
Ιουδιθ □ JUDITH

INTRODUCTION

The *Book of Judith* is a novel about a woman (the name is just the female form of 'Jew') who risks her life to slay the enemy of her people; it is best understood as a folktale about a pious widow who, strengthened by her faith in the God of Israel, takes matters into her own hands and so saves her people and Jerusalem. The story's characters are vividly drawn and take on a life of their own. Their speeches, conversations, and prayers, as well as the story's plot, clearly and effectively express the storyteller's theology and ethics. As for the books' religious ideas, neither God's titles nor attributes are in any way unusual, let alone objectionable. Moreover, the importance of Jerusalem, the efficacy of prayer, fasting and the wearing of sackcloth, the importance of observing dietary laws – are all unquestioned. With the exception of almsgiving and the baptism of Gentile converts, virtually all the traditional practices of Maccabean Pharisaism are mentioned. God's Covenant with Israel is interpreted largely in Deuteronomic terms. Finally, the atmosphere of the tale is entirely realistic, with no aura of the miraculous. Yet, the book bristles with problems, as its struggle for canonicity so clearly attests. Although the book purports to be an historical account, it abounds in serious problems concerning both history and geography (Chs 1–2). Despite the wealth of geographical and topographical clues throughout the story, the location of Bethulia, the principal scene of the action, is unknown. Moreover, many readers, past and present, have censured Judith's character and conduct. For, though the reader is assured by the narrator that Judith was diligent in prayer and fasting, strict in observing dietary laws, forever celibate after her husband's death, ever fearing the Lord and always honoured by all, the discerning reader also recognises that, in Judith's dealings with Holofernes, she showed herself to be a shameless flatterer, a bold-faced liar and a ruthless assassin.

AUTHORSHIP AND DATES

The basis of the Greek version of Judith was certainly Hebrew. The author of the Semitic version was probably a Palestinian Jew. Despite the story's post-Exilic setting and a significant number of Persian nouns and names, it also has unmistakable Hellenistic features, as well as distinctively Maccabean/Hasmonaeen elements, notably the worshipping of a king as god, the sweeping political and military powers of the High Priest, and the supremacy of the Jerusalem council. Other elements in the story are reminiscent of the general circumstances, terminology, spirit, and tradition of the days of Judas Maccabaeus (167–161 BCE) and his defeat of Nicanor, the general under the infamous Antiochus IV Epiphanes (175–163 BCE), as narrated in 1M 7:43–50. The book was probably composed sometime during the reign of John Hyrcanus I (135–105 BCE). The story is extant in four slightly different Greek versions, two Latin texts, a Syriac one, as well as several later Hebrew recensions. The tale has inspired numerous works of painting, sculpture and literature, including and Anglo-Saxon epic.

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¹ Ἔτους δωδεκάτου τῆς βασιλείας Ναβουχοδονοσορ, ὃς ἐβασίλευσεν Ἀσσυρίων ἐν Νινευη τῇ πόλει τῇ μεγάλῃ, ἐν ταῖς ἡμέραις Αρφαξαδ, ὃς ἐβασίλευσεν Μήδων ἐν Ἐκβατάνοις, ² καὶ ὠκοδόμησεν ἐπ' Ἐκβατάνων κύκλω τείχῃ ἐκ λίθων λελαξευμένων εἰς πλάτος πηχῶν τριῶν καὶ εἰς μῆκος πηχῶν ἕξ καὶ ἐποίησεν τὸ ὕψος τοῦ τείχους πηχῶν ἐβδομήκοντα καὶ τὸ πλάτος αὐτοῦ πηχῶν πενήκοντα ³ καὶ τοὺς πύργους αὐτοῦ ἔστησεν ἐπὶ ταῖς πύλαις αὐτῆς πηχῶν ἑκατὸν καὶ τὸ πλάτος αὐτῆς ἐδεμελίωσεν εἰς πήχεις ἑξήκοντα ⁴ καὶ ἐποίησεν τὰς πύλας αὐτῆς πύλας διεγειρομένας εἰς ὕψος πηχῶν ἐβδομήκοντα καὶ τὸ πλάτος αὐτῆς πήχεις τεσσαράκοντα εἰς ἐξόδους δυνάμεως δυνατῶν αὐτοῦ καὶ διατάξεις τῶν πεζῶν αὐτοῦ.

⁵ καὶ ἐποίησεν πόλεμον ἐν ταῖς ἡμέραις ἐκείναις ὁ βασιλεὺς Ναβουχοδονοσορ πρὸς βασιλέα Αρφαξαδ ἐν τῷ πεδίῳ τῷ μεγάλῳ, τοῦτό ἐστιν πεδῖον ἐν τοῖς ὀρίοις Ραγαυ. ⁶ καὶ συνήντησαν πρὸς αὐτὸν πάντες οἱ κατοικοῦντες τὴν ὄρεινὴν

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¹ It was the twelfth year of the reign of Nebuchadnezzar, who reigned over the Assyrians in the great city of Nineveh. In those days, it was Arphaxad who was reigning over the Medes in Ecbatana. ² And he built walls surrounding Ecbatana of hewn, dressed stones three cubits in thickness and six cubits in length, and he made the rampart seventy cubits in height and fifty cubits in width. ³ And, at its gates, he placed towers that were one hundred cubits in height and that were, at their foundations, sixty cubits in width. ⁴ And he made the gates themselves; the gates were raised to the height of seventy cubits and were forty cubits in width, to allow his forces to march out in a body and his infantry to parade in formation.

⁵ And, about this time, King Nebuchadnezzar gave battle to King Arphaxad in the great plain lying in the territory of Ragau. ⁶ Supporting him were all the peoples from the highlands, all from the Euphrates, Tigris, and Hydaspes, and

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¹ Here, 'Nebuchadnezzar' typifies any mighty and irreligious monarch, hostile to the People of God. 'Arphaxad' is unknown to historians; his name perhaps suggests Phraortes, founder of the kingdom of Media, of which Ecbatana (modern Hamadan) was the capital.

² In place of 'Ecbatana', here following the MSS & NRSV, the NJB has 'this city'.

³ The NJB & NRSV have 'high' & 'wide' in place of 'in height' & 'in width', respectively, here more literally following the MSS (as also in vv. 2-3).

⁴ The NRSV ends this verse, here following the NJB, with, "... to allow his armies to march out in force and his infantry to form their ranks."

⁵ 'Ragau' (Ραγαυ), the city where Arphaxad was later slain (v. 15) was 320 Km northeast of Ecbatana and 10 Km southwest of modern Tehran.

⁶ The 'highlands' refers to the plateaux of western Iran. The 'Elymaeans' presumably refers to Elymais, the eastern province of the Persian Empire (1M 6:1); the 'Hydaspes' must be the River Choaspes, which flows through Susa.

καὶ πάντες οἱ κατοικοῦντες τὸν Εὐφράτην καὶ τὸν Τίγριν καὶ τὸν Ὑδάσπην καὶ πεδία Ἀριωχ βασιλέως Ἐλυμαίων, καὶ συνῆλθον ἔθνη πολλὰ εἰς παράταξιν υἱῶν Χελεουδ.

⁷ καὶ ἀπέστειλεν Ναβουχοδοноσορ βασιλεὺς Ἀσσυρίων ἐπὶ πάντας τοὺς κατοικοῦντας τὴν Περσίδα καὶ ἐπὶ πάντας τοὺς κατοικοῦντας πρὸς δυσμαῖς, τοὺς κατοικοῦντας τὴν Κιλικίαν καὶ Δαμασκὸν καὶ τὸν Λίβανον καὶ Ἀντιλίβανον, καὶ πάντας τοὺς κατοικοῦντας κατὰ πρόσωπον τῆς παραλίας ⁸ καὶ τοὺς ἐν τοῖς ἔθνεσι τοῦ Καρμήλου καὶ Γαλααδ καὶ τὴν ἄνω Γαλιλαίαν καὶ τὸ μέγα πεδῖον Εσδραελων ⁹ καὶ πάντας τοὺς ἐν Σαμαρεία καὶ ταῖς πόλεσιν αὐτῆς καὶ πέραν τοῦ Ἰορδάνου ἕως Ἱερουσαλημ καὶ Βατανη καὶ Χελους καὶ Καδης καὶ τοῦ ποταμοῦ Αἴγυπτου καὶ Ταφνας καὶ Ραμεσση καὶ πᾶσαν γῆν Γεσεμ ¹⁰ ἕως τοῦ ἐλθεῖν ἐπάνω Τάνεως καὶ Μέμφεως καὶ πάντας τοὺς κατοικοῦντας τὴν Αἴγυπτον ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὄρια τῆς Αἰθιοπίας. ¹¹ καὶ ἐφάυλισαν πάντες οἱ κατοικοῦντες πᾶσαν τὴν γῆν τὸ ῥῆμα Ναβουχοδοноσορ βασιλέως Ἀσσυρίων καὶ οὐ συνῆλθον αὐτῷ εἰς τὸν πόλεμον, ὅτι οὐκ ἐφοβήθησαν αὐτόν, ἀλλ' ἦν ἐναντίον αὐτῶν ὡς ἀνὴρ εἷς, καὶ ἀνέστρεψαν τοὺς ἀγγέλους αὐτοῦ κενοὺς ἐν ἀτιμῖα προσώπου αὐτῶν. ¹² καὶ ἐδυμώθη Ναβουχοδοноσορ ἐπὶ πᾶσαν

those from the plains who were subject to Arioch, king of the Elymaeans. Thus, many nations had mustered to take part in the battle of the Cheleoudites.

⁷ And then Nebuchadnezzar, the king of the Assyrians, sent a message to all the inhabitants of Persia, and to all the inhabitants of the western countries, those who lived in Cilicia, and in Damascus, in Lebanon, in Anti-Lebanon, and to all those who lived along the sea coast, ⁸ and to those amongst the nations that were of Carmel and Gilead, and Upper Galilee, and the great plain of Esdraelon, ⁹ and to the people of Samaria and its outlying towns, and to those beyond Jordan, as far away as Jerusalem, and Bethany, Chelous and Kadesh, the river of Egypt, and Tahpanhes and Rameses and the whole territory of Goshen, ¹⁰ beyond Tanis too and Memphis, and to all the inhabitants of Egypt as far as the frontiers of Ethiopia. ¹¹ However, the inhabitants of all these countries disregarded the summons of Nebuchadnezzar, king of the Assyrians, and did not rally to him to make war. They were not afraid of him, since in their view he appeared isolated. Hence, they sent his ambassadors back with nothing achieved and in disgrace. ¹² Then Nebuchad-

⁷ The NJB lacks the phrase, 'those who lived in', here following the NRSV.

⁸ The NJB lacks every instance of the conjunction 'and' in this verse, here following the MSS (καὶ) & NRSV.

⁹ The NRSV lacks the word 'outlying', here following the NJB.

¹⁰ The list mentions all the vassals or allies of Nebuchadnezzar, corresponding to modern Syria, Lebanon, Palestine and Egypt.

¹¹ The literal translation of 'isolated', used in the NRSV, is 'only one man' (dependent on any help he can find); another translation is 'man of straw'.

¹² The meaning of the 'two seas' (δύο θαλασσῶν) is unclear, possibly the Red Sea and the Mediterranean.

τὴν γῆν ταύτην σφόδρα καὶ ὤμοσε κατὰ τοῦ θρόνου καὶ τῆς βασιλείας αὐτοῦ εἰ μὴν ἐκδικήσῃ πάντα τὰ ὅρια τῆς Κιλικίας καὶ Δαμασκηνῆς καὶ Συρίας ἀνελεῖν τῇ ῥομφαίᾳ αὐτοῦ καὶ πάντας τοὺς κατοικοῦντας ἐν γῆ Μωαβ καὶ τοὺς υἱοὺς Ἀμμων καὶ πᾶσαν τὴν Ἰουδαίαν καὶ πάντας τοὺς ἐν Αἰγύπτῳ ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὅρια τῶν δύο θαλασσῶν.

¹³ καὶ παρετάξατο ἐν τῇ δυνάμει αὐτοῦ πρὸς Ἀρφαξαδ βασιλέα ἐν τῷ ἔτει τῷ ἑπτακαιδεκάτῳ καὶ ἐκραταιώθη ἐν τῷ πολέμῳ αὐτοῦ καὶ ἀνέστρεψεν πᾶσαν τὴν δύναμιν Ἀρφαξαδ καὶ πᾶσαν τὴν ἵππον αὐτοῦ καὶ πάντα τὰ ἄρματα αὐτοῦ ¹⁴ καὶ ἐκυρίευσεν τῶν πόλεων αὐτοῦ καὶ ἀφίκετο ἕως Ἐκβατάνων καὶ ἐκράτησεν τῶν πύργων καὶ ἐπρονόμεισε τὰς πλατείας αὐτῆς καὶ τὸν κόσμον αὐτῆς ἔδηκεν εἰς ὄνειδος αὐτῆς ¹⁵ καὶ ἔλαβεν τὸν Ἀρφαξαδ ἐν τοῖς ὄρεσι Ραγαυ καὶ κατηκόντισεν αὐτὸν ἐν ταῖς σιβύλαις αὐτοῦ καὶ ἐξωλόθρευσεν αὐτὸν ἕως τῆς ἡμέρας ἐκείνης.

¹⁶ καὶ ἀνέστρεψεν μετ' αὐτῶν αὐτὸς καὶ πᾶς ὁ σύμμικτος αὐτοῦ, πλῆθος ἀνδρῶν πολεμιστῶν πολὺ σφόδρα, καὶ ἦν ἐκεῖ ῥαθυμῶν καὶ εὐωχούμενος αὐτὸς καὶ ἡ δύναμις αὐτοῦ ἐφ' ἡμέρας ἑκατὸν εἴκοσι.

nezzar became furious with all these countries; and he swore by his throne and kingdom to take revenge on all the territories of Cilicia and Damascus and Syria, and that he would kill with his sword also all the inhabitants of the land of Moab and the people of Ammon, and all Judaea and everyone in Egypt as far as the limits of the two seas.

¹³ And, in the seventeenth year, he sent his whole army in battle array against King Arphaxad and, in this battle, he prevailed over him. He overthrew the whole army of Arphaxad and all his cavalry and all his chariots took flight; ¹⁴ thus, he took possession of his towns and advanced on Ecbatana; he seized its towers and plundered its market-places, and he reduced its former magnificence to a mockery. ¹⁵ He later captured Arphaxad in the mountains of Ragau and, thrusting him through with his spears, destroyed him once and for all.

¹⁶ He then retired with his troops and all who had joined forces with him: a vast horde of armed men. Then he and his army gave themselves up to carefree feasting for a hundred and twenty days.

¹³ In place of 'overthrew', here following the NRSV, the NJB has 'routed'.

¹⁴ The NJB has 'occupied' in place of 'took possession of', here following the NRSV.

¹⁵ The NRSV lacks the word 'later', here following the NJB.

¹⁶ In place of 'retired', here following the MSS & NJB, the NRSV and WEBBE have 'returned to Nineveh'.

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¹ Καὶ ἐν τῷ ἔτει τῷ ὀκτωκαιδεκάτῳ δευτέρῳ καὶ εἰκάδι τοῦ πρώτου μηνὸς ἐγένετο λόγος ἐν οἴκῳ Ναβουχοδονοσορ βασιλέως Ἀσσυρίων ἐκδικῆσαι πᾶσαν τὴν γῆν καθὼς ἐλάλησεν. ² καὶ συνεκάλεσεν πάντας τοὺς θεράποντας αὐτοῦ καὶ πάντας τοὺς μεγιστᾶνας αὐτοῦ καὶ ἔθετο μετ' αὐτῶν τὸ μυστήριον τῆς βουλῆς αὐτοῦ καὶ συνετέλεσεν πᾶσαν τὴν κακίαν τῆς γῆς ἐκ τοῦ στόματος αὐτοῦ, ³ καὶ αὐτοὶ ἔκριναν ὀλεθρεῦσαι πᾶσαν σάρκα οἱ οὐκ ἠκολούθησαν τῷ λόγῳ τοῦ στόματος αὐτοῦ.

⁴ καὶ ἐγένετο ὡς συνετέλεσεν τὴν βουλήν αὐτοῦ, ἐκάλεσεν Ναβουχοδονοσορ βασιλεὺς Ἀσσυρίων τὸν Ολοφέρνην ἀρχιστράτηγον τῆς δυνάμεως αὐτοῦ δεύτερον ὄντα μετ' αὐτὸν καὶ εἶπεν πρὸς αὐτόν. ⁵ Τάδε λέγει ὁ βασιλεὺς ὁ μέγας, ὁ κύριος πάσης τῆς γῆς Ἰδοὺ σὺ ἐξελεύσῃ ἐκ τοῦ προσώπου μου καὶ λήμψῃ μετὰ σεαυτοῦ ἄνδρας πεποιθότας ἐν ἰσχύι αὐτῶν, πεζῶν εἰς χιλιάδας ἑκατὸν εἴκοσι καὶ πλήθος ἵππων σὺν ἀναβάταις χιλιάδας δέκα δύο, ⁶ καὶ ἐξελεύσῃ εἰς συνάντησιν πάσῃ τῇ γῆ ἐπὶ δυσμᾶς, ὅτι ἠπειθήσαν τῷ ῥήματι τοῦ στόματός μου, ⁷ καὶ ἀπαγγελεῖς αὐτοῖς

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¹ In the eighteenth year, on the twenty-second day of the first month, a rumour ran through the palace of Nebuchadnezzar, the king of the Assyrians, that he was to take his revenge on all the countries, as he had threatened. ² He called together all his general staff and all his senior officers and held a secret conference with them and, with his own lips, pronounced utter destruction on the entire area. ³ They decreed that everyone who had not answered the king's appeal should be put to death.

⁴ And it came to pass that, when he had completed his council, Nebuchadnezzar, the king of the Assyrians, sent for Holofernes, the general-in-chief of his armies and who was subordinate only to himself. And he said to him, ⁵ "Thus speaks the Great King, the lord of the whole world, "Leave my presence and take with you men of proven valour, about a hundred and twenty thousand foot soldiers and a strong company of horse with twelve thousand cavalrymen; ⁶ then march out against all the lands to the west, since these people have disobeyed the command of my mouth. ⁷ Bid them have

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- ¹ The narrative is modelled on the great military campaigns of the kings of Assyria and Babylon against their insurgent vassals of the West.
- ² The NRSV ends the verse with, "... and recounted fully, with his own lips, all the wickedness of the region." The meaning of the Greek is uncertain.
- ³ In place of 'decreed' and 'put to death', here following the NJB, the NRSV has, respectively, 'decided' and 'destroyed'.
- ⁴ 'Holofernes' and 'Bagoas' (12:11) are Persian names and two officers of Artaxerxes III Ochus were so named.
- ⁵ The verse opens with the official title of the Persian kings.
- ⁶ In place of 'disregarded my call', here following the NJB, the NRSV has 'disobeyed my orders'.
- ⁷ 'Bid them have earth and water ready' is a Persian formula for all the facilities required by a conqueror for transit and occupation.

ἔτοιμάζειν γῆν καὶ ὕδωρ, ὅτι ἐξελεύσομαι ἐν θυμῷ μου ἐπ’ αὐτούς καὶ καλύψω πᾶν τὸ πρόσωπον τῆς γῆς ἐν τοῖς ποσίν τῆς δυνάμεώς μου καὶ δώσω αὐτούς εἰς διαρπαγὴν αὐτοῖς, ⁸ καὶ οἱ τραυματαῖαι αὐτῶν πληρώσουσιν τὰς φάραγγας αὐτῶν, καὶ πᾶς χειμάρρους καὶ ποταμὸς ἐπικλύζων τοῖς νεκροῖς αὐτῶν πληρωθήσεται. ⁹ καὶ ἄξω τὴν αἰχμαλωσίαν αὐτῶν ἐπὶ τὰ ἄκρα πάσης τῆς γῆς. ¹⁰ σὺ δὲ ἐξελθὼν προκαταλήμψη μοι πᾶν ὄριον αὐτῶν, καὶ ἐκδώσουσίν σοι ἑαυτοὺς, καὶ διατηρήσεις ἔμοι αὐτούς εἰς ἡμέραν ἐλεγμοῦ αὐτῶν. ¹¹ ἐπὶ δὲ τοὺς ἀπειθοῦντας οὐ φείσεται ὁ ὀφθαλμὸς σου τοῦ δοῦναι αὐτούς εἰς φόνον καὶ ἀρπαγὴν ἐν πάσῃ τῇ γῇ σου. ¹² ὅτι ζῶν ἐγὼ καὶ τὸ κράτος τῆς βασιλείας μου, λελάληκα καὶ ποιήσω ταῦτα ἐν χειρὶ μου. ¹³ καὶ σὺ δὲ οὐ παραβῆση ἐν τι τῶν ῥημάτων τοῦ κυρίου σου, ἀλλὰ ἐπιτελῶν ἐπιτελέσεις καθότι προστέταχά σοι, καὶ οὐ μακρυνεῖς τοῦ ποιῆσαι αὐτά.

¹⁴ καὶ ἐξῆλθεν Ολοφέρνης ἀπὸ προσώπου τοῦ κυρίου αὐτοῦ καὶ ἐκάλεσεν πάντας τοὺς δυνάστας καὶ τοὺς στρατηγούς καὶ ἐπιστάτας τῆς δυνάμεως Ἀσσυροῦ ¹⁵ καὶ ἠρίθμησεν ἐκλεκτοὺς

earth and water ready because, in my rage, I am about to march on them; the feet of my soldiers will cover the whole face of the earth, and I shall hand them over to be plundered.

⁸ And their wounded will fill the valleys and every torrent and the rivers will be blocked with their dead and will overflow. ⁹ I shall lead them away captive to the ends of the whole earth. ¹⁰ Now go! Begin by conquering this whole region for me. They must surrender to you, and you must hold them for me until the time comes to punish them; ¹¹ but, if they resist, look on no one with clemency, hand them over to slaughter and plunder throughout the territory entrusted to you. ¹² For, by my life and by the living power of my kingdom, I have spoken. All this I shall do by my own hand; ¹³ and you, take care not to transgress any of your master’s commands, act strictly according to my orders without further delay.”

¹⁴ And, leaving the presence of his sovereign, Holofernes immediately summoned all the marshals, generals, and officers of the Assyrian army ¹⁵ and mustered the picked

⁸ For this verse, the NRSV reads, “Their wounded shall fill their ravines and gullies, and the swelling river shall be filled with their dead.”

⁹ The NJB lacks the words ‘away’ and ‘whole’, here following the NRSV.

¹⁰ The NRSV opens this verse, here following the NJB, with, “You shall go and seize all their territory for me in advance.”

¹¹ In place of ‘if they resist ... clemency’, here following the NJB, the NRSV has ‘to those who resist show no mercy’. For the 2nd sentence, the WEBBE reads, “If they will yield themselves to you, then you must reserve them for me until the day of their reproof.”

¹² The NJB has ‘my power’ in place of ‘my own hand’, here following the NRSV.

¹³ In place of ‘take care not to transgress any’, here following the NRSV, the NJB has ‘neglect none’.

¹⁴ The NRSV has ‘commanders’ in place of ‘marshals’, here following the NJB.

¹⁵ In place of ‘mustered’, here following the NRSV, the NJB has ‘detailed’.

ἄνδρας εἰς παράταξιν, καθότι ἐκέλευσεν αὐτῷ ὁ κύριος αὐτοῦ, εἰς μυριάδας δέκα δύο καὶ ἵππεῖς τοξότας μυρίουσ δισχιλίους, ¹⁶ καὶ διέταξεν αὐτούς ὃν τρόπον πολέμου πλήθους συντάσσεται. ¹⁷ καὶ ἔλαβεν καμήλους καὶ ὄνους καὶ ἡμιόνους εἰς τὴν ἀπαρτίαν αὐτῶν, πλήθος πολὺ σφόδρα, καὶ πρόβατα καὶ βόας καὶ αἴγας εἰς τὴν παρασκευὴν αὐτῶν, ὧν οὐκ ἦν ἀριθμὸς, ¹⁸ καὶ ἐπισιτισμὸν παντὶ ἀνδρὶ εἰς πλήθος καὶ χρυσίον καὶ ἀργύριον ἐξ οἴκου βασιλέως πολὺ σφόδρα.

¹⁹ καὶ ἐξῆλθεν αὐτὸς καὶ πᾶσα ἡ δύναμις αὐτοῦ εἰς πορείαν τοῦ προελθεῖν βασιλέως Ναβουχοδοноσορ καὶ καλύψαι πᾶν τὸ πρόσωπον τῆς γῆς πρὸς δυσμαῖς ἐν ἄρμασι καὶ ἵππεῦσι καὶ πεζοῖς ἐπιλέκτοις αὐτῶν. ²⁰ καὶ πολὺς ὁ ἐπίμικτος ὡς ἀκρίς συνεξῆλθον αὐτοῖς καὶ ὡς ἡ ἄμμος τῆς γῆς, οὐ γὰρ ἦν ἀριθμὸς ἀπὸ πλήθους αὐτῶν.

²¹ καὶ ἀπῆλθον ἐκ Νινευη ὁδὸν τριῶν ἡμερῶν ἐπὶ πρόσωπον τοῦ πεδίου Βεκτιλεθ καὶ ἐπεστρατοπέδευσαν ἀπὸ Βεκτιλεθ πλησίον τοῦ ὄρους τοῦ ἐπ' ἀριστερᾷ τῆς ἄνω Κιλικίας. ²² καὶ ἔλαβεν πᾶσαν τὴν δύναμιν αὐτοῦ, τοὺς πεζοὺς καὶ τοὺς ἵππεῖς καὶ τὰ ἄρματα αὐτοῦ, καὶ ἀπῆλθεν ἐκεῖθεν εἰς τὴν ὀρεινὴν.

troops as his master had ordered, about a hundred and twenty thousand men and a further twelve thousand archers on horseback; ¹⁶ and he organised these in the normal battle formation. ¹⁷ He then secured vast numbers of camels, donkeys, and mules to carry the baggage, and innumerable sheep, oxen, and goats for food supplies. ¹⁸ Every man received full rations and a generous sum of gold and silver from the king's purse.

¹⁹ He then set out for the campaign with his whole army, in advance of King Nebuchadnezzar, to overwhelm the whole western region with his chariots, his horsemen and his picked body of foot. ²⁰ And a motley gathering followed in his rear, as numerous as locusts or the grains of sand on the ground; there was no counting their multitude.

²¹ And, therefore, they set out from Nineveh and marched for three days towards the Plain of Bectileth. From Bectileth, they went on to pitch camp near the mountains that lie to the north of Upper Cilicia. ²² From there, Holofernes advanced into the hill country with his whole army, the infantry,

¹⁶ For this verse, here following the NJB, the NRSV reads, "and he organized them as a great army is marshaled for a campaign."

¹⁷ The NRSV lacks the word 'supplies', here following the NJB.

¹⁸ In place of 'king's purse', here following the NJB, the NRSV has 'royal palace'.

¹⁹ Here, the opening conjunction (καὶ – literally 'and') has been translated as 'then', to improve the style of contemporary English.

²⁰ In place of 'motley gathering', here following the NJB, the NRSV has 'mixed crowd'.

²¹ The route described is impossible, since Nineveh was at least 480 Km from Bectileth (which is unidentified but described as 'north of Upper Cilicia').

²² In place of 'Holofernes', here following the NJB & NRSV, the LXX has 'he'.

