

# THE BOOKE OF IVDITH.

## THE ARGVMENT OF THE BOOKE OF IVDITH.

*Epift. 111.  
115. in Pre-  
fat. in Iudith.*

S. Ierom fometime fupposed this booke, not to be canonical, but afterwarde finding that *the Council of Nice accounted it in the number of holie Scriptures*, he fo eftemed it; and therupon not only tranflated it into Latin, out of the Chaldee tongue, wherin it was firft written, but alfo as occafion required, alleaged the fame as diuine Scripture, and fufficient to conuince matters of faith in controuerfie. For otherwife his oppofing the authoritie of the Nicen Council, should proue nothing at al againft *the Iewes*, feing they alfo *acknowledge this booke amongft Agiographa* (or holie writtes) *but leffe fitte* (fay they) *to ftrengthen thofe things which come into contention*. Wherby is clere that S. Ierom thenceforth held it for diuine Scripture. As further appeareth in his comentaries *in Ifai. 14.* more exprefly *Epift. ad Principiam*, he counted it in ranke with other Scriptures, wherof none doubteth, faying: *Ruth, Elther, Iudith*, were of fo great renoume, that they *gaue the names to facred volumes*. And in *this Preface* doubted not to fay: that *the rewarder of Iudithes chaftitie* (God himfelf) *gaue her for imitation not only to wemen, but alfo to men: gaue her fuch vertue that she ouerthrew him, whom none could ouercome, and conquered the inuincible*. Alfo before the Council, Origen *in c. 14. Iudith*. Tertullian *de Monogamia c. vlt.* And diuers whom S. Hilarie citeth, and diffenteth not from them, *Prologo in Pfalmos*, held this booke for Canonical. Manie more writers likwife about the time of the fame Council, and after fo account it. Prudentius *in Phicomachia Prudiciæ & libidinis*: Chromatius *in c. 6. Mat.* Paulinus *in Natali. 10.* S. Chryfoftom *hom. 10. in Math.* S. Ambrofe *li. 3. Offic. c. 13. Epift. 82. et li. de viduis*. S. Auguftin (or fome other good author) writte two fermons of Iudith 228. 229. Caffiodorus *diuini lect. c. 6.* Fulgentius *Epift. 2. de ftatu viduarum*. Ferrandus

S. Ierom for the authoritie of the council of Nice, held this booke to be canonical, which before he did not.

Other Doctors both before and after the council of Nice accounted this booke canonical.

Carthaginenfis *as Regiũ de re militati*. Iunilius Africanus *li. 1. de partibus diuine legis*. Sulpitius *in hiftoria*. S. Beda *de fex ætatibus*. Alredus writing *the life of Edward our king*. More are not neceffarie to reafonable men. Concerning the time, and author, it femeth moft probable that thefe things happened when Manaffes king of Iuda was either in prifon in Babylon, or newly reftored to his kingdom, who as it femeth permitted the gouernment to the high Prieft Eliachim (*Chap. 4.*) And by whom it was written. otherwife called Ioachim. (*ch. 15.*) Who alfo write this booke, as Philoſ *Chronologie li. 2.* reporteth. From which time they had no warres til the reigne of Ioachaz, about 80. yeares, conformable to the long peace mentioned. *chap. 16. v. 30.* In fumme we haue here, not a poetical Comedie (as Martin Luther shameth not to cal it, in *Sympofiates, c. 29.* and in his *German Preface of Iudith*, but a facred Hiftorie (as al aforementioned eftemed it, and the Iewes confeſſe) of a moft valiant Matrons fact, deliuering the people of God from perfecution of a cruel Tyrant. The firſt three chapters ſhew the occaſion of this danger: the next foure deſcribe the difficulties & diſtreſſes therof: other feuen with part of the 15. how Iudith deliuered them from it. In the reſt Iudith is much prayſed, and ſhe with the whole people praife God.

VWhen this hiftorie happened. 2. Para. 33.

The cõtentes.

Diuided into foure partes.

## Chapter 1

The firſt part. Nabuchodonofor king of Aſſyrians ouercometh Arphaxad  
 The occaſion of king of the Medes: 7. ſummoneth manie other nations  
 the Iewes perfecution at this time. to ſubmitte themſelues to his Empyre: 11. which they  
 refuſing he threatneth reuenge.

