. B 38 Syr 19 108 read Chaldeans, which cannot be right.

24. As it stands, this verse can only mean that he left Cilicia, re-crossed the Euphrates, and then returned to Cilicia—a most unlikely proceeding. Or the verse is out of place, since he must have crossed the Euphrates to get to Cilicia. Evidently the writer had very vague ideas as to the relative positions of Mesopotamia, Cilicia, and the (Mediterranean) sea.

Arbonai is unknown. N *Ἀρβωνί*, B *Ἀρβωνά*, Syr Jabbok, VL Becon, Vulg. Mambre.

25. He now turned south, towards Damascus, and, roughly speaking, in the direction of Arabia, but the meaning of the 'borders of Japheth' is obscure.

26. Midian, again an archaism for Arabs in general.

27. wheat harvest would be about the beginning of June. As the expedition started in the first month, the author has allowed far too little time (Ball), since there is no suggestion that this was the harvest of the next (nineteenth) year.

28. Sur looks like a dittography of *Σούρ* (סור); 19 108 have *Σούρ* (סור) a misreading of the Hebrew; N has *Τούρ*; B has *Ἀσσούρ*, which is clearly out of place. Fritzsche proposes to read Dor, a port near Carmel.

Ocina, unknown. N has *Ἀμμών* (= Hamath?). Ball suggests Accho-Ptolemais, a haven north of Dor; Judges i. 31.

Jemnaan = Jamnia, Jabne, a well-known city on the south coast of Syria. The author evidently means to give a list of important towns going from north to south. His geography is more intelligible when he is dealing with Palestine, which he knew.

III. 1. they, i.e. the inhabitants of the non-Jewish towns just mentioned.

8. borders, *τὰ ὅρια*, is strange. Fritzsche and Ball think it is a mistranslation of *הַמְּנִיחַ*, 'the high places.' Holofernes is represented as doing what a Jewish conqueror or reformer would have done, cf. 2 Kings xxiii. 14 (of Josiah).

as god, hardly an allusion to the title of *Θεός* assumed by Antiochus, &c. It is more probably imitated from the story in Dan. iii.

9. Dotæa, a Greek form of Dothan (= Dothayim). The plain of Jezreel was a suitable place for assembling a large army.

The ridge, *πίον*, lit. 'saw' = sierra, must be the high ground on which Jerusalem stands. over against, *ἀπέναντι*, is a vague expression, which may only mean that you can see the ridge from Dothan. Fritzsche (following Reland) suggests that *הַמְּנִיחַ*, 'plain,' has been misread as *הַמְּנִיחַ*, 'saw.'

10. Geba, about six miles due south of Dothan (Ball).

Scythopolis (= Bethshan) is the only purely Greek name occurring in the book. Elsewhere the translator uses Hebrew or Graecized Hebrew forms.

THE BOOK OF JUDITH 4. 1-14

- 4¹ And the children of Israel that dwelt in Judaea heard all that Holofernes the chief captain of Nebuchadnezzar king of the Assyrians had done to the nations, and after what manner he had² spoiled all their temples, and destroyed them utterly. And they were exceedingly afraid before³ him, and were troubled for Jerusalem, and for the temple of the Lord their God: because they were newly come up from the captivity, and all the people of Judaea were lately gathered together; and the vessels, and the altar, and the house, were sanctified after the profanation.
- 4 And they sent into every coast of Samaria, and to Kona, and to Bethhoron, and Belmain, and⁵ Jericho, and to Choba, and Aisora, and to the valley of Salem; and they possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and⁶ laid up victual for the provision of war: for their fields were newly reaped. And Joakim the high priest, which was in those days at Jerusalem, wrote to them that dwelt in Bethulia, and Betomesthaim,⁷ which is over against Esdrachon toward the plain that is nigh unto Dothaim, charging them to seize upon the ascents of the hill country; because by them was the entrance into Judaea, and it was easy to stop them from approaching, inasmuch as the approach was narrow, *with space* for two men at⁸ the most. And the children of Israel did as Joakim the high priest had commanded them, and the senate of all the people of Israel, which dwelt at Jerusalem.
- 9 And every man of Israel cried to God with great earnestness, and with great earnestness did they¹⁰ humble their souls. They, and their wives, and their babes, and their cattle, and every sojourner¹¹ and hireling and servant bought with their money, put sackcloth upon their loins. And every man and woman of Israel, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the Lord; and they put¹² sackcloth about the altar: and they cried to the God of Israel earnestly with one consent, that he would not give their babes for a prey, and their wives for a spoil, and the cities of their inheritance¹³ to destruction, and the sanctuary to profanation and reproach, for the nations to rejoice at. And the Lord heard their voice, and looked upon their affliction: and the people continued fasting many¹⁴ days in all Judaea and Jerusalem before the sanctuary of the Lord Almighty. And Joakim the high priest, and all the priests that stood before the Lord, and they that ministered unto the Lord, had their loins girt about with sackcloth, and offered the continual burnt offering, and the vows and the

IV. 2. *exceedingly*, σφόδρα σφόδρα = מְאֹד מְאֹד, a favourite expression with the author.

3. The sanctification after profanation might refer to what is narrated in 1 Macc. iv. 36, but for the definite statement that the people had just returned from the captivity. In v. 18, too, the temple had been actually destroyed. If the description here is suggested by the action of Judas Maccabaeus, the author purposely puts it back to the earlier period (soon after 516 B. C.).

4. Samaria in 516 was bitterly hostile to Judaea, and would not have been consulted. The political situation represented is imaginary.

Kona. A reads κοινῇ, 'villages', and so VL.

Belmain (N Abelmeholab) is unknown. Syr Abelmeholab.

Choba and Aisora are also unknown, and the valley of Salem.

5. *newly reaped*, cf. ii. 27. It was still the month of June.

6. The name of the high priest Joakim is no doubt derived from Neh. xii. 26. VL in this chapter and Vulg. throughout read Eliachim, El- being substituted for Jeho-.

Bethulia, Βαιουλοῦσα. A Βετουλοῦσα. N here Βαιουλοῦσα. The question of the historical value of the book turns largely on this name. As the town is the scene of the main action of the story, many details of its situation are incidentally mentioned. It can hardly be doubted that the author had in his mind some well-known and important site, although he may not have described it accurately in all points. No place of the name is known, however, and we can only suppose that a fictitious name has been adopted for some actual town. Βαιουλοῦσα is now generally explained as בית אל = בית אל = Bethel = House of God, a name which might suitably be applied to any town which is to be represented as true to its faith in God, cf. e.g. viii. 20. It cannot, of course, be the historical Bethel, which was never of sufficient importance. The whole fate of the nation depended upon Bethulia, cf. viii. 21, 24. What place then is hidden under this assumed name? It would be natural to think of Jerusalem (בֵּית לֵוִי), but this is out of the question, since in this verse Joakim wrote from Jerusalem to Bethulia. On the whole, Torrey's view (see Introd. § 6) is most probable, that the author is describing Shechem, even if every detail is not exact. Supposing the story to be a romance, such exactitude is unnecessary. The importance of the position of Shechem is just what is wanted, while the antipathy to everything Samaritan affords a sufficient reason for not using the name, cf. on v. 16. For a description of the site see vi. 11, x. 10.

Betomesthaim is unknown. Apparently near Bethulia and Dothaim. Torrey suggests that it is a pseudonym for Samaria, and that it is a corruption of בית מצפה, House of outlook, as שומרון from שָׁמַר, to watch.

8. *senate*, γερουσία = סנהדרין. Its constitution (seventy members and the president, מַזְכֵּיָא) no doubt was modelled on the seventy elders of Exod. xxiv. 1, &c., but as an official body it probably is not older than the time of the Maccabees. It certainly did not exist in 516 B. C.

dwelt, ἐκάθησαν, rather 'sat' as a court or deliberative assembly.

13. Jerusalem, &c. N reads 'and those in Jerusalem fell down before . . .'

14. *continual burnt offering*, the תמיד, Num. xxviii. 3.

vows and free gifts, נדרים ותרומות, as in Num. xxix. 39 and often.

THE BOOK OF JUDITH 4. 15—5. 17

15 free gifts of the people; and they had ashes on their mitres: and they cried unto the Lord with all their power, that he would look upon all the house of Israel for good.

5 1 And it was told Holofernes, the chief captain of the host of Asshur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the plains: and he was exceeding wroth, and he called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, and he said unto them, Tell me now, ye sons of Canaan, who is this people, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their host, and wherein is their power and their strength, and what king is set over them, to be the leader of their army; and why have they turned their backs, that they should not come and meet me, more than all that dwell in the west.

5 And Achior, the leader of all the children of Ammon, said unto him,

Let my lord now hear a word from the mouth of thy servant, and I will tell thee the truth concerning this people, which dwelleth in this hill country, nigh unto the place where thou dwellest: and there shall no lie come out of the mouth of thy servant. This people are descended of the Chaldeans: and they sojourned heretofore in Mesopotamia, because they were not minded to follow the gods of their fathers, which were in the land of the Chaldeans. And they departed from the way of their parents, and worshipped the God of heaven, the God whom they knew: and they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. And their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan: and they dwelt there, and were increased with gold and silver, and with exceeding much cattle. And they went down into Egypt, for a famine covered all the land of Canaan; and there they sojourned, until they were grown up; and they became there a great multitude, so that one could not number their nation. And the king of Egypt rose up against them, and dealt subtilly with them, and brought them low, making them to labour in brick, and made them slaves. And they cried unto their God, and he smote all the land of Egypt with incurable plagues: and the Egyptians cast them out of their sight. And God dried up the Red sea before them, and brought them into the way of Sinai, and Kadesh-Barnea, and they cast out all that dwelt in the wilderness. And they dwelt in the land of the Amorites, and they destroyed by their strength all them of Heshbon, and passing over Jordan they possessed all the hill country. And they cast out before them the Canaanite, the Perizzite, the Jebusite, and the Shechemite, and all the Gergashites, and they dwelt in that country many days. And whilst they sinned not before their

15. mitres, Exod. xxviii. 40 (A.V. bonnets).

V. 2. Moabites and Ammonites were employed against Judaea by the historical Nebuchadnezzar, see 2 Kings xxiv. 2. and all the governors of the sea coast, omitted by N. The word for 'governors' is *σαρπασας*, a Persian, not Babylonian, term.

3. A rhetorical question expressing scorn, cf. vi. 2.

Canaan is merely used archaistically for Syria, not (as Ball says) in its correct sense of Phoenicia and the coast. The name is rarely found in the later O.T. literature, and then only in reference to the early history of Israel (e.g. Neh. ix. 24). Holofernes, whether he was a Babylonian or a Persian, would not have used it.