²³ καὶ διέκοψεν τὸ Φουδ καὶ Λουδ καὶ ἐπρονόμειυσεν υἱοὺς πάντας Ρασσις καὶ υἱοὺς Ισμαηλ τοὺς κατὰ πρόσωπον τῆς ἐρήμου πρὸς νότον τῆς Χελεων. ²⁴ καὶ παρῆλθεν τὸν Εὐφράτην καὶ διῆλθεν τὴν Μεσοποταμίαν καὶ κατέσκαψεν πάσας τὰς πόλεις τὰς ὑψηλὰς τὰς ἐπὶ τοῦ χειμάρρου Αβρωνα ἕως τοῦ ἐλθεῖν ἐπὶ θάλασσαν. ²⁵ καὶ κατελάβετο τὰ ὄρια τῆς Κιλικίας καὶ κατέκοψε πάντας τοὺς ἀντιστάντας αὐτῷ καὶ ἦλθεν ἕως ὀρίων Ιαφεθ τὰ πρὸς νότον κατὰ πρόσωπον τῆς Ἀραβίας. ²⁶ καὶ ἐκύκλωσεν πάντας τοὺς υἱοὺς Μαδιαμ καὶ ἐνέπηρσεν τὰ σκηνώματα αὐτῶν καὶ ἐπρονόμειυσεν τὰς μάνδρας αὐτῶν. ²⁷ καὶ κατέβη εἰς πεδῖον Δαμασκοῦ ἐν ἡμέραις θερισμοῦ πυρῶν καὶ ἐνέπηρσεν πάντας τοὺς ἀγροὺς αὐτῶν καὶ τὰ ποίμνια καὶ τὰ βουκόλια ἔδωκεν εἰς ἀφανισμόν καὶ τὰς πόλεις αὐτῶν ἐσκόλευσεν καὶ τὰ πεδία αὐτῶν ἐξελίκησεν καὶ ἐπάταξεν πάντας τοὺς νεανίσκους αὐτῶν ἐν στόματι ῥομφαίας. —

²⁸ καὶ ἐπέπεσεν φόβος καὶ τρόμος αὐτοῦ ἐπὶ τοὺς κατοικοῦντας τὴν παραλίαν τοὺς ὄντας ἐν Σιδῶνι καὶ ἐν Τύρῳ καὶ τοὺς κατοικοῦντας Σουρ καὶ Οκίνα καὶ πάντας τοὺς κατοικοῦντας Ιεμνααν, καὶ οἱ κατοικοῦντες ἐν Ἀζώτῳ καὶ Ἀσκαλῶνι ἐφοβήθησαν αὐτὸν σφόδρα.

horsemen, and chariots. ²³ And he cut his way through Put and Lud, carried away captive all the sons of Rassis and the sons of Ishmael living on the verge of the desert to the south of the country of the Chelleans, ²⁴ and he marched along the Euphrates, passed through Mesopotamia, destroyed all the fortified towns controlling the Wadi Abron and reached the sea. ²⁵ Next, he attacked the territories of Cilicia, butchering all who offered him resistance. Then, he advanced on the southern frontiers of Japheth, which were opposite Arabia; ²⁶ he completely encircled the sons of Midian, set their tents on fire, and plundered their sheepfolds. ²⁷ Then he made his way down into the plain of Damascus at the time of the wheat harvest and set fire to the fields, utterly destroyed their flocks and herds, plundered their towns, and laid the countryside waste, and struck all their young men with the edge of the sword.

²⁸ And the fear of him and trembling fell upon all the people who lived along the sea coast: those of Sidon and Tyre, and those who lived in Sur and Ocina, and all who lived in Jamnia; and the populations of Azotos and Ascalon were panic-stricken.

²³ In place of 'the country of the Chelleans', here following the NRSV, the NJB, more literally following the LXX, has 'Cheleon' (Χελεων).

²⁴ The NRSV has 'brook' in place of 'Wadi', here following the NJB.

²⁵ The conjunction at the beginning of the 2nd sentence (καὶ – literally, 'and') has here been translated as 'then' for stylistic reasons.

²⁶ The NRSV has simple 'surrounded' in place of 'completely encircled', here following the NJB.

²⁷ Damascus, the ancient and beautiful capital of Syria, was noted for its fertile surroundings.

²⁸ The NJB lacks the words 'of him', here following the NRSV.

Ιουδιθ 3

¹ καὶ ἀπέστειλαν πρὸς αὐτὸν ἀγγέλους λόγοις εἰρηνικοῖς λέγοντες ² Ἴδου ἡμεῖς οἱ παῖδες Ναβουχοδοנוσορ βασιλέως μεγάλου παρακείμεθα ἐνώπιόν σου, χρῆσαι ἡμῖν καθὼς ἀρεστόν ἐστιν τῷ προσώπῳ σου. ³ Ἴδου αἱ ἐπαύλεις ἡμῶν καὶ πᾶς τόπος ἡμῶν καὶ πᾶν πεδῖον πυρῶν καὶ τὰ ποιμνία καὶ τὰ βουκόλια καὶ πᾶσαι αἱ μάνδραι τῶν σκηνηῶν ἡμῶν παράκεινται πρὸ προσώπου σου, χρῆσαι καθὼς ἂν ἀρέσκη σοι. ⁴ Ἴδου καὶ αἱ πόλεις ἡμῶν καὶ οἱ κατοικοῦντες ἐν αὐταῖς δοῦλοι σοί εἰσιν, ἐλθὼν ἀπάντησον αὐταῖς ὡς ἔστιν ἀγαθὸν ἐν ὀφθαλμοῖς σου. ⁵ καὶ παρεγένοντο οἱ ἄνδρες πρὸς Ολοφέρνην καὶ ἀπήγγειλαν αὐτῷ κατὰ τὰ ῥήματα ταῦτα. ⁶ καὶ κατέβη ἐπὶ τὴν παραλίαν αὐτὸς καὶ ἡ δύναμις αὐτοῦ καὶ ἐφρούρωσε τὰς πόλεις τὰς ὑψηλὰς καὶ ἔλαβεν ἐξ αὐτῶν εἰς συμμαχίαν ἄνδρας ἐπιλέκτους. ⁷ καὶ ἐδέξαντο αὐτὸν αὐτοὶ καὶ πᾶσα ἡ περίχωρος αὐτῶν μετὰ στεφάνων καὶ χορῶν καὶ τυμπάνων. ⁸ καὶ κατέσκαψεν πάντα τὰ ὄρια αὐτῶν καὶ τὰ

JUDITH 3

¹ And they therefore sent messengers to him to sue for peace, in these words, ² “Behold, we are servants of the great King Nebuchadnezzar; we lie prostrate before you. Do with us whatever is pleasing in your sight. ³ See, our cattle-farms, and all our land, and all our fields of wheat, and our flocks and herds, and all the sheepfolds in our encampments are at your disposal. Do with them as you please. ⁴ And see, even our towns and those who dwell in them are also at your service; go and treat them as seems pleasing in your sight.” ⁵ And these men came to Holofernes and delivered the message according to these words.

⁶ He then made his way down to the coast with his army and set garrisons in all the fortified towns, levying chosen men there as auxiliaries. ⁷ They and all the people of the country around there welcomed him, wearing garlands and dancing to the sound of tambourines. ⁸ Yet, he demolished their

JUDITH 3

- ¹ In place of ‘in these words’ (λέγοντες, literally, ‘saying’), the NJB has ‘to say’.
- ² For the last sentence, here loosely following the WEBBE, the NJB reads, “Treat us as you think fit.”
- ³ The NJB omits the opening word, ‘see’ (ἴδου – literally, ‘behold’); here, we follow the NRSV.
- ⁴ In place of ‘at your service’, here following the NJB, the NRSV has ‘your slaves’.
- ⁵ For this verse, here following the NJB, the NRSV reads, “The men came to Holofernes and told him all this.”
- ⁶ Before ‘auxiliaries’, the NJB adds the possessive pronoun ‘his’, although this is not present in the LXX (or NRSV).
- ⁷ In place of ‘to the sound of’, here following the NJB, the NRSV has simply ‘and’.
- ⁸ In place of ‘shrines’ (following the Peshitta), the LXX has ‘territory’ or ‘borders’, but see the rest of the verse. Neither the Assyrian nor the Babylonian kings ever insisted on being called gods; the Seleucids, following Alexander’s lead, were the first to claim divine honours.

ἄλση αὐτῶν ἐξέκοψεν, καὶ ἦν δεδομένον αὐτῷ ἐξολεθρεῦσαι πάντας τοὺς θεοὺς τῆς γῆς, ὅπως αὐτῷ μόνῳ τῷ Ναβουχοδονοσορ λατρεύσωσι πάντα τὰ ἔθνη, καὶ πᾶσαι αἱ γλῶσσαι καὶ αἱ φυλαὶ αὐτῶν ἐπικαλέσωνται αὐτὸν εἰς θεόν.

⁹ καὶ ἦλθεν κατὰ πρόσωπον Εσδραελων πλησίον τῆς Δωταιας, ἣ ἐστὶν ἀπέναντι τοῦ πρίονος τοῦ μεγάλου τῆς Ἰουδαίας, ¹⁰ καὶ κατεστρατοπέδευσαν ἀνὰ μέσον Γαιβαι καὶ Σκυθῶν πόλεως, καὶ ἦν ἐκεῖ μῆνα ἡμερῶν εἰς τὸ συλλέξαι πᾶσαν τὴν ἀπαρτίαν τῆς δυνάμεως αὐτοῦ.

shrines and cut down their sacred trees, carrying out his commission to destroy all local gods so that the nations should worship Nebuchadnezzar alone and people of every language and nationality should call him god.

⁹ Thus, he reached the edge of Esdraelon, in the neighbourhood of Dothan, a village that is opposite the great ridge of Judaea. ¹⁰ He pitched camp between Geba and Scythopolis; and he stayed there for a full month in order to collect all the supplies for his army.

⁹ 'Esdraelon' is the great plain that cuts across Palestine just north of Mount Carmel. 'Dothan' is a short distance south of the plain.

¹⁰ 'Scythopolis' (Σκυθῶν πόλεως) is identical with Beth-Shan, located at the junction of Esdraelon and the Jordan Valley.

Ιουδιθ 4

¹ Καὶ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ οἱ κατοικοῦντες ἐν τῇ Ἰουδαίᾳ πάντα, ὅσα ἐποίησεν Ολοφέρνης τοῖς ἔθνεσιν ὁ ἀρχιστράτηγος Ναβουχοδονοσορ βασιλέως Ἀσσυρίων, καὶ ὃν τρόπον ἐσκύλευσεν πάντα τὰ ἱερά αὐτῶν καὶ ἔδωκεν αὐτὰ εἰς ἀφανισμόν, ² καὶ ἐφοβήθησαν σφόδρα σφόδρα ἀπὸ προσώπου αὐτοῦ καὶ περὶ Ἱερουσαλημ καὶ τοῦ ναοῦ κυρίου θεοῦ αὐτῶν ἐταράχθησαν. ³ ὅτι προσφάτως ἦσαν ἀναβεβηκότες ἐκ τῆς αἰχμαλωσίας, καὶ νεωστὶ πᾶς ὁ λαὸς συνελέλεκτο τῆς Ἰουδαίας, καὶ τὰ σκεύη καὶ τὸ θυσιαστήριον καὶ ὁ οἶκος ἐκ τῆς βεβηλώσεως ἡγιασμένα ἦν.

⁴ καὶ ἀπέστειλαν εἰς πᾶν ὄριον Σαμαρείας καὶ Κωνα καὶ Βαιθωρων καὶ Βελμαιν καὶ Ἱεριχω καὶ εἰς Χωβα καὶ Αἰσωρα καὶ τὸν αὐλῶνα Σαλημ ⁵ καὶ προκατελάβοντο πάσας τὰς κορυφὰς τῶν ὀρέων τῶν ὑψηλῶν καὶ ἐτείχισαν τὰς ἐν αὐτοῖς κώμας καὶ παρέδεντο εἰς ἐπισιτισμὸν εἰς παρασκευὴν πολέμου, ὅτι προσφάτως ἦν τὰ πεδία αὐτῶν τεθερισμένα. ⁶ καὶ ἔγραψεν Ἰωακὶμ ὁ ἱερεὺς ὁ μέγας, ὃς ἦν

JUDITH 4

¹ And, when the Israelites living in Judaea heard how Holofernes, general-in-chief of Nebuchadnezzar king of the Assyrians, had treated the various nations, plundering their temples and destroying them, ² they were thoroughly alarmed at his approach and trembled for Jerusalem and the Temple of the Lord their God. ³ They had returned from captivity only a short time before, and the resettlement of the people of Judaea and the re-consecration of the sacred furnishings, of the altar and of the Temple, which had been profaned, were of recent date.

⁴ And, therefore, they alerted the whole of Samaria, and Kona, and Beth-Horon, and Belmain, and Jericho, and to Choba, and Aesora and the Salem valley. ⁵ And they immediately occupied all the summits of the highest mountains and fortified their villages and stored supplies, in preparation for the coming war, as the fields had just been harvested. ⁶ Joakim the High Priest, resident in Jerusalem at

JUDITH 4

¹ In place of 'general-in-chief', here following the NJB, the NRSV has simply 'general'.

² The NRSV has 'greatly terrified' in place of 'thoroughly alarmed', here following the NJB.

³ The author ignores time to place the return from the Exile and the repopulation of Jerusalem (539–400 BCE), even perhaps the purification of the Temple, after the persecution of Antiochus IV (165 BCE), all in the lifetime of Nebuchadnezzar.

⁴ The inclusion of Samaria is puzzling, since the people of Judea (v. 1) and the Samaritans were separate communities in the post-Exilic era.

⁵ The NJB lacks the word 'immediately', here following the NRSV.

⁶ The two towns are not mentioned elsewhere; Bethulia is represented here as a key position dominating the approached to Judah (vv. 6–8 and 8:21). The name of the High Priest, 'Joakim', is probably derived from Ne 12:26.

ἐν ταῖς ἡμέραις ἐν Ἱερουσαλημ, τοῖς κατοικοῦσι Βαιτυλουα καὶ Βαιτομεσθαιμ, ἣ ἔστιν ἀπέναντι Εσδραηλων κατὰ πρόσωπον τοῦ πεδίου τοῦ πλησίον Δωθαιμ, ⁷ λέγων διακατασχεῖν τὰς ἀναβάσεις τῆς ὄρεινῆς, ὅτι δι' αὐτῶν ἦν ἡ εἴσοδος εἰς τὴν Ἰουδαίαν, καὶ ἦν εὐχερῶς διακωλύσαι αὐτοὺς προσβαίνοντας στενῆς τῆς προσβάσεως οὔσης ἐπ' ἄνδρας τοὺς πάντας δύο. ⁸ καὶ ἐποίησαν οἱ υἱοὶ Ἰσραηλ καθὰ συνέταξεν αὐτοῖς Ἰωακίμ ὁ ἱερεὺς ὁ μέγας καὶ ἡ γερουσία παντὸς δήμου Ἰσραηλ, οἱ ἐκάθηντο ἐν Ἱερουσαλημ. –

⁹ καὶ ἀνεβόησαν πᾶς ἀνὴρ Ἰσραηλ πρὸς τὸν Θεὸν ἐν ἐκτενεῖα μεγάλη καὶ ἐταπείνωσαν τὰς ψυχὰς αὐτῶν ἐν ἐκτενεῖα μεγάλη. ¹⁰ αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ νήπια αὐτῶν καὶ τὰ κτήνη αὐτῶν καὶ πᾶς πάροικος καὶ μισθωτὸς καὶ ἀργυρώνητος αὐτῶν ἐπέθεντο σάκκους ἐπὶ τὰς ὀσφύας αὐτῶν. ¹¹ καὶ πᾶς ἀνὴρ Ἰσραηλ καὶ γυνή καὶ τὰ παιδιά οἱ κατοικοῦντες ἐν Ἱερουσαλημ ἔπεσον κατὰ πρόσωπον τοῦ ναοῦ καὶ ἐσποδώσαντο τὰς κεφαλὰς αὐτῶν καὶ ἐξέτειναν τοὺς σάκκους αὐτῶν κατὰ πρόσωπον κυρίου. ¹² καὶ τὸ θυσιαστήριον σάκκῳ περιέβαλον καὶ ἐβόησαν πρὸς τὸν Θεὸν Ἰσραηλ ὁμοθυμαδὸν ἐκτενωῶς τοῦ μὴ δοῦναι εἰς διαρπαγὴν τὰ

the time, wrote to the inhabitants of Bethulia and of Betomasthaim, the two towns facing Esdraelon, towards the plain of Dothan. ⁷ He ordered them to occupy the mountain passes, the only means of access to Judaea, for there it would be easy for them to halt anyone who tried to enter, the narrowness of the approach not allowing men to advance more than two abreast. ⁸ The Israelites carried out the orders of Joakim the High Priest and of the people's Council of Elders in session at Jerusalem.

⁹ And all the men of Israel cried most fervently to God and humbled themselves before him with great earnestness. ¹⁰ They and their wives, and their children, and their cattle, and all their resident aliens, and every hired labourer slave bought with money, wrapped sackcloth round their loins. ¹¹ And every man and woman of Israel living in Jerusalem, including the little children, prostrated themselves in front of the Temple; and, throwing ashes on their heads, they stretched out their sackcloth before the Lord. ¹² And they even draped the altar itself in sackcloth and fervently joined together in begging the God of Israel not to let their children

⁷ In place of 'anyone who tried to enter', here following the NRSV, the NJB has 'an attacking force'.

⁸ A 'Council of Elders' associated with the High Priest is not found on pre-Exilic times but appears as an established institution in the Greek period.

⁹ The NJB omits 'with great earnestness', here following the WEBBE.

¹⁰ On domestic animals, see #Jos 3:8.

¹¹ The NJB has the conjectural 'hands' in place of 'sackcloth'.

¹² Sackcloth was commonly used as penitential dress but this is a surprising development.

νήπια αὐτῶν καὶ τὰς γυναῖκας εἰς προνομὴν καὶ τὰς πόλεις τῆς κληρονομίας αὐτῶν εἰς ἀφανισμόν καὶ τὰ ἅγια εἰς βεβήλωσιν καὶ ὀνειδισμόν ἐπίχαρμα τοῖς ἔθνεσιν. ¹³ καὶ εἰσήκουσεν κύριος τῆς φωνῆς αὐτῶν καὶ εἰσεῖδεν τὴν θλίψιν αὐτῶν·

καὶ ἦν ὁ λαὸς νηστεύων ἡμέρας πλείους ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Ἱερουσαλημ κατὰ πρόσωπον τῶν ἁγίων κυρίου παντοκράτορος. ¹⁴ καὶ Ἰωακὶμ ὁ ἱερεὺς ὁ μέγας καὶ πάντες οἱ παρεστηκότες ἐνώπιον κυρίου ἱερεῖς καὶ οἱ λειτουργοῦντες κυρίῳ σάκκους περιεζωσμένοι τὰς ὀσφύας αὐτῶν προσέφερον τὴν ὀλοκαύτωσιν τοῦ ἐνδελεχισμοῦ καὶ τὰς εὐχὰς καὶ τὰ ἐκούσια δόματα τοῦ λαοῦ, ¹⁵ καὶ ἦν σποδὸς ἐπὶ τὰς κιδάρεις αὐτῶν, καὶ ἐβόων πρὸς κύριον ἐκ πάσης δυνάμεως εἰς ἀγαθὸν ἐπισκέψασθαι πᾶν οἶκον Ἰσραηλ.

be carried off, their wives distributed as booty, the towns of their heritage destroyed, the Temple profaned and desecrated for the malicious joy of the heathens. ¹³ And the Lord heard their prayers and looked with mercy on their distress.

And the people continued fasting for many days throughout Judaea, as well as in Jerusalem, before the sanctuary of the Lord Almighty. ¹⁴ And Joakim, the High Priest, and all the priests who stood before the Lord, and ministered to the Lord, wore sackcloth round their loins as they offered the perpetual burnt offering and the votive and voluntary offerings of the people. ¹⁵ And, with ashes on their turbans, they earnestly cried out to the Lord to look with favour on the whole House of Israel.

¹³ In place of 'their prayers', here following the NRSV, the NJB has 'them'.

¹⁴ The NRSV has 'daily' in place of 'perpetual', here following the NJB.

¹⁵ The NJB lacks 'whole', here following the NRSV.

Ἰουδιθ 5

¹ Καὶ ἀνηγγέλη Ολοφέρνῃ ἀρχιστρατηγῷ δυνάμεως Ἀσσοῦ διότι οἱ υἱοὶ Ἰσραὴλ παρεσκευάσαντο εἰς πόλεμον καὶ τὰς διόδους τῆς ὄρεινῆς συνέκλεισαν καὶ ἐτείχισαν πᾶσαν κορυφὴν ὄρους ὑψηλοῦ καὶ ἔθηκαν ἐν τοῖς πεδίοις σκάνδαλα. ² καὶ ὠργίσθη Συμῶ σφόδρα καὶ ἐκάλεσεν πάντας τοὺς ἄρχοντας Μωαβ καὶ τοὺς στρατηγούς Ἀμμων καὶ πάντας σατράπας τῆς παραλίας ³ καὶ εἶπεν αὐτοῖς Ἀναγγεῖλατε δὴ μοι, υἱοὶ Χανααν, τίς ὁ λαὸς οὗτος ὁ καθήμενος ἐν τῇ ὄρεινῃ, καὶ τίνες ἃς κατοικοῦσιν πόλεις, καὶ τὸ πλῆθος τῆς δυνάμεως αὐτῶν, καὶ ἐν τίνι τὸ κράτος αὐτῶν καὶ ἡ ἰσχύς αὐτῶν, καὶ τίς ἀνέστηκεν ἐπ' αὐτῶν βασιλεὺς ἡγούμενος στρατιᾶς αὐτῶν, ⁴ καὶ διὰ τί κατενωτίσαντο τοῦ μὴ ἔλθεῖν εἰς ἀπάντησίν μοι παρὰ πάντας τοὺς κατοικοῦντας ἐν δυσμαῖς.—

⁵ καὶ εἶπεν πρὸς αὐτὸν Ἀχιωρ ὁ ἡγούμενος πάντων υἱῶν Ἀμμων Ἀκουσάτω δὴ λόγον ὁ κύριός μου ἐκ στόματος τοῦ δούλου σου, καὶ ἀναγγελῶ σοι τὴν ἀλήθειαν περὶ τοῦ λαοῦ τούτου, ὃς κατοικεῖ τὴν ὄρεινὴν ταύτην, πλησίον σοῦ οἰκοῦντος, καὶ οὐκ ἐξελεύσεται ψεῦδος ἐκ τοῦ στόματος τοῦ

JUDITH 5

¹ And it was reported to Holofernes, the general-in-chief of the Assyrian army, that the people of Israel were preparing for war, and that they had closed the mountain passes, fortified all the high peaks and had put up obstructions in the plains. ² And he was extremely angry. He summoned all the princes of Moab, and all the generals of Ammon, and all the satraps of the coastal regions. ³ And he said to them, "Tell me now, you sons of Canaan: what people is this that occupies the hill-country? What are the towns that they inhabit? How large is their army? What are the sources of its power and strength? Who is the king who rules over them and commands their army? ⁴ Why have they disdained to come out and meet me, as all the western peoples have done?"

⁵ Then Achior, the leader of all the Ammonites, replied, "May my lord be pleased to listen to what your servant is going to say. I shall give you the facts about these people whose home lies in the mountain district close to you. You will hear no falsehood from the mouth of your servant. ⁶ These people are

JUDITH 5

¹ The NJB opens this verse, here following the NRSV, with, "Holofernes, general-in-chief of the Assyrian army, received the intelligence." The WEBBE has, "Holofernes, the chief captain of the army of Asshur, was told that the children of Israel had prepared for war."

² 'Moab' was directly east of the Dead Sea, while 'Ammon' lay north and east of it. Both nations were traditional enemies of the Jews.

³ The circumstance that Israel inhabited the 'hill-country' had often helped her to preserve her independence in the past.

⁴ On Jewish refusal to conform, see the footnote to Est 3:8.

⁵ The figure of Achior the Ammonite seems to be modelled on Ahikar, the virtuous non-Yahwist sage (see #Tb 1:21).

⁶ Achior outlines the early history of the Hebrews, whose forefather, Abraham, first lived in Ur of the Chaldaeans.

δούλου σου. ⁶ ὁ λαὸς οὗτός εἰσιν ἀπόγονοι Χαλδαίων. ⁷ καὶ παρώκησαν τὸ πρότερον ἐν τῇ Μεσοποταμίᾳ, ὅτι οὐκ ἐβουλήθησαν ἀκολουθῆσαι τοῖς θεοῖς τῶν πατέρων αὐτῶν, οἱ ἐγένοντο ἐν γῆ Χαλδαίων. ⁸ καὶ ἐξέβησαν ἐξ ὁδοῦ τῶν γονέων αὐτῶν καὶ προσεκύνησαν τῷ θεῷ τοῦ οὐρανοῦ, θεῷ ᾧ ἐπέγνωσαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ προσώπου τῶν θεῶν αὐτῶν, καὶ ἔφυγον εἰς Μεσοποταμίαν καὶ παρώκησαν ἐκεῖ ἡμέρας πολλάς. ⁹ καὶ εἶπεν ὁ θεὸς αὐτῶν ἐξελθεῖν ἐκ τῆς παροικίας αὐτῶν καὶ πορευθῆναι εἰς γῆν Χανααν, καὶ κατώκησαν ἐκεῖ καὶ ἐπληθύνθησαν χρυσίῳ καὶ ἀργυρίῳ καὶ ἐν κτήνεσιν πολλοῖς σφόδρα.

¹⁰ καὶ κατέβησαν εἰς Αἴγυπτον, ἐκάλυψεν γὰρ τὸ πρόσωπον τῆς γῆς Χανααν λιμός, καὶ παρώκησαν ἐκεῖ μέχρις οὗ διετράφησαν· καὶ ἐγένοντο ἐκεῖ εἰς πλῆθος πολύ, καὶ οὐκ ἦν ἀριθμὸς τοῦ γένους αὐτῶν. ¹¹ καὶ ἐπανεστῆ αὐτοῖς ὁ βασιλεὺς Αἰγύπτου καὶ κατεσοφίσατο αὐτοὺς ἐν πόνῳ καὶ πλίνθῳ, ἐταπείνωσαν αὐτοὺς καὶ ἔθεντο αὐτοὺς εἰς δούλους. ¹² καὶ ἀνεβόησαν πρὸς τὸν θεὸν αὐτῶν, καὶ ἐπάταξεν πᾶσαν τὴν γῆν Αἰγύπτου πληγαῖς, ἐν αἷς οὐκ ἦν ἴασις· καὶ ἐξέβαλον αὐτοὺς οἱ Αἰγύπτιοι ἀπὸ προσώπου αὐτῶν. ¹³ καὶ

descended from the Chaldaeans. ⁷ At one time, they came to live in Mesopotamia, because they did not want to follow the gods of their fathers, who were in the land of Chaldaea. ⁸ And they abandoned the way of their fathers to worship the God of Heaven, the God they had learnt to acknowledge. Banished from the presence of their own gods, they fled to Mesopotamia, where they lived for a long time. ⁹ Then their God commanded them to leave the place where they were living and go to the land of Canaan. There they settled, and grew very prosperous, with gold, and with silver, and with a great deal of livestock.

¹⁰ "And next, with famine having overwhelmed the land of Canaan, they went down to Egypt, where they stayed until they were well nourished. There, they became so a great multitude, that their race could not be counted; ¹¹ but the king of Egypt turned against them and exploited them, by forcing them to make bricks; he degraded them, reducing them to slavery. ¹² They cried to their God, who struck the entire land of Egypt with incurable plagues, and the Egyptians drove them out of their sight; ¹³ and God dried up the Red Sea

⁷ Late Jewish tradition ascribed the migration of Abraham's family to a desire to escape the influence of polytheism.

⁸ The 'God of Heaven' is a Persian expression (see Ezr 1:2, 5:11ff, 6:9ff, Tb 10:11), often put into the mouth of a non-Jew (see #Dn 2:18).

⁹ The NJB ends with, "they settled there and accumulated gold and silver, and great herds of cattle."

¹⁰ In place of 'until they were well nourished', here following the NJB, the NRSV has 'so long as they had food'.

¹¹ The NRSV lacks the last part of this verse ('he degraded them, reducing them to slavery'); here, we follow the NJB. A footnote to the WEBBE states that other MSS reads, "and he brought them low with clay and brick."

¹² In place of 'drove them out of their sight', here following the NRSV, the NJB has simply 'expelled them'.

¹³ The term, 'the Red Sea' (τὴν ἐρυθρὰν θάλασσαν), is not used in ancient texts; normally, it is called 'the Sea of Reeds', or just 'the Sea' (#Ex 13:18).

κατεξήρανεν ὁ θεὸς τὴν ἐρυθρὰν θάλασσαν ἔμπροσθεν αὐτῶν
¹⁴ καὶ ἤγαγεν αὐτοὺς εἰς ὁδὸν τοῦ Σινα καὶ Καδης Βαρηνη·
καὶ ἐξέβαλον πάντας τοὺς κατοικοῦντας ἐν τῇ ἐρήμῳ ¹⁵ καὶ
ῥῆκῃσαν ἐν γῆ Ἀμορραίων καὶ πάντας τοὺς Εσεβωνίτας
ἐξωλέθρευσαν ἐν τῇ ἰσχύι αὐτῶν. καὶ διαβάντες τὸν Ἰορδάνην
ἐκκληρονόμησαν πᾶσαν τὴν ὄρεινὴν ¹⁶ καὶ ἐξέβαλον ἐκ
προσώπου αὐτῶν τὸν Χαναναῖον καὶ τὸν Φερεζαῖον καὶ τὸν
Ιεβουσαῖον καὶ τὸν Συχεμ καὶ πάντας τοὺς Γεργεσαίους καὶ
κατώκησαν ἐν αὐτῇ ἡμέρας πολλάς.