**A**

rphaxad <sup>a</sup>)therfore king of the Medes had ſubdued manie nations to his empire, & he built

<sup>a</sup> The author being reſolued to write this hiftorie, ioyneth his narration to his internal purpoſe, ſaying: *Arphaxad therefore &c. S. Greg. ho. 2, in Ezech.*

a most mightie citie, which he called Ecbatannis, <sup>2</sup> of ftone squared and hewed: he made walles therof in height feuentie cubites, and in breadth thirtie cubites, and the towers therof he made in height an hundred cubites. <sup>3</sup> But each fide of them was in foure square twentie foote long, and he made the gates therof according to the height of the towers: <sup>4</sup> and he <sup>a</sup>)gloried as mightie in the force of his armie, and in the glorie of his chariotes. <sup>5</sup> In the twelfth yeare of his reigne: Nabuchodonofor the king of the Affyrians, who reigned in Niniue the greate citie, fought againft Arphaxad, and ouercame him <sup>6</sup> in the great field, which is called Ragau, about Euphrates, and Tigris, and Iadafon in the field of Erioch the king of the Elicians. <sup>7</sup> Then was the kingdom of Nabuchodonofor exalted, and his hart was eleuated: and he fent to al, that dwelt in Cilicia and Damafcus, <sup>8</sup> and Libanus, <sup>8</sup> and to the nations, that are in Carmelus, and Cedar, and the inhabitantes of Galilee in the great field of Efdrelon, <sup>9</sup> and to al that were in Samaria, and beyond the riuer Jordan euen to Ierufalem, and al the land of Ieffe til you come to the borders of Æthiopia. <sup>10</sup> To al thefe Nabuchodonofor king of the Affyrians fent meffengers: <sup>11</sup> who al with one minde faid nay, & fent them backe emptie, and reiected them without honour. <sup>12</sup> Then Nabuchodonofor the king taking indignation againft al that land, fwore by his throne and kingdom that he would reuenge him felfe of al thofe countries.

*defenderet fe.*

## Chapter 2

*Nabuchodonofor fendeth Holofernes his General to waift al countries of the weft, 7. with a great armie, and abundant munition. 11. They fubdue manie places, and others are ftrooken with great feare.*

**I**n the thirtenth yeare of king Nabuchodonofor, the two and twentieth day of the firft moneth,

<sup>a</sup> Thou foole this night they fhall take thy life from thee, & thefe things whole fhall they be? *Luc. 12. v. 20.*

the word was geuen out in the houle of Nabuchodonofor the king of the Affyrians, that he would reuenge him felfe. <sup>2</sup> And he called al the ancientes, and al the captaynes, and his men of warre, and communicated with them the fecrete of his counfel: <sup>3</sup> and he faid that his cogitation was vpon that, to fubdew al the earth to his empire. <sup>4</sup> Which faying when it had pleafed them al, Nabuchodonofor the king called Holofernes the General of his warres, <sup>5</sup> and faid to him: Goe forth againft euerie kingdom of the weft, & againft them efpecially, that contemned my commandment. <sup>6</sup> <sup>a)</sup>Thyne eie shal fpare no kingdom, and euerie fenfed citie thou shalt fubdew to me. <sup>7</sup> Then Holofernes called the captaynes, & magiftrates of the powre of the Affyrians: and he muftered men for the expedition, as the king commanded him, an hundred twentie thoufand fighting men on foote, and twelue thoufand archers horfemen. <sup>8</sup> And he made al his expedition to goe before in a multitude of innumerable camels, with thofe thinges that might fuffice the armies abundantly, hearde of oxen alfo, and flockes of sheepe, which had no number. <sup>9</sup> He appoynted corne to be prepared out of al Syria in his paffage. <sup>10</sup> But gold and filuer he tooke out of the kings houle exceding much. <sup>11</sup> And he went forth and al his armie with the chariotes, & horfemen, and the archers, which couered the face of the earth, as locuftes. <sup>12</sup> And when he had paffed through the coaftes of the Affyrians, he came to the great mountaines of Ange, which are on the left hand of Cilicia: and he went vp into al their caftles, and wonne euerie fortrefse. <sup>13</sup> And he brake downe the renowmed citie of Melothus, and fpoyled al the children of Therfis, and the children of Ifmael, which were againft the face of the defert, and on the fouth of the land of Cellon. <sup>14</sup> And he paffed ouer Euphrates, and came into Mefopotamia: and he brake al the high cities, that were there, from the torrent of Membre, til ye come to the fea: <sup>15</sup> and he tooke the borders therof, from Cilicia vnto the

---

<sup>a</sup> This cruel cōmandment was as cruelly put in execution by Holofernes.  
*ch. 3. v. 11.*

coastes of Iapheth, which are toward the fouth. <sup>16</sup> And he caried away al the children of Madian, and fpoyled al their riches, and al that refifted him he flew in the edge of the fword. <sup>17</sup> And after thefe thinges he went downe into the fieldes of Damafcus in the daies of harueft, and he fet al the corne on fire, and he made al the trees and vineyardes to be cut downe; <sup>18</sup> and the feare of him fel vpon al the inhabitantes of the land.