5. Achior probably = Ahihud, by confusion of א and ח as in LXX of Num. xxxiv. 27.

this people . . . thou dwellest. τοῦ λαοῦ . . . πλησίον σου οἰκοῦντος probably go together, 'the people dwelling near thee.' The sentence is very awkward, and one of the two clauses would be better omitted. R.V. seems to me impossible.

6-8. This is rather the later midrashic development of the story of Abraham (refusing to worship the gods of Terah, incurring the wrath of Nimrod, and banished) than that contained in Gen. xi. 31-xii. 5, which is followed, e.g. in Neh. ix. 7-8, Acts vii. 2 f.

6. descended of the Chaldeans, i.e. Abraham came from Ur of the Chaldees.

7. in Mesopotamia, i.e. at Haran.

which were, ἐγένοντο, would naturally refer to 'fathers'. 58 VL Syr add ἐνδοξοι, 'which were worshipped,' making it refer to the gods.

8. God of heaven, cf. Dan. ii. 28, iv. 37, &c., and Sachau, *Aramäische Papyrus aus . . . Elephantine*, i. 2, &c. The expression was common in Persian times.

knew, ἐπέγνωσαν, perhaps 'whom they had come to know' or recognized as the only true God in consequence of a revelation, cf. Acts vii. 2.

9. See Gen. xii. 1.

10. grown up, μέγιστοι οὐ διατρέφσαν. A.V. 'while they were nourished', which is correct. R.V. seems to mean 'until they increased in number', but that is said in the next clause. Possibly the Hebrew was עַד שֶׁכָּבְדוּ 'as long as they lived (or were fed)'. Cf. Gen. i. 20.

11. B reads 'they dealt subtilly with them in (or with) labour (clay N, cf. Exod. i. 14) and brick, and they humbled them and made . . .'

12. The speech of Achior is part of the scheme of the book, to encourage the people in time of trouble by showing how God has given deliverance formerly when His people were worthy of it. Achior is represented as tending to a belief in the God of Israel, so that his sudden conversion later on is the less surprising.

out of their sight, ἀπὸ προσώπου αὐτῶν is merely the Hebrew מִלִּפְנֵיהֶם, 'from them.'

16. Shechem is not named in the list in Joshua xii. It is introduced here out of hostility to the Samaritans.

THE BOOK OF JUDITH 5. 18-6. 7

- 18 God, they prospered, because God that hateth iniquity was with them. But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and
19 their cities were taken by their adversaries. And now they are returned to their God, and are come up from the dispersion where they were dispersed, and have possessed Jerusalem, where their
20 sanctuary is, and are seated in the hill country: for it was desolate. And now, my lord and master, if there is any error in this people, and they sin against their God, we will consider what this thing
21 is wherein they stumble, and we will go up and overcome them. But if there is no lawlessness in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we shall be a reproach before all the earth.
22 And it came to pass, when Achior had finished speaking these words, all the people that compassed the tent and stood round about it murmured; and the great men of Holofernes, and all
23 that dwelt by the sea side, and in Moab, spake that he should kill him. For, said they, we will not be afraid of the children of Israel: for, lo, it is a people that hath no power nor might to make the
24 battle strong. Wherefore now we will go up, and they shall be a prey to be devoured of all thine army, lord Holofernes.
- 6 1 And when the tumult of the men that were about the council was ceased, Holofernes the chief captain of the host of Asshur said unto Achior and to all the children of Moab before all the people of the aliens,
2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the race of Israel, because their God
3 will defend them? And who is God but Nebuchadnezzar? He shall send forth his might, and shall destroy them from the face of the earth, and their God shall not deliver them: but we his
4 servants shall smite them as one man; and they shall not sustain the might of our horses. For with them we shall burn them up, and their mountains shall be drunken with their blood, and their plains shall be filled with their dead bodies, and their footsteps shall not stand before us, but they shall surely perish, saith king Nebuchadnezzar, lord of all the earth: for he said, The words that I have
5 spoken shall not be in vain. But thou, Achior, hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I shall be avenged of the
6 race of those that came out of Egypt. And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I shall
7 return. And my servants shall bring thee back into the hill country, and shall set thee in one of

18. led captives, by (the historical) Nebuchadnezzar in 588. Achior is telling this to a representative of Nebuchadnezzar seventy years later!

temple . . . cast to the ground. It was not merely desecrated as e.g. by Antiochus.

19. are come up (עלו), i.e. about 516.

the dispersion. διασπορά is the common word in Hellenistic times for the Jews scattered in various lands, not exiles in one place, as here.

20. Rather, 'if there is any fault due to ignorance (טעות) . . . and we see that this offence (σκανδαλον) is in them. then (και) we will go up . . .

21. lawlessness, ανομία, a breach of the Law, = ἀγνόημα in verse 20.

lest . . . for them, rather 'lest their Lord and their God defend (be a shield over) them'; ἀπεροπία . . . ἐνέπαιον = עליון.

and we shall be. ἐσόμεθα is not dependent (incorrectly) on μή ποτε, but means 'for then (και) we shall be . . .

VI. 1. about the council, i.e. were round about forming the council.

and to all the children of Moab is omitted by B, and transferred to the next verse by homoioteleuton, where it is evidently out of place. For 'Moab' 19 108, read 'Ammon', more appropriately, as Achior was an Ammonite.

aliens, ἀλλόφυλοι in LXX means Philistines, but here only 'non-Jews'.

2. hirelings, meaning that they were mercenaries in the 'Assyrian' army (Ephraim being then incorrectly used for 'Syrian'), or perhaps that they were bought over by Ephraim, i.e. Israel.

For Ephraim 19 108 read Ammon, and similarly 58 VI. Syr.

as to-day. καθὼς σήμερον is no doubt כיום 'to-day', 'now'.

3. Cf. 2 Kings xviii. 32-5.

4. burn them up, κατακαύσωμεν (בָּעַר), an unsuitable word. The variants καταλίσσωμεν and καταπαύσωμεν (בָּנָה) are evident corrections.

for he said . . . , better 'for he hath spoken (it). The words of his sayings (Σ 19 108 "of his mouth") shall not be in vain'; cf. verse 9.

6. the multitude of them that serve. Λαὸς τῶν θεμιστῶν passing through his sides is a strange expression. Fritzsche emends χαλκῶν, comparing VL and Syr. But it may mean 'cut him in two and march between the parts'; or, more probably, it is a mistranslation of עבדוֹ הַיָּד הַיְּמָנִית (for τοῦ λαοῦ), 'the sword of my army and of my servants.' So above, i. 6 βασιλεῖς.

I shall return, B 'they'.

7. bring thee back, ἀποκαταστήσωσί σε used loosely for 'take thee away' (so Fritzsche), cf. Hos. xi. 12, LXX (not bring back).

THE BOOK OF JUDITH 6. 8—7. 7

- 8, 9 the cities of the ascents: and thou shalt not perish, till thou be destroyed with them. And if thou
 10 hopest in thy heart that they shall not be taken, let not thy countenance fall. I have spoken it, and
 none of my words shall fall to the ground.
 11 And Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him
 12 back to Bethulia, and deliver him into the hands of the children of Israel. And his servants took
 13 him, and brought him out of the camp into the plain, and they removed from the midst of the plain
 14 country into the hill country, and came unto the fountains that were under Bethulia. And when the
 15 men of the city saw them on the top of the hill, they took up their weapons, and went out of the city
 16 against them to the top of the hill: and every man that used a sling kept them from coming up, and
 17 cast stones against them. And they gat them privily under the hill, and bound Achior, and cast him
 18 down, and left him at the foot of the hill, and went away unto their lord. But the children of Israel
 19 descended from their city, and came upon him, and loosed him, and led him away into Bethulia, and
 20 presented him to the rulers of their city: which were in those days Ozias the son of Micah, of the
 21 tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel. And they
 called together all the elders of the city: and all their young men ran together, and their women,
 to the assembly: and they set Achior in the midst of all their people. And Ozias asked him of that
 22 which had happened: and he answered and declared unto them the words of the council of Holofernes,
 and all the words that he had spoken in the midst of the princes of the children of Asshur, and all
 23 the great words that Holofernes had spoken against the house of Israel. And the people fell down
 24 and worshipped God, and cried, saying, O Lord God of heaven, behold their arrogance, and pity the
 25 low estate of our race, and look upon the face of those that are sanctified unto thee this day. And
 26 they comforted Achior, and praised him exceedingly. And Ozias took him out of the assembly into
 his house, and made a feast to the elders; and they called on the God of Israel for help all that
 night.
 7. 1 But the next day Holofernes gave command to all his army, and to all his people which were
 come to be his allies, that they should remove their camp toward Bethulia, and take aforehand the
 2 ascents of the hill country, and make war against the children of Israel. And every mighty man of
 3 them removed that day, and the host of their men of war was a hundred and seventy thousand
 footmen, and twelve thousand horsemen, beside the baggage, and the men that were afoot among
 4 them, an exceeding great multitude. And they encamped in the valley near unto Bethulia, by the
 fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from
 Bethulia unto Cyamon, which is over against Esdraclon.
 5 But the children of Israel, when they saw the multitude of them, were troubled exceedingly, and
 said every one to his neighbour, Now shall these men lick up the face of all the earth; and neither
 6 the high mountains, nor the valleys, nor the hills, shall be able to bear their weight. And every man
 took up his weapons of war, and when they had kindled fires upon their towers, they remained and
 watched all that night.
 7 But on the second day Holofernes led out all his horse in the sight of the children of Israel which
 8 were in Bethulia, and viewed the ascents to their city, and searched out the fountains of the waters,

ascents, i.e. the hill-country of the enemy.

8. with them, i.e. the cities.

9. Meaning 'if you really believe what you have just said, you need not look dismayed as you do'.

10. bring him back, see verse 7.

Bethulia, Βερουλία B, Βιρουλουα N. Note that it was on a hill, and there were springs just below it (v. 11 and vii. 12).

12. on the top of the hill, though read by the chief MSS., is due to homoioteleuton from the line below. It is omitted by 58 VL Syr.

13. cast . . . and left, better 'left him lying'.

15. The forms of the names vary very much in the MSS.

Micah, Νεμυ Α: of the tribe of Simeon, as Judith was, ix. 2.

Charmis, Χαλμεις Α.

Melchiel, Μελλημ N.

19. those that are sanctified . . . i.e. 'thy holy nation', מְקֻדָּשִׁים, which Syr seems to have taken as מְקֻדָּשִׁים, 'thy sanctuary'.

20. VL adds, 'saying, As it shall please God (to do) concerning us, (so) shall it be also with thee.'

21. feast, πῆμα = מִשְׁתֶּה.