¹⁷ καὶ ἕως οὐχ ἤμαρτον ἐνώπιον τοῦ θεοῦ αὐτῶν, ἦν μετ'
αὐτῶν τὰ ἀγαθὰ, ὅτι θεὸς μισῶν ἀδικίαν μετ' αὐτῶν ἐστίν.
¹⁸ ὅτε δὲ ἀπέστησαν ἀπὸ τῆς ὁδοῦ, ἧς διέφετο αὐτοῖς,
ἐξωλεθρεύθησαν ἐν πολλοῖς πολέμοις ἐπὶ πολὺ σφόδρα καὶ
ἠχμαλωτεύθησαν εἰς γῆν οὐκ ἰδίαν, καὶ ὁ ναὸς τοῦ θεοῦ
αὐτῶν ἐγενήθη εἰς ἔδαφος, καὶ αἱ πόλεις αὐτῶν
ἐκρατήθησαν ὑπὸ τῶν ὑπεναντίων. ¹⁹ καὶ νῦν ἐπιστρέψαντες
ἐπὶ τὸν θεὸν αὐτῶν ἀνέβησαν ἐκ τῆς διασπορᾶς, οὗ
διεσπάρησαν ἐκεῖ, καὶ κατέσχον τὴν Ἱερουσαλημ, οὗ τὸ
ἅγιασμα αὐτῶν, καὶ κατωκίσθησαν ἐν τῇ ὄρεινῃ, ὅτι ἦν
ἔρημος. ²⁰ καὶ νῦν, δέσποτα κύριε, εἰ μὲν ἐστὶν ἀγνόημα ἐν

before them, ¹⁴ and he led them forward by way of Sinai and
Kadesh-Barnea. Having driven off all the inhabitants of the
desert, ¹⁵ they settled in the land of the Amorites and, in their
strength, exterminated the entire population of Heshbon.
Then, having crossed over the Jordan, they took possession
of all the hill-country, ¹⁶ driving out the Canaanites before
them and the Perizzites, and the Jebusites, and the
Shechemites and all the Girgashites; and they lived in that
country for many years.

¹⁷ “And, as long as they did not sin against their God, they
prospered; for, the God who hates iniquity is with them.

¹⁸ But when they turned from the path he had marked out for
them, they were utterly defeated in a series of battles, and
were taken captive to a land not theirs. The Temple of their
God was razed to the ground and their cities were seized by
their enemies. ¹⁹ Then, turning once again to their God, they
came back from the places to which they had been dispersed
and scattered, regained possession of Jerusalem, where they
have their Temple, and re-occupied the hill-country, which
had been left deserted. ²⁰ So, now, master and lord, if this

¹⁴ The NRSV ends this verse, here following the NJB, with, “They drove out all the people of the desert.”

¹⁵ In place of ‘the entire population’, here following the NJB, the NRSV has ‘all the inhabitants’.

¹⁶ The NJB & NRSV omit the words ‘and the’ (καὶ τὸν) before ‘Jebusites’ (Ιεβουσαῖον) & ‘Shechemites’ (Συχεμ); here, we follow the MSS. The NRSV has ‘a long time’ in place of ‘many years’, here following the NJB.

¹⁷ The NJB has ‘wickedness’ in place of ‘iniquity’, here following the NRSV.

¹⁸ The NJB has ‘exterminated’ in place of ‘utterly defeated’, here following the NRSV.

¹⁹ The NRSV has ‘sanctuary’ in place of ‘Temple’ and lacks the words ‘dispersed and’ before ‘scattered’; here, we follow the NJB.

²⁰ For this verse, the NRSV ends, “... and they sin against their God and we find out their offence, then we can go up and defeat them.”

τῷ λαῷ τούτῳ καὶ ἁμαρτάνουσιν εἰς τὸν θεὸν αὐτῶν καὶ ἐπισκεψόμεθα ὅτι ἔστιν ἐν αὐτοῖς σκάνδαλον τοῦτο, καὶ ἀναβησόμεθα καὶ ἐκπολεμήσομεν αὐτούς· ²¹ εἰ δ' οὐκ ἔστιν ἀνομία ἐν τῷ ἔθνει αὐτῶν, παρελθέτω δὴ ὁ κύριός μου, μήποτε ὑπερασπίσῃ ὁ κύριος αὐτῶν καὶ ὁ θεὸς αὐτῶν ὑπὲρ αὐτῶν, καὶ ἐσόμεθα εἰς ὀνειδισμόν ἐναντίον πάσης τῆς γῆς. —

²² καὶ ἐγένετο ὡς ἐπαύσατο Αχιωρ λαλῶν τοὺς λόγους τούτους, καὶ ἐγόγγυσεν πᾶς ὁ λαὸς ὁ κυκλῶν τὴν σκηνὴν καὶ περιστώσας, καὶ εἶπαν οἱ μεγιστᾶνες Ολοφέρνηου καὶ πάντες οἱ κατοικοῦντες τὴν παραλίαν καὶ τὴν Μωαβ συγκόψαι αὐτόν ²³ Οὐ γὰρ φοβηθήσόμεθα ἀπὸ υἱῶν Ἰσραηλ, ἰδοὺ γὰρ λαὸς ἐν ᾧ οὐκ ἔστιν δύναμις οὐδὲ κράτος εἰς παράταξιν ἰσχυράν· ²⁴ διὸ δὴ ἀναβησόμεθα, καὶ ἔσονται εἰς κατάβρωσιν πάσης τῆς στρατιᾶς σου, δέσποτα Ολοφέρνη. —

people has committed any fault, if they have sinned against their God, let us first be sure that they really have this reason to fail, then advance and attack them. ²¹ However, if their nation is guiltless, my lord would do better to abstain, for fear that their Lord and God should protect them. We should then become the laughing-stock of the whole world.”

²² When Achior had ended this speech, all the people crowding round the tent began protesting. Holofernes’ own senior officers, as well as all the coastal people and the Moabites, threatened to tear him limb from limb. ²³ “Why should we be afraid of the Israelites? They are a weak and powerless people, unable to stand a stiff attack. ²⁴ Therefore, let us advance Holofernes our master; your army will swallow them in one mouthful!”

²¹ In place of ‘their nation is guiltless’, here following the NJB, the NRSV has ‘they are not a guilty nation’.

²² In place of ‘tear him limb from limb’, here following the NJB, the NRSV has ‘cut him to pieces’.

²³ For this verse, the NRSV reads, “They said, “We are not afraid of the Israelites; they are a people with no strength or power for making war.””

²⁴ Against Achior’s religious interpretation of history, they urge the human argument – brute force. The entire book demonstrates Achior’s contention, which Judith develops in 11:10.

Ιουδιθ 6

¹ καὶ ὡς κατέπαυσεν ὁ θόρυβος τῶν ἀνδρῶν τῶν κύκλω τῆς συνεδρίας, καὶ εἶπεν Ολοφέρνης ἀρχιστράτηγος δυνάμεως Ἀσσουρ πρὸς Ἀχιωρ ἐναντίον παντὸς τοῦ δήμου ἀλλοφύλων καὶ πρὸς πάντας υἱοὺς Μωαβ ² Καὶ τίς εἶ σύ, Ἀχιωρ καὶ οἱ μισθωτοὶ τοῦ Εφραιμ, ὅτι ἐπροφήτευσας ἐν ἡμῖν καθὼς σήμερον καὶ εἶπας τὸ γένος Ἰσραηλ μὴ πολεμήσαι, ὅτι ὁ θεὸς αὐτῶν ὑπερασπιεῖ αὐτῶν; καὶ τίς θεὸς εἰ μὴ Ναβουχοδονοσορ; οὗτος ἀποστελεῖ τὸ κράτος αὐτοῦ καὶ ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου τῆς γῆς, καὶ οὐ ῥύσεται αὐτοὺς ὁ θεὸς αὐτῶν. ³ ἀλλ' ἡμεῖς οἱ δοῦλοι αὐτοῦ πατάξομεν αὐτοὺς ὡς ἄνθρωπον ἓνα, καὶ οὐχ ὑποστήσονται τὸ κράτος τῶν ἵππων ἡμῶν. ⁴ κατακαύσομεν γὰρ αὐτοὺς ἐν αὐτοῖς, καὶ τὰ ὄρη αὐτῶν μεδυσθήσεται ἐν τῷ αἵματι αὐτῶν, καὶ τὰ πεδία αὐτῶν πληρωθήσεται τῶν νεκρῶν αὐτῶν, καὶ οὐκ ἀντιστήσεται τὸ ἶχνος τῶν ποδῶν αὐτῶν κατὰ πρόσωπον ἡμῶν, ἀλλὰ ἀπωλεία ἀπολοῦνται, λέγει ὁ βασιλεὺς Ναβουχοδονοσορ ὁ κύριος πάσης τῆς γῆς· εἶπεν γάρ, οὐ ματαιωθήσεται τὰ ῥήματα τῶν λόγων αὐτοῦ. ⁵ σύ δέ, Ἀχιωρ μισθωτὴ τοῦ Ἀμμων, ὃς ἐλάλησας τοὺς λόγους τούτους ἐν ἡμέρᾳ ἀδικίας σου, οὐκ ὄψει ἔτι τὸ πρόσωπόν μου

JUDITH 6

¹ When the uproar of those crowding round the council had subsided, Holofernes, general-in-chief of the Assyrian army, reprimanded Achior in front of the whole crowd of foreigners and Moabites. ² "Achior, who do you think you are, you and the Ammonite mercenaries, playing the prophet like this with us today, and trying to dissuade us from making war on the people of Israel? You claim their God will protect them; and who is God, if not Nebuchadnezzar? He himself will display his power and wipe them off the face of the earth, and their God will certainly not save them. ³ We, his servants, shall destroy them as a single individual. They can never resist the strength of our cavalry. ⁴ For, with them, we shall burn them all up. Their mountains will become drunk with their blood and their plains will be filled with their dead bodies. Far from being able to resist us, every one of them will die; thus says King Nebuchadnezzar, lord of the whole world. For, he has spoken and none of his words shall be in vain. ⁵ As for you, Achior, you Ammonite mercenary, who in a rash moment have spoken these words, you will not see my face again from this day, until I have taken my

JUDITH 6

¹ The NJB has 'Ammonites' in place of 'Moabites', here following the WEBBE, LXX (υἱοὺς Μωαβ) & *Vetus Latina*; the NRSV has neither.

² The NJB & WEBBE, following the LXX (Εφραιμ) have 'Ephraimite' in place of 'Ammonite' (here following the *Peshitta* & *Vetus Latina*).

³ The NRSV has 'the king's servant' in place of 'his servants', here following the LXX & NJB.

⁴ In place of 'he has spoken', the WEBBE has 'I have spoken'.

⁵ The NJB has 'the brood from' in place of 'this race that came out of', here following the NRSV.

ἀπὸ τῆς ἡμέρας ταύτης, ἕως οὗ ἐκδικήσω τὸ γένος τῶν ἔξ Αἰγύπτου.⁶ καὶ τότε διελύσεται ὁ σίδηρος τῆς στρατιᾶς μου καὶ ὁ λαὸς τῶν θραυπόντων μου τὰς πλευράς σου, καὶ πεσῆ ἔν τοῖς τραυματίαις αὐτῶν, ὅταν ἐπιστρέψω.⁷ καὶ ἀποκαταστήσουσίν σε οἱ δοῦλοί μου εἰς τὴν ὄρεινὴν καὶ θήσουσίν σε ἐν μιᾷ τῶν πόλεων τῶν ἀναβάσεων,⁸ καὶ οὐκ ἀπολή ἕως οὗ ἐξολεθρευθῆς μετ' αὐτῶν.⁹ καὶ εἴπερ ἐλπίζεις τῇ καρδίᾳ σου ὅτι οὐ συλλημφθήσονται, μὴ συμπεσέτω σου τὸ πρόσωπον· ἐλάλησα, καὶ οὐδὲν διαπυσεῖται τῶν ῥημάτων μου. —

¹⁰ καὶ προσέταξεν Ολοφέρνης τοῖς δούλοις αὐτοῦ, οἳ ἦσαν παρεστηκότες ἐν τῇ σκηνῇ αὐτοῦ, συλλαβεῖν τὸν Αχιωρ καὶ ἀποκαταστήσαι αὐτὸν εἰς Βαιτυλουα καὶ παραδοῦναι εἰς χεῖρας υἱῶν Ἰσραηλ.¹¹ καὶ συνέλαβον αὐτὸν οἱ δοῦλοι αὐτοῦ καὶ ἤγαγον αὐτὸν ἔξω τῆς παρεμβολῆς εἰς τὸ πεδῖον καὶ ἀπῆραν ἐκ μέσου τῆς πεδινῆς εἰς τὴν ὄρεινὴν καὶ παρεγένοντο ἐπὶ τὰς πηγὰς, αἱ ἦσαν ὑποκάτω Βαιτυλουα.¹² καὶ ὡς εἶδαν αὐτοὺς οἱ ἄνδρες τῆς πόλεως ἐπὶ τὴν κορυφὴν τοῦ ὄρους, ἀνέλαβον τὰ ὄπλα αὐτῶν καὶ ἀπῆλθον ἔξω τῆς πόλεως ἐπὶ τὴν κορυφὴν τοῦ ὄρους, καὶ πᾶς ἀνὴρ σφενδονήτης

revenge on the race of those that came out of Egypt;⁶ and then, at my return, the swords of my soldiers and the spears of my officers will pierce your sides. You will fall among their wounded, the moment I turn on Israel.⁷ My servants are now going to take you back into the hill-country and leave you near one of the towns in the passes;⁸ and you will not die, until you share their ruin.⁹ No need to look so downcast, if you really cherish in your heart the secret hope that they will not be captured! I have spoken; none of my words will prove idle.”

¹⁰ Then Holofernes commanded his orderlies, who waited on him in his tent, to seize Achior and to take him away to Bethulia and to deliver him into the hands of the sons of Israel.¹¹ And the orderlies took him and escorted him out of the camp and across the plain, and then, making for the hill-country, they reached the springs that are below Bethulia.¹² And, as soon as the men of the town sighted them on the top of the hill, they snatched up their weapons, left the town and went out against them on the mountain tops, while all the slingers pelted them with stones to prevent them from

⁶ The LXX has ‘crowd’ in place of ‘spears’ (here following the Peshitta and *Vetus Latina*).

⁷ The NJB lacks the word ‘back’, here following the NRSV.

⁸ For this verse, here following the NJB, the NRSV reads, “You will not die until you perish along with them.”

⁹ The NJB lacks ‘in your heart’, here following the NRSV.

¹⁰ In place of ‘his orderlies, who waited on him in his tent’, the NJB has simply ‘his tent orderlies’.

¹¹ With whatever place the mysterious Bethulia (*Βαιτυλουα*) may be identified, it is clearly pictured as a city on a hill with springs below it.

¹² Many texts (including the NJB & NRSV) lack the phrase ‘on the top of the hill’.

διεκράτησαν τὴν ἀνάβασιν αὐτῶν καὶ ἔβαλλον ἐν λίθοις ἐπ' αὐτούς. ¹³ καὶ ὑποδύσαντες ὑποκάτω τοῦ ὄρους ἔδησαν τὸν Αχιωρ καὶ ἀφήκαν ἐρριμμένον ὑπὸ τὴν ῥίζαν τοῦ ὄρους καὶ ἀπώχοντο πρὸς τὸν κύριον αὐτῶν.

¹⁴ καταβάντες δὲ οἱ υἱοὶ Ἰσραηλ ἐκ τῆς πόλεως αὐτῶν ἐπέστησαν αὐτῷ καὶ λύσαντες αὐτὸν ἀπήγαγον εἰς τὴν Βαιτυλουα καὶ κατέστησαν αὐτὸν ἐπὶ τοὺς ἄρχοντας τῆς πόλεως αὐτῶν, ¹⁵ οἱ ἦσαν ἐν ταῖς ἡμέραις ἐκεῖναις, Οζίας ὁ τοῦ Μιχα ἐκ τῆς φυλῆς Συμεων καὶ Χαβρις ὁ τοῦ Γοθονιηλ καὶ Χαρμις υἱὸς Μελχιηλ. ¹⁶ καὶ συνεκάλεσαν πάντας τοὺς πρεσβυτέρους τῆς πόλεως, καὶ συνέδραμον πᾶς νεανίσκος αὐτῶν καὶ αἱ γυναῖκες εἰς τὴν ἐκκλησίαν, καὶ ἔστησαν τὸν Αχιωρ ἐν μέσῳ παντὸς τοῦ λαοῦ αὐτῶν, καὶ ἐπηρώτησεν αὐτὸν Οζίας τὸ συμβεβηκός. ¹⁷ καὶ ἀποκριθεὶς ἀπήγγειλεν αὐτοῖς τὰ ῥήματα τῆς συνεδρίας Ολοφέρνηου καὶ πάντα τὰ ῥήματα, ὅσα ἐλάλησεν ἐν μέσῳ τῶν ἀρχόντων υἱῶν Ἀσσουρ, καὶ ὅσα ἐμεγαλορρημόνησεν Ολοφέρνης εἰς τὸν οἶκον Ἰσραηλ. ¹⁸ καὶ πεσόντες ὁ λαὸς προσεκύνησαν τῷ θεῷ καὶ ἐβόησαν λέγοντες ¹⁹ Κύριε ὁ θεὸς τοῦ οὐρανοῦ, κάτιδε ἐπὶ τὰς

coming up. ¹³ However, they managed to take cover at the foot of the slope, where they bound Achior, cast him down, left him lying at the bottom of the mountain and returned to their master.

¹⁴ But the sons of Israel then came down from their town, stopped by him, unbound him, and took him into Bethulia, where they presented him before the magistrates of the town, ¹⁵ who, in those days, were Uzziah the son of Micah, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel. ¹⁶ These called together all the elders of the town, and all the young men and the women also hurried to the assembly. They made Achior stand with all the people surrounding him, and Uzziah questioned him about what had happened. ¹⁷ And he answered by telling them what had been said at the council of Holofernes, and what he himself had said in the presence of the Assyrian leaders, and all that Holofernes had bragged about what he would do to the House of Israel. ¹⁸ And, at this, the people fell to the ground and worshipped God. ¹⁹ "Lord God of

¹³ Here, following the NJB, we translate the opening conjunction (καὶ – literally, 'and') as 'however'.

¹⁴ The NJB has 'chief men' in place of 'magistrates', here following the NRSV.

¹⁵ The author of the book seems to be particularly interested in the tribe of Simeon, which plays so inconspicuous part in Israelite history.

¹⁶ In place of 'called together', here following the NRSV, the NJB has 'summoned'.

¹⁷ The NJB has 'how' in place of 'all that', here following the NRSV.

¹⁸ The NRSV translates the opening conjunction as 'then' and the NJB omits it altogether.

¹⁹ The Vg (Jdt 6:15) has a longer form of this prayer: "Lord, God of heaven and earth, behold their arrogance; regard our lowliness and look with favour on your holy ones; show that you do not abandon those who trust in you, but that you humble those who trust in themselves and glory in their own strength."

ὑπερηφανίας αὐτῶν καὶ ἐλέησον τὴν ταπείνωσιν τοῦ γένους ἡμῶν καὶ ἐπίβλεψον ἐπὶ τὸ πρόσωπον τῶν ἡγιασμένων σοι ἐν τῇ ἡμέρᾳ ταύτῃ. ²⁰ καὶ παρεκάλεσαν τὸν Αχιωρ καὶ ἐπήνεσαν αὐτὸν σφόδρα, ²¹ καὶ παρέλαβεν αὐτὸν Οζίας ἐκ τῆς ἐκκλησίας εἰς οἶκον αὐτοῦ καὶ ἐποίησεν πότον τοῖς πρεσβυτέροις, καὶ ἐπεκαλέσαντο τὸν Θεὸν Ἰσραηλ εἰς βοήθειαν ὅλην τὴν νύκτα ἐκείνην.

Heaven,” they cried, “take notice of their arrogance and have pity on the humiliation of our race. Look kindly today on those who are consecrated to you.” ²⁰ And they then spoke reassuringly to Achior and praised him warmly. ²¹ And, after the assembly, Uzziah took him to his own house and gave a banquet for the elders; and, all that night, they called on the God of Israel for help.

(Domine Deus cæli et terræ, intueere superbiam eorum, et respice ad nostram humilitatem, et faciem sanctorum tuorum attende, et ostende quoniam non derelinquis præsumentes de te: et præsumentes de se, et de sua virtute gloriantes, humilias.)

²⁰ For this verse, here following the NJB, the NRSV reads, more succinctly, “Then they reassured Achior, and praised him highly.”

²¹ The NJB has ‘home’ in place of ‘to his own house’, here following the NRSV.

Ιουδιθ 7

¹ Τῇ δὲ ἐπαύριον παρήγγειλεν Ολοφέρνης πάση τῇ στρατιᾷ αὐτοῦ καὶ παντὶ τῷ λαῷ αὐτοῦ, οἱ παρεγένοντο ἐπὶ τὴν συμμαχίαν αὐτοῦ, ἀναξευγνύειν ἐπὶ Βαιτυλουα καὶ τὰς ἀναβάσεις τῆς ὄρεινῆς προκαταλαμβάνεσθαι καὶ ποιεῖν πόλεμον πρὸς τοὺς υἱοὺς Ἰσραηλ. ² καὶ ἀνέξευξεν ἐν τῇ ἡμέρᾳ ἐκείνῃ πᾶς ἀνὴρ δυνατὸς αὐτῶν· καὶ ἡ δύναμις αὐτῶν ἀνδρῶν πολεμιστῶν χιλιάδες πεζῶν ἑκατὸν ἐβδομήκοντα καὶ ἰππέων χιλιάδες δέκα δύο χωρὶς τῆς ἀποσκευῆς καὶ τῶν ἀνδρῶν, οἱ ἦσαν πεζοὶ ἐν αὐτοῖς, πλήθος πολὺ σφόδρα. ³ καὶ παρενέβαλον ἐν τῷ αὐλῶνι πλησίον Βαιτυλουα ἐπὶ τῆς πηγῆς καὶ παρέτειναν εἰς εὖρος ἐπὶ Δωθαιμ ἕως Βελβαιμ καὶ εἰς μῆκος ἀπὸ Βαιτυλουα ἕως Κυαμωνος, ἣ ἔστιν ἀπέναντι τοῦ Εσδραελων. ⁴ οἱ δὲ υἱοὶ Ἰσραηλ, ὡς εἶδον αὐτῶν τὸ πλήθος, ἐταράχθησαν σφόδρα καὶ εἶπαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Νῦν ἐκλείξουσιν οὗτοι τὸ πρόσωπον τῆς γῆς πάσης, καὶ οὔτε τὰ ὄρη τὰ ὑψηλὰ οὔτε αἱ φάραγγες οὔτε οἱ βουνοὶ ὑποστήσονται τὸ βᾶρος αὐτῶν. ⁵ καὶ ἀναλαμβάνοντες ἕκαστος τὰ σκεύη τὰ πολεμικὰ αὐτῶν καὶ ἀνακαύσαντες

JUDITH 7

¹ The following day, Holofernes issued orders to his whole army and to all the people who had come to be his allies, that they should break camp and move against Bethulia, to occupy the passes up into the hill-country and so open the campaign against the sons of Israel. ² The troops broke camp that same day. The actual fighting force numbered one hundred and seventy thousand infantry and twelve thousand cavalry, not to mention the baggage and the foot soldiers handling it: an exceedingly great multitude. ³ They penetrated the valley in the neighbourhood of Bethulia, beside the spring, and they deployed on a wide front from Dothan to Balbaim and, in depth, from Bethulia to Cyamon, which faces Esdraelon. ⁴ But, when the sons of Israel saw their vast numbers, they were greatly terrified and said to one another, "Now they will strip the whole country clean. Not even the loftiest peaks, or the gorges, or the hills will be able to withstand the weight of them." ⁵ And each man snatched up his weapons of war and, when they had kindled

JUDITH 7

- ¹ In place of 'all the people who had come to be his allies', here following the WEBBE, the NJB has 'the whole host of auxiliaries'.
- ² The NJB, following the Vg, has 'one hundred and twenty thousand' (*centum viginti millia*) in place of 'one hundred and seventy thousand', here following the LXX and NRSV.
- ³ 'Balbaim' (Βελβαιμ) and 'Cyamon' (Κυαμωνος) are unknown.
- ⁴ The NJB has 'all appalled' in place of 'greatly terrified', here following the NRSV.
- ⁵ They lit fires on their bastions to serve as signals for alerting the neighbouring towns; reference to fire signals in time of siege is made in the Lachish Ostraca at the beginning of the 6th Century BCE. They kept watch throughout the night to prevent a surprise attack.

πυρὰς ἐπὶ τοὺς πύργους αὐτῶν ἔμενον φυλάσσοντες ὅλην τὴν νύκτα ἐκείνην.

⁶ τῇ δὲ ἡμέρᾳ τῇ δευτέρᾳ ἐξήγαγεν Ολοφέρνης πᾶσαν τὴν ἵππον αὐτοῦ κατὰ πρόσωπον τῶν υἱῶν Ἰσραηλ, οἳ ἦσαν ἐν Βαιτυλουα, ⁷ καὶ ἐπεσκέψατο τὰς ἀναβάσεις τῆς πόλεως αὐτῶν καὶ τὰς πηγὰς τῶν ὑδάτων ἐφώδευσεν καὶ προκατελάβετο αὐτὰς καὶ ἐπέστησεν αὐταῖς παρεμβολὰς ἀνδρῶν πολεμιστῶν, καὶ αὐτὸς ἀνέξευξεν εἰς τὸν λαὸν αὐτοῦ. – ⁸ καὶ προσελθόντες αὐτῷ πάντες ἄρχοντες υἱῶν Ησαυ καὶ πάντες οἱ ἡγούμενοι τοῦ λαοῦ Μωαβ καὶ οἱ στρατηγοὶ τῆς παραλίας εἶπαν ⁹ Ἀκουσάτω δὴ λόγον ὁ δεσπότης ἡμῶν, ἵνα μὴ γένηται θραῦσμα ἐν τῇ δυνάμει σου. ¹⁰ ὁ γὰρ λαὸς οὗτος τῶν υἱῶν Ἰσραηλ οὐ πέποιθαν ἐπὶ τοῖς δόρασιν αὐτῶν, ἀλλ’ ἐπὶ τοῖς ὕψεσι τῶν ὀρέων, ἐν οἷς αὐτοὶ ἐνοικοῦσιν ἐν αὐτοῖς· οὐ γὰρ ἐστὶν εὐχερὲς προσβῆναι ταῖς κορυφαῖς τῶν ὀρέων αὐτῶν.

¹¹ καὶ νῦν, δέσποτα, μὴ πολέμει πρὸς αὐτούς καθὼς γίνεται πόλεμος παρατάξεως, καὶ οὐ πεσεῖται ἐκ τοῦ λαοῦ σου ἀνὴρ εἷς. ¹² ἀνάμεινον ἐπὶ τῆς παρεμβολῆς σου διαφυλάσσων πάντα ἄνδρα ἐκ τῆς δυνάμεώς σου, καὶ ἐπικρατησάτωσαν οἱ

beacons on their towers, they remained on guard for the whole night.

⁶ But, on the second day, Holofernes deployed his entire cavalry in full view of the sons of Israel, who were in Bethulia. ⁷ He reconnoitred the slopes that led up to the town and searched out the springs of water; he seized them and posted guards of soldiers over them, and then he returned to the main body of his people. ⁸ All the chieftains of the sons of Esau, all the leaders of the people of Moab, and the commanders of the coastal district then came to him and said, ⁹ “If our master will be pleased to listen to us, his forces will not sustain a single wound. ¹⁰ These people, of the children of Israel, do not trust so much on their spears as on the height of the mountains among which they dwell; and admittedly, it is not easy to reach the summits of their mountains.

¹¹ “This being the case, master, avoid fighting against them as regular men fight who engage in battle and then you will not lose a single one of your men. ¹² Remain in your camp and keep all your troops there with you, while your servants

⁶ The NRSV has ‘led out’ in place of ‘deployed’, here following the NJB, and the NJB has ‘sight’ in place of ‘full view’, here following the NRSV.

⁷ In place of ‘slopes leading up to’, here following the NJB, the NRSV has ‘approaches of’.

⁸ The ‘Edomites’ (‘sons of Esau’), located southeast of the Dead Sea, were traditional enemies of Israel, as were the ‘Moabites’.

⁹ For this verse, here following the NJB, the NRSV reads, “Listen to what we have to say, my lord, and your army will suffer no losses.”

¹⁰ The NJB lacks the words ‘people, the’ at the beginning of this verse; here, we follow the NRSV.

¹¹ In place of ‘regular formation’, here following the NRSV, the NJB has ‘pitched battle’.

¹² The NJB lacks the possessive pronoun, ‘your’, before ‘camp’; here, we follow the NRSV.

