

Week 55, Lecture 175.¹ Introduction to Judith.

Textual Contrast between Ruth, Esther, & Judith

Ruth. Everybody's Bible (Catholics, Orthodox, Protestants, Jews) has Ruth.

Esther. All Bibles contain the basic story of Esther. Catholic & Orthodox Bibles contain Greek "additions."

Judith. This book is found only in Catholic and Orthodox Bibles. It is not in the Tanakh² or Protestant Bible.

Preparatory Reading (I think this is all of the "hard copy" of Judith that I have)

Text & Translations (alphabetically)	Date Completed	Remarks
Greek Text	01/14/2109	
Latin Vulgate	01/15/2019	
Brenton's 1851 Translation of the Septuagint ³	to be read	
Douay-Rheims Bible	01/15/2019	Translation of the Vulgate
Jerusalem Bible	01/12/2019	
Knox Translation	01/11/2019	Translation of the Vulgate
New American Bible	01/03/2109	
New American Bible Revised Edition	12/31/2018	
Revised English Bible	to be read	British English
New English Translation of the Septuagint ⁴	01/01/2019	
New Jerusalem Bible	01/10/2019	
New Revised Standard Version	01/03/2019	
Revised Standard Version	01/02/2019	

The Latin Vulgate is not a translation of the LXX. Jerome claims he translated it from Aramaic.

Translations of the Vulgate (**Douay & Knox**) differ significantly from the Greek at times.

I will be commenting mostly on the Greek text, but will try to mention these as we go along.

There is a Syriac Version

My English translation of the Syriac Bible does not contain Judith.⁵

I have "hard copy" and a computer version of the Syriac.

Unfortunately: No vowels. My Syriac is not good enough to read it with facility.

I will check the Syriac from time to time.

I have my "standing order" in for the Antioch Bible version -- Syriac (with vowels!) & English

Location. In most Catholic Bibles the order is: **Nehemiah**, Tobit, **Judith**, Esther, 1-2 Maccabees, **Job**.⁶

A "Catholic edition," e.g., of the RSV, NRSV, or other translation, will follow the same order.

Some Protestant Bibles "with Apocrypha" place Judith after the NT.

Some Protestant Bibles "with Apocrypha" place Judith between the OT & NT (between Malachi & Matthew).

¹ Lectures numbered consecutively. This is this week's 1st lecture, but its number reflects its place in the **total** sequence.

² Jews call their Bible "**TaNaK**," sometimes spelled "Tanakh," **T** stands for *Torah*, the Law/Instruction of Moses; **N** stands for *Nevi'im*, the Hebrew word for "Prophets;" and the **K** stands for *Ketuvim*, "the Writings." The three components of the Tanak are thus: Law, Prophets, Writings.

³ PDF online: <http://www.ecmarsh.com/lxx/> <http://www.ecmarsh.com/lxx/Judith/index.htm> .

⁴ PDF online: <http://ccat.sas.upenn.edu/nets/edition/> ; <http://ccat.sas.upenn.edu/nets/edition/18-ioudith-nets.pdf>

⁵ *Holy Bible from the Ancient Eastern Text: George M. Lamsa's Translation of the Aramaic of the Peshitta*, HarperSanFrancisco, originally published by A. J. Holman in 1933; copyright renewed in 1957. ISBN 0-06-064926-7, 0-06-064923-2 paperback.

⁶ The books in a **blue font** appear in Protestant Bibles.

Translations of the Bible. Most people do not have the luxury to spend years learning the biblical languages. But just as you can build up a color photo through images from red, green, and blue filters, so also comparing different translations of a passage can change your view from “black & white” to “color.”

Short Commentaries

Craghan, John. “The Book of Judith.” OT Message: A Biblical-Theological Commentary. Volume 16, *Esther, Judith, Tobit, Jonah, Ruth*. (Wilmington, DE: Michael Glazier, 1982). Pages 63-126. Uses the RSV translation. Comments only on Judith 8-16. [01/01/2019](#).

Craven, Toni. “Judith.” *New Jerome Biblical Commentary* (Prentice Hall, 1990), pages 572-575. [01/04/2019](#).

Hoppe, Leslie J. “Judith.” *The Catholic Study Bible*. Second Edition (Oxford, 2001). “Reader’s Guide.” Pages 218-222. [01/05/2019](#). [By the way, if you ever refer to him, “Leslie” is a **guy**.]

Wills, Lawrence M. “The Book of Judith.” *New Interpreter’s Bible*. Volume 3. (Nashville: Abingdon, 1999). Pages 1073-1183. Uses the NAB and NRSV translations. [01/05/2019](#)

Major Commentary

More, Carey A. *Judith: A New Translation with Introduction and Commentary*. Anchor Bible. Vol. 40. Doubleday, 1985, republished unchanged by Yale University Press, 2008.