VII. 2. the host . . . properly 'their host of warriors'.

170,000. N* has 8,000, corrected to 120,000.

baggage and, B has 'baggage of'.

3. The fountain was below the city, cf. vi. 11.

Belmaim, N Abelmaim, cf. iv. 4.

Cyamon, Syr Kadmūn, VL Chelmona, is unknown.

5. when . . . towers, omitted by N* and added by the corrector.

THE BOOK OF JUDITH 7. 7-28

and seized upon them, and set garrisons of men of war over them, and himself departed to his people.

8 And there came unto him all the rulers of the children of Esau, and all the leaders of the people of Moab, and the captains of the sea coast, and said, Let our lord now hear a word, that there be not an overthrow in thy host. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, for it is not easy to come up to the tops of their mountains. And now, my lord, fight not against them as men fight who join battle, and there shall not so much as one man of thy people perish. Remain in thy camp, and keep safe every man of thy host, and let thy servants get possession of the fountain of water, which issueth forth of the foot of the mountain: because all the inhabitants of Bethulia have their water thence; and thirst shall kill them, and they shall give up their city: and we and our people will go up to the tops of the mountains that are near, and will encamp upon them, to watch that not one man go out of the city: And they shall be consumed with famine, they and their wives and their children, and before the sword come against them they shall be laid low in the streets where they dwell. And thou shalt render them an evil reward; because they rebelled, and met not thy face in peace.

16 And their words were pleasing in the sight of Holofernes and in the sight of all his servants: and he appointed to do as they had spoken. And the army of the children of Ammon removed, and with them five thousand of the children of Asshur, and they encamped in the valley, and seized upon the waters and the fountains of the waters of the children of Israel. And the children of Esau went up with the children of Ammon, and encamped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians encamped in the plain, and covered all the face of the land; and their tents and baggage were pitched upon it in a great crowd, and they were an exceeding great multitude.

19 And the children of Israel cried unto the Lord their God, for their spirit fainted; for all their enemies had compassed them round about, and there was no way to escape out from among them. And all the army of Asshur remained about them, their footmen and their chariots and their horsemen, four and thirty days; and all their vessels of water failed all the inhabitants of Bethulia. And the cisterns were emptied, and they had not water to drink their fill for one day: for they gave them drink by measure. And their young children were out of heart, and the women and the young men fainted for thirst, and they fell down in the streets of the city, and in the passages of the gates, and there was no longer any strength in them. And all the people were gathered together against Ozias, and against the rulers of the city, the young men and the women and the children, and they cried with a loud voice, and said before all the elders,

24 God be judge between you and us: because ye have done us great wrong, in that ye have not spoken words of peace with the children of Asshur. And now we have no helper: but God hath sold us into their hands, that we should be laid low before them with thirst and great destruction. And now call them unto you, and deliver up the whole city for a prey to the people of Holofernes, and to all his host. For it is better for us to be made a spoil unto them: for we shall be servants, and our souls shall live, and we shall not see the death of our babes before our eyes, and our wives and our children fainting in death. We take to witness against you the heaven and the earth, and our God and the Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

7. to his people, i. e. went back to the main body of his army.

8. Esau, archaistic.

10. wherein they dwell, *ἐν οὐκ ἀλνὴ ἐνκαταστροφῇ ἐν ἀλνὴσι*, a Hebraism.

11. as . . . battle. *παράταξις* is battle-array; 'as a war is conducted in the field.'

13. to watch . . . properly 'as an outpost, so that no one shall . . .'

17. Ammon, 19 108 VL Syr Moab. The same variant in vi. 1.

waters (i. e. reservoirs) and springs.

18. Ekrebel in A: the rest have Eggebel: probably Akraha, about ten miles south-east of Nablus or Shechem.

Ball and Torrey.

Chusi in A: the rest and VL, Chus; mod. Quzeh, five or six miles south of Nablus (Torrey).

Mochmur, omitted by A: mod. Makhuch, south of Nablus (Torrey).

in a great crowd, perhaps 'among a great throng of camp-followers' (Ball).

20. four and thirty days. 19 108 have fourteen days and a month; VL Syr four days and two months; Vulg. twenty days. The long siege by this large army is meant to emphasize the importance of Bethulia.

vessels, *ἀγγεῖα*, in which water was stored in private houses.

28. witness, cf. Deut. iv. 26.

Lord of our fathers is only used to vary the phrase, which is a translation of *אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ*. that he do not . . . ought to mean 'we urge you (to take steps) that he do not . . .'. If the text is correct, the subject of *μωχρη* must be either God or Holofernes. The former is better, since they recommend surrendering to

THE BOOK OF JUDITH 7. 29—8. 11

- 29 And there was great weeping of all with one consent in the midst of the assembly; and they cried
 30 unto the Lord God with a loud voice. And Ozias said to them, Brethren, be of good courage, let
 us yet endure five days, in the which space the Lord our God shall turn his mercy toward us; for
 31 he will not forsake us utterly. But if these days pass, and there come no help unto us, I will do
 32 according to your words. And he dispersed the people, every man to his own camp; and they went
 away unto the walls and towers of their city; and he sent the women and children into their houses:
 and they were brought very low in the city.
- 8 ¹ And in those days Judith heard thereof, the daughter of Merari, the son of Ox, the son of Joseph,
 the son of Oziel, the son of Eliah, the son of Ananias, the son of Gideon, the son of Raphaim, the
 son of Ahitub, the son of Elihu, the son of Eliab, the son of Nathanael, the son of Salamiel, the son
 2 of Salasadaï, the son of Israel. And her husband was Manasses, of her tribe and of her family, and
 3 he died in the days of barley harvest. For he stood over them that bound sheaves in the field, and
 the heat came upon his head, and he fell on his bed, and died in his city Bethulia: and they buried
 4 him with his fathers in the field which is between Dothaim and Balamon. And Judith was a widow
 5 in her house three years and four months. And she made her a tent upon the roof of her house,
 6 and put on sackcloth upon her loins: and the garments of her widowhood were upon her. And she
 fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves
 7 of the new moons, and the new moons, and the feasts and joyful days of the house of Israel. And
 she was of a goodly countenance, and exceeding beautiful to behold: and her husband Manasses
 had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she
 8 remained upon them. And there was none that gave her an evil word; for she feared God
 exceedingly.
- 9 And she heard the evil words of the people against the governor, because they fainted for lack of
 water; and Judith heard all the words that Ozias spake unto them, how he sware to them that he
 10 would deliver the city unto the Assyrians after five days. And she sent her maid, that was over all
 11 things that she had, to call Ozias and Chabris and Charnis, the elders of her city. And they came
 unto her, and she said unto them,

Hear me now, O ye rulers of the inhabitants of Bethulia: for your word that ye have spoken
 before the people this day is not right, and ye have set the oath which ye have pronounced between
 God and you, and have promised to deliver the city to our enemies, unless within these days the

Holofernes and in verse 31 Ozias promises to do so. 'That he do not...' then means 'that he let us not die of thirst'.
 But N omits *μη*, and VL reads *ut faciat* (Vulg. 'ut tradatis civitatem' &c.), which suggests a reading *ἵνα ποιήσῃτε*,
 'that ye do as we say,' i.e. surrender, cf. verse 31.

32. every man. The Greek requires *ἕκαστον*, as in 58 VL Syr.
 camp. *παρεμβολή* is rather 'station' or 'post' of duty in guarding the walls, as shown by the next clause; cf. vii. 7
 (garrisons).

he sent, 'they sent,' *ἀπέστειλαν*, is the common reading.

VIII. 1. heard. 58 VL Syr have 'was living in the city'.
 If the genealogy is fictitious, it is strangely elaborate. The names are corrupt, and we have no means of checking
 them.

Ox, which is not a Hebrew name, may be for Uz (19 Oz) or Uzzi (VL Ozi).

son of Ananias... Ahitub, omitted by B.

Raphaim (cf. Gen. xiv. 5) cannot be right. Ball suggests Raphaiah or Raphael.

For Ahitub (N 19 108 VL Syr) A has Akitho.

After Elihu N B add *ἡμεῖς Χελκ(ε)ῖον*.

Eliab, N ENAB, VL Enar.

Salamiel, N Samamiel.

Salasadaï, N Sarisadaï (שִׂרְסַדַּי?), B Sarasadaï.

3. Cf. 2 Kings iv. 18 f.

4. i.e. she had been a widow three years and four months up to the date of the siege.

6. save the eves of the sabbaths, VL 'praeter cenam puram'.

The observance of eves as well as the festivals was in accordance with the later Talmudic rule.

joyful days, *χαρμοσυών*. We should expect a word answering to *ימים טובים*, the general term for festivals, since
εὐροαί are *הַיָּמִים*, the three great feasts. 58 adds *καὶ μνημοσυών*, VL 'et memoriae', and so Syr.

7. 58 VL Syr have '... countenance and wise in heart and good in understanding' (cf. xi. 23), and she was
 (exceedingly) rich, for her husband...'

After Manasses VL adds his genealogy, copied from verse 1.

remained, *יָשְׁבָה עִלֵּיהֶם*, she made her home on the property. Cf. Sayce and Cowley, *Aramaic Papyri* C 5, 6
 אֲרָאָה וְ... חָבַט בָּנִי עִם אֶחָיו.

8. gave her an evil word, i.e. slandered her.

9. how he sware. 58 Syr 'how he hearkened (i.e. gave way) and sware'. So VL.

10. maid, *ἄβραν*, said to be a foreign word: possibly from the root *חָבַר*, and so 'companion': but she was a
 slave (xvi. 23). Ozias is omitted by N A B.