παιδές σου τῆς πηγῆς τοῦ ὕδατος, ἣ ἐκπορεύεται ἐκ τῆς ῥίζης τοῦ ὄρους, ¹³ διότι ἐκεῖθεν ὑδρεύονται πάντες οἱ κατοικοῦντες Βαιτυλουα, καὶ ἀνελεῖ αὐτούς ἢ δίψα, καὶ ἐκδώσουσι τὴν πόλιν αὐτῶν· καὶ ἡμεῖς καὶ ὁ λαὸς ἡμῶν ἀναβησόμεθα ἐπὶ τὰς πλησίον κορυφὰς τῶν ὀρέων καὶ παρεμβαλοῦμεν ἐπ’ αὐταῖς εἰς προφυλακὴν τοῦ μὴ ἐξελθεῖν ἐκ τῆς πόλεως ἄνδρα ἓνα. ¹⁴ καὶ τακήσονται ἐν τῷ λιμῷ αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν, καὶ πρὶν ἐλθεῖν τὴν ῥομφαίαν ἐπ’ αὐτούς καταστρωθήσονται ἐν ταῖς πλατείαις τῆς οἰκίσεως αὐτῶν. ¹⁵ καὶ ἀνταποδώσεις αὐτοῖς ἀνταπόδομα πονηρὸν ἀνθ’ ὧν ἔστασίασαν καὶ οὐκ ἀπήντησαν τῷ προσώπῳ σου ἐν εἰρήνῃ. –

¹⁶ καὶ ἤρεσαν οἱ λόγοι αὐτῶν ἐνώπιον Ολοφέρνου καὶ ἐνώπιον πάντων τῶν θεραπόντων αὐτοῦ, καὶ συνέταξε ποιεῖν καθὰ ἐλάλησαν. ¹⁷ καὶ ἀπήρην παρεμβολὴν υἱῶν Ἀμμων καὶ μετ’ αὐτῶν χιλιάδες πέντε υἱῶν Ἀσσουρ καὶ παρενέβαλον ἐν τῷ αὐλῶνι καὶ προκατελάβοντο τὰ ὕδατα καὶ τὰς πηγὰς τῶν ὑδάτων τῶν υἱῶν Ἰσραηλ. ¹⁸ καὶ ἀνέβησαν οἱ υἱοὶ Ἡσαυ καὶ οἱ υἱοὶ Ἀμμων καὶ παρενέβαλον ἐν τῇ ὄρεινῃ ἀπέναντι Δωθαιμ. καὶ ἀπέστειλαν ἐξ αὐτῶν πρὸς νότον καὶ

take possession of the spring of water that rises at the foot of the mountain, ¹³ since that is what provides all the inhabitants of Bethulia with their water supply. Thirst will then destroy them and force them to surrender their town. Meanwhile, we and our men will go up to the tops of the nearby mountains and form advance posts there, to keep watch prevent anyone from leaving the town. ¹⁴ And hunger will waste them, with their wives and children, and, before the sword can reach them, they will already be strewn about in the streets outside their houses; ¹⁵ and you will make them pay back dearly for their defiance and their refusal to meet you peaceably.”

¹⁶ Their words pleased Holofernes, as well as all his attendants, and he gave orders to do as they had suggested.

¹⁷ Accordingly, a troop of the sons of Ammon moved forward with a further five thousand Assyrians; and they penetrated the valley and seized the water supply and the springs of the Israelites. ¹⁸ Meanwhile, the sons of Esau and the sons of Ammon went and took up positions in the highlands opposite Dothan; and they sent some of their men

¹³ The NJB lacks ‘destroy them and’, here following the NRSV.

¹⁴ In place of ‘strewn about’, here following the NRSV, the NJB has simply ‘lying’.

¹⁵ For this verse, here following the NJB, the NRSV reads, “Thus you will pay them back with evil, because they rebelled and did not receive you peaceably.”

¹⁶ The NJB has ‘decided’ in place of ‘gave orders’, here following the NRSV.

¹⁷ The NJB, following the *Vetus Latina & Peshitta*, has ‘Moabites’ in place of ‘sons of Ammon’, here following the LXX (υἱῶν Ἀμμων) and NRSV.

¹⁸ The localities of ‘Egrebeh’ and ‘Chusi’ and the valley of ‘Mochmur’ have all been identified (with varying degrees of probability) with sites in the neighbourhood of Shechem.

ἀπηλιώτην ἀπέναντι Εγρεβηλ, ἣ ἐστὶν πλησίον Χους, ἣ ἐστὶν ἐπὶ τοῦ χειμάρρου Μοχμουρ. καὶ ἡ λοιπὴ στρατιὰ τῶν Ἀσσυρίων παρενέβαλον ἐν τῷ πεδίῳ καὶ ἐκάλυψαν πᾶν τὸ πρόσωπον τῆς γῆς, καὶ αἱ σκηναὶ καὶ αἱ ἀπαρτίαι αὐτῶν κατεστρατοπέδευσαν ἐν ὄχλῳ πολλῶ καὶ ἦσαν εἰς πλῆθος πολὺ σφόδρα.

¹⁹ Καὶ οἱ υἱοὶ Ἰσραὴλ ἀνεβόησαν πρὸς κύριον θεὸν αὐτῶν, ὅτι ὠλιγοψύχησεν τὸ πνεῦμα αὐτῶν, ὅτι ἐκύκλωσαν πάντες οἱ ἐχθροὶ αὐτῶν καὶ οὐκ ἦν διαφυγεῖν ἐκ μέσου αὐτῶν. ²⁰ καὶ ἔμεινεν κύκλῳ αὐτῶν πᾶσα παρεμβολὴ Ἀσσουρ, οἱ πεζοὶ καὶ ἄρματα καὶ οἱ ἵππεῖς αὐτῶν, ἡμέρας τριάκοντα τέσσαρας. καὶ ἐξέλιπεν πάντας τοὺς κατοικοῦντας Βαιτυλουα πάντα τὰ ἀγγεῖα αὐτῶν τῶν ὑδάτων, ²¹ καὶ οἱ λάκκοι ἐξεκενοῦντο, καὶ οὐκ εἶχον πιεῖν εἰς πλησμονὴν ὕδωρ ἡμέραν μίαν, ὅτι ἐν μέτρῳ ἐδίδοσαν αὐτοῖς πιεῖν. ²² καὶ ἠδύμησεν τὰ νήπια αὐτῶν, καὶ αἱ γυναῖκες καὶ οἱ νεανίσκοι ἐξέλιπον ἀπὸ τῆς δίψης καὶ ἔπιπτον ἐν ταῖς πλατείαις τῆς πόλεως καὶ ἐν ταῖς διόδοις τῶν πυλῶν, καὶ οὐκ ἦν κραταίωσις ἔτι ἐν αὐτοῖς. –

²³ καὶ ἐπισυνήχθησαν πᾶς ὁ λαὸς ἐπὶ Οζιαν καὶ τοὺς ἄρχοντας τῆς πόλεως, οἱ νεανίσκοι καὶ αἱ γυναῖκες καὶ τὰ παιδία, καὶ ἀνεβόησαν φωνῇ μεγάλῃ καὶ εἶπαν ἐναντίον πάντων τῶν πρεσβυτέρων ²⁴ Κρίναι ὁ θεὸς ἀνὰ μέσον ὑμῶν

towards the south and towards the east, near Egrebeh, which is near Chusi beside the Wadi Mochmur. The rest of the army of the Assyrians encamped in positions in the plain, covering every inch of the ground; their tents and supply trains spread out in great number, and they formed an exceedingly great multitude.

¹⁹ And the sons of Israel cried out to the Lord their God; for, their courage failed because all their enemies had surrounded them and there was no way of escape from them.

²⁰ And, for thirty-four days, the Assyrian army, infantry, chariots and cavalrymen had them surrounded, until every water container of every inhabitant of Bethulia was empty,

²¹ and their storage-wells were drying up; and on no day did any man have enough water to drink, since their drinking water was rationed by measure. ²² Their little children pined away, and the women and young men grew weak with thirst; they were collapsing in the streets and gateways of the town; there was no longer any strength in them.

²³ And the whole people – including the young men, the women, and the children – gathered together against Uzziah and against the chief men of the town; and they cried in a loud voice and said in the presence of the assembled elders,

¹⁹ In place of 'for their courage failed', here following the NRSV, the NJB has simply 'dispirited'.

²⁰ The NJB has 'the inhabitants' in place of 'every inhabitant', here following the NRSV.

²¹ The NJB lacks 'drinking' before 'water', here following the NRSV.

²² In place of 'pined away', here following the NJB, the NRSV has 'were listless'.

²³ The NJB has 'shouting' in place of 'cried with a loud voice', here following the NRSV.

καὶ ἡμῶν, ὅτι ἐποιήσατε ἐν ἡμῖν ἀδικίαν μεγάλην οὐ
λαλήσαντες εἰρηνικὰ μετὰ υἱῶν Ἀσσοῦρ. ²⁵ καὶ νῦν οὐκ ἔστιν
ὁ βοηθὸς ἡμῶν, ἀλλὰ πέπρακεν ἡμᾶς ὁ θεὸς εἰς τὰς χεῖρας
αὐτῶν τοῦ καταστρωθῆναι ἐναντίον αὐτῶν ἐν δίψῃ καὶ
ἀπωλείᾳ μεγάλῃ. ²⁶ καὶ νῦν ἐπικαλέσασθε αὐτοὺς καὶ
ἔκδοσθε τὴν πόλιν πᾶσαν εἰς προνομὴν τῷ λαῷ Ολοφέρνου
καὶ πάσῃ τῇ δυνάμει αὐτοῦ. ²⁷ κρεῖσσον γὰρ ἡμῖν γενηθῆναι
αὐτοῖς εἰς διαρπαγὴν· ἐσόμεθα γὰρ εἰς δούλους, καὶ ζήσεται
ἡ ψυχὴ ἡμῶν, καὶ οὐκ ὀψόμεθα τὸν θάνατον τῶν νηπίων
ἡμῶν ἐν ὀφθαλμοῖς ἡμῶν καὶ τὰς γυναῖκας καὶ τὰ τέκνα
ἡμῶν ἐκλειπούσας τὰς ψυχὰς αὐτῶν. ²⁸ μαρτυρόμεθα ὑμῖν
τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὸν θεὸν ἡμῶν καὶ κύριον τῶν
πατέρων ἡμῶν, ὃς ἐκδικεῖ ἡμᾶς κατὰ τὰς ἀμαρτίας ἡμῶν
καὶ κατὰ τὰ ἀμαρτήματα τῶν πατέρων ἡμῶν, ἵνα μὴ
ποιήσῃ κατὰ τὰ ῥήματα ταῦτα ἐν τῇ ἡμέρᾳ τῇ σήμερον.
²⁹ καὶ ἐγένετο κλαυθμὸς μέγας ἐν μέσῳ τῆς ἐκκλησίας
πάντων ὁμοθυμαδόν, καὶ ἐβόησαν πρὸς κύριον τὸν θεὸν φωνῇ
μεγάλῃ. —
³⁰ καὶ εἶπεν πρὸς αὐτοὺς Οὐζίας Θαρσεῖτε, ἀδελφοί, διακαρτε-
ρήσωμεν ἔτι πέντε ἡμέρας, ἐν αἷς ἐπιστρέψει κύριος ὁ θεός

²⁴ “Let God be judge between all of you and us! For, you have
done us a great injury, by not suing for peace with the sons
of Assyria. ²⁵ For now, there is no one to help us. God has
delivered us into their hands to be prostrated before them in
thirst and utter helplessness. ²⁶ And now, call them in at once;
and hand the whole town over to be sacked by the army of
Holofernes and all his men. ²⁷ After all, we should be much
better off if we were captured by them than we are now; no
doubt we shall be enslaved but at least we shall be alive and
not witness our little ones dying before our eyes, or our wives
and children drawing their last breath. ²⁸ We call to witness
against you heaven and the earth and our God, the Lord of
our fathers, who is punishing according to our sins and the
sins of our fathers. We implore you to take this course now,
today.”

²⁹ And great and bitter lamentations arose throughout the
whole assembly and they all cried out to the Lord God with
a loud voice.

³⁰ But Uzziah said to them, “Take heart, my brothers and
sisters! Let us hold out five days more. By that time, the Lord

²⁴ The NJB has ‘great harm’ in place of ‘a great injury’, here following the NRSV.

²⁵ Here, the opening conjunction (καὶ – literally, ‘and’) has been translated as ‘for’, following the NRSV (the NJB omits the word).

²⁶ Here, the opening conjunction (καὶ – literally, ‘and’) has been translated as ‘now’, following the NRSV (the NJB omits the word).

²⁷ The NJB has ‘as their booty’ in place of ‘if we were captured by them’, here following (loosely) the NRSV.

²⁸ This end of this verse follows the *Vetus Latina*; the LXX adds a negative but this is just a literal translation of the Hebrew formula for oaths.

²⁹ The NJB omits the opening three words; here, we follow the NRSV.

³⁰ Here, the opening conjunction (καὶ – literally, ‘and’) has been translated as ‘but’, following the NRSV (the NJB has ‘then’).

ἡμῶν τὸ ἔλεος αὐτοῦ ἐφ' ἡμᾶς, οὐ γὰρ ἐγκαταλείψει ἡμᾶς εἰς τέλος.³¹ ἔὰν δὲ διέλθωσιν αὐταὶ καὶ μὴ ἔλθῃ ἐφ' ἡμᾶς βοήθεια, ποιήσω κατὰ τὰ ῥήματα ὑμῶν.³² καὶ ἐσκόρπισεν τὸν λαὸν εἰς τὴν ἑαυτοῦ παρεμβολήν, καὶ ἐπὶ τὰ τεῖχη καὶ τοὺς πύργους τῆς πόλεως αὐτῶν ἀπέστειλεν καὶ τὰς γυναῖκας καὶ τὰ τέκνα εἰς τοὺς οἴκους αὐτῶν ἀπέστειλεν· καὶ ἦσαν ἐν ταπεινώσει πολλῇ ἐν τῇ πόλει.

our God will turn his mercy to us again, for he will not desert us altogether.³¹ But, at the end of this time, if no help is forthcoming, then I shall do as you have said.”³² With that, he dismissed the people to their various quarters. The men went to man the walls and towers of the town, sending the women and children home. And the town was full of despondency.

³¹ The *NJB* lacks the opening conjunction, here following the *NRSV*.

³² For the last sentence, here following the *NJB*, the *NRSV* reads, “*In the town they were in great misery.*”

Ιουδιθ 8

¹ Καὶ ἤκουσεν ἐν ἐκείναις ταῖς ἡμέραις Ιουδιθ θυγάτηρ Μερარი υἱοῦ Ωξ υἱοῦ Ιωσηφ υἱοῦ Οζιηλ υἱοῦ Ελκια υἱοῦ Ανανιου υἱοῦ Γεδεων υἱοῦ Ραφαιν υἱοῦ Αχιτωβ υἱοῦ Ηλιου υἱοῦ Χελκιου υἱοῦ Ελιαβ υἱοῦ Ναθαναηλ υἱοῦ Σαλαμιηλ υἱοῦ Σαρασαδαι υἱοῦ Ισραηλ. ² καὶ ὁ ἀνὴρ αὐτῆς Μανασση τῆς φυλῆς αὐτῆς καὶ τῆς πατριᾶς αὐτῆς· καὶ ἀπέθανεν ἐν ἡμέραις θερισμοῦ κριθῶν· ³ ἐπέστη γὰρ ἐπὶ τοὺς δεσμεύοντας τὰ δράγματα ἐν τῷ πεδίῳ, καὶ ὁ καύσων ἦλθεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἔπεσεν ἐπὶ τὴν κλίνην αὐτοῦ καὶ ἐτελεύτησεν ἐν Βαιτυλουα τῇ πόλει αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ ἀγρῷ τῷ ἀνα μέσον Δωθαιμ καὶ Βαλαμων. ⁴ καὶ ἦν Ιουδιθ ἐν τῷ οἴκῳ αὐτῆς χηρεύουσα ἔτη τρία καὶ μῆνας τέσσαρας. ⁵ καὶ ἐποίησεν ἑαυτῇ σκηνην ἐπὶ τοῦ δώματος τοῦ οἴκου αὐτῆς καὶ ἐπέδηκεν ἐπὶ τὴν ὀσφύν αὐτῆς σάκκον, καὶ ἦν ἐπ' αὐτῆς τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς. ⁶ καὶ ἐνήστευε πάσας τὰς ἡμέρας τῆς χηρεύσεως αὐτῆς χωρὶς προσαββάτων καὶ σαββάτων καὶ προνουμηγιῶν καὶ νουμηγιῶν καὶ ἑορτῶν καὶ χαρμοσυνῶν οἴκου Ισραηλ.

JUDITH 8

¹ And Judith heard in those days of what had happened. She was the daughter of Merari son of Ox, son of Joseph, son of Oziel, son of Elkiah, son of Ananias, son of Gideon, son of Raphaim, son of Ahitub, son of Elijah, son of Hilkiah, son of Eliab, son of Nathanael, son of Salamiel, son of Sarasadai, son of Israel. ² And her husband Manasseh, who belonged to her own tribe and family, had died at the time of the barley harvest. ³ He was supervising the men as they bound up the sheaves in the field when he caught sunstroke and had to be taken to his bed. He died in his town Bethulia and was buried with his ancestors in the field that lies between Dothan and Balamon. ⁴ As a widow, Judith stayed inside her home for three years and four months. ⁵ She had an upper room built for herself on the roof. She wore sackcloth next to the skin and dressed in widow's weeds. ⁶ She fasted every day of her widowhood except for the Sabbath eve, the Sabbath itself, the eve of New Moon, the feast of New Moon and the joyful festivals of the House of Israel. ⁷ Now she was very beautiful,

JUDITH 8

- ¹ The genealogy omits the name of Simeon (found in some MSS and versions, see 9:2) but v. 2 supposes some tribal name.
- ² The NJB has simply 'of' in place of 'who belonged to', here following the NRSV.
- ³ In place of 'caught sunstroke', here following the NJB, the NRSV has 'was overcome by the burning heat'.
- ⁴ The NRSV includes the word 'inside her home' at the start of v. 5; here, we follow the NJB.
- ⁵ The 'upper room' was erected by Judith on the roof of her house; it was here that the elders came to confer with her (v. 11).
- ⁶ In place of 'Sabbath eve', here following the NJB, the NRSV has 'day before the Sabbath'.
- ⁷ The NRSV opens this verse, here following the NJB, with, "She was beautiful in appearance, and was very lovely to behold."

⁷ και ἦν καλὴ τῷ εἶδει καὶ ὠραία τῇ ὄψει σφόδρα· καὶ ὑπελίπετο αὐτῇ Μανασσης ὁ ἀνὴρ αὐτῆς χρυσίον καὶ ἀργύριον καὶ παιῖδας καὶ παιδίσκας καὶ κτήνη καὶ ἀγρούς, καὶ ἔμενεν ἐπ’ αὐτῶν. ⁸ καὶ οὐκ ἦν ὃς ἐπήνεγκεν αὐτῇ ῥῆμα πονηρόν, ὅτι ἐφοβεῖτο τὸν θεὸν σφόδρα. –

⁹ καὶ ἤκουσεν τὰ ῥήματα τοῦ λαοῦ τὰ πονηρὰ ἐπὶ τὸν ἄρχοντα, ὅτι ὀλιγοψύχησαν ἐν τῇ σπάνει τῶν ὑδάτων, καὶ ἤκουσεν πάντα τοὺς λόγους Ιουδιθ, οὓς ἐλάλησεν πρὸς αὐτοὺς Οζίας, ὡς ὤμοσεν αὐτοῖς παραδώσειν τὴν πόλιν μετὰ ἡμέρας πέντε τοῖς Ἀσσυρίοις. ¹⁰ καὶ ἀποστείλασα τὴν ἄβραν αὐτῆς τὴν ἐφροστῶσαν πᾶσιν τοῖς ὑπάρχουσιν αὐτῆς ἐκάλεσεν Χαβριν καὶ Χαρμιν τοὺς πρεσβυτέρους τῆς πόλεως αὐτῆς,

¹¹ καὶ ἦλθον πρὸς αὐτήν, καὶ εἶπεν πρὸς αὐτοὺς Ἀκούσατε δὴ μου, ἄρχοντες τῶν κατοικούντων ἐν Βαιτυλουᾷ· ὅτι οὐκ εὐδῆς ὁ λόγος ὑμῶν, ὃν ἐλάλησατε ἐναντίον τοῦ λαοῦ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ ἐστήσατε τὸν ὄρκον τοῦτον, ὃν ἐλάλησατε ἀνὰ μέσον τοῦ θεοῦ καὶ ὑμῶν καὶ εἶπατε ἐκδώσειν τὴν πόλιν τοῖς ἐχθροῖς ἡμῶν, ἐὰν μὴ ἐν αὐταῖς ἐπιστρέψῃ κύριος βοήθειαν ὑμῖν. ¹² καὶ νῦν τίνες ἐστὲ ὑμεῖς, οἳ ἐπειράσατε τὸν θεὸν ἐν τῇ ἡμέρᾳ τῇ σήμερον καὶ ἴστατε ὑπὲρ τοῦ θεοῦ ἐν μέσῳ υἱῶν ἀνθρώπων; ¹³ καὶ νῦν κύριον παντοκράτορα

charming to see. Her husband Manasseh had left her gold and silver, menservants and maidservants, herds and land; and she lived among all her possessions ⁸ without anyone finding a word to say against her, so devoutly did she fear God.

⁹ Hearing how the water shortage had demoralised the people and how they had complained bitterly to the governor and also being told what Uzziah had said to them and how he had given them his oath to surrender the town to the Assyrians in five days’ time, ¹⁰ Judith immediately sent the serving-woman who serviced her household to summon Uzziah, Chabris and Charmis, two elders of the town.

¹¹ And, when these came inside, she said: “Listen to me, leaders of the people of Bethulia. You were wrong to speak to the people as you did today and to bind yourselves by oath, in defiance of God, to surrender the town to our enemies if the Lord did not come to your help within a set number of days. ¹² Who are you, to put God to the test today, and to set yourselves up in the place of God in human affairs? ¹³ You are putting the Lord Almighty to the test! You do not understand anything, and never will. ¹⁴ For, if you cannot

⁸ For this verse, here following the NJB, the NRSV reads, “No one spoke ill of her, for she feared God with great devotion.”

⁹ The NRSV opens this verse with, “When Judith heard the harsh words spoken by the people against the ruler, because they were faint for lack of water.”

¹⁰ The NJB lacks ‘Uzziah’ (but see vv. 28 & 35).

¹¹ The NRSV opens this verse, here following the NJB, with, “They came to her, and she said to them.”

¹² The NRSV has ‘in place of’ instead of ‘above’.

¹³ The NJB has ‘put’ in place of ‘are putting’, here following the NRSV.

¹⁴ In place of ‘unravel the arguments’, here following the NJB, the NRSV has ‘understand the workings’.

ἐξετάζετε καὶ οὐδὲν ἐπιγνώσεσθε ἕως τοῦ αἰῶνος. ¹⁴ ὅτι βάθος καρδίας ἀνθρώπου οὐχ εὐρήσετε καὶ λόγους τῆς διανοίας αὐτοῦ οὐ διαλήμψεσθε· καὶ πῶς τὸν Θεόν, ὃς ἐποίησεν πάντα ταῦτα, ἐρευνήσετε καὶ τὸν νοῦν αὐτοῦ ἐπιγνώσεσθε καὶ τὸν λογισμὸν αὐτοῦ κατανοήσετε; μηδαμῶς, ἀδελφοί, μὴ παροργίζετε κύριον τὸν Θεὸν ἡμῶν. ¹⁵ ὅτι ἐὰν μὴ βούληται ἐν ταῖς πέντε ἡμέραις βοηθῆσαι ἡμῖν, αὐτὸς ἔχει τὴν ἐξουσίαν ἐν αἷς θέλει σκεπάσαι ἡμέραις ἢ καὶ ὀλεθρεῦσαι ἡμᾶς πρὸ προσώπου τῶν ἐχθρῶν ἡμῶν. ¹⁶ ὑμεῖς δὲ μὴ ἐνεχυράζετε τὰς βουλάς κυρίου τοῦ Θεοῦ ἡμῶν, ὅτι οὐχ ὡς ἄνθρωπος ὁ Θεὸς ἀπειληθῆναι οὐδ' ὡς υἱὸς ἀνθρώπου δαιτηθῆναι. ¹⁷ διόπερ ἀναμένοντες τὴν παρ' αὐτοῦ σωτηρίαν ἐπικαλεσώμεθα αὐτὸν εἰς βοήθειαν ἡμῶν, καὶ εἰσακούσεται τῆς φωνῆς ἡμῶν, ἐὰν ᾗ αὐτῷ ἀρεστόν. ¹⁸ ὅτι οὐκ ἀνέστη ἐν ταῖς γενεαῖς ἡμῶν οὐδέ ἐστιν ἐν τῇ ἡμέρᾳ τῇ σήμερον οὔτε φυλὴ οὔτε πατριὰ οὔτε δῆμος οὔτε πόλις ἐξ ἡμῶν, οἱ προσκυνοῦσι θεοῖς χειροποιήτοις, καθάπερ ἐγένετο ἐν ταῖς πρότερον ἡμέραις. ¹⁹ ὧν χάριν ἐδόθησαν εἰς ῥομφαίαν καὶ εἰς διαρπαγὴν οἱ πατέρες ἡμῶν καὶ ἔπεσον πτώμα μέγα ἐνώπιον τῶν ἐχθρῶν ἡμῶν. ²⁰ ἡμεῖς δὲ ἕτερον Θεὸν οὐκ ἔγνωμεν πλὴν αὐτοῦ· ὃθεν ἐλπίζομεν ὅτι οὐχ ὑπερόψεται ἡμᾶς οὐδ' ἀπὸ τοῦ γένους ἡμῶν.

sound the depths of the human heart or unravel the arguments of the human mind, then how can you expect to fathom the God who made all things, or sound his mind, or unravel his purposes? No, brothers, do not provoke the anger of the Lord our God. ¹⁵ For, although it may not be his will to help us within the next five days, he has the power to protect us for as many days as he pleases, just as he has the power to destroy us in the presence of our enemies. ¹⁶ You have no right to demand guarantees where the designs of the Lord our God are concerned. For, God is not to be threatened as a human is, nor is he, like a mere human, to be cajoled. ¹⁷ Rather, as we wait patiently for him to save, let us plead with him to help us. He will hear our voice if such is his good pleasure. ¹⁸ "Indeed, of recent times and still today there is not one tribe of ours, or family, or village, or town that has worshipped gods made by human hands, as once was done, ¹⁹ which was the reason why our ancestors were delivered over to sword and sack, and perished in misery at the hands of our enemies. ²⁰ We for our part acknowledge no other God but him; and so, we may hope he will not look on us disdainfully or desert our nation.

¹⁵ The NJB has 'before' in place of 'in the presence of', here following the NRSV.

¹⁶ The NRSV opens this verse, here following the NJB, with, "Do not try to bind the purposes of the Lord our God."

¹⁷ Like Job, the elders of Bethulia were wrong to question God's intentions (Job 38:2, *et cetera*); like him, they should submit in silence.

¹⁸ The people are safe because they have been entirely loyal to God (compare 5:21).

¹⁹ The NRSV has 'suffered a great catastrophe' in place of 'perished in misery', here following the NJB.

²⁰ Judith will repeat this conviction, already stated by Achior, in the presence of Holofernes.

²¹ ὅτι ἐν τῷ λημφθῆναι ἡμᾶς οὕτως καὶ λημφθήσεται πᾶσα ἡ Ἰουδαία, καὶ προνομευθήσεται τὰ ἅγια ἡμῶν, καὶ ἐκζητήσῃ τὴν βεβήλωσιν αὐτῶν ἐκ τοῦ αἵματος ἡμῶν ²² καὶ τὸν φόνον τῶν ἀδελφῶν ἡμῶν καὶ τὴν αἰχμαλωσίαν τῆς γῆς καὶ τὴν ἐρήμωσιν τῆς κληρονομίας ἡμῶν ἐπιστρέψει εἰς κεφαλὴν ἡμῶν ἐν τοῖς ἔθνεσιν, οὐ ἂν δουλεύσωμεν ἐκεῖ, καὶ ἐσόμεθα εἰς πρόσκομμα καὶ εἰς ὄνειδος ἐναντίον τῶν κτωμένων ἡμᾶς. ²³ ὅτι οὐ κατευθυνθήσεται ἡ δουλεία ἡμῶν εἰς χάριν, ἀλλ' εἰς ἀτιμίαν θήσῃ αὐτὴν κύριος ὁ θεὸς ἡμῶν. ²⁴ καὶ νῦν, ἀδελφοί, ἐπιδειξώμεθα τοῖς ἀδελφοῖς ἡμῶν, ὅτι ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν, καὶ τὰ ἅγια καὶ ὁ οἶκος καὶ τὸ θυσιαστήριον ἐπεστήρισται ἐφ' ἡμῖν. ²⁵ παρὰ ταῦτα πάντα εὐχαριστήσωμεν κυρίῳ τῷ θεῷ ἡμῶν, ὃς πειράζει ἡμᾶς καθὰ καὶ τοὺς πατέρας ἡμῶν. ²⁶ μνήσθητε ὅσα ἐποίησεν μετὰ Ἀβρααμ καὶ ὅσα ἐπέειρασεν τὸν Ἰσαακ καὶ ὅσα ἐγένετο τῷ Ἰακωβ ἐν Μεσοποταμίᾳ τῆς Συρίας ποιμαίνοντι τὰ πρόβατα Λαβαν τοῦ ἀδελφοῦ τῆς μητρὸς αὐτοῦ. ²⁷ ὅτι οὐ καθὼς ἐκείνους ἐπύρωσεν εἰς ἔτασμον τῆς καρδίας αὐτῶν, καὶ ἡμᾶς οὐκ ἐξεδίκησεν, ἀλλ' εἰς νουθέτησιν μαστιγοῦ κύριος τοὺς ἐγγίζοντας αὐτῷ. —

²¹ “If indeed they capture us, as you expect, then all Judaea will be captured too, and our holy places plundered, and we shall answer with our blood for their profanation. ²² The slaughter of our brothers, the captivity of our country and the desolation of our heritage will recoil on our own heads among the nations whose slaves we shall become, and our new masters will look down on us as an outrage and a disgrace; ²³ for our surrender will not reinstate us in their favour; no, the Lord our God will make it a thing to be ashamed of. ²⁴ So now, my brothers, let us set an example to our brothers, since their lives depend on us, and the sanctuary – both the Temple and the altar – rests on us.