I have the electronic edition via *Logos*. I am not going to read this through, but I will consult it from time to time.

Basic Outline: The book can be divided into **two** parts: **1)** Before Judith (chapters 1-7); **2)** with Judith (chapters 8-16)

Outline in NABRE ⁷

- | | | |
|------|--|--------------------------------|
| I. | Assyrian Threat (1:1–3:10) | chapters 1-3 |
| II. | Siege of Bethulia (4:1–7:32) | chapters 4-7 |
| III. | Judith, Instrument of the Lord (8:1–10:10) | chapters 8-9 |
| IV. | Judith Goes Out to War (10:11–13:20) | chapters 10-13 |
| V. | Victory and Thanksgiving (14:1–16:25) | chapters 14-16 |

Jerome’s Prologue to Judith (Most scholars do not believe Jerome had the original.

He was probably working with something that had been translated from Latin or Greek **back** into Aramaic.)

My Translation:

THE PROLOGUE TO JUDITH BEGINS.

Among the Hebrews the book of Judith is included among the Hagiographa, whose **authority is judged inferior for supporting those things which come into contention**.⁸ Nevertheless, it was written in the Chaldean [Aramaic] language, and is numbered among the histories. But because the Synod of Nicaea **is said to have included** this book in the number of the Holy Scriptures, I have acquiesced to your request – indeed a demand, and having put aside other projects on which I was diligently working to finish, I gave to this [project] one little night’s work, rendering more sense-for-sense than word-for-word. I totally omitted the extremely defective diversity of many codices; only those things which with complete discernment I was able to find in Chaldean words have I expressed in Latin.

Receive the widow Judith, an example of chastity, and in triumphal praise declare her with public proclamations. For this imitable person [Judith] -- not only to women, but also to men -- He who is the rewarder of

⁷ NABRE, Introduction to Judith. This introduction has been approved by the USCCB, and ultimately by Rome. It is thus part of the hierarchical magisterium of the Church.

Donald Senior, John J. Collins, and Mary Ann Getty, eds., *The Catholic Study Bible, 2nd Ed.: Notes*, 2nd ed., vol. 2 (New York: Oxford University Press, 2011), 596.

⁸ Jerome is arguing that Judith and other books that Catholics regard as “deutero-canonical” have less “theological authority” among the Jews than the rest of the biblical books. Jerome appears to agree with this theory.

chastity has given, has granted such virtue, that she might conquer the one unconquered by all [the rest of] humanity, that she might defeat the undefeatable one.

THE PROLOGUE ENDS (PJM, 01/12/2019) ⁹

The Inclusion of Judith in the Biblical Canon

The Protestant tradition, excluding Judith & other deuterion-canonical books, goes back at least as far as Jerome. By contrast, Augustine was a big supporter of the inclusion of the deuterion-canonical books.

Note on the Style of Judith . The Greek word for “and” is *kai*. Here it is in Greek letters: **ΚΑΙ**.

Lets take a look at the appendix. Even students who do not read Greek can see how frequently *kai* occurs.

The style is “paratactic:” and, and, and. **This is characteristic of Hebrew & Aramaic.**

Most translations will not reproduce all of these “ands.” E.g., they will replace many with commas.

The “and” at the beginning of many sentences will simply be omitted.

The “and” at the beginning of many clauses will be changed to a subordinating conjunction -- for variety.

Bottom line: I am convinced that this book was **written in Hebrew or Aramaic**

Perhaps the original will turn up one day. Who knows?

Post-Lecture Note. For those who missed my lecture on “Greek style” last semester, I will repost it along with this lecture.

Appendix: Greek Text of Esther 1 ¹⁰

ἔτους δωδεκάτου τῆς βασιλείας Ναβουχοδοноσορ ὃς ἐβασίλευσεν Ἀσσυρίων ἐν Νινευη τῇ πόλει τῇ μεγάλη ἐν ταῖς ἡμέραις Αρφαξαδ ὃς ἐβασίλευσεν Μήδων ἐν Ἐκβατάνοις ² καὶ ᾠκοδόμησεν ἐπ’ Ἐκβατάνων κύκλω τείχη ἐκ λίθων λελαξευμένων εἰς πλάτος πηχῶν τριῶν καὶ εἰς μῆκος πηχῶν ἕξ καὶ ἐποίησεν τὸ ὕψος τοῦ τείχους πηχῶν ἑβδομήκοντα καὶ τὸ πλάτος αὐτοῦ πηχῶν πενήκοντα ³ καὶ τοὺς πύργους αὐτοῦ ἔστησεν ἐπὶ ταῖς πύλαις αὐτῆς πηχῶν ἑκατὸν καὶ τὸ πλάτος αὐτῆς ἑθεμελίωσεν εἰς πήχεις ἑξήκοντα ⁴ καὶ ἐποίησεν τὰς πύλας αὐτῆς πύλας διεγειρομένας εἰς ὕψος πηχῶν ἑβδομήκοντα 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 Ναβουχοδοноσορ πρὸς βασιλέα Αρφαξαδ ἐν τῷ πεδίῳ τῷ μεγάλῳ τοῦτό ἐστιν πεδίον ἐν τοῖς ὀρίοις Ραγαυ ⁶ καὶ συνήντησαν πρὸς αὐτὸν πάντες οἱ κατοικοῦντες τὴν ὀρεινὴν καὶ πάντες οἱ κατοικοῦντες τὸν Εὐφράτην καὶ τὸν Τίγριν καὶ τὸν Ὑδάσπην καὶ πεδία Αριωχ 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