THE BOOK OF JUDITH 8. 12-33

12 Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of
13 God among the children of men? And now try the Lord Almighty, and ye shall never know
14 anything. For ye shall not find the depth of the heart of man, and ye shall not perceive the things
that he thinketh: and how shall ye search out God, which hath made all these things, and know his
mind, and comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.
15 For if he be not minded to help us within these five days, he hath power to defend us in such time
16 as he will, or to destroy us before the face of our enemies. But do not ye pledge the counsels of
the Lord our God: for God is not as man, that he should be threatened; neither as the son of man,
17 that he should be turned by intreaty. Wherefore let us wait for the salvation that cometh from
18 him, and call upon him to help us, and he will hear our voice, if it please him. For there arose none
in our age, neither is there any of us to-day, tribe, or kindred, or family, or city, which worship gods
19 made with hands, as it was in the former days: for the which cause our fathers were given to the
20 sword, and for a spoil, and fell with a great fall before our enemies. But we know none other god
21 beside him, wherefore we hope that he will not despise us, nor any of our race. For if we be taken
so, all Judaea shall sit upon the ground, and our sanctuary shall be spoiled: and of our blood shall
22 he require the profanation thereof. And the slaughter of our brethren, and the captivity of the land,
and the desolation of our inheritance, shall he turn upon our heads among the Gentiles, whosoever
we shall be in bondage; and we shall be an offence and a reproach before them that take us for
23 a possession. For our bondage shall not be ordered to favour: but the Lord our God shall turn it
24 to dishonour. And now, brethren, let us shew an example to our brethren, because their soul
25 hangeth upon us, and the sanctuary and the house and the altar rest upon us. Besides all this let
26 us give thanks to the Lord our God, which trieth us, even as he did our fathers also. Remember
all the things which he did to Abraham, and all the things in which he tried Isaac, and all the things
which happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's
27 brother. For he hath not tried us in the fire, as he did them, to search out their hearts, neither hath
he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish
them.
28 And Ozias said to her, All that thou hast spoken hast thou spoken with a good heart, and there
29 is none that shall gainsay thy words. For this is not the first day wherein thy wisdom is manifested:
but from the beginning of thy days all the people have known thine understanding, because the
30 disposition of thy heart is good. But the people were exceeding thirsty, and compelled us to do as
31 we spake to them, and to bring an oath upon ourselves, which we will not break. And now pray
thou for us, because thou art a godly woman, and the Lord shall send us rain to fill our cisterns: and
32 we shall faint no more. And Judith said unto them, Hear me, and I will do a thing, which shall go
33 down to all generations among the children of our race. Ye shall stand at the gate this night, and
I will go forth with my maid: and, within the days after which ye said that ye would deliver the

12. instead of God. *ὑπὲρ τοῦ θεοῦ*. Ball renders 'above God', but the meaning is probably as in R.V. VL has *pro Deo*, 'as God', and similarly Syr.

13. 58 VL Syr have *καὶ οὐκ οἶδτε γινώσκειν*. Probably *ἐξετάξετε* is indicative 'ye are trying' (or tempting). Cf. Job xi, 7, and 1 Cor. ii, 11, 16, which is not a quotation.

14. 58 VL Syr have 'the depth . . . shall not be found', and *διαλογισμοῖς* for *λόγους*.

15. For . . . days, omitted by 58.

Syr has 'and to destroy our enemies before us'.

16. Cf. Num. xxiii. 19 (LXX), where *διαρηθῆναι* (to be undecided) is used, as here by 19 23 44 55 al. R.V. 'turned by intreaty' is *δαιτηθῆναι*, the common reading.

17. voice. 19 23 44 55 al. *δέησις*, 'petition', as in ix. 12.

18. age. *ἐν ταῖς γενεαῖς ἡμῶν* = *בְּיָמֵינוּ*, i.e. within living memory, which might be true of the time after the exile.

18-20. This is the chief lesson of the book.

20. we know . . . *ἡμεῖς . . . οὐκ ἐπεγνώμεν*, 'we (emphatic) have never recognized any . . .'. 58 VL insert (οἱ δ') *ἀποστήσει τὸ σωτήριον ἔλεος αὐτοῦ*, 'nec auferet saluationem et misericordiam suam a nobis et a . . .'.

21. all Judaea shall sit . . . *καθίσενται*. 19 23 44 54 al. *καθίσενται*, others *ἐλθόντες*. 58 VL Syr *ἀνθίσενται*. Fritzsche conjectures *καθίσενται* and Thilo *παύθησενται*. But probably 'sit' is right, and some word for 'solitary' has dropped out. Cf. *יִשְׁבֵּה בָרֵךְ*, Lam. i. 1.

of our blood is the reading of the MSS., but the expression is unusual, and seems to be due to a mistranslation. Fritzsche reads *σπίματος* (without MS. authority) which is no better. The meaning is 'he will punish us for our profanation'.

22. turn upon our heads, i.e. punish us for it, cf. Judges ix. 57 (Hall).

23. to favour, as in the case of Jehoiachin, 2 Kings xxv. 27 ff. (Hall).

24. rest upon us. Note the importance of Bethulia. It was the key of the whole situation.

27. scourge, cf. Heb. xii. 6. This verse is quoted by Clement of Alexandria, *Strom.* ii. 447.

31. 58 VL Syr have 'for us and God shall speedily hear us, because'.

godly, *εὐσεβής*; 58 Syr *θεοσεβής* (as in xi. 17), VL *εὐσεβής*.

32. 58 VL Syr 'a thing of wisdom'.

33. 58 VL Syr add 'as I trust' at the end.

- 34 city to our enemies, the Lord shall visit Israel by my hand. But ye shall not inquire of mine act:
 35 for I will not declare it unto you, till the things be finished that I do. And Ozias and the rulers
 said unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.
 36 And they returned from the tent, and went to their stations.
 9¹ But Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth where-
 with she was clothed; and the incense of that evening was now being offered at Jerusalem in the
 house of God, and Judith cried unto the Lord with a loud voice, and said,
 2 O Lord God of my father Simeon, into whose hand thou gavest a sword to take vengeance of the
 strangers, who loosened the girdle of a virgin to defile her, and uncovered the thigh to her shame,
 3 and profaned the womb to her reproach; for thou saidst, It shall not be so; and they did so:
 wherefore thou gavest their rulers to be slain, and their bed, which was ashamed for her that was
 deceived, to be dyed in blood, and smotest the servants with their lords, and the lords upon their
 4 thrones; and gavest their wives for a prey, and their daughters to be captives, and all their spoils
 to be divided among thy dear children; which were moved with zeal for thee, and abhorred the
 pollution of their blood, and called upon thee for aid: O God, O my God, hear me also that am a
 5 widow. For thou wroughtest the things that were before those things, and those things, and such
 as ensued after; and thou didst devise the things which are now, and the things which are to come:
 6 and the things which thou didst devise came to pass; yea, the things which thou didst determine
 stood before thee, and said, Lo, we are here: for all thy ways are prepared, and thy judgement is
 7 with foreknowledge. For, behold, the Assyrians are multiplied in their power; they are exalted
 with horse and rider; they have gloried in the strength of their footmen; they have trusted in
 shield and spear and bow and sling; and they know not that thou art the Lord that breaketh the
 8 battles: the Lord is thy name. Dash thou down their strength in thy power, and bring down their
 force in thy wrath: for they have purposed to profane thy sanctuary, and to defile the tabernacle
 9 where thy glorious name resteth, and to cast down with the sword the horn of thine altar. Look
 upon their pride, and send thy wrath upon their heads: give into my hand, which am a widow, the
 10 might that I have conceived. Smite by the deceit of my lips the servant with the prince, and the
 11 prince with his servant: break down their stateliness by the hand of a woman. For thy power
 standeth not in multitude, nor thy might in strong men: but thou art a God of the afflicted, thou

36. 58 VL 'returned and went down from the tent', which was on the roof of her house (viii. 5).

IX. 1. **uncovered**, i. e. rent the mantle which she wore over it, so 58 VL Syr, or took off her mantle.

2. Referring to Gen. xxxiv. 25.

girdle, *μύρα*, is Grotius's emendation for *μύρα* (as all MSS.). But 'to loose the girdle' is not a Hebrew expression in this sense, and *μύρα* is used elsewhere in this book for head-dress, not girdle. *λύειν μύραν*, if it is for *פתח רחם*, is quite unsuitable here. The verse is evidently corrupt, as the second *μύρα* shows (which 248 has changed to *παρθένον*). We should expect in Hebrew *נלה ערות בתולה*. Can *ערת* have been misread *עטרת* and translated *μύρα*? The result would be sufficiently unintelligible to lead to corrections in the Greek.

It shall not be so, as LXX in Gen. xxiv. 7.

3. **bed** . . . **blood**. The text is difficult, and must be corrupt. B has *ἡ ἡδέσαστο τῇ ἀπαρτῇ αὐτῶν ἀπαρθεύσαν*, apparently meaning 'which was ashamed of their deceit (wherewith they had deceived)'. A and N* omit *ἀπαρτῇ*, and so R.V. Fritzsche omits *ἀπαρθεύσαν*. 58 has *ἡδέσαστο τῇ ἀπαρτῇ αὐτῶν* (and similarly VL Syr) which must be a conjectural emendation. For *ἡδέσαστο* Fritzsche conjectures *ἡδύναστο*, Ball *ἡδύσαστο*, 248 has *ἡδύσαστο*, others *ἡδέσαστο*, &c. None of these is an improvement on the ordinary reading, and some are impossible. The parallelism requires the whole relative clause to be omitted. Read 'thou gavest their rulers to slaughter and their bed to blood'.

with. *ἐν* = *על*, and so the second *ἐν* perhaps = 'with their thrones', cf. verse 10.

5. **those things, and**, *ἐκεῖνα καὶ* is very clumsy. N omits *καὶ*. A omits *τά*. Syr has 'the middle things'. We should expect the Hebrew to be *עשית קרמניות ואחרניות*, for which there may have been a variant *הק' ואלה האחר' ע* giving rise to the existing Greek. The present things are mentioned in the next sentence.

devise (1) is *ἐνενοήθη*, 'intend'.

devise (2) is *ἐνενοήθη*, *חשב*, 'thou hadst in mind'. Cf. Sir. xxxix. 30 and Midrash *Ber. R.* § 3, where creation is said to originate *בטח שבה*.

6. **judgement**. A has 'judgements'. 58 VL Syr *αὶ κρίσεις*.

7. **breaketh** . . . **name**, from Exod. xv. 3 LXX.

8. **in thy power**, rather 'by', *ἐν* = *ב* as frequently.

58 VL Syr have 'dash down their strength, oh Eternal (*αἰώνιε*), break their multitude by thy power, smite (*πύραξον* for *καταξον*) their force . . .'. N has *συνπαξον*, which may be the original reading for *σὺ πάξον*.

tabernacle . . . Cf. Deut. xii. 11 and frequently.

9. **the might** . . . i. e. strength to do what I have conceived.

10. **deceit**. Vulg. read *ἀγάτης* for *ἀνάρτης*, as in ix. 3. 'Lips of deceit' is a Hebraism *שפת שקר*, cf. Ps. cxx. 2.

With this clause cf. ix. 3.

stateliness, *ἀνίσταται*, a form also found in xii. 8 in some MSS. A has *ἀνίσταται*.

by the hand of a woman. She was thinking of Jael, cf. Judges ix. 54.

11. **might**. 58 VL Syr have *δῶσις* 'gift', *δεδωδ*.

art a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. Yea, yea, God of my father, and God of the inheritance of Israel, Lord of the heavens and of the earth, Creator of the waters, King of every creature, hear thou my prayer: and make my speech and deceit to be their wound and stripe, who have purposed hard things against thy covenant, and thy hallowed house, and the top of Sion, and the house of the possession of thy children. And make every nation and tribe of thine to know that thou art God, the God of all power and might, and that there is none other that protecteth the race of Israel but thou.