²⁵ “Despite everything, let us give thanks to the Lord our God who is testing us, as he did our fathers. ²⁶ Remember how he treated Abraham, all the ordeals of Isaac, all that happened to Jacob in Syrian Mesopotamia while he kept the sheep of Laban, his mother’s brother. ²⁷ For, as these ordeals were intended by him to search their hearts, so now this is not vengeance that God is exacting on us, but a warning inflicted by the Lord on those who are near his heart.”

²¹ The NRSV ends this verse, here following the NJB, with, “and he will make us pay for its desecration with our blood.”

²² For this verse, the NRSV reads, “The slaughter of our kindred and the captivity of the land and the desolation of our inheritance – all this he will bring on our heads among the Gentiles, wherever we serve as slaves; and we shall be an offence and a disgrace in the eyes of those who acquire us.”

²³ The NRSV has ‘slavery’ in place of ‘surrender’, here following the NJB.

²⁴ The NJB lacks ‘my’ before ‘brothers’, here following the NRSV.

²⁵ The lesson of history, which the author of Job had not detected, teaches that the suffering of the virtuous is not punishment but trial.

²⁶ ‘Syrian Mesopotamia’ translates the phrase *Μεσοποταμία τῆς Συρίας* (‘Mesopotamia of the Syrians’).

²⁷ Their present sufferings are not punitive, but educative.

²⁸ καὶ εἶπεν πρὸς αὐτὴν Οὐζίας Πάντα, ὅσα εἶπας, ἐν ἀγαθῇ καρδίᾳ ἐλάλησας, καὶ οὐκ ἔστιν ὃς ἀντιστήσεται τοῖς λόγοις σου. ²⁹ ὅτι οὐκ ἐν τῇ σήμερον ἡ σοφία σου πρόδηλός ἐστιν, ἀλλ' ἀπ' ἀρχῆς ἡμερῶν σου ἔγνω πᾶς ὁ λαὸς τὴν σύνεσίν σου, καθότι ἀγαθόν ἐστιν τὸ πλάσμα τῆς καρδιάς σου. ³⁰ ἀλλὰ ὁ λαὸς δεδίψηκεν σφόδρα καὶ ἠνάγκασαν ἡμᾶς ποιῆσαι καθὰ ἐλαλήσαμεν αὐτοῖς καὶ ἐπαγαγεῖν ἐφ' ἡμᾶς ὄρκον, ὃν οὐ παραβησόμεθα. ³¹ καὶ νῦν δεήθητι περὶ ἡμῶν, ὅτι γυνὴ εὐσεβῆς εἶ, καὶ ἀποστελεῖ κύριος τὸν ὑετὸν εἰς πλήρωσιν τῶν λάκκων ἡμῶν, καὶ οὐκ ἐκλείψομεν ἔτι.

³² καὶ εἶπεν πρὸς αὐτοὺς Ἰουδιθ Ἀκούσατέ μου, καὶ ποιήσω πρᾶγμα ὃ ἀφίξεται εἰς γενεὰς γενεῶν υἱοῖς τοῦ γένους ἡμῶν. ³³ ὑμεῖς στήσεσθε ἐπὶ τῆς πύλης τὴν νύκτα ταύτην, καὶ ἐξελεύσομαι ἐγὼ μετὰ τῆς ἄβρας μου, καὶ ἐν ταῖς ἡμέραις, μεθ' ἃς εἶπατε παραδώσειν τὴν πόλιν τοῖς ἐχθροῖς ἡμῶν, ἐπισκέψεται κύριος τὸν Ἰσραηλ ἐν χειρὶ μου. ³⁴ ὑμεῖς δὲ οὐκ ἐξερευνήσετε τὴν πρᾶξίν μου, οὐ γὰρ ἐρῶ ὑμῖν ἕως τοῦ τελεσθῆναι ἃ ἐγὼ ποιῶ. ³⁵ καὶ εἶπεν Οὐζίας καὶ οἱ ἄρχοντες πρὸς αὐτὴν Πορεύου εἰς εἰρήνην, καὶ κύριος ὁ θεὸς ἔμπροσθέν

²⁸ Then Uzziah replied, "Everything you have just said comes from an honest heart and no one will contradict a word of it. ²⁹ Not that today is the first time your wisdom has been displayed; from your earliest years, all the people have known how shrewd you are and of how sound a heart. ³⁰ However, parched with thirst, the people forced us to act as we had promised them and to bind ourselves by an inviolable oath. ³¹ You are a devout woman; pray to the Lord, then, to send us a downpour to fill our storage-wells, so that our faintness may pass."

³² Then Judith said to them, "Listen to me, I will do a thing, that will be remembered by the children of our race from age to age. ³³ Tonight, you must be at the gate of the town. I shall make my way out with my attendant; and, within the days before which you have promised to surrender the town to our enemies, the Lord will make use of me to rescue Israel. ³⁴ Only, do not try to find out what I intend to do; I shall not tell you until I have done it." ³⁵ Then Uzziah and the chief men said, "Go in peace; and may the Lord show you a way

²⁸ The literal translation of the opening conjunction (here following the NRSV – the NJB omits it) is 'and' (καί).

²⁹ In place of 'of how sound a heart', here following the NJB, the NRSV has 'your heart's disposition is right'.

³⁰ The NRSV opens with, "But the people were so thirsty that they compelled us to do for them what we have promised."

³¹ The vow, though wrong, as Judith said, had been made and its consequences could be avoided only by an act of God.

³² The literal translation of the opening conjunction (here following the NRSV – the NJB omits it) is 'and' (καί).

³³ In place of 'within the days ... surrender', here following the NRSV, the NJB has 'before the time fixed by you for surrendering'.

³⁴ In place of 'do not try to find out', here following the NRSV, the NJB has 'you must not ask'.

³⁵ The literal translation of the opening conjunction (the NJB & NRSV omit it) is 'and' (καί).

σου εἰς ἐκδίκησιν τῶν ἐχθρῶν ἡμῶν. ³⁶ καὶ ἀποστρέψαντες to take revenge on our enemies.” ³⁶ Then, leaving the upper
ἐκ τῆς σκηνῆς ἐπορεύθησαν ἐπὶ τὰς διατάξεις αὐτῶν. room, they went back to their posts.

³⁶ For this verse, here following the NJB, the NRSV reads, “So they returned from the tent and went to their posts.”

Ιουδιθ 9

¹ *Ιουδιθ δὲ ἔπεσεν ἐπὶ πρόσωπον καὶ ἐπέθετο σποδὸν ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ ἐγύμνωσεν ὃν ἐνεδεδύκει σάκκον, καὶ ἦν ἄρτι προσφερόμενον ἐν Ἱερουσαλημ εἰς τὸν οἶκον τοῦ Θεοῦ τὸ θυμίαμα τῆς ἑσπέρας ἐκείνης, καὶ ἐβόησεν φωνῇ μεγάλῃ Ἰουδιθ πρὸς κύριον καὶ εἶπεν*

² *Κύριε ὁ Θεὸς τοῦ πατρός μου Συμεων,
ὣ ἔδωκας ἐν χειρὶ ῥομφαίαν εἰς ἐκδίκησιν ἀλλογενῶν,
οἱ ἔλυσαν μῆτραν παρθένου εἰς μίασμα
καὶ ἐγύμνωσαν μηρὸν εἰς αἰσχύνην
καὶ ἐβεβήλωσαν μῆτραν εἰς ὄνειδος·
εἶπας γάρ Οὐχ οὕτως ἔσται, καὶ ἐποίησαν·*

³ *ἀνδ' ὧν ἔδωκας ἄρχοντας αὐτῶν εἰς φόνον
καὶ τὴν στρωμνὴν αὐτῶν,
ἣ ἠδέσατο τὴν ἀπάτην αὐτῶν,
ἀπατηθεῖσαν εἰς αἷμα κ
αὶ ἐπάταξας δούλους ἐπὶ δυνάσταις
καὶ δυνάστας ἐπὶ θρόνους αὐτῶν*

⁴ *καὶ ἔδωκας γυναῖκας αὐτῶν εἰς προνομὴν
καὶ θυγατέρας αὐτῶν εἰς αἰχμαλωσίαν*

JUDITH 9

¹ Judith threw herself face to the ground, scattered ashes on her head, undressed as far as the sackcloth she was wearing and cried loudly to the Lord. At the same time in Jerusalem, the evening incense was being offered in the Temple of God, Judith said:

² “Lord, God of my ancestor Simeon, you gave him a sword for vengeance on the strangers who had undone a virgin’s belt to her shame, and laid bare her thigh to her confusion, and violated her womb to her dishonour, since, though you said, “This must not be,” they did it.

³ For this, you put their leaders to death, and their bed, which was defiled by their treachery, was itself betrayed in blood; and you struck the slaves with the chieftains and the princes on their thrones.

⁴ You left their wives to be carried off, and their daughters to be taken captive,

JUDITH 9

¹ On the ‘evening incense’, see Ex 30:8, Ps 141:1; it may have become customary to offer prayer regularly at this time of day.

² ‘Belt’ is conjectural (the NRSV reads ‘tore off a virgin’s clothing’); the LXX has ‘womb’. The expression ‘undo the belt’ means ‘get married’ or, here, ‘have sexual relations’. Simeon, the son of Jacob, with Levi avenged their sister Dinah (Gn 34:25–26).

³ The NJB emends the last line to, ‘and the chieftains with their retainers’, in accordance with v. 10 (see Ws 18:11). For the 3rd line, the WEBBE reads ‘which was ashamed for her who was deceived’ and offers, as an alternative, ‘which was ashamed for their deceit that they practised’.

⁴ God’s special care for the widow was an article of Israel’s faith (Dt 10:18, Ps 146:9).

καὶ πάντα τὰ σκῦλα αὐτῶν εἰς διαίρεσιν
υἱῶν ἠγαπημένων ὑπὸ σοῦ,
οἱ καὶ ἐζήλωσαν τὸν ζήλόν σου
καὶ ἐβδελύξαντο μίασμα αἵματος αὐτῶν
καὶ ἐπεκαλέσαντό σε εἰς βοηθόν.
ὁ θεὸς ὁ θεὸς ὁ ἐμός, καὶ εἰσάκουσον ἐμοῦ τῆς χήρας.

- 5 σὺ γὰρ ἐποίησας τὰ πρότερα ἐκείνων
καὶ ἐκεῖνα καὶ τὰ μετέπειτα καὶ τὰ νῦν
καὶ τὰ ἐπερχόμενα διενόηθης,
καὶ ἐγενήθησαν ἃ ἐνενοήθης,
6 καὶ παρέστησαν ἃ ἐβουλεύσω
καὶ εἶπαν Ἴδού πάρεσμεν.
πᾶσαι γὰρ αἱ ὁδοί σου ἔτοιμοι,
καὶ ἡ κρίσις σου ἐν προγνώσει.
7 ἴδου γὰρ Ἀσσύριοι ἐπληθύνθησαν ἐν δυνάμει αὐτῶν,
ὑψώθησαν ἐφ' ἵππῳ καὶ ἀναβάτῃ,
ἐγαυρίασαν ἐν βραχίονι πεζῶν,
ἤλπισαν ἐν ἀσπίδι καὶ ἐν γαίσῳ
καὶ τόξῳ καὶ σφενδόνῃ
καὶ οὐκ ἔγνωσαν ὅτι σὺ εἶ κύριος συντριβὼν πολέμους.
8 κύριος ὄνομά σοι.
σὺ ῥάξον αὐτῶν τὴν ἰσχὺν ἐν δυνάμει σου
καὶ κάταξον τὸ κράτος αὐτῶν ἐν τῷ θυμῷ σου.

and their spoils to be shared out
among the sons you loved,
who had been so zealous for you,
had loathed the stain put on their blood
and called on you for help.
“O God, my God, hear me also, a widow.

- 5 For, you made what happened in the past,
and what will happen and what is now.
And what will be, you have planned;
and what has been, you designed.
6 Your purposes stood forward
and said: “See, here we are!”
For all your ways are prepared in advance,
and your judgements delivered with foreknowledge.
7 See the Assyrians, with their army abounding,
glorying in their horses and their riders,
exulting in the strength of their infantry,
trusting in shield and spear,
and in bow and sling,
They have not recognised the Lord, who crushes wars.
8 The Lord is your name:
Break their strength with your might,
and bring down their power in your anger.

5 For the last two lines, the NRSV reads, “You have designed the things that are now, and those that are to come. What you had in mind has happened.”

6 The NJB rearranges the 2nd line: ““See, here we are,” they said.”

7 The presumption of the non-Yahwists vaunting their military superiority was always a matter of outrage for Israel.

8 The NJB and NRSV include the 1st line as part of v. 7; here, we follow Rahlfs’ verse divisions.

ἐβουλεύσαντο γὰρ βεβηλῶσαι τὰ ἅγιά σου,
μιαῖναι τὸ σκῆνωμα τῆς καταπαύσεως τ
οὔ ὀνόματος τῆς δόξης σου,
καταβαλεῖν σιδήρῳ κέρασ θυσιαστηρίου σου.

- ⁹ βλέψον εἰς ὑπερηφανίαν αὐτῶν,
ἀπόστειλον τὴν ὀργὴν σου εἰς κεφαλὰς αὐτῶν,
δὸς ἐν χειρὶ μου τῆς χήρας ὃ διενόηθην κράτος.
- ¹⁰ πάταξον δοῦλον ἐκ χειλέων ἀπάτης μου ἐπ' ἄρχοντι
καὶ ἄρχοντα ἐπὶ θεράποντι αὐτοῦ,
θραῦσον αὐτῶν τὸ ἀνάστημα ἐν χειρὶ θηλειάς.
- ¹¹ οὐ γὰρ ἐν πλήθει τὸ κράτος σου,
οὐδὲ ἡ δυναστεία σου ἐν ἰσχύουσιν,
ἀλλὰ ταπεινῶν εἶ θεός,
ἐλαττόνων εἶ βοηθός,
ἀντιλήμπτωρ ἀσθενούντων,
ἀπεγνωσμένων σκεπαστής,
ἀπηλπισμένων σωτήρ.
- ¹² ναὶ ναὶ ὁ θεὸς τοῦ πατρός μου
καὶ θεὸς κληρονομίας Ἰσραηλ,
δέσποτα τῶν οὐρανῶν καὶ τῆς γῆς,
κτίστα τῶν ὑδάτων,
βασιλεῦ πάσης κτίσεώς σου,
σὺ εἰσάκουσον τῆς δεήσεώς μου

For, they plan to profane your holy places,
to pollute the tabernacle,
the resting place of your glorious name,
and to hack down the horn of your altar.

- ⁹ Observe their arrogance,
send your fury on their heads,
give the strength I have in mind to this widow's hand.
- ¹⁰ By guile of my lips, strike down slave with master,
and master with retainer.
Break their pride by a woman's hand.
- ¹¹ For, your strength does not depend on numbers,
nor your might on the powerful;
since you are the God of the humble,
the help of the oppressed,
the support of the weak,
the refuge of the forsaken,
the Saviour of the despairing.
- ¹² Please, please, God of my father,
God of the heritage of Israel,
Master of heaven and earth,
Creator of the waters,
King of your whole creation,
hear my prayer.

⁹ In place of 'arrogance', here following the NJB, the NRSV has 'pride'.

¹⁰ The author of the book apparently feels no moral inconsistency in having Judith pray for divine help in practicing deceit.

¹¹ The NJB has 'strong men' in place of 'the powerful', here following the NRSV.

¹² In place of 'master', here following the NJB and LXX (δέσποτα), the NRSV has 'Lord' (which normally translates κύριος).

¹³ καὶ δὸς λόγον μου καὶ ἀπάτην εἰς τραῦμα
καὶ μώλωπα αὐτῶν,
οἱ κατὰ τῆς διαθήκης σου
καὶ οἴκου ἡγιασμένου σου
καὶ κορυφῆς Σιων
καὶ οἴκου κατασχέσεως υἱῶν σου
ἐβουλεύσαντο σκληρά.
¹⁴ καὶ ποιήσον ἐπὶ παντὸς ἔθνους σου
καὶ πάσης φυλῆς ἐπίγνωσιν τοῦ εἰδῆσαι
ὅτι σὺ εἶ ὁ θεὸς θεὸς πάσης δυνάμεως καὶ κράτους
καὶ οὐκ ἔστιν ἄλλος ὑπερασπίζων
τοῦ γένους Ἰσραὴλ εἰ μὴ σύ.

¹³ Give me a beguiling tongue to wound
and to bruise them,
who, against your Covenant,
and your holy dwelling-place,
against Mount Zion,
against the house belonging to your sons,
have made such cruel plans.
¹⁴ Let your whole nation
and every tribe know
that you are God, the God of all power, all might,
and that there is no other who protects
the people of Israel but you alone."

¹³ This prayer for God's blessing on a lie has been frequently criticised as a serious, and basic, moral blemish in the book. While Judith's conduct may, in the abstract, seem indefensible, it has often been imitated by both Jews and Christians in critical or life-threatening circumstances. The moral question is complex and the practical solution sometimes agonising.

¹⁴ For the 3rd line, the NJB reads, "that you are the Lord, God of all power, all might." Here, we follow the LXX (and NRSV), using the phraseology of the Psalm edited by the Elohist (see Ps 45:7, 50:7).

Ιουδιθ 10

¹ Καὶ ἐγένετο ὡς ἐπαύσατο βοῶσα πρὸς τὸν Θεὸν Ἰσραηλ καὶ συνετέλεσεν πάντα τὰ ῥήματα ταῦτα, ² καὶ ἀνέστη ἀπὸ τῆς πτώσεως καὶ ἐκάλεσεν τὴν ἄβραυ αὐτῆς καὶ κατέβη εἰς τὸν οἶκον, ἐν ᾧ διέτριβεν ἐν αὐτῷ ἐν ταῖς ἡμέραις τῶν σαββάτων καὶ ἐν ταῖς ἑορταῖς αὐτῆς, ³ καὶ περιεῖλατο τὸν σάκκον, ὃν ἐνεδεδύκει, καὶ ἐξεδύσατο τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς καὶ περιεκλύσατο τὸ σῶμα ὕδατι καὶ ἐχρίσατο μύρω παχεῖ καὶ διέξανε τὰς τρίχας τῆς κεφαλῆς αὐτῆς καὶ ἐπέθετο μίτραν ἐπ' αὐτῆς καὶ ἐνεδύσατο τὰ ἱμάτια τῆς εὐφροσύνης αὐτῆς, ἐν οἷς ἐστολιζέτο ἐν ταῖς ἡμέραις τῆς ζωῆς τοῦ ἀνδρὸς αὐτῆς Μανασση, ⁴ καὶ ἔλαβεν σανδάλια εἰς τοὺς πόδας αὐτῆς καὶ περιέθετο τοὺς χλιδῶνας καὶ τὰ ψέλια καὶ τοὺς δακτυλίους καὶ τὰ ἐνώτια καὶ πάντα τὸν κόσμον αὐτῆς καὶ ἐκαλλωπίσατο σφόδρα εἰς ἀπάτησιν ὀφθαλμῶν ἀνδρῶν, ὅσοι ἂν ἴδωσιν αὐτήν. ⁵ καὶ ἔδωκεν τῇ ἄβραυ αὐτῆς ἀσκοπυτίνην οἴνου καὶ καψάκην ἐλαίου καὶ πήραν ἐπλήρωσεν ἀλφίτων καὶ παλάθης καὶ ἄρτων καθαρῶν καὶ περιεδίπλωσε πάντα τὰ ἀγγεῖα αὐτῆς καὶ ἐπέθηκεν αὐτῇ. ⁶ καὶ ἐξῆλθοσαν ἐπὶ τὴν

JUDITH 10

¹ And it came to pass, when she had stopped crying out to the God of Israel, and had ended all these words, ² that she got up from where she lay prostrate, summoned her maid and went down into the rooms that she used on the Sabbath days and on her festival days. ³ There, she removed the sackcloth that she had been wearing and, taking off her widow's clothes, she washed her body all over with water, anointed herself plentifully with perfumes, dressed the hair of her head, wrapped a turban round it and put on the garments of happiness that she used to wear in the days when her husband Manasseh was alive. ⁴ And she put sandals on her feet, put on her necklaces, her bracelets, her rings, her earrings and all her other jewellery, and made herself beautiful enough to beguile the eye of any man who saw her. ⁵ Then she handed her maid a leather container of wine and a flask of oil, filled a bag with barley girdle-cakes, cakes of dried fruit and pure loaves and, wrapping all these provisions up, gave them to her as well. ⁶ They then went out,

JUDITH 10

¹ For this verse, the NJB reads, "Thus, Judith called on the God of Israel. When she had finished praying."

² In place of 'where she lay prostrate', here following the NRSV, the NJB has 'the floor'.

³ The NRSV has 'put on a tiara' in place of 'wrapped a turban round it', here following the NJB.

⁴ The *Vetus Latina* states that God gave Judith a supernatural beauty because her motive in adorning herself was virtuous, not sensual.

⁵ Judith seems more scrupulous about legal purity than Esther is, more exacting even than the Law itself (see 11:17, 12:6-9). After 'loaves', some texts add 'and cheese'.

⁶ The NRSV has 'standing' in place of 'waiting' (here following the NJB) and lacks 'two' before 'elders'.

πύλην τῆς πόλεως Βαιτυλουα καὶ εὔροσαν ἐφροστώτα ἐπ’ αὐτῇ Οὔζιαν καὶ τοὺς πρεσβυτέρους τῆς πόλεως Χαβριὸν καὶ Χαρμιν.⁷ ὡς δὲ εἶδον αὐτὴν καὶ ἦν ἡλλοιωμένον τὸ πρόσωπον αὐτῆς καὶ τὴν στολὴν μεταβεβληκυῖαν αὐτῆς, καὶ ἐθαύμασαν ἐπὶ τῷ κάλλει αὐτῆς ἐπὶ πολὺ σφόδρα καὶ εἶπαν αὐτῇ

⁸ Ὁ θεὸς τῶν πατέρων ἡμῶν δώη σε εἰς χάριν καὶ τελειώσαι τὰ ἐπιτηδεύματά σου εἰς γαυρίαμα υἱῶν Ἰσραηλ καὶ ὑψωμα Ἱερουσαλημ.

⁹ καὶ προσεκύνησεν τῷ θεῷ καὶ εἶπεν πρὸς αὐτούς Ἐπιτάξατε ἀνοίξαι μοι τὴν πύλην τῆς πόλεως, καὶ ἐξελεύσομαι εἰς τελείωσιν τῶν λόγων, ὧν ἐλάλησατε μετ’ ἐμοῦ· καὶ συνέταξαν τοῖς νεανίσκοις ἀνοίξαι αὐτῇ καθότι ἐλάλησεν.

¹⁰ καὶ ἐποίησαν οὕτως. καὶ ἐξῆλθεν Ἰουδιθ, αὐτὴ καὶ ἡ παιδίσκη αὐτῆς μετ’ αὐτῆς· ἀπεσκόπευον δὲ αὐτὴν οἱ ἄνδρες τῆς πόλεως ἕως οὗ κατέβη τὸ ὄρος, ἕως διῆλθεν τὸν αὐλῶνα καὶ οὐκέτι ἐδεώρουν αὐτήν. —

¹¹ καὶ ἐπορεύοντο ἐν τῷ αὐλῶνι εἰς εὐθειᾶν, καὶ συνήντησεν αὐτῇ προφυλακὴ τῶν Ἀσσυρίων. ¹² καὶ συνέλαβον αὐτήν καὶ ἐπηρώτησαν Τίνων εἶ καὶ πόθεν ἔρχη καὶ ποῦ πορεύη; καὶ

making for the town gate of Bethulia. There they found Uzziah standing by it with the two elders of the town, Chabris and Charmis.⁷ But, when they saw her, and how her appearance was so transformed and her clothes so different, they were lost in admiration of her beauty; and they said to her:

⁸ “May the God of our fathers keep you in his favour and crown your designs with success to the glory of the sons of Israel and exaltation of Jerusalem!”

⁹ And Judith worshipped God, and then she said, “Have the town gate opened for me so that I can go out and accomplish all the wishes you expressed to me.” So, they did as she asked and gave orders to the young men to open the gate for her.

¹⁰ When they had done this, Judith went out accompanied by her maid, while the men of the town watched her until she had gone down the mountain and passed through the valley, where they lost sight of her.

¹¹ And, as the women were making straight through the valley, an advance unit of Assyrians intercepted them, ¹² and, seizing Judith, began to question her. “Which side are you

⁷ The NJB has ‘face’ in place of ‘appearance’, here following the NRSV.

⁸ Prayer and acts of piety accompany every one of Judith’s decisive acts.

⁹ The NRSV includes the opening words as part of v. 8; here, we follow the MSS & NJB.

¹⁰ In place of ‘when they had done this’, here following the NRSV, the NJB has simply ‘this done’.

¹¹ The LXX has ‘they’ in place of ‘the women’ (here following the *Vetus Latina*).

¹² The MSS (and NRSV) have simply ‘her’ in place of ‘Judith’, here following the NJB.

εἶπεν Θυγάτηρ εἰμί τῶν Εβραίων καὶ ἀποδιδράσκω ἀπὸ προσώπου αὐτῶν, ὅτι μέλλουσιν δίδοσθαι ὑμῖν εἰς κατάβρωμα.¹³ καὶ γὰρ ἔρχομαι εἰς τὸ πρόσωπον Ολοφέρνηου ἀρχιστρατήγου δυνάμεως ὑμῶν τοῦ ἀπαγγεῖλαι ῥήματα ἀληθείας καὶ δεῖξω πρὸ προσώπου αὐτοῦ ὁδὸν καθ' ἣν πορεύσεται καὶ κυριεύσει πάσης τῆς ὄρεινῆς, καὶ οὐ διαφωνήσει τῶν ἀνδρῶν αὐτοῦ σὰρξ μία οὐδὲ πνεῦμα ζωῆς.¹⁴ ὡς δὲ ἤκουσαν οἱ ἄνδρες τὰ ῥήματα αὐτῆς καὶ κατενόησαν τὸ πρόσωπον αὐτῆς – καὶ ἦν ἐναντίον αὐτῶν θαυμάσιον τῷ κάλλει σφόδρα – , καὶ εἶπαν πρὸς αὐτήν¹⁵ Σέσωκας τὴν ψυχὴν σου σπεύσασα καταβῆναι εἰς πρόσωπον τοῦ κυρίου ἡμῶν· καὶ νῦν πρόσελθε ἐπὶ τὴν σκηνὴν αὐτοῦ, καὶ ἀφ' ἡμῶν προπέμψουσίν σε, ἕως παραδώσουσίν σε εἰς χεῖρας αὐτοῦ.¹⁶ ἐὰν δὲ στῆς ἐναντίον αὐτοῦ, μὴ φοβηθῆς τῇ καρδίᾳ σου, ἀλλὰ ἀνάγγειλον κατὰ τὰ ῥήματά σου, καὶ εὖ σε ποιήσει.¹⁷ καὶ ἐπέλεξαν ἐξ αὐτῶν ἄνδρας ἑκατὸν καὶ παρέξευξαν αὐτῇ καὶ τῇ ἄβρα αὐτῆς, καὶ ἤγαγον αὐτὰς ἐπὶ τὴν σκηνὴν Ολοφέρνηου.

¹⁸ καὶ ἐγένετο συνδρομὴ ἐν πάσῃ τῇ παρεμβολῇ, διεβοήθη γὰρ εἰς τὰ σκηνώματα ἡ παρουσία αὐτῆς· καὶ ἐλθόντες ἐκύκλουν αὐτήν, ὡς εἰστήκει ἔξω τῆς σκηνῆς Ολοφέρνηου,

on? Where do you come from? Where are you going?" "I am a daughter of the Hebrews," she replied, "and I am fleeing from them since they will soon be handed over to you to be devoured."¹³ I am on my way to see Holofernes, the commander of your army, to give him trustworthy information. I shall show him the road to take if he wants to capture all the hill-country without losing one man, captured or slain."¹⁴ Now, as the men listened to what she was saying, they stared in astonishment at the sight of such a beautiful woman, and they said to her,¹⁵ "It will prove the saving of your life, coming down to the presence of our master of your own accord. You had better go to his tent; some of our men will escort you and hand you over to him."¹⁶ Once you are in his presence, have no fear in your heart. Tell him what you have just told us and you will be well treated."¹⁷ They then chose from their number a hundred men as escort for herself and her attendant, and these brought them to the tent of Holofernes.