⁹ My translation. For another translation, see http://www.tertullian.org/fathers/jerome_preface_judith_e.htm

¹⁰ Accessed via *BibleWorks 10*, BGT database.

παραλίας ⁸ και τούς ἐν τοῖς ἔθνεσι τοῦ Καρμήλου και Γαλααδ και τὴν ἄνω Γαλιλαίαν και τὸ μέγα πεδῖον Εσδρηλων ⁹ και πάντας τοὺς ἐν Σαμαρεία και ταῖς πόλεσιν αὐτῆς και πέραν τοῦ Ἰορδάνου ἕως Ἱερουσαλημ και Βατανη και Χελους και Καδης και τοῦ ποταμοῦ Αἰγύπτου και Ταφνας και Ραμεσση και πᾶσαν γῆν Γεσεμ ¹⁰ ἕως τοῦ ἐλθεῖν ἐπάνω Τάνεως και Μέμφεως και πάντας τοὺς κατοικοῦντας τὴν Αἴγυπτον ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὄρια τῆς Αἰθιοπίας ¹¹ και ἐφαύλισαν πάντες οἱ κατοικοῦντες πᾶσαν τὴν γῆν τὸ ῥῆμα Ναβουχοδοноσορ βασιλέως Ἀσσυρίων και οὐ συνῆλθον αὐτῷ εἰς τὸν πόλεμον ὅτι οὐκ ἐφοβήθησαν αὐτόν ἀλλ' ἦν ἐναντίον αὐτῶν ὡς ἀνήρ εἰς και ἀνέστρεψαν τοὺς ἀγγέλους αὐτοῦ κενούς ἐν ἀτιμία προσώπου αὐτῶν

¹² και ἐθυμώθη Ναβουχοδοноσορ ἐπὶ πᾶσαν τὴν γῆν ταύτην σφόδρα και ὤμοσε κατὰ τοῦ θρόνου και τῆς βασιλείας αὐτοῦ εἰ μὴν ἐκδικήσῃν πάντα τὰ ὄρια τῆς Κιλικίας και Δαμασκηνῆς και Συρίας ἀνελεῖν τῆ ῥομφαία αὐτοῦ και πάντας τοὺς κατοικοῦντας ἐν γῆ Μωαβ και τοὺς υἱοὺς Αμμων και πᾶσαν τὴν Ἰουδαίαν και πάντας τοὺς ἐν Αἰγύπτῳ ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὄρια τῶν δύο θαλασσῶν

¹³ και παρετάξατο ἐν τῇ δυνάμει αὐτοῦ πρὸς Αρφαξαδ βασιλέα ἐν τῷ ἔτει τῷ ἑπτακαιδεκάτῳ και ἐκραταιώθη ἐν τῷ πολέμῳ αὐτοῦ και ἀνέστρεψεν πᾶσαν τὴν δύναμιν Αρφαξαδ και πᾶσαν τὴν ἵππον αὐτοῦ και πάντα τὰ ἄρματα αὐτοῦ ¹⁴ και ἐκυρίευσεν τῶν πόλεων αὐτοῦ και ἀφίκετο ἕως Ἐκβατάνων και ἐκράτησεν τῶν πύργων και ἐπρονόμεισε τὰς πλατείας αὐτῆς και τὸν κόσμον αὐτῆς ἔθηκεν εἰς ὄνειδος αὐτῆς ¹⁵ και ἔλαβε τὸν Αρφαξαδ ἐν τοῖς ὄρεσι Ραγαυ και κατηκόντισεν αὐτόν ἐν ταῖς σιβύναις αὐτοῦ και ἐξωλέθρευσεν αὐτόν ἕως τῆς ἡμέρας ἐκείνης ¹⁶ και ἀνέστρεψεν μετ' αὐτῶν αὐτὸς και πᾶς ὁ σύμμικτος αὐτοῦ πλῆθος ἀνδρῶν πολεμιστῶν πολὺ σφόδρα και ἦν ἐκεῖ ῥαθυμῶν και εὐωχούμενος αὐτὸς και ἡ δύναμις αὐτοῦ ἐφ' ἡμέρας ἑκατὸν εἴκοσι