10 And it came to pass, when she had ceased to cry unto the God of Israel, and had made an end of all these words, that she rose up where she had fallen down, and called her maid, and went down into the house, in the which she was wont to abide on the sabbath days and on her feast days, and pulled off the sackcloth which she had put on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with rich ointment, and braided the hair of her head, and put a tire upon it, and put on her garments of gladness, wherewith she was wont to be clad in the days of the life of Manasses her husband. And she took sandals for her feet, and put her chains about her, and her bracelets, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to beguile the eyes of all men that should see her. And she gave her maid a leathern bottle of wine, and a cruse of oil, and filled a bag with parched corn and lumps of figs and fine bread; and she packed all her vessels together, and laid them upon her.

6 And they went forth to the gate of the city of Bethulia, and found standing thereby Ozias, and the elders of the city, Chabris and Charmis. But when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very exceedingly, and said unto her, The God of our fathers give thee favour, and accomplish thy purposes to the glory of the children of Israel, and to the exaltation of Jerusalem. And she worshipped God, and said unto them, Command that they open unto me the gate of the city, and I will go forth to accomplish the things whereof ye spake with me. And they commanded the young men to open unto her, as she had spoken: and they did so.

And Judith went out, she, and her handmaid with her; and the men of the city looked after her, until she was gone down the mountain, until she had passed the valley, and they could see her no more. And they went straight onward in the valley: and the watch of the Assyrians met her; and they took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a daughter of the Hebrews, and I flee away from their presence; because they are about to be given you to be consumed: and I am coming into the presence of Holofernes the chief captain of your host, to declare words of truth; and I will shew before him a way, whereby he shall go, and win all the hill country, and there shall not be lacking of his men one person, nor

oppressed, ἐλαττωμένον, is right (not as R.V. margin) = those who are inferior to others, i.e. overcome by them.

58 VL Syr have 'saviour of the forlorn', omitting ἀσκησάμενος ἀσθημασμένων.

12. of every creature, πάσης κτίσεώς σου = כל בריאתך 'all (thy) creation', a common expression in late Hebrew.

13. against thy covenant. Ball cfr. Dan. xi, 28, and suggests that this is an indication of Maccabean times, but the indication is too slight to be pressed.

top, i.e. mount, unusual with Sion.

14. every nation . . . of thine, N B ἐπὶ πᾶν τὸ ἔθνος σου, A ἐπὶ παντός ἔθνος σου. 58 'every nation of every tribe to know thee'. VL also omits σου. The meaning is (as Syr) 'make thy whole nation (Israel) and every (foreign) tribe to know', not as R.V.

X. Ball rightly points out that x. 1-xi. 5 is modelled on the Greek Esther v. 1-15.

2. maid, ἀδραν, as in viii. 10 and in the parallel passage in Esther.

house. She lived usually in a tent on the roof, but went down into the house for festivals.

3. braided, δαιτάζε, properly 'arranged'. Syr 'anointed'. VL (cod. Corb.) and Vulg. *discreminavit*, 'she parted it.' N δαίτασε. 19 108 δαίτασε = VL *pectinavit*, 'she combed it out.'

tire is μίτρα, cf. above on ix. 2.

4. sandals would not have been worn during her mourning.

chains, χλιδώνας, following sandals, are probably 'anklets', as VL.

decked herself. Vulg. adds that her beauty was miraculously increased because of her virtuous object.

to beguile, εἰς ἀπάτην. A B ἀπώνησαν, to meet.

5. lumps of figs, παλάθης. N om. Syr has plural.

After bread 19 108 add 'cheese', and so 58 VL Syr.

It is in accordance with Judith's pious observance of the Law that she should make these careful preparations to ensure having clean (*kosher*) food while away from home. The vessels were for such cooking as might be necessary. Gentile vessels would be or might be unclean.

8. give thee favour, δὴν σε εἰς χάριν. A Hebrew expression = make thee to be favoured. 58 VL Syr have δὴν σοι χάριν.

10. Bethulia was on a mountain and was approached by a valley. The outposts (προφυλακί) of the enemy were at the other end of the valley.

12. Hebrews. Correctly used to distinguish them from foreigners, to whom she was speaking.

13. lacking, ἀσθενέσει, a late Greek use of the word. In 1 Sam. xxx. 19 it renders 777. The end of the verse would be strange, even in Hebrew. It means 'no one shall be taken prisoner or killed'.

THE BOOK OF JUDITH 10. 14—11. 10

14 one life. Now when the men heard her words, and considered her countenance, the beauty thereof
 15 was exceeding marvellous in their eyes, and they said unto her, Thou hast saved thy life, in that
 thou hast hasted to come down to the presence of our lord: and now come to his tent, and some of
 16 us shall conduct thee, until they shall deliver thee into his hands. But when thou standest before
 him, be not afraid in thine heart, but declare unto him according to thy words; and he shall entreat
 17 thee well. And they chose out of them a hundred men, and appointed them to accompany her and
 her maid; and they brought them to the tent of Holofernes.
 18 And there was a concourse throughout all the camp, for her coming was noised among the tents;
 and they came and compassed her about, as she stood without the tent of Holofernes, until they told
 19 him of her. And they marvelled at her beauty, and marvelled at the children of Israel because of
 her, and each one said to his neighbour, Who shall despise this people, that have among them such
 women? for it is not good that one man of them be left, seeing that, if they are let go, they shall be
 20 able to deceive the whole earth. And they that lay near Holofernes, and all his servants, went forth
 21 and brought her into the tent. And Holofernes was resting upon his bed under the canopy, which
 22 was woven with purple and gold and emeralds and precious stones. And they told him of her; and
 23 he came forth into the space before his tent, with silver lamps going before him. But when Judith
 was come before him and his servants, they all marvelled at the beauty of her countenance; and
 she fell down upon her face, and did reverence unto him: and his servants raised her up.
 11 And Holofernes said unto her, Woman, be of good comfort, fear not in thy heart: for I never
 2 hurt any that hath chosen to serve Nebuchadnezzar, the king of all the earth. And now, if thy
 people that dwelleth in the hill country had not set light by me, I would not have lifted up my spear
 3 against them: but they have done these things to themselves. And now tell me wherefore thou
 didst flee from them, and camest unto us: for thou art come to save thyself; be of good comfort,
 4 thou shalt live this night, and hereafter: for there is none that shall wrong thee, but all shall entreat
 5 thee well, as is done unto the servants of king Nebuchadnezzar my lord. And Judith said unto him,
 Receive the words of thy servant, and let thy handmaid speak in thy presence, and I will declare
 6 no lie unto my lord this night. And if thou shalt follow the words of thy handmaid, God shall bring
 7 the thing to pass perfectly with thee; and my lord shall not fail of his purposes. As Nebuchadnezzar
 king of all the earth liveth, and as his power liveth, who hath sent thee for the preservation of every
 living thing, not only do men serve him by thee, but also the beasts of the field and the cattle and
 the birds of the heaven shall live through thy strength, in the time of Nebuchadnezzar and of all his
 8 house. For we have heard of thy wisdom and the subtil devices of thy soul, and it hath been
 reported in all the earth, that thou only art brave in all the kingdom, and mighty in knowledge, and
 9 wonderful in feats of war. And now as concerning the matter, which Achior did speak in thy
 council, we have heard his words: for the men of Bethulia saved him, and he declared unto them
 10 all that he had spoken before thee. Wherefore, O lord and master, neglect not his word; but lay
 it up in thy heart, for it is true: for our race shall not be punished, neither shall the sword prevail

14. The two halves of the verse are connected by *καί*. Perhaps the Hebrew original should be translated 'and noted her countenance, that (or for) it was very wonderful in beauty to look at (לעיניהם), then they said . . .'

16. *when*, properly 'if', i.e. if you are fortunate enough to be admitted.

17. *appointed them to accompany*, *παρέστειλεν*, lit. 'they yoked (them) alongside'.

18. Better 'until they had told him', i.e. she stood outside while some one went in and told him. The whole account is very vivid.

19. *because of her*, *ἀπ' αὐτῆς*, properly '(judging) from her'. 58 VL Syr 'they wondered at her beauty and received her words because they were very good, and marvelled . . .'

deceive, *κατασφισσάθαι*, i.e. beguile with the beauty of their women.

20. *that lay near*. 58 *παρεδραμοντες*, 'that were in attendance,' and so VL Syr.

21. *under* (prop. 'in') *the canopy*, which probably means the mosquito net.

22. 58 VL Syr 'very many silver lamps going before him, and they brought her in to him'.

23. *was come*. 58 VL Syr 'stood' more probably represents the Hebrew.

XI. 4. The construction is awkward. Lit. 'there is none who shall harm thee but shall entreat . . . i.e. we (or all) will entreat. 19 44 al. VL Syr *ποιήσω*.

6. Ball suggests that the phrase 'God shall bring the thing to pass' is intentionally ambiguous, but the concluding words are against this. On the morality of Judith's device see Introduction.

7. Not very clear. At the end B has *ἴσασθαι Ναβ, καὶ πάντα τὸν οἶκον αὐτοῦ*, which will not translate. The other MSS. have *ἐπὶ Ν. καὶ πάντα . . .*, of which the meaning is not evident. R.V. follows Fritzsche's emendation *παντός*, &c., which may be the sense but has no MS. authority. VL has 'per virtutem tuam sciet N. et omnis domus eius'. Syr 'shall know (acknowledge) N. through thy strength'. Cf. Jer. xxvii. 6.

8. *brave*, *ἀγαθός*, rather 'a good general'. He was *ἀρχιστρατήγος*, ii. 4.

feats, *στρατεύματα*, perhaps 'campaigns'.

9. *as . . . matter*, *λόγος* is a *nominativus pendens*. 58 VL Syr 'and now, my lord, the word which A. spake' (*ὅν εἶπεν λόγος Α.*). At the end 19 108 add 'and all thy words'. 58 omits 'before thee', and 'lord and master' in verse 10.