¹⁸ Now, news of her coming had already spread through the tents, and there was great excitement in the camp. She was still outside the tent of Holofernes waiting until they told him

¹³ The protestations of truthfulness ascribed to Judith must be taken in the moral context of the patriarchal age or of the days of the Judges.

¹⁴ For this verse, the NRSV reads, "When the men heard her words, and observed her face – she was in their eyes marvellously beautiful – they said to her."

¹⁵ The NRSV has simply 'us' in place of 'our men', here following the NJB.

¹⁶ In place of 'have no fear in your heart', here following the NRSV, the NJB has 'do not be afraid'. The literal opening is, "But if you stand before him."

¹⁷ The NJB has 'detailed' in place of 'chose from their number', here following the NRSV.

¹⁸ Here, the opening conjunction (καὶ – literally, 'and') has been translated as 'now' to more fit modern English style.

ἕως προσήγγειλαν αὐτῷ περὶ αὐτῆς. ¹⁹ καὶ ἐθαύμαζον ἐπὶ τῷ κάλλει αὐτῆς καὶ ἐθαύμαζον τοὺς υἱοὺς Ἰσραὴλ ἀπ' αὐτῆς, καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Τίς καταφρονήσει τοῦ λαοῦ τούτου, ὃς ἔχει ἐν ἑαυτῷ γυναῖκας τοιαύτας; ὅτι οὐ καλὸν ἐστὶν ὑπολείπεσθαι ἐξ αὐτῶν ἄνδρα ἓνα, οἱ ἀφεθέντες δυνήσονται κατασοφίσασθαι πᾶσαν τὴν γῆν,

²⁰ καὶ ἐξῆλθον οἱ παρακαθεύδοντες Ολοφέρνη καὶ πάντες οἱ δεράποντες αὐτοῦ καὶ εἰσήγαγον αὐτήν εἰς τὴν σκηνὴν. ²¹ καὶ ἦν Ολοφέρνης ἀναπαυόμενος ἐπὶ τῆς κλίνης αὐτοῦ ἐν τῷ κωνωπίῳ, ὃ ἦν ἐκ πορφύρας καὶ χρυσοῦ καὶ σμαράγδου καὶ λίθων πολυτελῶν καλυφασμένων. ²² καὶ ἀνήγγειλαν αὐτῷ περὶ αὐτῆς, καὶ ἐξῆλθεν εἰς τὸ προσκῆνιον, καὶ λαμπάδες ἀργυραῖ προάγουσαι αὐτοῦ.

²³ ὡς δὲ ἦλθεν κατὰ πρόσωπον αὐτοῦ Ἰουδιθ καὶ τῶν δεραπόντων αὐτοῦ, ἐθαύμασαν πάντες ἐπὶ τῷ κάλλει τοῦ προσώπου αὐτῆς· καὶ πεσοῦσα ἐπὶ πρόσωπον προσεκύνησεν αὐτῷ, καὶ ἤγειραν αὐτήν οἱ δούλοι αὐτοῦ.

about her, when a crowd began forming round her. ¹⁹ They were immediately impressed by her beauty and impressed with the Israelites because of her. “Who could despise a people who have women like this?” they kept saying. “Better not leave one of them alive; let any go, and they could twist the whole world round their fingers!”

²⁰ Then the bodyguard of Holofernes and all his adjutants came out and brought her into the tent. ²¹ And Holofernes was resting on his bed, under a canopy that was woven with purple and gold studded with emeralds and other precious stones. ²² And the men announced her to him and he came out to the entrance to the tent, with silver torches carried before him.

²³ When Judith came into the presence of the general and his adjutants, the beauty of her face astonished them all. She fell on her face and did homage to him, but his servants raised her from the ground.

¹⁹ The NRSV ends this verse, here following the NJB, with, “It is not wise to leave one of their men alive, for if we let them go they will be able to beguile the whole world!”

²⁰ The NJB has ‘Judith’ in place of ‘her’, here following the MSS & NRSV.

²¹ The ‘canopy’ was some kind of decorative mosquito net. The Anglo-Saxon poem of Judith describes it thus:

*There was hung all golden, a fair fly-net round the bed of the folk-leader, that the baleful one,
the chief of warriors, might look through on each child of the brave who came therein, and none might look on him ...*

²² Holofernes’ tent (see also 12:1, 13:1–3, 14:14–15) is apparently a richly decorated and spacious pavilion. The author allows his descriptive faculties free rein in depicting the camp of an army on campaign, though it is true that they are the general-in-chief’s headquarters.

²³ In place of ‘came into the presences of’, here following the NRSV, the NJB has ‘confronted’.

Ιουδιθ ΙΙ

¹ Καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Θάρσησον, γύναι, μὴ φοβηθῆς τῇ καρδίᾳ σου, ὅτι ἐγὼ οὐκ ἐκάκωσα ἄνθρωπον ὅστις ἠρέτικεν δουλεύειν βασιλεῖ Ναβουχοδονοσορ πάσης τῆς γῆς. ² καὶ νῦν ὁ λαὸς σου ὁ κατοικῶν τὴν ὄρεινὴν εἰ μὴ ἐφάυλισάν με, οὐκ ἂν ἦρα τὸ δόρυ μου ἐπ' αὐτούς· ἀλλὰ αὐτοὶ ἑαυτοῖς ἐποίησαν ταῦτα. ³ καὶ νῦν λέγε μοι τίνος ἔνεκεν ἀπέδρας ἀπ' αὐτῶν καὶ ἦλθες πρὸς ἡμᾶς· ἠκεις γὰρ εἰς σωτηρίαν· θάρσει, ἐν τῇ νυκτὶ ταύτῃ ζήσῃ καὶ εἰς τὸ λοιπόν· ⁴ οὐ γὰρ ἔστιν ὃς ἀδικήσει σε, ἀλλ' εὖ σε ποιήσει, καθὰ γίνεται τοῖς δούλοις τοῦ κυρίου μου βασιλέως Ναβουχοδονοσορ.

⁵ καὶ εἶπεν πρὸς αὐτὸν Ιουδιθ Δέξαι τὰ ῥήματα τῆς δούλης σου, καὶ λαλησάτω ἡ παιδίσκη σου κατὰ πρόσωπόν σου, καὶ οὐκ ἀναγγελῶ ψεῦδος τῷ κυρίῳ μου ἐν τῇ νυκτὶ ταύτῃ. ⁶ καὶ ἐὰν κατακολουθῆσῃς τοῖς λόγοις τῆς παιδίσκης σου, τελείως πρᾶγμα ποιήσει μετὰ σοῦ ὁ θεός, καὶ οὐκ ἀποπεσεῖται ὁ κύριός μου τῶν ἐπιτηδευμάτων αὐτοῦ. ⁷ ζῆ γὰρ βασιλεὺς

JUDITH 11

¹ Then Holofernes said, "Take courage, woman; do not be afraid in your heart. I have never hurt anyone who chose to serve Nebuchadnezzar, king of the whole world. ² Even now, if your nation of mountain dwellers had not insulted me, I would not have raised a spear against them. This was their fault, not mine. ³ However, now tell me, why have you fled from them and come to us? Anyhow, this will prove the saving of you. Courage! You will live through this night, and many after. ⁴ No one will hurt you. On the contrary, all will treat you well, as they do the servants of my lord King Nebuchadnezzar."

⁵ Judith said, "Please listen favourably to what your slave has to say. Permit your servant to speak in your presence; I shall speak no word of a lie to my lord tonight. ⁶ You have only to follow your servant's advice and God will bring your work to a successful conclusion; in what my lord undertakes, he will not fail. ⁷ Long life to Nebuchadnezzar, king of the whole

JUDITH 11

¹ The NJB lacks 'in your heart', here following the NRSV.

² For the last sentence, here following the NJB, the NRSV reads, "They have brought this on themselves."

³ The NJB inserts an ellipsis before 'anyhow', although no explanation is given; here, following the NRSV, we omit it.

⁴ In place of 'all will treat you well', here following the NRSV, the NJB has 'you will be treated well'.

⁵ Judith's speech is ingeniously ambiguous: with the exception of v. 6 (which the narrator intends to be ironic) and vv. 9-10, every verse contains an equivocation, half-truth or misrepresentation.

⁶ The NRSV opens this verse, here following the NJB, with, "If you follow out the words of your servant, God will accomplish something through you."

⁷ This verse is as obscure in Greek as it is in English.

Ναβουχοδοноσορ πάσης τῆς γῆς καὶ ζῆ τὸ κράτος αὐτοῦ, ὃς ἀπέστειλέν σε εἰς κατόρθωσιν πάσης ψυχῆς, ὅτι οὐ μόνον ἄνθρωποι διὰ σέ δουλεύουσιν αὐτῷ, ἀλλὰ καὶ τὰ θηρία τοῦ ἀγροῦ καὶ τὰ κτήνη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ διὰ τῆς ἰσχύος σου ζήσονται ἐπὶ Ναβουχοδοноσορ καὶ πάντα τὸν οἶκον αὐτοῦ.

⁸ ἠκούσαμεν γὰρ τὴν σοφίαν σου καὶ τὰ πανουργεύματα τῆς ψυχῆς σου, καὶ ἀνηγγέλη πάση τῇ γῆ ὅτι σὺ μόνος ἀγαθὸς ἐν πάση βασιλείᾳ καὶ δυνατὸς ἐν ἐπιστήμῃ καὶ θαυμαστὸς ἐν στρατεύμασιν πολέμου. ⁹ καὶ νῦν ὁ λόγος, ὃν ἐλάλησεν Αχιωρ ἐν τῇ συνεδρίᾳ σου, ἠκούσαμεν τὰ ῥήματα αὐτοῦ, ὅτι περιεποιήσαντο αὐτὸν οἱ ἄνδρες Βαιτυλουα, καὶ ἀνήγγειλεν αὐτοῖς πάντα, ὅσα ἐξέλαλησεν παρὰ σοί. ¹⁰ διό, δέσποτα κύριε, μὴ παρέλθῃς τὸν λόγον αὐτοῦ, ἀλλὰ κατάθου αὐτὸν ἐν τῇ καρδίᾳ σου, ὅτι ἐστὶν ἀληθής· οὐ γὰρ ἐκδικᾶται τὸ γένος ἡμῶν, οὐ κατισχύει ῥομφαία ἐπ’ αὐτούς, ἐὰν μὴ ἀμάρτωσιν εἰς τὸν Θεὸν αὐτῶν. ¹¹ καὶ νῦν ἵνα μὴ γένηται ὁ κύριός μου ἔκβολος καὶ ἄπρακτος καὶ ἐπιπυσεῖται θάνατος ἐπὶ πρόσωπον αὐτῶν, καὶ κατελάβετο αὐτοὺς ἀμάρτημα, ἐν ᾧ παροργιοῦσιν τὸν Θεὸν αὐτῶν, ὀπηνίκα ἂν ποιήσωσιν ἀτοπίαν. ¹² ἐπεὶ παρεξέλιπεν αὐτοὺς τὰ βρώματα καὶ ἐσπανίσθη πᾶν ὕδωρ, ἐβουλεύσαντο ἐπιβαλεῖν τοῖς κτήνεσιν

world, who has sent you to set every living soul to rights; may his power endure! Since, thanks to you, he is served not only by human beings but, through your compulsion, the wild animals themselves, the cattle, and the birds of the air are to live in the service of Nebuchadnezzar and his whole House.

⁸ “For, we have indeed heard of your genius and adroitness of mind. It is known everywhere in the world that throughout the empire you have no rival for ability, wealth of experience and brilliance in waging war. ⁹ Now as for Achior’s speech in your council, we have heard his words, for the people of Bethulia spared him, and he told them all that he had said to you. ¹⁰ Therefore, master and lord, do not disregard what he said; keep it in your mind, since it is true; our nation will not be punished, the sword will indeed have no power over them, unless they sin against their God. ¹¹ Yet, as it is, in order that my lord may not be defeated and his purpose frustrated, death is about to fall on their heads, for sin has gained a hold over them, provoking the anger of their God each time that they commit it. ¹² As their food supply is exhausted and their water is giving out, they have resolved to fall back on their cattle and decided to make use of all the

⁸ The NRSV has ‘wisdom and skill’ in place of ‘genius and adroitness of mind’, here following the NJB.

⁹ The NJB opens, “We have also heard what Achior said in his speech to your council.”

¹⁰ Here is another ambiguity: Achior’s words had been true, but Judith’s prophecy of what the Jews will do is not.

¹¹ In place of ‘in order that my lord ... purpose frustrated’, here following the NRSV, the NJB reads, ‘my lord need expect no repulse or setback’.

¹² The NJB has ‘they are short of food’ in place of ‘their food supply is exhausted’, here following the NRSV.

αὐτῶν καὶ πάντα, ὅσα διεστέλατο αὐτοῖς ὁ Θεὸς τοῖς νόμοις αὐτοῦ μὴ φαγεῖν, διέγνωσαν δαπανῆσαι. ¹³ καὶ τὰς ἀπαρχὰς τοῦ σίτου καὶ τὰς δεκάτας τοῦ οἴνου καὶ τοῦ ἐλαίου, ἃ διεφύλαξαν ἀγιάσαντες τοῖς ἱερεῦσιν τοῖς παρεστηκόσιν ἐν Ἱερουσαλημ ἀπέναντι τοῦ προσώπου τοῦ Θεοῦ ἡμῶν, κεκρίκασιν ἐξαναλῶσαι, ὧν οὐδὲ ταῖς χερσὶν καθῆκεν ἄψασθαι οὐδένα τῶν ἐκ τοῦ λαοῦ. ¹⁴ καὶ ἀπεστάλκασιν εἰς Ἱερουσαλημ, ὅτι καὶ οἱ ἐκεῖ κατοικοῦντες ἐποίησαν ταῦτα, τοὺς μετακομίσοντας αὐτοῖς τὴν ἄφεσιν παρὰ τῆς γερουσίας. ¹⁵ καὶ ἔσται ὡς ἂν ἀναγγεῖλῃ αὐτοῖς καὶ ποιήσωσιν, δοθήσονται σοι εἰς ὄλεθρον ἐν τῇ ἡμέρᾳ ἐκείνῃ.

¹⁶ ὄθεν ἐγὼ ἡ δούλη σου ἐπιγνοῦσα ταῦτα πάντα ἀπέδρων ἀπὸ προσώπου αὐτῶν, καὶ ἀπέστειλὲν με ὁ Θεὸς ποιῆσαι μετὰ σοῦ πράγματα, ἐφ' οἷς ἐκστήσεται πᾶσα ἡ γῆ, ὅσοι ἂν ἀκούσωσιν αὐτά. ¹⁷ ὅτι ἡ δούλη σου Θεοσεβής ἐστίν καὶ θεραπεύουσα νυκτὸς καὶ ἡμέρας τὸν Θεὸν τοῦ οὐρανοῦ· καὶ νῦν μενῶ παρὰ σοί, κύριέ μου, καὶ ἐξελεύσεται ἡ δούλη σου κατὰ νύκτα εἰς τὴν φάραγγα καὶ προσεύξομαι πρὸς τὸν Θεόν, καὶ ἐρεῖ μοι πότε ἐποίησαν τὰ ἀμαρτήματα αὐτῶν. ¹⁸ καὶ ἐλθοῦσα προσανοίσω σοι, καὶ ἐξελεύσῃ σὺν πάσῃ τῇ δυνάμει σου, καὶ οὐκ ἔστιν ὃς ἀντιστήσεται σοι ἐξ αὐτῶν. ¹⁹ καὶ ἄξω

things that God has, by his laws, forbidden them to eat. ¹³ Not only have they made up their minds to eat the first fruits of corn and the tithes of wine and oil, though these have been consecrated by them and set apart for the priests who serve in Jerusalem in the presence of our God, and may not lawfully even be handled by ordinary people, ¹⁴ but they have sent men to Jerusalem – where the inhabitants are doing much the same – to bring them back authorisation from the Council of Elders. ¹⁵ Now, this will be the outcome: when the permission arrives and they act on it, that very day they will be delivered over to you for destruction.

¹⁶ “So, when I, your servant, came to know all this, I fled from them. God has sent me to accomplish with you things at which the world will be astonished wherever people shall hear about them. ¹⁷ Your servant is a God-fearing woman; she honours the God of Heaven, day and night. I therefore propose, my lord, to stay with you. I, your servant, shall go out every night into the valley and pray to God to let me know when they have committed their sin. ¹⁸ I shall then come and tell you, so that you can march out with your whole army; and not one of them will be able to withstand

¹³ Here again, the author exaggerates the demands of the Law, possibly following a Pharisaic tradition.

¹⁴ The ‘Council of Elders’ is the Sanhedrin, the supreme religious authority of later Judaism.

¹⁵ It is not true to say that the imminent fall of Bethulia is due to its citizens use food that the Mosaic Law assigned to God and the Temple.

¹⁶ In place of ‘accomplish with you things’, here following the NRSV, the NJB has ‘do things with you’.

¹⁷ The NJB has ‘devout’ in place of ‘God-fearing’, here following the MSS (Θεοσεβής) & NRSV.

¹⁸ The NJB has ‘none’ and ‘resist’ in place of ‘not one’ and ‘withstand’, here following the NRSV.

σε διὰ μέσου τῆς Ἰουδαίας ἕως τοῦ ἐλθεῖν ἀπέναντι Ἱερουσαλημ καὶ θῆσω τὸν δίφρον σου ἐν μέσῳ αὐτῆς, καὶ ἄξεις αὐτοὺς ὡς πρόβατα, οἷς οὐκ ἔστιν ποιμὴν, καὶ οὐ γρύξει κύων τῆ γλώσση αὐτοῦ ἀπέναντί σου· ὅτι ταῦτα ἐλάληθη μοι κατὰ πρόγνωσίν μου καὶ ἀπηγγέλη μοι, καὶ ἀπεστάλην ἀναγγεῖλαί σοι. –

²⁰ καὶ ἤρεσαν οἱ λόγοι αὐτῆς ἐναντίον Ὀλοφέρνηου καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ, καὶ ἐθαύμασαν ἐπὶ τῆ σοφίᾳ αὐτῆς καὶ εἶπαν ²¹ Οὐκ ἔστιν τοιαύτη γυνὴ ἀπ’ ἄκρου ἕως ἄκρου τῆς γῆς ἐν καλῷ προσώπῳ καὶ συνέσει λόγων. ²² καὶ εἶπεν πρὸς αὐτὴν Ὀλοφέρνης Εὖ ἐποίησεν ὁ θεὸς ἀποστείλας σε ἔμπροσθεν τοῦ λαοῦ τοῦ γενηθῆναι ἐν χερσὶν ἡμῶν κράτος, ἐν δὲ τοῖς φαυλίσασι τὸν κύριόν μου ἀπώλειαν. ²³ καὶ νῦν ἀστεία εἶ σὺ ἐν τῷ εἶδει σου καὶ ἀγαθὴ ἐν τοῖς λόγοις σου· ὅτι ἐὰν ποιήσης καθὰ ἐλάλησας, ὁ θεὸς σου ἔσται μου θεός, καὶ σὺ ἐν οἴκῳ βασιλέως Ναβουχοδοноσορ καθήσῃ καὶ ἔσῃ ὀνομαστὴ παρὰ πᾶσαν τὴν γῆν.

you. ¹⁹ I shall be your guide right across Judaea until you reach Jerusalem; there, I shall enthrone you in the middle of the city. Then you can round them up like sheep that have no shepherd, with never a dog daring to bark at you. Foreknowledge tells me this; this has been foretold to me and I have been sent to reveal it to you.”

²⁰ And her words pleased Holofernes, and all his adjutants. Full of admiration at her wisdom, they exclaimed, ²¹ “There is no other woman like her from one end of the earth to the other, so lovely of face and so wise of speech!” ²² Then Holofernes said, “God has done well to send you ahead of the others, to strengthen our hands and bring destruction on those who have insulted my lord. ²³ As for you, you are not only beautiful in appearance but wise in speech; if you do as you have promised, your God shall be my God, and you yourself shall make your home in the palace of King Nebuchadnezzar and be renowned throughout the world.”

¹⁹ In place of ‘sheep that have no shepherd’, here following the NRSV, the NJB has ‘shepherdless sheep’.

²⁰ Both the NJB & NRSV omit the opening conjunction (‘and’); here, we follow the LXX (καὶ).

²¹ For this verse, here following the NJB, the NRSV reads, “No other woman from one end of the earth to the other looks so beautiful or speaks so wisely!”

²² The NJB omits the opening conjunction (καὶ – literally, ‘and’); here, following the NRSV, we use ‘then’ to suit contemporary English style.

²³ The NJB opens this verse, here following the NRSV, with, “As for you, you are as beautiful as you are eloquent.”

Ἰουδιθ 12

¹ Καὶ ἐκέλευσεν εἰσαγαγεῖν αὐτὴν οὗ ἐτίθετο τὰ ἀργυρώματα αὐτοῦ καὶ συνέταξεν καταστρωῶσαι αὐτῇ ἀπὸ τῶν ὀψοποιημάτων αὐτοῦ καὶ τοῦ οἴνου αὐτοῦ πίνειν. ² καὶ εἶπεν Ἰουδιθ Οὐ φάγομαι ἐξ αὐτῶν, ἵνα μὴ γένηται σκάνδαλον, ἀλλ' ἐκ τῶν ἠκολουθηκότων μοι χορηγηθήσεται. ³ καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Ἐὰν δὲ ἐκλίπη τὰ ὄντα μετὰ σοῦ, πότεν ἐξοίσομέν σοι δοῦναι ὅμοια αὐτοῖς; οὐ γὰρ ἐστὶν μεθ' ἡμῶν ἐκ τοῦ γένους σου. ⁴ καὶ εἶπεν Ἰουδιθ πρὸς αὐτόν Ζῆ ἢ ψυχὴ σου, κύριέ μου, ὅτι οὐ δαπανήσει ἡ δούλη σου τὰ ὄντα μετ' ἐμοῦ, ἕως ἂν ποιήσῃ κύριος ἐν χειρὶ μου ἃ ἐβουλεύσατο. ⁵ καὶ ἠγάγασαν αὐτὴν οἱ δεράποντες Ολοφέρνου εἰς τὴν σκηνὴν, καὶ ὑπνωσεν μέχρι μεσοῦσης τῆς νυκτός· καὶ ἀνέστη πρὸς τὴν ἐωθινὴν φυλακὴν. ⁶ καὶ ἀπέστειλεν πρὸς Ολοφέρνην λέγουσα Ἐπιταξάτω δὴ ὁ κύριός μου ἔἶσαι τὴν δούλην σου ἐπὶ προσευχὴν ἐξελεθεῖν. ⁷ καὶ προσέταξεν Ολοφέρνης τοῖς σωματοφύλαξιν μὴ διακωλύειν αὐτὴν. καὶ παρέμεινεν ἐν τῇ παρεμβολῇ ἡμέρας τρεῖς· καὶ ἐξεπορεύετο κατὰ νύκτα εἰς τὴν φάραγγα Βαιτυλουα καὶ

JUDITH 12

¹ With that, he commanded them to bring her in to where his silver dinner service was already laid and had some of his own delicacies served to her and some of his own wine poured out for her. ² However, Judith said, "I would rather not eat this, in case I incur some fault. What I have brought will be enough for me." ³ Then Holofernes asked her, "Suppose your provisions run out, how could we get more of the same sort? We have no one belonging to your race here." ⁴ And Judith answered, "As surely as your soul lives, my lord, the Lord will have used me to accomplish his plan, before your servant has finished the provisions I have with me." ⁵ Holofernes' adjutants then took her to a tent, where she slept until midnight. A little before the morning watch, she got up, ⁶ having already sent this request to Holofernes, "Let my lord kindly give orders for your servant to be allowed to go out and pray," ⁷ and Holofernes had ordered his guards not to prevent her. She stayed in the camp for three days; she went out each night to the valley of Bethulia

JUDITH 12

- ¹ Here, following the NJB, the opening conjunction (*Καὶ* - literally, 'And') has been translated as 'With that'; the NRSV opens with 'Then'.
- ² Once again, the narrative stresses Judith's meticulous observance of the Jewish dietary laws, even in the presence of Gentiles.
- ³ For the last sentence, here following the NJB, the NRSV reads, "For none of your people are here with us."
- ⁴ In place of 'as surely as your soul lives', here following the NRSV, the NJB has (curiously), 'may your soul live'.
- ⁵ Throughout this book, the NRSV has 'servants' in place of 'adjutants', here following the NJB.
- ⁶ The NJB makes this verse into a separate sentence, opening: "She had already sent."
- ⁷ In place of 'where the picket had been posted', here following the NJB, the NRSV has 'in the camp'.

ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος· ⁸ καὶ ὡς ἀνέβη, ἐδέετο τοῦ κυρίου Θεοῦ Ἰσραηλ κατευθῆναι τὴν ὁδὸν αὐτῆς εἰς ἀνάστημα τῶν υἱῶν τοῦ λαοῦ αὐτοῦ· ⁹ καὶ εἰσπορευομένη καθαρὰ παρεμένεν ἐν τῇ σκηνῇ, μέχρι οὗ προσηνέγκατο τὴν τροφὴν αὐτῆς πρὸς ἑσπέραν.

¹⁰ Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ ἐποίησεν Ολοφέρνης πότον τοῖς δούλοις αὐτοῦ μόνοις καὶ οὐκ ἐκάλεσεν εἰς τὴν κληῖσιν οὐδένα τῶν πρὸς ταῖς χρεΐαις. ¹¹ καὶ εἶπεν Βαγῶα τῷ εὐνούχῳ, ὃς ἦν ἐφεστηκὼς ἐπὶ πάντων τῶν αὐτοῦ Πείσον δὴ πορευθεῖς τὴν γυναῖκα τὴν Εβραίαν, ἣ ἔστιν παρὰ σοί, τοῦ ἐλθεῖν πρὸς ἡμᾶς καὶ φαγεῖν καὶ πιεῖν μεθ' ἡμῶν· ¹² ἰδοὺ γὰρ αἰσχρὸν τῷ προσώπῳ ἡμῶν εἰ γυναῖκα τοιαύτην παρήσομεν οὐχ ὁμιλήσαντες αὐτῇ· ὅτι ἐὰν ταύτην μὴ ἐπισπασώμεθα, καταγελάσεται ἡμῶν. ¹³ καὶ ἐξῆλθεν Βαγῶας ἀπὸ προσώπου Ολοφέρνου καὶ εἰσῆλθεν πρὸς αὐτήν καὶ εἶπεν Μὴ ὀκνησάτω δὴ ἡ παιδίσκη ἢ καλὴ αὕτη ἐλθοῦσα πρὸς τὸν κύριόν μου δοξασθῆναι κατὰ πρόσωπον αὐτοῦ καὶ πίεσαι μεθ' ἡμῶν εἰς εὐφροσύνην οἶνον καὶ γενηθῆναι ἐν τῇ ἡμέρᾳ ταύτῃ ὡς θυγάτηρ μία τῶν υἱῶν Ἀσσυροῦ, αἱ παρεστήκασιν ἐν οἴκῳ Ναβουχοδονοσορ. ¹⁴ καὶ εἶπεν πρὸς αὐτὸν Ἰουδιθ Καὶ τίς εἰμι

and washed at the spring where the picket had been posted. ⁸ And, as she went, she prayed to the Lord God of Israel to guide her in her plan to relieve the children of his people. ⁹ Having purified herself, she would return and stay in her tent until her meal was brought her in the evening.

¹⁰ And it came to pass, on the fourth day, that Holofernes gave a feast, inviting only his personal attendants and none of the other officers to the banquet. ¹¹ And he said to Bagoas, the eunuch who was in charge of his personal affairs, "Go and persuade that Hebrew woman you are looking after to come and join us and eat and drink in our company. ¹² We shall be disgraced if we let a woman like this go without seducing her. If we do not take her to ourselves, everyone will laugh at and scorn us! ¹³ Bagoas then left the presence of Holofernes and went to see Judith; and he asked her, "Would this young and lovely woman condescend to come to my lord? She will occupy the seat of honour opposite him, to enjoy drinking wine with us and to be treated today like one of the Assyrian women who stand in the palace of Nebuchadnezzar." ¹⁴ And Judith replied to him, "And who

⁸ The NJB ends the verse with 'her people'.

⁹ For this verse, here following the NJB, the NRSV reads, "Then she returned purified and stayed in the tent until she ate her food toward evening."

¹⁰ Holofernes invited the officials of his household, but not the officers of his army, who were needed for military duty.

¹¹ 'Diodorus Siculus (*History* XVI, 47) mentions an officer named 'Bagoas' in the army of Artaxerxes III.

¹² The literal translation of 'seducing her' is 'enjoying her company', a euphemism (see Dn 13:54, 58).

¹³ The NJB lacks the words 'the presence of', here following the NRSV.

¹⁴ Judith's words are a masterpiece of irony: Holofernes thinks that he is her 'lord' but the reader knows otherwise.

ἐγὼ ἀντεροῦσα τῷ κυρίῳ μου; ὅτι πᾶν, ὃ ἔσται ἐν τοῖς ὀφθαλμοῖς αὐτοῦ ἀρεστόν, σπεύσασα ποιήσω, καὶ ἔσται τοῦτό μοι ἀγαλλίαμα ἕως ἡμέρας θανάτου μου.

¹⁵ καὶ διαναστᾶσα ἐκοσμήθη τῷ ἱματισμῷ καὶ παντὶ τῷ κόσμῳ τῷ γυναικείῳ, καὶ προσῆλθεν ἡ δούλη αὐτῆς καὶ ἔστρωσεν αὐτῇ κατέναντι Ολοφέρνης χαμαὶ τὰ κώδια, ἃ ἔλαβεν παρὰ Βαγώου εἰς τὴν καθημερινὴν διαίταν αὐτῆς εἰς τὸ ἐσθίειν κατακλινομένην ἐπ' αὐτῶν.

¹⁶ καὶ εἰσελθοῦσα ἀνέπεσεν Ἰουδιθ, καὶ ἐξέστη ἡ καρδιά Ολοφέρνης ἐπ' αὐτήν, καὶ ἐσαλεύθη ἡ ψυχὴ αὐτοῦ, καὶ ἦν κατεπίδυμος σφόδρα τοῦ συγγενέσθαι μετ' αὐτῆς· καὶ ἐτήρει καιρὸν τοῦ ἀπατῆσαι αὐτήν ἀφ' ἧς ἡμέρας εἶδεν αὐτήν. ¹⁷ καὶ εἶπεν πρὸς αὐτήν Ολοφέρνης Πίε δὴ καὶ γενήθητι μεθ' ἡμῶν εἰς εὐφροσύνην. ¹⁸ καὶ εἶπεν Ἰουδιθ Πίομαι δὴ, κύριε, ὅτι ἐμεγαλύνθη τὸ ζῆν μου ἐν ἐμοὶ σήμερον παρὰ πάσας τὰς ἡμέρας τῆς γενέσεώς μου. ¹⁹ καὶ λαβοῦσα ἔφαγεν καὶ ἔπιεν κατέναντι αὐτοῦ ἃ ἠτοίμασεν ἡ δούλη αὐτῆς. ²⁰ καὶ ἠύφρανθη Ολοφέρνης ἀπ' αὐτῆς καὶ ἔπιεν οἶνον πολὺν σφόδρα, ὅσον οὐκ ἔπιεν πώποτε ἐν ἡμέρᾳ μιᾷ ἀφ' οὗ ἐγεννήθη.

am I to resist my lord? Therefore, I shall not hesitate to do whatever pleases him, and doing this will be a joy to me until the day of my death.”

¹⁵ Therefore, she proceeded to put on her dress and all her feminine adornments. Her maid preceded her and, on the floor in front of Holofernes, spread for her fleeces on the ground, which she had received from Bagoas for her daily use, to recline on as she ate.

¹⁶ Then Judith came in and took her place. The heart of Holofernes was ravished at the sight of her; his very soul was stirred. He was seized with a violent desire to sleep with her; and indeed, since the first day he saw her, he had been waiting for an opportunity to seduce her. ¹⁷ So, Holofernes said to her, “Have a drink and enjoy yourself with us!” ¹⁸ And Judith said, “I am delighted to do so, my lord, for since my birth, I have never felt my life more worthwhile than today.” ¹⁹ Then she took what her maid had prepared, and ate and drank facing him. ²⁰ And Holofernes was so enchanted with her that he drank far more wine than he had drunk on any other day in his life.

¹⁵ As in Esther, the fate of Israel is to be settled in the course of a banquet.

¹⁶ The NRSV has ‘sat down’ in place of ‘took her place’, here following the NJB.

¹⁷ Here, the opening conjunction (καὶ – literally ‘and’) has been translated ‘so’, following the NRSV (the NJB omits the word).

¹⁸ The NJB omits the opening ‘and Judith said’, here following the MSS (καὶ εἶπεν Ἰουδιθ) & NRSV.

¹⁹ In place of ‘facing him’, here following the NJB, the NRSV has ‘before him’.

²⁰ Both the NJB & NRSV omit the opening conjunction (καὶ – ‘and’); here, we follow the MSS.

Ιουδιθ 13

¹ Ὡς δὲ ὀψία ἐγένετο, ἐσπούδασαν οἱ δοῦλοι αὐτοῦ ἀναλύειν. καὶ Βαγώας συνέκλεισεν τὴν σκηνὴν ἔξωθεν καὶ ἀπέκλεισεν τοὺς παρεστῶτας ἐκ προσώπου τοῦ κυρίου αὐτοῦ, καὶ ἀπώχοντο εἰς τὰς κοίτας αὐτῶν· ἦσαν γὰρ πάντες κεκοπωμένοι διὰ τὸ ἐπὶ πλεῖον γεγονέναι τὸν πότον.

² ὑπελείφθη δὲ Ιουδιθ μόνη ἐν τῇ σκηνῇ, καὶ Ολοφέρνης προπεπτωκῶς ἐπὶ τὴν κλίνην αὐτοῦ· ἦν γὰρ περικεχυμένος αὐτῷ ὁ οἶνος. ³ καὶ εἶπεν Ιουδιθ τῇ δούλῃ αὐτῆς στήναι ἔξω τοῦ κοιτῶνος αὐτῆς καὶ ἐπιτηρεῖν τὴν ἔξοδον αὐτῆς καθάπερ καθ' ἡμέραν, ἐξελεύσεσθαι γὰρ ἔφη ἐπὶ τὴν προσευχὴν αὐτῆς· καὶ τῷ Βαγῶα ἐλάλησεν κατὰ τὰ ῥήματα ταῦτα.

⁴ καὶ ἀπήλθουσαν πάντες ἐκ προσώπου, καὶ οὐδεὶς κατελείφθη ἐν τῷ κοιτῶνι ἀπὸ μικροῦ ἕως μεγάλου· καὶ σταῖσα Ιουδιθ παρὰ τὴν κλίνην αὐτοῦ εἶπεν ἐν τῇ καρδίᾳ αὐτῆς

Κύριε ὁ θεὸς πάσης δυνάμεως,
ἐπίβλεψον ἐν τῇ ὥρᾳ ταύτῃ
ἐπὶ τὰ ἔργα τῶν χειρῶν μου εἰς ὑψωμα Ἱερουσαλημ·

⁵ ὅτι νῦν καιρὸς ἀντιλαβέσθαι τῆς κληρονομίας σου
καὶ ποιῆσαι τὸ ἐπιτήδευμά μου εἰς θραῦσμα ἐχθρῶν,
οἱ ἐπανέστησαν ἡμῖν.

JUDITH 13

¹ But, when the evening had come, his staff hurriedly departed and Bagoas closed the tent from the outside, having shown out the attendants who still lingered in his lord's presence. They went to their beds wearied because the banquet had lasted so long. ² However, Judith was left alone in the tent with Holofernes, who had stretched, drunk with wine, on his bed. ³ Judith then told her maid to stay just outside the bedchamber and wait for her to come out, as she did every morning, for she had let it be understood she would be going out to her prayers and had spoken of her intention to Bagoas.

⁴ And, by now, everyone had left the tent, and no one, either important or unimportant, was left in the bedchamber. Standing beside the bed, Judith murmured to herself:

“Lord God, to whom all strength belongs,
look in this hour
on the work of my hands for the praise of Jerusalem.

⁵ Now indeed is the time to recover your heritage
and to carry out my design to crush the enemies
who have risen up against us.”

JUDITH 13

¹ In place of ‘because the banquet had lasted so long’, here following the MSS & NRSV, the NJB has ‘with too much drinking’.

² In place of ‘wine-sodden’, here following the NJB, the NRSV has ‘dead drunk’.

³ The NRSV has ‘on the other days’ in place of ‘every morning’, here following the NJB.

⁴ In place of ‘murmured to herself’, here following the NJB, the NRSV has ‘said in her heart’.

⁵ The NJB has ‘arrayed’ in place of ‘who have risen up’, here following the NRSV.

⁶ καὶ προσελθοῦσα τῷ κανόνι τῆς κλίνης, ὃς ἦν πρὸς κεφαλῆς Ολοφέρνηου, καθεῖλεν τὸν ἀκινάκην αὐτοῦ ἀπ’ αὐτοῦ ⁷ καὶ ἐγγίσασα τῆς κλίνης ἐδράξατο τῆς κόμης τῆς κεφαλῆς αὐτοῦ καὶ εἶπεν Κραταίωσόν με, κύριε ὁ θεὸς Ἰσραηλ, ἐν τῇ ἡμέρᾳ ταύτῃ. ⁸ καὶ ἐπάταξεν εἰς τὸν τράχηλον αὐτοῦ δις ἐν τῇ ἰσχύι αὐτῆς καὶ ἀφείλεν τὴν κεφαλὴν αὐτοῦ ἀπ’ αὐτοῦ. ⁹ καὶ ἀπεκύλισε τὸ σῶμα αὐτοῦ ἀπὸ τῆς στρωμνῆς καὶ ἀφείλε τὸ κωνώπιον ἀπὸ τῶν στύλων· καὶ μετ’ ὀλίγον ἐξῆλθεν καὶ παρέδωκεν τῇ ἄβρα αὐτῆς τὴν κεφαλὴν Ολοφέρνηου, ¹⁰ καὶ ἐνέβαλεν αὐτὴν εἰς τὴν πήραν τῶν βρωμάτων αὐτῆς. καὶ ἐξῆλθον αἱ δύο ἅμα κατὰ τὸν ἐπισμὸν αὐτῶν ἐπὶ τὴν προσευχὴν· καὶ διελθοῦσαι τὴν παρεμβολὴν ἐκύκλωσαν τὴν φάραγγα ἐκείνην καὶ προσανέβησαν τὸ ὄρος Βαιτυλουα καὶ ἦλθον πρὸς τὰς πύλας αὐτῆς.

¹¹ Καὶ εἶπεν Ἰουδιθ μακρόθεν τοῖς φυλάσσοισιν ἐπὶ τῶν πυλῶν Ἀνοίξατε ἀνοίξατε δὴ τὴν πύλην· μεθ’ ἡμῶν ὁ θεὸς ὁ θεὸς ἡμῶν ποιῆσαι ἔτι ἰσχύον ἐν Ἰσραηλ καὶ κράτος κατὰ τῶν ἐχθρῶν, καθὰ καὶ σήμερον ἐποίησεν. ¹² καὶ ἐγένετο ὡς ἤκουσαν οἱ ἄνδρες τῆς πόλεως αὐτῆς τὴν φωνὴν αὐτῆς,

⁶ And, with that, she went up to the bedpost that was near Holofernes’ head and took down his scimitar, which hung from it; ⁷ and, drawing closer to the bed, she caught him by the hair of his head and said, “Make me strong today, O Lord God of Israel!” ⁸ Then she struck twice at his neck with all her might and cut off his head. ⁹ Then she rolled his body down from the bed and pulled down the canopy from the bedposts; soon afterwards, she went out and gave the head of Holofernes to her maid ¹⁰ and she placed it into her bag of food. The two of them then left the camp together, as they were accustomed to do when they went to pray. Once they were out of the camp, they circled around the ravine; and then they climbed up the mountain to Bethulia and made for its gates.

¹¹ And, from a distance, Judith called out to the sentries on the gates, “Open! Open the gate! For God, our God is with us, still displaying his strength in Israel and his might against our enemies, as he has done today!” ¹² Then, when they heard her voice, the men of the town hurried down to the town gate

⁶ The NJB lacks ‘that hung there’, here following the NRSV.

⁷ The irony is that Holofernes is mastered by the very person he thought he has mastered – and with his own sword.

⁸ Here, following the NRSV, the opening conjunction (καὶ – literally ‘and’) has been translated as ‘then’ to indicate the sequence of events; the NJB omits the word altogether.

⁹ In place of ‘soon afterwards’, here following the NRSV, the NJB has ‘after which’.

¹⁰ Even the bag in which she brought her food (10:5) is now seen to have been part of a well laid plan.

¹¹ The NJB has ‘the Lord our God’ in place of ‘God, our God’, here following the MSS (ὁ θεὸς ὁ θεὸς ἡμῶν) & NRSV.

¹² The NJB lacks the final ‘of the town’, here following the MSS (τῆς πόλεως) & NRSV.

ἔσπούδασαν τοῦ καταβῆναι ἐπὶ τὴν πύλην τῆς πόλεως αὐτῶν καὶ συνεκάλεσαν τοὺς πρεσβυτέρους τῆς πόλεως. ¹³ καὶ συνέδραμον πάντες ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν, ὅτι παράδοξον ἦν αὐτοῖς τὸ ἐλθεῖν αὐτήν, καὶ ἤνοιξαν τὴν πύλην καὶ ὑπεδέξαντο αὐτάς καὶ ἄψαντες πῦρ εἰς φαῦσιν περιεκύκλωσαν αὐτάς. ¹⁴ ἢ δὲ εἶπεν πρὸς αὐτοὺς φωνῇ μεγάλη Αἰνεῖτε τὸν Θεόν, αἰνεῖτε· αἰνεῖτε τὸν Θεόν, ὃς οὐκ ἀπέστησεν τὸ ἔλεος αὐτοῦ ἀπὸ τοῦ οἴκου Ἰσραηλ, ἀλλ' ἔθραυσε τοὺς ἐχθρούς ἡμῶν διὰ χειρός μου ἐν τῇ νυκτὶ ταύτῃ. ¹⁵ καὶ προελοῦσα τὴν κεφαλὴν ἐκ τῆς πήρας ἔδειξεν καὶ εἶπεν αὐτοῖς Ἴδου ἡ κεφαλὴ Ὀλοφέρνηου ἀρχιστρατήγου δυνάμεως Ἀσσουρ, καὶ ἰδοὺ τὸ κωνώπιον, ἐν ᾧ κατέκειτο ἐν ταῖς μέδαις αὐτοῦ· καὶ ἐπάταξεν αὐτὸν ὁ κύριος ἐν χειρὶ θηλείας. ¹⁶ καὶ ζῆν κύριος, ὃς διεφύλαξέν με ἐν τῇ ὁδῷ μου, ἣ ἔπορεύθην, ὅτι ἠπάτησεν αὐτὸν τὸ πρόσωπόν μου εἰς ἀπώλειαν αὐτοῦ, καὶ οὐκ ἐποίησεν ἀμάρτημα μετ' ἐμοῦ εἰς μίασμα καὶ αἰσχύνην.

¹⁷ καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα καὶ κύψαντες προσεκύνησαν τῷ Θεῷ καὶ εἶπαν ὁμοθυμαδὸν Εὐλογητὸς εἶ, ὁ Θεὸς ἡμῶν ὁ

and called together the elders of the town. ¹³ And everyone, great and small, came running down; for, it seemed to them unbelievable that she had returned. They threw the gate open, welcomed the women, then lit a fire to see by and crowded round them. ¹⁴ Then Judith raised her voice and said to them, "Praise God! Praise him! Praise the God who has not withdrawn his mercy from the House of Israel, but has shattered our enemies by my hand this very night!" ¹⁵ And she pulled the head out of the bag and held it up for them to see, and said, "This is the head of Holofernes, general-in-chief of the army of Assyria; here is the canopy under which he lay in his drunken stupor! The Lord has struck him down by the hand of a woman! ¹⁶ Glory to the Lord who has protected me in the course I took! I swear that it was my face that seduced him, only to his own undoing, and that he has committed no sin with me to shame me or disgrace me."

¹⁷ Then, overcome with emotion, the people all prostrated themselves and worshipped God, exclaiming with one voice,

¹³ In place of 'for it seemed unbelievable that she had returned', here following the NRSV, the NJB has 'since her arrival was unexpected'.

¹⁴ The NJB has simply 'tonight' in place of 'this very night', here following the NRSV.

¹⁵ The NJB omits the opening conjunction and the NRSV translates it as 'then'; here, we follow the MSS.

¹⁶ For v. 16, the Vg has vv. 20–21: ²⁰ Long live the Lord, for his angel has guarded me on my way to Holofernes, during my stay and on my return. The Lord has not allowed his handmaid to be defiled but has brought me back to you unstained by sin, rejoicing at his victory, at my escape, and at your deliverance.

²¹ Glorify him, all of you, since he is good, since his mercy is everlasting. (²⁰ Vivit autem ipse Dominus, quoniam custodivit me angelus ejus et hinc euntem, et ibi commorantem, et inde huc revertentem, et non permisit me Dominus ancillam suam coinquinari, sed sine pollutione peccati revocavit me vobis gaudentem in victoria sua, in evasione mea, et in liberatione vestra. ²¹ Confitemini illi omnes, quoniam bonus, quoniam in saeculum misericordia ejus.)

¹⁷ In place of 'overcome with emotion', here following the NJB, the NRSV has 'greatly astonished'.

ἐξουθενώσας ἐν τῇ ἡμέρᾳ τῇ σήμερον τοὺς ἐχθρούς τοῦ λαοῦ σου. ¹⁸ καὶ εἶπεν αὐτῇ Οὐζίας

Εὐλογητὴ σύ, θύγατερ,
τῷ θεῷ τῷ ὑψίστῳ
παρὰ πάσας τὰς γυναῖκας τὰς ἐπὶ τῆς γῆς,
καὶ εὐλογημένος κύριος ὁ θεός,
ὃς ἔκτισεν τοὺς οὐρανοὺς καὶ τὴν γῆν,
ὃς κατεύθυνέν σε εἰς τραῦμα κεφαλῆς
ἄρχοντος ἐχθρῶν ἡμῶν.

¹⁹ ὅτι οὐκ ἀποστήσεται ἡ ἐλπίς σου
ἀπὸ καρδίας ἀνθρώπων
μνημονευόντων ἰσχὺν θεοῦ ἕως αἰῶνος.

²⁰ καὶ ποιήσαι σοι αὐτὰ ὁ θεὸς εἰς ὕψος αἰώνιον τοῦ
ἐπισκέψασθαί σε ἐν ἀγαθοῖς,
ἀνδ' ὧν οὐκ ἐφείσω τῆς ψυχῆς σου διὰ τὴν
ταπείνωσιν τοῦ γένους ἡμῶν,
ἀλλ' ἐπεξῆλθες τῷ πτώματι
ἡμῶν ἐπ' εὐθεῖαν πορευθεῖσα ἐνώπιον τοῦ θεοῦ ἡμῶν.

καὶ εἶπαν πᾶς ὁ λαός Γένοιτο γένοιτο.

“Blessings on you, our God, for confounding your people’s enemies today!” ¹⁸ Uzziah then said to Judith:

“May you be blessed, my daughter,
by God Most High,
beyond all women on earth;
and blessed be the Lord God,
Creator of heaven and earth,
who guided you to cut off the head
of the leader of your enemies!

¹⁹ The trust that you have shown
will not pass from human hearts,
as they commemorate the power of God for evermore.

²⁰ God grant you may be always held in honour
and rewarded with blessings,
since you did not consider your own life
when our nation was brought to its knees,
but warded off out ruin,
walking in the right path before our God.”

And all the people said, “Amen! Amen!”

¹⁸ Uzziah’s words are reminiscent of those spoken concerning Jael under similar circumstances (Jg 5:24); also of Melchizedek’s greeting to Abraham (Gn 14:19–20).

¹⁹ For this verse, here following the NJB, the NRSV reads, “Your praise will never depart from the hearts of those who remember the power of God.”

²⁰ For the 2nd line, here following the NJB, the NRSV has ‘and may he reward you with blessings’.

Ιουδιθ 14

¹ Καὶ εἶπεν πρὸς αὐτοὺς Ιουδιθ Ἀκούσατε δὴ μου, ἀδελφοί, καὶ λαβόντες τὴν κεφαλὴν ταύτην κρεμάσατε αὐτὴν ἐπὶ τῆς ἐπάλλξεως τοῦ τείχους ὑμῶν. ² καὶ ἔσται ἡνίκα ἐὰν διαφάσῃ ὁ ὄρθρος καὶ ἐξέλθῃ ὁ ἥλιος ἐπὶ τὴν γῆν, ἀναλήμψεσθε ἕκαστος τὰ σκεύη τὰ πολεμικὰ ὑμῶν καὶ ἐξελεύσεσθε πᾶς ἀνὴρ ἰσχύων ἔξω τῆς πόλεως καὶ δώσετε ἀρχηγὸν εἰς αὐτοὺς ὡς καταβαίνοντες ἐπὶ τὸ πεδῖον εἰς τὴν προφυλακὴν υἱῶν Ἀσσοῦρ, καὶ οὐ καταβήσεσθε. ³ καὶ ἀναλαβόντες οὗτοι τὰς πανοπλίας αὐτῶν πορεύσονται εἰς τὴν παρεμβολὴν αὐτῶν καὶ ἐγεροῦσι τοὺς στρατηγούς τῆς δυνάμεως Ἀσσοῦρ· καὶ συνδραμοῦνται ἐπὶ τὴν σκηνὴν Ολοφέρνου καὶ οὐχ εὐρήσουσιν αὐτόν, καὶ ἐπιπεσεῖται ἐπ' αὐτοὺς φόβος, καὶ φεύξονται ἀπὸ προσώπου ὑμῶν. ⁴ καὶ ἐπακολουθήσαντες ὑμεῖς καὶ πάντες οἱ κατοικοῦντες πᾶν ὄριον Ἰσραὴλ καταστρώσατε αὐτοὺς ἐν ταῖς ὁδοῖς αὐτῶν.

⁵ πρὸ δὲ τοῦ ποιῆσαι ταῦτα καλέσατέ μοι Αχιωρ τὸν Ἀμμανίτην, ἵνα ἰδὼν ἐπιγνοῖ τὸν ἐκφαυλίσαντα τὸν οἶκον τοῦ Ἰσραὴλ καὶ αὐτὸν ὡς εἰς θάνατον ἀποστείλαντα εἰς ἡμᾶς.

JUDITH 14

¹ Then Judith said to them, "Listen to my words, my brothers. Take this head and hang it on the battlement of your wall.

² And let it be, as soon as the morning arrives and the sun rises on the earth, that every man takes up his weapons of war and every able-bodied man go out of the town. And appoint a leader over them, as if you mean to march down to the plain against the advanced post of the sons of Assyria; but you men must not go down. ³ And then, they will gather up their equipment, make for their camp and wake up the commanders of the army of Assyria; they in turn will rush into the tent of Holofernes and not be able to find him. Then panic will come over them, and they will flee before your advance. ⁴ And all you and the others who live in the territory of Israel will have to do is pursue them and cut them down in their tracks.

⁵ "But, before you do this, call me Achior the Ammonite, for him to see and identify the man who despised the House of Israel, and sent him to us as doomed to die." ⁶ Therefore, they

JUDITH 14

¹ The NRSV has 'my friends' in place of 'brothers', here following the NJB, which has 'is up' in place of 'rises on the earth'.

² The NRSV has 'only do not go down' in place of 'but do not do this', here following the NJB.

³ The NJB opens this verse with 'the Assyrians' and has 'their commanders' in place of 'the commanders of the Assyrian army'.

⁴ In place of 'cut them down in their tracks', here following the NRSV, the NJB has 'slaughter them as they retreat'.

⁵ In the *Vetus Latina*, this verse is omitted and vv. 6-7, more logically, precede vv. 1-4.

⁶ In recognizing the head of Holofernes, whom he had known personally, Achior was so overcome with the evidence of the Lord's power exerted through a woman that he believed in the God of Israel.

⁶ καὶ ἐκάλεσαν τὸν Αχιωρ ἐκ τοῦ οἴκου Οὔζια· ὡς δὲ ἦλθεν καὶ εἶδεν τὴν κεφαλὴν Ολοφέρνηου ἐν χειρὶ ἀνδρὸς ἐνὸς ἐν τῇ ἐκκλησίᾳ τοῦ λαοῦ, ἔπεσεν ἐπὶ πρόσωπον, καὶ ἐξελύθη τὸ πνεῦμα αὐτοῦ. ⁷ ὡς δὲ ἀνέλαβον αὐτόν, προσέπεσεν τοῖς ποσὶν Ἰουδιθ καὶ προσεκύνησεν τῷ προσώπῳ αὐτῆς καὶ εἶπεν

Εὐλογημένη σὺ ἐν παντὶ σκηνώματι Ἰουδα
καὶ ἐν παντὶ ἔθνει,
οἵτινες ἀκούσαντες τὸ ὄνομά σου ταραχθήσονται·

⁸ καὶ νῦν ἀνάγγειλόν μοι ὅσα ἐποίησας ἐν ταῖς ἡμέραις ταύταις. καὶ ἀπήγγειλεν αὐτῷ Ἰουδιθ ἐν μέσῳ τοῦ λαοῦ πάντα, ὅσα ἦν πεποιηκυῖα ἀφ' ἧς ἡμέρας ἐξῆλθεν ἕως οὗ ἐλάλει αὐτοῖς. ⁹ ὡς δὲ ἐπαύσατο λαλοῦσα, ἠλάλαξεν ὁ λαὸς φωνῇ μεγάλη καὶ ἔδωκεν φωνὴν εὐφρόσυνον ἐν τῇ πόλει αὐτῶν. ¹⁰ ἰδὼν δὲ Αχιωρ πάντα, ὅσα ἐποίησεν ὁ Θεὸς τοῦ Ἰσραηλ, ἐπίστευσεν τῷ Θεῷ σφόδρα καὶ περιετέμετο τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ καὶ προσετέθη εἰς τὸν οἶκον Ἰσραηλ ἕως τῆς ἡμέρας ταύτης.

¹¹ Ἦνίκα δὲ ὁ ὄρθρος ἀνέβη, καὶ ἐκρέμασαν τὴν κεφαλὴν Ολοφέρνηου ἐκ τοῦ τείχους, καὶ ἀνέλαβεν πᾶς ἀνὴρ τὰ ὅπλα αὐτοῦ καὶ ἐξῆλθον κατὰ σπείρας ἐπὶ τὰς ἀναβάσεις τοῦ ὄρους. ¹² οἱ δὲ υἱοὶ Ἀσσυρῶν ὡς εἶδον αὐτούς, διέπεμψαν ἐπὶ

had Achior brought from Uzziah's house. No sooner had he arrived and seen the head of Holofernes held by a member of the people's assembly, than he fell on his face in a faint. ⁷ They lifted him up. He then threw himself at Judith's feet and, doing obeisance to her, exclaimed:

"May you be blessed in all the tents of Judah
and in every nation;
those who hear your name will be seized with dread!

⁸ "Now tell me everything that you have done in these past few days." Therefore, surrounded by the people, Judith told him everything she had done from the day she left Bethulia to the moment she began speaking to them. ⁹ When she came to the end, the people cheered at the top of their voices until the town echoed. ¹⁰ Achior, recognising all that the God of Israel had done, believed ardently in him and, accepting circumcision, was incorporated into the House of Israel, remaining so until this day.

¹¹ As soon as it was dawn, they hung the head of Holofernes on the ramparts. Then every man took his arms and they all went out in companies to the slopes of the mountain. ¹² But, when the sons of Assyria saw them, they sent word to their

⁷ The NRSV has simply 'alarmed' in place of 'seized with dread', here following the NJB. Many MSS open with, "He recovered himself."

⁸ The NJB lacks the final 'to them', here following the MSS (αὐτοῖς) & NRSV.

⁹ For this verse, here following the NJB, the NRSV reads, "When she had finished, the people raised a great shout and made a joyful noise in their town."

¹⁰ The fact that conversion of an Ammonite to Judaism is forbidden by the Law (Dt 23:3) may explain why the Book was never in the Jews' canon.

¹¹ The NJB opens this verse with 'at daybreak' in place of 'as soon as it was dawn', here following the NRSV.

¹² The NRSV omits 'of thousands' after 'captains', here following the NJB.