- 11 against them, except they sin against their God. And now, that my lord be not defeated and frustrate of his purpose, and that death may fall upon them, their sin hath overtaken them, where-
 12 with they shall provoke their God to anger, whensoever they shall do wickedness. Since their victuals failed them, and all their water was scant, they took counsel to lay hands upon their cattle, and determined to consume all those things, which God charged them by his laws that they should
 13 not eat: and they are resolved to spend the firstfruits of the corn, and the tenths of the wine and the oil, which they had sanctified, and reserved for the priests that stand before the face of our God in Jerusalem; the which things it is not fitting for any of the people so much as to touch with their
 14 hands. And they have sent some to Jerusalem, because they also that dwell there have done this thing, to bring them a licence from the senate. And it shall be, when one shall bring them word,
 15 and they shall do it, they shall be given thee to be destroyed the same day. Wherefore I thy servant, knowing all this, fled away from their presence: and God sent me to work things with thee,
 17 whereat all the earth shall be astonished, even as many as shall hear it. For thy servant is religious, and serveth the God of heaven day and night: and now, my lord, I will abide with thee, and thy servant will go forth by night into the valley, and I will pray unto God, and he shall tell me when
 18 they have committed their sins: and I will come and shew it also unto thee; and thou shalt go forth with all thy host, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judaea until thou comest over against Jerusalem; and I will set thy seat in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth before thee: for these things were told me according to my foreknowledge, and were declared unto me, and I was sent to tell thee.
 20 And her words were pleasing in the sight of Holofernes and of all his servants; and they
 21 marvelled at her wisdom, and said, There is not such a woman from one end of the earth to the other, for beauty of face, and wisdom of words. And Holofernes said unto her, God did well to send thee before the people, that might should be in our hands, and destruction among them that
 23 lightly regarded my lord. And now thou art beautiful in thy countenance and witty in thy words: for if thou shalt do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nebuchadnezzar, and shalt be renowned through the whole earth.
 12. 1 And he commanded to bring her in where his silver vessels were set, and bade that they should
 2 prepare for her of his own meats, and that she should drink of his own wine. And Judith said, I will not eat thereof, lest there be an occasion of stumbling: but provision shall be made for me of
 3 the things that are come with me. And Holofernes said unto her, But if the things that be with thee should fail, whence shall we be able to give thee the like? for there is none of thy race with us.
 4 And Judith said unto him, As thy soul liveth, my lord, thy servant shall not spend those things that
 5 be with me, until the Lord work by my hand the things that he hath determined. And the servants

11. Translate . . . 'purpose, death shall fall upon them, and (= for) their sin, wherewith they will provoke their God, has (already) got a hold on them, whensoever they may (actually) commit folly' (58 VL Syr 'commit it'). There are many small variants, but this (Swete's text) seems to give a suitable sense. They were already in the power of their sin by intending to commit it (see verse 12), although she does not know when the actual commission will occur.

13. which . . . it is not fitting for any of the people (but only for the priests) . . . to touch (much less to eat). The author feels so strongly on the point that he makes his heroine select this as her proof of wickedness even when speaking to an unbeliever.

14. have done, ἐποίησαν, i.e. did it on some former occasion.

to bring is Fritzsche's μετακομισάτωσαν. The ordinary reading μετοικισάτωσαν gives no sense.

Note their dependence on the Sanhedrin.

17. religious, θείας βίης, rather 'god-fearing' (cf. Gen. xlii. 18), as the reason for her receiving a divine communication.

18. Properly 'there is none of them that shall . . .'

19. a dog . . . Cf. Exod. xi. 7. Here literally 'growl with his tongue'. according to my foreknowledge, κατὰ πρόγνωσιν (nou om. 19 108), probably means 'by way of revelation' (Ball).

20. 58 VL Syr 'at her beauty and wisdom'.

21. for beauty of face. ἐν (καλῇ προσώπῳ) is again the Heb. פָּנִים.

22. that might should be . . . τοῦ γενεθλήναι . . . rather 'send thee to be made a strength to us and a destruction to them' (לחיות בריתי לחיל וכו').

23. beautiful, ὡραία, 'pretty'.

witty, i.e. wise, ἀγαθῆς, 'acceptable.' The text may be right considering what follows, but it is tempting to suggest that after 'beautiful of countenance' (יְפֵה פָּנֶיהָ) the Hebrew had יְפֵה דָבָר 'and goodly in form' (cf. Esther ii. 7) which was misread יְפֵה דָבָר 'and thou speakest well'. 19 108 have 'if thy God do as thou sayest', which would then be original and have been altered to agree with ἀγαθῆς ἐν τοῖς λόγοις σου. It is her beauty which should entitle her (as Esther) to dwell in the house of the king, not her intellectual qualities or her services to Assyria.

XII. 1. prepare, καταστράσαι, should no doubt mean 'spread a couch', &c., but here it must be 'set on the table'. Then πίνειν is simply expegetical (לִשְׁתּוֹת) 'set before her of his own viands and of his wine to drink'.

2. As before, stress is laid on the duty of using only clean food.

4. B omits 'the Lord' wrongly.

THE BOOK OF JUDITH 12. 5-13. 4

of Holofernes brought her into the tent, and she slept till midnight, and she rose up toward the 6 morning watch, and sent to Holofernes, saying, Let my lord now command that they suffer thy 7 servant to go forth unto prayer. And Holofernes commanded his guards that they should not stay her: and she abode in the camp three days, and went out every night into the valley of Bethulia, 8 and washed herself at the fountain of water in the camp. And when she came up, she besought 9 the Lord God of Israel to direct her way to the raising up of the children of his people. And she came in clean, and remained in the tent, until she took her meat toward evening.

10 And it came to pass on the fourth day, Holofernes made a feast to his own servants only, and 11 called none of the officers to the banquet. And he said to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto 12 us, and eat and drink with us. For, lo, it is a shame for our person, if we shall let such a woman 13 go, not having had her company; for if we draw her not unto us, she shall laugh us to scorn. And Bagoas went from the presence of Holofernes, and came in to her, and said, Let not this fair damsel 14 fear to come to my lord, and to be honoured in his presence, and to drink wine and be merry with us, and to be made this day as one of the daughters of the children of Asshur, which wait in the 15 house of Nebuchadnezzar. And Judith said unto him, And who am I, that I should gainsay my lord? for whatsoever shall be pleasing in his eyes I will do speedily, and this shall be my joy unto 16 the day of my death. And she arose, and decked herself with her apparel and all her woman's attire; and her servant went and laid fleeces on the ground for her over against Holofernes, which 17 she had received of Bagoas for her daily use, that she might sit and eat upon them. And Judith came in and sat down, and Holofernes' heart was ravished with her, and his soul was moved, and he desired exceedingly her company: and he was watching for a time to deceive her, from the day 18 that he had seen her. And Holofernes said unto her, Drink now, and be merry with us. And Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the 19 days since I was born. And she took and ate and drank before him what her servant had prepared. 20 And Holofernes took great delight in her, and drank exceeding much wine, more than he had drunk at any time in one day since he was born.

13 But when the evening was come, his servants made haste to depart, and Bagoas shut the tent without, and dismissed them that waited from the presence of his lord; and they went away to their 2 beds: for they were all weary, because the feast had been long. But Judith was left alone in the 3 tent, and Holofernes lying along upon his bed: for he was overflown with wine. And Judith had said to her servant that she should stand without her bedchamber, and wait for her coming forth, as she did daily: for she said she would go forth to her prayer; and she spake to Bagoas according to 4 the same words. And all went away from her presence, and none was left in the bedchamber, neither small nor great. And Judith, standing by his bed, said in her heart, O Lord God of all power, look

7. Properly 'she used to go out (of her tent, cf. verse 9) by night . . . and bathe in the camp at the spring'. This is awkward, but Movers' suggestion (quoted by Ball) that the Hebrew was בִּמְחִנֶּה, which was misread בְּמִחְנֶה, is impossible. 58 VL Syr omit 'in the camp'. It may be due to dittography from the line above. If it stands, it must mean that she was not allowed outside the limits of the camp, but went out of her tent and did her (merely ceremonial) washing (בְּמִיֶּלֶה) at the spring, which was within the camp (cf. vii. 3).

8. came up, i.e. from the water, עָלָה, as e.g. in Mishna Yoma vii. 3.

direct, κατενθύναι, to make it straight by removing the difficulties, cf. הִשְׁרֵךְ דָּרֶךְ, Ps. v. 9.

10. feast, πένον = מִנְיָה.

called . . . banquet, εἰς τὴν χῆσιν (cf. κλῆσιν) αὐτὴν τῶν πρὸς ταῖς χρεῖαις is difficult. χῆσιν may be 'the enjoyment of it'. κλῆσιν (which is well supported), 'invited to the invitation,' is no better. τῶν πρὸς ταῖς χρεῖαις are the officers on duty. He only invited his personal friends.

11. Bagoas, a Persian name, בָּגוּאָס, Ezra ii. 2, spelt בָּגַיָּי in the Elephantine papyri of 407 B.C. It is derived from O. Pers. Baga = god, as if Theodorus, &c. He was in charge of Judith.

15. sit, κατακλινομένην, prop. 'recline' (and so ἀνέπεσεν in ver. 16), according to the later practice. The earlier custom was to sit, cf. 1 Sam. xx. 24 with Amos vi. 4 (Ball).

16. was watching, ἐτήρει, a proper use of the imperfect: 'he had been waiting for an opportunity to seduce her.'

19. Again it is carefully noted that she ate only clean food.

20. delight, ἡδονήνθη ἀπ' αὐτῆς, 'was merry because of her.'

XIII. 1. dismissed, ἀπέκλεισεν, prop. 'shut out' those who had been in attendance on his lord, הַעֲזִיבָם לְפָנֵי אֲדֹנָיו, lit. ἐν προσώπῳ τοῦ κυρίου αὐτοῦ, which has been corrupted in the Greek to ἐκ προσώπου.

2. lying along, προσηπτακώς, fallen forward.

overflown, lit. the wine was poured all over him.

3. had said, i.e. before starting out. Spake, i.e. had spoken.

4. And (= 'so') all went: resuming what was said in verse 1.

from her presence. The common reading is ἐκ προσώπου, as if = ἐκπαύων, 'out of the way.' A adds αὐτῇ, others αὐτοῦ, &c. The Hebrew would naturally be מִלְּפָנָיו referring back to verse 1.

bed. 58 VL Syr κεφαλῇ.