τοὺς ἡγουμένους αὐτῶν· οἱ δὲ ἦλθον ἐπὶ τοὺς στρατηγοὺς καὶ χιλιάρχους καὶ ἐπὶ πάντα ἄρχοντα αὐτῶν. ¹³ καὶ παρεγένοντο ἐπὶ τὴν σκηνὴν Ολοφέρνηου καὶ εἶπαν τῷ ὄντι ἐπὶ πάντων τῶν αὐτοῦ Ἐγειρον δὴ τὸν κύριον ἡμῶν, ὅτι ἐτόλμησαν οἱ δοῦλοι καταβαίνειν ἐφ' ἡμᾶς εἰς πόλεμον, ἵνα ἐξολεθρευθῶσιν εἰς τέλος. ¹⁴ καὶ εἰσῆλθεν Βαγώας καὶ ἔκρουσε τὴν αὐλαίαν τῆς σκηνῆς· ὑπενόει γὰρ καθεύδειν αὐτὸν μετὰ Ιουδιθ. ¹⁵ ὡς δ' οὐδεὶς ἐπήκουσεν, διαστείλας εἰσῆλθεν εἰς τὸν κοιτῶνα καὶ εὔρεν αὐτὸν ἐπὶ τῆς χελωνίδος ἐρριμμένον νεκρὸν, καὶ ἠ κεφαλὴ αὐτοῦ ἀφήρητο ἀπ' αὐτοῦ. ¹⁶ καὶ ἐβόησεν φωνῇ μεγάλη μετὰ κλαυθμοῦ καὶ στεναγμοῦ καὶ βοῆς ἰσχυραῖς καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ. ¹⁷ καὶ εἰσῆλθεν εἰς τὴν σκηνὴν, οὗ ἦν Ιουδιθ καταλύουσα, καὶ οὐχ εὔρεν αὐτήν· καὶ ἐξεπήδησεν εἰς τὸν λαὸν καὶ ἐβόησεν ¹⁸ Ἠδέτησαν οἱ δοῦλοι, ἐποίησεν αἰσχύνην μία γυνὴ τῶν Εβραίων εἰς τὸν οἶκον τοῦ βασιλέως Ναβουχοδοноσορ· ὅτι ἰδοὺ Ολοφέρνης χαμαί, καὶ ἠ κεφαλὴ οὐκ ἔστιν ἐπ' αὐτῷ. ¹⁹ ὡς δὲ ἤκουσαν ταῦτα τὰ ῥήματα οἱ ἄρχοντες τῆς δυνάμεως Ἀσσουρ, τοὺς χιτῶνας αὐτῶν διέρρηξαν, καὶ ἔταράχθη αὐτῶν ἡ ψυχὴ σφόδρα, καὶ ἐγένετο αὐτῶν κραυγὴ καὶ βοή μεγάλη σφόδρα ἐν μέσῳ τῆς παρεμβολῆς.

leaders, who in turn reported to the generals, to the captains of thousands and to all the other officers; ¹³ and these, in their turn, reported to the tent of Holofernes. “Rouse our master now,” they said to the steward in charge of his personal affairs, “these slaves have dared to march down on us to attack – and to be wiped out to a man! ¹⁴ So, Bagoas went inside and struck the curtain dividing the tent; for, he supposed that Holofernes was sleeping with Judith; ¹⁵ but, as no one seemed to hear, he drew the curtain and went into the bedchamber, to find him thrown down dead on the threshold, with his head cut off. ¹⁶ And he gave a cry out with a loud voice, wept, sobbed, shrieked, and tore his clothes. ¹⁷ Then he went into the tent that Judith had occupied and could not find her either. Then, rushing out to the men, he shouted, ¹⁸ “The slaves have rebelled! A single Hebrew woman has brought shame on the House of Nebuchadnezzar. Holofernes is lying dead on the ground, without his head!” ¹⁹ When they heard this, the leaders of the army of the Assyrian tore their tunics and were greatly dismayed, and their loud cries and extremely great shouts rose up throughout the camp.

¹³ As Judith had planned, the threatening movements of the Jews lead to the discovery of Holofernes' body.

¹⁴ The opening conjunction (*καὶ* – literally ‘and’) is here translated, following the NRSV, as ‘so’; the NJB omits the word altogether.

¹⁵ In place of ‘cut off’, here following the NJB, the NRSV has ‘missing’.

¹⁶ Both the NJB & NRSV omit the opening conjunction, here following the MSS (*καὶ*).

¹⁷ The NRSV has ‘people’ in place of ‘men’, here following the NJB.

¹⁸ For the opening sentence, here following the NJB, the NRSV reads, “The slaves have tricked us!”

¹⁹ In place of ‘and were greatly dismayed’, here following the NRSV, the NJB has ‘in consternation’.

Ιουδιθ 15

¹ καὶ ὡς ἤκουσαν οἱ ἐν τοῖς σκηνώμασιν ὄντες, ἐξέστησαν ἐπὶ τὸ γεγονός, ² καὶ ἐπέπεσεν ἐπ' αὐτοὺς τρόμος καὶ φόβος, καὶ οὐκ ἦν ἄνθρωπος μένων κατὰ πρόσωπον τοῦ πλησίον ἔτι, ἀλλ' ἐκχυθέντες ὁμοθυμαδὸν ἔφευγον ἐπὶ πᾶσαν ὁδὸν τοῦ πεδίου καὶ τῆς ὄρεινῆς. ³ καὶ οἱ παρεμβεβληκότες ἐν τῇ ὄρεινῇ κύκλῳ Βαιτυλουα καὶ ἐτράπησαν εἰς φυγὴν. καὶ τότε οἱ υἱοὶ Ἰσραηλ, πᾶς ἀνὴρ πολεμιστῆς ἐξ αὐτῶν, ἐξεχύθησαν ἐπ' αὐτούς. ⁴ καὶ ἀπέστειλεν Οζίας εἰς Βαιτομασθαιμ καὶ Βηβαι καὶ Χωβαι καὶ Κωλα καὶ εἰς πᾶν ὄριον Ἰσραηλ τοὺς ἀπαγγέλλοντας ὑπὲρ τῶν συντετελεσμένων καὶ ἵνα πάντες ἐπεκχυθῶσιν τοῖς πολεμίοις εἰς τὴν ἀναίρεσιν αὐτῶν. ⁵ ὡς δὲ ἤκουσαν οἱ υἱοὶ Ἰσραηλ, πάντες ὁμοθυμαδὸν ἐπέπεσον ἐπ' αὐτοὺς καὶ ἔκοπτον αὐτοὺς ἕως Χωβα. ὡσαύτως δὲ καὶ οἱ ἐξ Ἱερουσαλημ παρεγενήθησαν καὶ ἐκ πάσης τῆς ὄρεινῆς, ἀνήγγειλαν γὰρ αὐτοῖς τὰ γεγονότα τῇ παρεμβολῇ τῶν ἐχθρῶν αὐτῶν· καὶ οἱ ἐν Γαλααδ καὶ οἱ ἐν τῇ Γαλιλαίᾳ ὑπερεκέρασαν αὐτοὺς πληγῇ μεγάλῃ, ἕως οὗ παρῆλθον Δαμασκὸν καὶ τὰ ὄρια αὐτῆς. ⁶ οἱ δὲ λοιποὶ οἱ κατοικοῦντες

JUDITH 15

¹ When the men who were still in their tents heard the news, they were appalled. ² Panic-stricken and trembling, no two of them could keep together, the rout was complete; with one accord, they fled along every track across the plain or through the mountains. ³ The men who had been bivouacking in the mountains round Bethulia were fleeing too. Then, all the Israelite warriors charged down on them. ⁴ Uzziah sent messengers to Betomasthaim, Bebai, Choba and Kola, throughout the whole territory of Israel, to inform them of what had happened and to urge them all the hurl themselves on the enemy and annihilate them. ⁵ As soon as the Israelites heard the news, they fell on them as one man and massacred them all the way to Choba. The men of Jerusalem and the entire mountain country also rallied to them, once they had been informed of the events in the enemy camp. Then the men of Gilead and Galilee attacked them on the flank and struck at them fiercely until they neared Damascus and its territory. ⁶ All the other inhabitants

JUDITH 15

- ¹ In place of 'appalled', here following the NJB, the NRSV has 'amazed'.
- ² The NRSV has 'hill country' in place of 'mountains', here following the NJB.
- ³ Those who 'had been bivouacking in the mountains' were the Edomites and Ammonites (7:18).
- ⁴ The NRSV lacks 'Bebai', here following the MSS (Βηβαι) & NJB; 'Betomasthaim', 'Bebai', 'Choba' and 'Kola' have never been identified.
- ⁵ The 'mountain country' is the hill-country of Judah. 'Gilead', which was situated in the northern part of Transjordan, and 'Galilee', in the north of Palestine proper, lay on either flank of the enemy's north-eastward flight through 'Damascus' and back toward Assyria.
- ⁶ In place of 'all of the inhabitants', here following the NJB, the NRSV has 'the rest of the people'.

Βαιτυλουα ἐπέπεσαν τῇ παρεμβολῇ Ἀσσουρ καὶ ἐπρονόμευσαν αὐτοὺς καὶ ἐπλούτησαν σφόδρα. ⁷ οἱ δὲ υἱοὶ Ἰσραηλ ἀναστρέψαντες ἀπὸ τῆς κοπῆς ἐκυρίευσαν τῶν λοιπῶν, καὶ αἱ κῶμαι καὶ ἐπαύλεις ἐν τῇ ὄρεινῇ καὶ πεδινῇ ἐκράτησαν πολλῶν λαφύρων, ἣν γὰρ πλῆθος πολὺ σφόδρα.

⁸ Καὶ Ἰωακίμ ὁ ἱερεὺς ὁ μέγας καὶ ἡ γερουσία τῶν υἱῶν Ἰσραηλ οἱ κατοικοῦντες ἐν Ἱερουσαλημ ἤλθον τοῦ θεάσασθαι τὰ ἀγαθὰ, ἃ ἐποίησεν κύριος τῷ Ἰσραηλ, καὶ τοῦ ἰδεῖν τὴν Ἰουδιθ καὶ λαλῆσαι μετ' αὐτῆς εἰρήνην. ⁹ ὡς δὲ εἰσῆλθον πρὸς αὐτήν, εὐλόγησαν αὐτήν πάντες ὁμοθυμαδὸν καὶ εἶπαν πρὸς αὐτήν

Σὺ ὕψωμα Ἱερουσαλημ,
σὺ γαυρίαμα μέγα τοῦ Ἰσραηλ,
σὺ καύχημα μέγα τοῦ γένους ἡμῶν·

¹⁰ ἐποίησας ταῦτα πάντα ἐν χειρὶ σου,
ἐποίησας τὰ ἀγαθὰ μετὰ Ἰσραηλ,
καὶ εὐδόκησεν ἐπ' αὐτοῖς ὁ θεός·
εὐλογημένη γίνου παρὰ τῷ παντοκράτορι κυρίῳ
εἰς τὸν αἰῶνα χρόνον.

καὶ εἶπεν πᾶς ὁ λαός Γένοιτο.

¹¹ καὶ ἐλαφύρευσεν πᾶς ὁ λαὸς τὴν παρεμβολὴν ἐφ' ἡμέρας τριάκοντα· καὶ ἔδωκαν τῇ Ἰουδιθ τὴν σκηνὴν Ολοφέρνηου καὶ

of Bethulia fell on the Assyrian camp and looted it to their great profit. ⁷ The Israelites returning from the slaughter seized what remained. The hamlets and villages of the mountain country and the plain also captured a great deal of booty, since there was a vast quantity of it.

⁸ Then Joakim the High Priest and the entire Council of the Elders of the Israelites, who were in Jerusalem, came to gaze on the good things that the Lord had lavished on Israel, and to see Judith and to congratulate her. ⁹ On coming to her house, they all blessed her with one accord; and they said to her:

“You are the glory of Jerusalem!
You are the great pride of Israel!
You are the highest honour of our race!

¹⁰ By doing all this with your own hand,
you have deserved well of Israel,
and God has approved what you have done.
May you be blessed by the Lord Almighty
in all the days to come!”

And the people all said, “Amen!”

¹¹ Then all the people plundered the camp for thirty days. And they gave Judith the tent of Holofernes, all his silver

⁷ The NJB has ‘vast stores’ in place of ‘vast quantity’, here following the NRSV.

⁸ Here, following the NRSV, we translate the opening conjunction (*Kai* – literally ‘And’) as ‘Then’; the NJB omits the conjunction altogether.

⁹ The first 3 lines of the poem are used in the liturgy of the church in regard to the Blessed Virgin Mary.

¹⁰ For the 3rd line, here following the NJB, the NRSV reads, “and God is well pleased with it.”

¹¹ The 30 days of looting is obviously unrealistic.

πάντα τὰ ἀργυρώματα καὶ τὰς κλίνας καὶ τὰ ὄλκεϊα καὶ πάντα τὰ κατασκευάσματα αὐτοῦ, καὶ λαβοῦσα αὐτὴ ἐπέθηκεν ἐπὶ τὴν ἡμίονον αὐτῆς καὶ ἔξευξεν τὰς ἀμάξας αὐτῆς καὶ ἐσώρευσεν αὐτὰ ἐπ' αὐτῶν. ¹² καὶ συνέδραμεν πᾶσα γυνὴ Ἰσραηλ τοῦ ἰδεῖν αὐτὴν καὶ εὐλόγησαν αὐτὴν καὶ ἐποίησαν αὐτῇ χορὸν ἐξ αὐτῶν, καὶ ἔλαβεν θύρσους ἐν ταῖς χερσὶν αὐτῆς καὶ ἔδωκεν ταῖς γυναιξὶν ταῖς μετ' αὐτῆς. ¹³ καὶ ἐστεφανώσαντο τὴν ἐλαίαν, αὐτὴ καὶ αἱ μετ' αὐτῆς, καὶ προῆλθεν παντὸς τοῦ λαοῦ ἐν χορείᾳ ἠγουμενῆ πασῶν τῶν γυναικῶν, καὶ ἠκολούθει πᾶς ἀνὴρ Ἰσραηλ ἐνωπλισμένοι μετὰ στεφάνων καὶ ὕμνων ἐν τῷ στόματι αὐτῶν. ¹⁴ καὶ ἐξῆρχεν Ἰουδιθ τὴν ἐξομολόγησιν ταύτην ἐν παντὶ Ἰσραηλ, καὶ ὑπερφώνει πᾶς ὁ λαὸς τὴν αἴνεσιν ταύτην

dinnerware, his divans, his drinking bowls and all his furniture. She took these, loaded her mule, harnessed her carts, and heaped the things into them. ¹² And all the women of Israel, hurrying to see her and bless her, formed choirs of dancers in her honour. Judith took wands of vine leaves in her hand and distributed them to the women who accompanied her; ¹³ and she and her companions crowned themselves with wreaths of olive. Then she took her place at the head of the procession and led the women as they danced. All the men of Israel followed them, bearing their arms and wearing garlands and singing hymns. ¹⁴ And, with all Israel round her, Judith broke into this song of thanksgiving and the whole people sang this hymn:

¹² The NJB lacks 'and bless her', here following the NRSV. Processions of this sort are well enough known (Ex 15:20, Jg 11:34, 1S 18:6, Jr 31:4, 13), but the wearing of olive chaplets (v. 13) is a Greek custom. Similarly, such wands – branches or sticks decorated with greenery – occur only once elsewhere in the Bible (2M 10:7). The Jews were, however, in the habit of waving branches in times of rejoicing (Lv 23:40, Jn 12:13, Rv 7:9).

¹³ In place of 'crowned themselves with', here following the NRSV, the NJB has simply 'put on'.

¹⁴ The NRSV omits 'song of' before 'thanksgiving', here following the NJB.

Ιουδιθ 16

¹ και εἶπεν Ιουδιθ

Ἐξάρχετε τῷ θεῷ μου ἐν τυμπάνοις,
ἄσατε τῷ κυρίῳ ἐν κυμβάλοις,
ἐναρμόσασθε αὐτῷ ψαλμὸν καὶ αἶνον,
ὑψοῦτε καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ,

² ὅτι θεὸς συντρίβων πολέμους κύριος,
ὅτι εἰς παρεμβολὰς αὐτοῦ ἐν μέσῳ λαοῦ
ἐξεῖλατό με ἐκ χειρὸς καταδιωκόντων με.

³ ἦλθεν Ἀσσουρ ἐξ ὀρέων ἀπὸ βορρᾶ,
ἦλθεν ἐν μυριάσι δυνάμεως αὐτοῦ,
ὧν τὸ πλῆθος αὐτῶν ἐνέφραξεν χειμάρρους,
καὶ ἡ ἵππος αὐτῶν ἐκάλυψεν βουνούς·

⁴ εἶπεν ἐμπρήσειν τὰ ὄριά μου
καὶ τοὺς νεανίσκους μου ἀνελεῖν ἐν ῥομφαίᾳ
καὶ τὰ θηλάζοντά μου θήσειν εἰς ἔδαφος
καὶ τὰ νήπιά μου δώσειν εἰς προνομὴν
καὶ τὰς παρθένους μου σκυλεῦσαι.

⁵ κύριος παντοκράτωρ ἠθέτησεν αὐτοὺς
ἐν χειρὶ θηλείας.

JUDITH 16

¹ And Judith said:

Break into song for my God, to the tambourine,
sing in honour of the Lord, to the cymbal.
Let psalm and canticle mingle for him –
extol his name; invoke it!

² For the Lord is a God who breaks battle lines,
he has pitched his camp in the middle of his people
to deliver me from the hands of my oppressors.

³ Assyria came down from the mountains of the north,
came with tens of thousands of his army.
Their multitude blocked the ravines;
and their horses covered the hills.

⁴ He threatened to burn up my country,
and destroy my young men with the sword,
and dash my infants to the ground,
and make prey of my little ones
and carry off my maidens.

⁵ But the Lord Almighty has thwarted them
by the hand of a woman.

JUDITH 16

¹ The poem is in the form of a hymn and, in vv. 13–16, uses phrases found frequently in the Psalms.

² In place of ‘he has pitched’ (following various MSS), the LXX has ‘in his fields’.

³ The NRSV has ‘cavalry’ in place of ‘horses’, here following the MSS (ἵππος) & NJB.

⁴ For the 4th line, here following the NJB, the NRSV reads, “and seize my children as booty.”

⁵ The NRSV has ‘foiled’ in place of ‘thwarted’, here following the NJB.

⁶ οὐ γὰρ ὑπέπεσεν ὁ δυνατὸς αὐτῶν ὑπὸ νεανίσκων,
 οὐδὲ υἱοὶ τιτάνων ἐπάταξαν αὐτόν,
 οὐδὲ ὑψηλοὶ γίγαντες ἐπέθεντο αὐτῷ,
 ἀλλὰ Ἰουδιθ θυγάτηρ Μερარი
 ἐν κάλλει προσώπου αὐτῆς παρέλυσεν αὐτόν,
⁷ ἐξεδύσατο γὰρ στολήν χηρεύσεως αὐτῆς
 εἰς ὕψος τῶν πονούντων ἐν Ἰσραηλ,
 ἠλείψατο τὸ πρόσωπον αὐτῆς ἐν μυρισμῷ
⁸ καὶ ἐδήσατο τὰς τρίχας αὐτῆς ἐν μίτρᾳ
 καὶ ἔλαβεν στολήν λινῆν εἰς ἀπάτην αὐτοῦ·
⁹ τὸ σανδάλιον αὐτῆς ἤρπασεν ὀφθαλμὸν αὐτοῦ,
 καὶ τὸ κάλλος αὐτῆς ἠχμαλώτισεν ψυχὴν αὐτοῦ,
 διῆλθεν ὁ ἀκινάκης τὸν τράχηλον αὐτοῦ.
¹⁰ ἔφριξαν Πέρσαι τὴν τόλμαν αὐτῆς,
 καὶ Μῆδοι τὸ θράσος αὐτῆς ἐταράχθησαν·
¹¹ τότε ἠλάλαξαν οἱ ταπεινοὶ μου,
 καὶ ἐφοβήθησαν οἱ ἀσθενοῦντές μου καὶ ἐπτόθήθησαν,
 ὕψωσαν τὴν φωνὴν αὐτῶν καὶ ἀνετράπησαν·
¹² υἱοὶ κορασίων κατεκέντησαν αὐτοὺς
 καὶ ὡς παῖδας αὐτομολούντων ἐτίτρωσκον αὐτούς,

⁶ For, their hero did not fall at the young men's hands;
 it was not the sons of Titans that struck him down,
 no proud giants made that attack,
 but Judith, the daughter of Merari,
 who disarmed him with the beauty of her face.
⁷ She laid aside her widow's dress
 to exalt the oppressed in Israel;
 she anointed her face with perfume.
⁸ She bound her hair under a turban
 and put on a linen gown to seduce him.
⁹ Her sandal ravished his eye,
 her beauty took his soul prisoner
 and the scimitar cut through his neck!
¹⁰ The Persians trembled at her boldness
 and the Medes were daunted by her daring.
¹¹ Then my oppressed people shouted;
 my weak people cried out, and the enemy trembled;
 they raised their voices, and the enemy turned back.
¹² Sons of slave-girls ran them through
 and pierced them like the offspring of deserters;

⁶ 'Sons of Titans' (υἱοὶ τιτάνων) is Greek; perhaps the Semitic original had 'sons of Rephaim' (compare Dt 3:11).

⁷ For the 2nd line, here following the NRSV, the NJB reads, "to raise up those who were oppressed in Israel."

⁸ For the 1st line, here following the NJB, the NRSV reads, "she fastened her hair with a tiara."

⁹ In place of 'took his soul prisoner', here following the NJB, the NRSV has 'captivated his mind'.

¹⁰ The NJB & NRSV lack the word 'and' (καὶ) at the beginning of the 2nd line; here, we follow the MSS.

¹¹ The NJB merges the last 2 lines, reading, "Then my oppressed people shouted and my weak people cried out and the enemy were struck with fear."

¹² In place of 'slave-girls', here following the NRSV, the NJB has 'mere girls'.

- ἀπόλωντο ἐκ παρατάξεως κυρίου μου.
- ¹³ ὕμνήσω τῷ θεῷ μου ὕμνον καινόν
Κύριε, μέγας εἶ καὶ ἔνδοξος,
δαυμαστὸς ἐν ἰσχύι, ἀνυπέβλητος.
- ¹⁴ σοὶ δουλεύσάτω πᾶσα ἡ κτίσις σου·
ὅτι εἶπας, καὶ ἐγενήθησαν·
ἀπέστειλας τὸ πνεῦμά σου, καὶ ᾠκοδόμησεν·
καὶ οὐκ ἔστιν ὃς ἀντιστήσεται τῇ φωνῇ σου.
- ¹⁵ ὄρη γὰρ ἐκ θεμελίων σὺν ὕδασιν σαλευθήσεται,
πέτραι δ' ἀπὸ προσώπου σου ὡς κηρὸς τακῆσονται·
ἔτι δὲ τοῖς φοβουμένοις σε,
σὺ εὐιλατεύσεις αὐτοῖς.
- ¹⁶ ὅτι μικρὸν πᾶσα θυσία εἰς ὀσμὴν εὐωδίας,
καὶ ἐλάχιστον πᾶν στέαρ εἰς ὀλοκαύτωμά σοι·
ὁ δὲ φοβούμενος τὸν κύριον μέγας διὰ παντός.
- ¹⁷ οὐαὶ ἔθνεσιν ἐπανιστανομένοις τῷ γένει μου·
κύριος παντοκράτωρ ἐκδικήσει αὐτούς
ἐν ἡμέρᾳ κρίσεως
δοῦναι πῦρ καὶ σκώληκας εἰς σάρκας αὐτῶν,
καὶ κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος.
- ¹⁸ Ὡς δὲ ἦλθουσαν εἰς Ἱερουσαλημ, προσεκύνησαν τῷ θεῷ, ¹⁸ When they reached Jerusalem, they worshipped God and,
καὶ ἠνίκα ἐκαθαρίσθη ὁ λαός, ἀνήνεγκαν τὰ ὀλοκαυτώματα once the people had been purified, they presented their burnt

¹³ The NJB has 'wonderfully strong' in place of 'wonderful in strength', here following the NRSV.

¹⁴ The NRSV has 'all your creatures' in place of 'your whole creation', here following the NJB.

¹⁵ In place of 'from their foundations to mingle with the waves', here following the NJB, the NRSV has 'to their foundations with the waters'.

¹⁶ To compare sacrifice unfavourably with moral obedience ('to fear the Lord') is a common theme of OT religion.

¹⁷ This verse is a concluding anathema on Israel's enemies (compare Jg 5:31, Is 66:24).

¹⁸ In place of 'worshipped God', here following the NRSV, the NJB has 'fell on their faces before God'.

αὐτῶν καὶ τὰ ἐκούσια αὐτῶν καὶ τὰ δόματα. ¹⁹ καὶ ἀνέθηκεν Ἰουδιθ πάντα τὰ σκεύη Ολοφέρνου, ὅσα ἔδωκεν ὁ λαὸς αὐτῇ, καὶ τὸ κωνώπιον, ὃ ἔλαβεν ἑαυτῇ ἐκ τοῦ κοιτῶνος αὐτοῦ, εἰς ἀνάθημα τῷ θεῷ ἔδωκεν. ²⁰ καὶ ἦν ὁ λαὸς εὐφραινόμενος ἐν Ἱερουσαλημ κατὰ πρόσωπον τῶν ἁγίων ἐπὶ μῆνας τρεῖς, καὶ Ἰουδιθ μετ' αὐτῶν κατέμεινε.

²¹ Μετὰ δὲ τὰς ἡμέρας ταύτας ἀνέξευξεν ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ, καὶ Ἰουδιθ ἀπῆλθεν εἰς Βαιτυλουα καὶ κατέμεινε ἐπὶ τῆς ὑπάρξεως αὐτῆς· καὶ ἐγένετο κατὰ τὸν καιρὸν αὐτῆς ἔνδοξος ἐν πάσῃ τῇ γῆ. ²² καὶ πολλοὶ ἐπεθύμησαν αὐτήν, καὶ οὐκ ἔγνω ἀνὴρ αὐτήν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῆς, ἀφ' ἧς ἡμέρας ἀπέθανεν Μανασση ὁ ἀνὴρ αὐτῆς καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ. ²³ καὶ ἦν προβαίνουσα μεγάλη σφόδρα καὶ ἐγήρασεν ἐν τῷ οἴκῳ τοῦ ἀνδρὸς αὐτῆς ἔτη ἑκατὸν πέντε· καὶ ἀφῆκεν τὴν ἄβραν αὐτῆς ἐλευθέραν. καὶ ἀπέθανεν εἰς Βαιτυλουα, καὶ ἔθαψαν αὐτήν ἐν τῷ σπηλαίῳ τοῦ ἀνδρὸς αὐτῆς Μανασση, ²⁴ καὶ ἐπένησεν αὐτήν οἶκος Ἰσραηλ ἡμέρας ἑπτά. καὶ διεῖλεν τὰ ὑπάρχοντα αὐτῆς πρὸ τοῦ ἀποθανεῖν αὐτήν πᾶσι τοῖς ἔγγιστα Μανασση τοῦ ἀνδρὸς αὐτῆς καὶ τοῖς ἔγγιστα τοῦ γένους αὐτῆς. ²⁵ καὶ

offerings, their voluntary offerings, and their gifts. ¹⁹ And Judith vowed to God all Holofernes' property given her by the people, and the canopy she herself had stripped from his bed, as a dedicated offering. ²⁰ And, for three months, the people gave themselves up to rejoicings in front of the Temple in Jerusalem, where Judith stayed with them.

²¹ When this was over, everyone returned home to their own inheritances. Judith went back to Bethulia and lived on her property; and, for the rest of her life, she enjoyed a great reputation throughout the country. ²² And many desired to marry her but, for all her days, from the time her husband Manasseh died and was gathered to his people, she never gave herself to another man. ²³ And her fame spread more and more, the older she grew in her husband's house; she lived to the age on one hundred and five. She emancipated her maid, then died in Bethulia and was buried in the cave where Manasseh her husband lay. ²⁴ And the House of Israel mourned her for seven days. Before her death, she had distributed her property among all those who were next of kin to her husband Manasseh, and to her own nearest

¹⁹ The NJB transposes 'Judith vowed to God' to after 'from his bed'; here, we follow the MSS & NRSV.

²⁰ The NRSV has 'sanctuary' in place of 'Temple', here following the NJB. Both the NJB & NRSV lack the opening conjunction, here following the MSS (καί).

²¹ The NJB lacks 'to their own inheritances', here following the NRSV.

²² In place of 'many desired to marry her', here following the NRSV, the NJB has 'she had many suitors'.

²³ This great age finally assimilated Judith to the heroes of the patriarchal age (see Gn 23:1, 35:28, 50:26).

²⁴ The NJB ends this verse, here following the NRSV, with, "her own relations and those of her husband Manasseh."

οὐκ ἦν ἔτι ὁ ἐκφοβῶν τοὺς υἱοὺς Ἰσραηλ ἐν ταῖς ἡμέραις
Ἰουδιθ καὶ μετὰ τὸ ἀποθανεῖν αὐτὴν ἡμέρας πολλάς.

kindred. ²⁵ And never again did anyone trouble the Israelites during the lifetime of Judith, nor indeed for a long time after her death.

²⁵ This ending recalls similar formulae in the *Book of Judges*. The *Vg* adds (as v. 30): “*The feast day of this victory was adopted by the Hebrews into the calendar of their holy days and has been celebrated by the Jews from that time to the present.*” (*Dies autem victoriæ hujus festivitatis ab Hebræis in numero sanctorum dierum accipitur, et colitur a Judæis ex illo tempore usque in præsentem diem.*) However, there is no other evidence of such a festivity; and it is the ancient feast of Passover to which the narrative is especially suited.