THE BOOK OF JUDITH 13. 5—14. 2

- 5 in this hour upon the works of my hands for the exaltation of Jerusalem. For now is the time to help thine inheritance, and to do the thing that I have purposed to the destruction of the enemies which are risen up against us. And she came to the rail of the bed, which was at Holofernes' head, and took down his scimitar from thence; and she drew near unto the bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day. And she smote twice upon his neck with all her might, and took away his head from him, and tumbled his body down from the bed, and took down the canopy from the pillars; and after a little while she went forth, and gave Holofernes' head to her maid; and she put it in her bag of victuals: and they twain went forth together unto prayer, according to their custom: and they passed through the camp, and compassed that valley, and went up to the mountain of Bethulia, and came to the gates thereof.
- 11 And Judith said afar off to the watchmen at the gates, Open, open now the gate: God is with us, even our God, to shew his power yet in Israel, and his might against the enemy, as he hath done even this day. And it came to pass, when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called together the elders of the city. And they ran all together, both small and great, for it was strange unto them that she was come: and they opened the gate, and received them, making a fire to give light, and compassed them round about. And she said to them with a loud voice, Praise God, praise him: praise God, who hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hand this night. And she took forth the head out of the bag, and shewed it, and said unto them, Behold, the head of Holofernes, the chief captain of the host of Asshur, and behold, the canopy, wherein he did lie in his drunkenness; and the Lord smote him by the hand of a woman. And as the Lord liveth, who preserved me in my way that I went, my countenance deceived him to his destruction, and he did not commit sin with me, to defile and shame me. And all the people were exceedingly amazed, and bowed themselves, and worshipped God, and said with one accord, Blessed art thou, O our God, which hast this day brought to nought the enemies of thy people. And Ozias said unto her, Blessed art thou, daughter, in the sight of the Most High God, above all the women upon the earth; and blessed is the Lord God, who created the heavens and the earth, who directed thee to the smiting of the head of the prince of our enemies. For thy hope shall not depart from the heart of men that remember the strength of God for ever. And God turn these things to thee for a perpetual praise, to visit thee with good things, because thou didst not spare thy life by reason of the affliction of our race, but didst avenge our fall, walking a straight way before our God. And all the people said, So be it, so be it.
- 14 And Judith said unto them, Hear me now, my brethren, and take this head, and hang it upon the battlement of your wall. And it shall be, so soon as the morning shall appear, and the sun shall come forth upon the earth, ye shall take up every one his weapons of war, and go forth every valiant man of you out of the city, and ye shall set a captain over them, as though ye would go down to the

5. now is the time, sc. which thou didst appoint.
destruction, *θραύμα* (B), *τραύμα* (58), *θραύσμα* (A), *θραῖσιν* (19, 44). The last would best express the Hebrew לְשִׁבְרָא קַיִינִי.
6. rail, *καρὼν*, a bar at the head of the bed.
scimitar, *ἀκανάκη*, a Persian sword.
9. took down (or off) the canopy, cf. x. 21. She took it away as a trophy, verse 15.
10. unto prayer, omitted by B. 'As if to prayer,' 58 VL Syr. It would be past midnight, 'toward the morning watch' (xii. 5). This time they went out of the camp. Compassed, *ἐπεσάουσαν*; perhaps means 'took a circuitous route' along the side of the valley, so as not to be seen. Went up . . . , rather 'went up the mountain to B.' (which was on the top). For τὸ ὄρος B* has πρὸς.
11. now, *ἔτι* (one of the few particles used in the book) = *נָּ*.
12. her city. *נ* 44 106 58 VL Syr omit *αὐτῆς*, rightly.
13. strange, *παράδοξον*, i.e. unexpected.
14. destroyed, *ἔθραυσεν*, 'broke,' the same stem as in verse 5.
16. deceived, *ἡπάτησεν*, 'beguiled.'
17. Blessed . . . בָּרוּךְ אַתָּה אֱלֹהֵינוּ, the usual formula in later Hebrew.
18. A reminiscence of Gen. xiv. 19, 20, LXX.
directed thee to the smiting of the head . . . is a strange expression. 58 alters it to 'directed thee to the head'. The Hebrew must have been לְהַכִּינָה רֹאשׁ אֱיִיבֵינוּ, 'directed or inspired thee to smite the head (i.e. chief) of our enemies.' The incident of the head has caused רֹאשׁ to be translated twice.
19. thy hope. 58 VL Syr have 'the praise of thee'. Hope, &c., may mean 'thy trust in God shall always be remembered when men recall (or talk of) the mighty works of God'.
20. avenge, *ἐπεξήλθης*, 'you went to meet (and avert) our fall.'
- XIV. 1. The account of Achior (vii. 5-10) precedes this in the Vulgate, certainly a better arrangement.
2. a captain over them, apparently over those who go out, but the change of person is strange.

THE BOOK OF JUDITH 14. 3—15. 4

- 3 plain toward the watch of the children of Asshur; and ye shall not go down. And these shall take up their panoplies, and shall go into their camp, and rouse up the captains of the host of Asshur, and they shall run together to the tent of Holofernes, and they shall not find him: and fear shall fall upon 4 them, and they shall flee before your face. And ye, and all that inhabit every coast of Israel, shall 5 pursue them, and overthrow them as they go. But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to death.
- 6 And they called Achior out of the house of Ozias; but when he came, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell upon his face, and his spirit failed. 7 But when they had recovered him, he fell at Judith's feet, and did reverence unto her, and said, Blessed art thou in every tent of Judah, and in every nation, which hearing thy name shall be 8 troubled. And now tell me all the things that thou hast done in these days. And Judith declared unto him in the midst of the people all the things that she had done, from the day that she went forth 9 until the time that she spake unto them. But when she left off speaking, the people shouted with 10 a loud voice, and made a joyful noise in their city. But when Achior saw all the things that the God of Israel had done, he believed in God exceedingly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel, unto this day.
- 11 But as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every 12 man took up his weapons, and they went forth by bands unto the ascents of the mountain. But when the children of Asshur saw them, they sent hither and thither to their leaders; but they went 13 to their captains and tribunes, and to every one of their rulers. And they came to Holofernes' tent, and said to him that was over all that he had, Waken now our lord: for the slaves have been bold 14 to come down against us to battle, that they may be utterly destroyed. And Bagoas went in, and 15 knocked at the outer door of the tent; for he supposed that he was sleeping with Judith. But when none hearkened to him, he opened it, and went into the bedchamber, and found him cast upon the 16 threshold dead, and his head had been taken from him. And he cried with a loud voice, with 17 weeping and groaning and a mighty cry, and rent his garments. And he entered into the tent where 18 Judith lodged: and he found her not, and he leaped out to the people, and cried aloud, The slaves have dealt treacherously: one woman of the Hebrews hath brought shame upon the house of king 19 Nebuchadnezzar; for, behold, Holofernes *lieth* upon the ground, and his head is not on him. But when the rulers of the host of Asshur heard the words, they rent their coats, and their soul was 20 troubled exceedingly, and there was a cry and an exceeding great noise in the midst of the camp.
15. 1 And when they that were in the tents heard, they were amazed at the thing that was come to 2 pass. And trembling and fear fell upon them, and no man durst abide any more in the sight of his neighbour, but rushing out with one accord, they fled into every way of the plain and of the hill 3 country. And they that had encamped in the hill country round about Bethulia fled away. And 4 then the children of Israel, every one that was a warrior among them, rushed out upon them. And

3. *these*, i.e. the Assyrian outposts.
panoplies, πανοπλίας. 'Arms' would be less pedantic. Outposts when not expecting an attack would lay down some of their equipment. They would take this up again and so become πανόπλοι before going into camp.
4. *as they go*. Rather 'leave them lying in the paths by which they flee'.
5. Looks as if it had been put in to introduce an episode which had somehow got misplaced; see on verse 1.
7. *recovered*, ἀνέλαβον αὐτόν (N B) = 'had lifted him up'. ἀνέλαβεν αὐτόν (A, &c.) = 'he had recovered himself'.
- tent. A reminiscence of Judges vi. 24?
- troubled, i.e. alarmed at such things being possible.
9. *made a joyful noise*, ἔδωκαν (58, &c., -εν N A B) φωνήν εὐφροσύνης (A 58 VL, -ρον N B) = ויתנו קול שמחה (Ball).
10. *God of Israel*. 58 VL Syr 'God had done for Israel'.
- exceedingly, σφόδρα. The author's favourite word is not very suitable here. It must mean 'with all his heart'.
- unto this day is really meaningless. The Vulgate applies it to his descendants.
- Achior became a proselyte at once. The author overlooks the law of Deut. xxiii. 3.
12. *leaders*, i.e. subordinate officers, and they (the subordinates) went to their superiors, who eventually came to Holofernes' tent.
- tribunes, χιλιάρχους, 'captains of thousands'. Rulers, πάντα ἄρχοντα, should be 'commanders'.
13. *to him*. 58 VL Syr 'to Bagoas'.
- the slaves, העבדים, for which Movers suggests ('plausibly,' Ball) העבריים, 'the Hebrews' (cf. VL), but this is unnecessary, cf. verse 18. Ball seems to prefer העכברים, 'the mice,' as Vulg.
14. *door* is necessary after 'knock', but αἰλαίαν is prop. 'curtain' (cf. verse 15). 19 108 ἐκρότησε τῇ χειρὶ ἐν τῇ αἰλαίᾳ, and similarly Vulg. 'stetit ante cortinam et plausum fecit manibus suis'.
15. *opened*, διαστειλάς, 'drew aside the curtain'.
- threshold, ἐπὶ τῆς χειμωνίδος, more probably the step at the side of the bed (Ball).
18. *dealt treacherously*, ἡθέτησαν, alluding primarily to Judith's promises. The verb ought to have an object.
- XV. 3. These were the Edomites and Ammonites, cf. vii. 18 (Ball).

THE BOOK OF JUDITH 15. 4—16. 4

Ozias sent to Betomasthaim, and Bebai, and Chobai, and Chola, and to every coast of Israel, such as should tell concerning the things that had been accomplished, and that all should rush forth upon their enemies to destroy them. But when the children of Israel heard, they all fell upon them with one accord, and smote them unto Chobai: yea, and in like manner also they of Jerusalem and of all the hill country came (for men had told them what things were come to pass in the camp of their enemies), and they that were in Gilead and in Galilee fell upon their flank with a great slaughter, until they were past Damascus and the borders thereof. But the residue, that dwelt at Bethulia, fell upon the camp of Asshur, and spoiled them, and were enriched exceedingly. But the children of Israel returned from the slaughter, and gat possession of that which remained; and the villages and the cities, that were in the hill country and in the plain country, took many spoils: for there was an exceeding great store.

And Joakim the high priest, and the senate of the children of Israel that dwelt in Jerusalem, came to behold the good things which the Lord had shewed to Israel, and to see Judith, and to salute her. But when they came unto her, they all blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem; thou art the great glory of Israel, thou art the great rejoicing of our race: thou hast done all these things by thy hand: thou hast done with Israel the things that are good, and God is pleased therewith: blessed be thou with the Almighty Lord for evermore. And all the people said, So be it. And the people spoiled the camp for the space of thirty days: and they gave unto Judith Holofernes' tent, and all his silver cups, and his beds, and his vessels, and all his furniture: and she took them, and placed them on her mule, and made ready her wagons, and heaped them thereon.

And all the women of Israel ran together to see her; and they blessed her, and made a dance among them for her; and she took branches in her hand, and gave to the women that were with her. And they made themselves garlands of olive, she and they that were with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their

16 armour with garlands, and with songs in their mouths. And Judith began to sing this thanksgiving in all Israel, and all the people sang with loud voices this song of praise. And Judith said,

Begin unto my God with timbrels,

Sing unto my Lord with cymbals:

Tune unto him psalm and praise:

Exalt him, and call upon his name.

3 For the Lord is the God that breaketh the battles:
For in his armies in the midst of the people
He delivered me out of the hand of them that persecuted me.

4 Asshur came out of the mountains from the north,

He came with ten thousands of his host.

The multitude whereof stopped the torrents,

And their horsemen covered the hills.

4. Betomesthaim, see iv. 6. Bebai only in A. For Chobai N* has Choba, cf. iv. 4. For Chola A has Kola, N* Abelmaim, N** Keila. The sites are unknown.

5. past Damascus. This was the way they had come, cf. ii. 27.

6. dwelt, κατοικοῦντες = יָשָׁבוּ, 'remained (behind).'

7. cities, αἱ πόλεις, N A; ἐπαύλεις, 'farmsteads,' B.

9. they came. 58 VL Syr 19 108 'when she went out to meet them', a correction in the interest of the high priest's dignity.

rejoicing, καύχημα, 'the boast.'

12. for her, i.e. 'in her honour'.

branches, θύρανοι, a strange word to choose. It properly means the wands of the Bacchantes. In the LXX only here and in 2 Macc. x. 7.

13. Lit. 'they crowned themselves with olive', a Greek, not a Jewish, custom, indicating a late date for the book (Ball).

XVI. 1. sang with loud voices, ὑπερφώνει, so N A B. The common reading is ἱπερφώνει, 'they began and) they were singing in answer.'

2. Begin, ἐξάρχετε = 127 in Ps. cxlvii. 7.

and praise, καὶ αἶνον. A has καινόν, 'new' (cf. xvi. 13), as in Ps. xxxiii. 3, &c.

3. breaketh the battles, cf. Exod. xv. 3 LXX, as above, ix. 7.

The rest of the verse is corrupt. in his armies, εἰς τὰς παρεμβολὰς αὐτοῦ is properly 'into his camps'. For ἐξέλατο, N has ἐξελείσασθαι, &c.; for ἐκ χειρὸς N* has ὡς χειρὸς. Perhaps the Hebrew was אֱלֹהֵי בְּחֶרֶץ הַיָּדָא, 'God, when he encamped among . . .', which was misread as יְיָ בְּחֶרֶץ הַיָּדָא, εἰς παρεμβολὰς αὐτοῦ.

4. from the north. They came by way of Damascus.

stopped, i.e. blocked up.

THE BOOK OF JUDITH 16. 5-14

- 5 He said that he would burn up my borders,
And kill my young men with the sword,
And throw my sucking children to the ground,
And give mine infants for a prey,
And make my virgins a spoil.
- 6 The Almighty Lord brought them to nought by the hand of a woman.
- 7 For their mighty one did not fall by young men,
Neither did sons of the Titans smite him,
Nor did high giants set upon him:
But Judith the daughter of Merari made him weak with the beauty of her countenance.
- 8 For she put off the apparel of her widowhood
For the exaltation of those that were distressed in Israel,
She anointed her face with ointment,
And bound her hair in a tire,
And took a linen garment to deceive him.
- 9 Her sandal ravished his eye,
And her beauty took his soul prisoner:
The scimitar passed through his neck.
- 10 The Persians quaked at her daring,
And the Medes were daunted at her boldness.
- 11 Then my lowly ones shouted aloud,
And my weak ones were terrified and crouched for fear:
They lifted up their voice, and they were turned to flight.
- 12 The sons of damsels pierced them through,
And wounded them as runagates' children;
They perished by the battle of my Lord.
- 13 I will sing unto my God a new song:
O Lord, thou art great and glorious,
Marvellous in strength, invincible.
- 14 Let all thy creation serve thee:
For thou spakest, and they were made,
Thou didst send forth thy spirit, and it builded them,
And there is none that shall resist thy voice.

6. brought them to nought, ἡθίτησαν as in xiv. 18, but here with a personal object. 58 19 108 add κατὰσχυνεν αὐτοῖς:—

'The Lord Almighty set them at nought,
By the hand of a woman he brought them to shame.'

7. their mighty one, נַבִּירִים = their champion, as 1 Sam. xvii. 51 (Ball). The next two lines look like alternative renderings of the same Hebrew. Sons of the Titans may be בְּנֵי רִפְאִים. Cf. 2 Sam. v. 18, LXX.

high giants, perhaps עֲנַנִּים.

9. For sandals as an adornment, cf. Cant. vii. 1. Chajes suggests that נַעֲלָה (her sandal) is a mistake for נַעֲמָה (her beauty).

10. quaked, ἐφρίξαν, shuddered at it.

daunted, ἐπράχθησαν N B, ἐταράχθησαν N^o A. Neither word could be construed with an accusative. VL and Vulg. omit the verb, thus making 'boldness' depend on ἐφρίξαν. The mention of Persians here suggests that the author was really thinking of the time of Artaxerxes Ochus, and forgot for the moment that his invading army was Assyrian. Medes are naturally parallel to Persians, although, according to i. 13-16, Media had been devastated in the previous year.

11. my lowly ones must be Israelites. So also 'my weak ones' (VL 'aegrotantes in siti'), but ἐφοβήθησαν, 'were terrified,' is unsuitable as a parallel to ἠγάλαξαν, 'shouted in triumph.' Several cursives and VL Syr have εἰβόησαν, 'cried aloud.'

crouched. Apparently the subject changes to the enemy and the next three verbs form a climax, 'they crouched, they cried out, they fled,' as often in Hebrew poetry. 19 108 read ἡττήθησαν for ἐπτοί(θη)σαν, and add οἱ ἐχθροὶ μου at the end.

12. sons of damsels, i.e. of young wives, whose sons would be mere children. But κοράσιον in LXX often means 'maidservant', so that it may be contemptuous, 'the very slave-boys.'

runagates' children, properly 'sons of runaway slaves'. 19 108 VL Syr have παῖδας αὐτομολούντας, 'runaway slaves.'

by the battle, i.e. by means of the army . . . παράταξις (cf. i. 6) prop. 'an army in fighting order'.

13. Cf. Exod. xv. 11.

invincible, ἀνυπέρβλητος, prop. unsurpassed. Perhaps a loose rendering of אֵלֹהִים מְבֹרָךְ.

14. send forth, ἀπέστειλεν. N ἐπέστρεψας.

it builded is harsh. N has 'they were builded'. Probably the Hebrew was וַיִּבְרְאוּ (were created), not וַיִּבְנוּ (were built). Cf. Ps. xxxiii. 6-9, civ. 30 (Ball).

THE BOOK OF JUDITH 16. 15-25

- 15 For the mountains shall be moved from their foundations with the waters,
And the rocks shall melt as wax at thy presence:
But thou art yet merciful to them that fear thee.
- 16 For all sacrifice is little for a sweet savour,
And all the fat is very little for a whole burnt offering to thee:
But he that feareth the Lord is great continually.
- 17 Woe to the nations that rise up against my race:
The Lord Almighty will take vengeance of them in the day of judgement,
To put fire and worms in their flesh;
And they shall weep and feel their pain for ever.
- 18 Now when they came to Jerusalem, they worshipped God: and when the people were purified,
19 they offered their whole burnt offerings, and their freewill offerings, and their gifts. And Judith
dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which
20 she had taken for herself out of his bedchamber, for a gift unto the Lord. And the people continued
feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with
21 them. But after these days every one departed to his own inheritance, and Judith went away to
22 Bethulia, and remained in her own possession, and was honourable in her time in all the land. And
many desired her, and no man knew her all the days of her life, from the day that Manasses her
23 husband died and was gathered to his people. And she increased in greatness exceedingly; and
she waxed old in her husband's house, unto a hundred and five years, and let her maid go free:
24 and she died in Bethulia; and they buried her in the cave of her husband Manasses. And the
house of Israel mourned for her seven days: and she distributed her goods before she died to all
them that were nearest of kin to Manasses her husband, and to them that were nearest of her own
25 kindred. And there was none that made the children of Israel any more afraid in the days of Judith:
nor a long time after her death.

15. For the mountains . . . waters. ὅρη γὰρ ἐκ θεμελίων αὐτῶν ὑψαὶν παλινθίσονται is obscure. Perhaps it means 'the mountains (or cliffs) shall be swayed down to their foundations, together with (i.e. just as much as) the waters which roll up against them'.

melt as wax, cf. Ps. xcvi. 5.

16. i.e. Any sacrifice is unworthy of God's acceptance as a sweet savour, but, while sacrifices are obligatory, it is the spirit which underlies them, namely the fear of the Lord, which is really important. Cf. Ps. li. 16-19.

17. Cf. the end of Deborah's song, Judges v. 31.

It is evident that the writer looks forward to a judgement after death, יוֹם הַדִּין, a later and more definite doctrine than the יוֹם יְהוָה of Mal. iv. 5. The belief is indicated in Ecclus. vii. 17 (Ball), and developed in the Book of Enoch, thus corroborating the date assigned to the composition of Judith.

fire and worms are no doubt suggested by Isa. lxvi. 24, but applied to hell as in the N.T.

weep and feel, lit. weep at (or 'with') feeling, i.e. without losing consciousness of their pain.

18. Note again the insistence on purification (after contact with the dead) and sacrifice.

19. stuff, σκεῦη = כֶּלִי, his silver plate.

gift, ἀνάθημα (or ἀνάθεμα) = חֶסֶם (Ball) as a thing devoted.

20. three months. Another instance of the author's love of exaggeration. Three days would be more likely.

21. inheritance. 58 VL Syr 'tents'.

to Bethulia. נָחַל 'to her house at B'.

23. increased in greatness, ἢν προβαίνουσα μεγάλη, is not clear. Prob. VI. (and Vulg.) is right, 'she increased in reputation.'

24. She bequeathed her property according to the Law in Num. xxvii. 11.

25. Cf. again Judges v. 31. If Judith was twenty-five or thirty years old at the time of her exploit the land must have had peace for at least eighty years. Such a period can only have occurred 'under the Persian kings, and according to Jewish ideas under the Hasmoneans' (Ball).

The Vulgate adds that a festival was instituted to commemorate the deed of Judith, probably in imitation of Esther ix. 27, 28. No such festival is known, it is not mentioned in any other version, and cannot have been remembered in the original book. The statement may be founded on the fact that the story was read at the feast of Hanukkah, see Introd. § 8 a.