### Chapter 3

*Manie kinges and other princes fubmitte them felues to Holofernes. 8. He receiueth them, and taketh of their chief men to reinforce his armie, 11. neuertheles deftroyeth their cities, and their goddes, that Nabuchodonofor only might be called god.*

**T**hen the kinges and princes of al cities and prouinces, namely of Syria and Mefopotamia, and Syria Sobal, and Lybia, and Cilicia fent their embaffadours, which coming to Holofernes, faid: <sup>2</sup> Let thy indignation towarde vs ceafe: For it is better that liuing we feare Nabuchodonofor the great king, and be fubiect to thee, then dying, we should with our deftruction fuffer the damages of our feruitude. <sup>3</sup> Euerie citie of ours, and al our poffeffion, al mountaynes, and hilles, and fieldes, and hearde of oxen, and flockes of sheepe, and goates, and of horfes, and camels, and al our goddes, and families are in thy fight: <sup>4</sup> let al our thinges be vnder thy law. <sup>5</sup> We alfo, and our children are thy feruantes. <sup>6</sup> Come to vs a peaceable Lord, and vfe our feruice, as it shal pleafe thee. <sup>7</sup> Then went he downe from the mountaynes with horfemen in a great powre, and tooke euerie citie, and euerie inhabiter of the land. <sup>8</sup> And of al the cities he tooke to helpe him valiant men, and chofen for battel. <sup>9</sup> And fo great feare lay vpon al thofe prouinces, that the inhabitantes of al cities, princes and honorable perfons, together with the people went out to meete him coming, <sup>10</sup> receyuing him

with garlandes, and torches, dauncing with timbrels, & shaulmes. <sup>11</sup> Neither doing theſe thinges, could they for al that mitigate the firceneſſe of his ſtomacke: <sup>12</sup> for he did both deſtroy their cities, and cut downe their groues. <sup>13</sup> For Nabuchodonofor the king had commanded him, that he ſhould deſtroy al the goddes of the earth, that <sup>a</sup>he only might be called god of thoſe nations, which could be ſubdewed with the might of Holofernes. <sup>14</sup> And paſſing through al Syria Sobal, and al Apamea, & al Meſopotamia he came to the Idumeians into the land of Gabaa, <sup>15</sup> and tooke their cities, and fate there for thirtie dayes, in which daies he commanded al the armie of his powre to be vnited.

## Chapter 4

The ſecond part.  
Gods people are  
in great feare  
and diſtreſſe.

*The children of Ifrael exceedingly fearing Holofernes forces, 3. prouide to reſiſt him, by the exhortation of the High Prieſt, vſing both humane, 8. and diuine meanes.*

**T**hen the children of Ifrael, which dwelt in the Land of Iuda, hearing theſe thinges, were fore afrayd of his preſence. <sup>2</sup> Trembling alſo, and horreur inuaded their ſenſes, left he would doe that to Ierufalem and to the temple of our Lord, which he had done to other cities, and their temples. <sup>3</sup> And they ſent into al Samaria round about, as far as Iericho, and preoccupied al the toppes of mountaynes: <sup>4</sup> and they compaſſed their townes with walles, and gathered together corne for prouiſion of battel. <sup>5</sup> Eliachim <sup>b</sup>the prieſt wrote to al, that were againſt Efdrelon, which is againſt the face of the great ſielde beſide Dothain, and

<sup>a</sup> An expreſſe figure of Antichriſt *2. Theſ. 2.* for whom al heretikes make way as precurſers, for the ſingular *man of ſinne* wil confeſſe no God but himſelf.

<sup>b</sup> The high prieſt managed alſo the temporal affayres of the cōmonwelth, at this time, by conſent & commiſſion of king Manaffes, as is moſt probable theſe thinges happening ſhortly after his repentāce. *2. Paral. 33.*

to al, by whom there might be paffage of way, that they should take the afcentes of the mountaynes, by which there might be way to Ierufalem, and should keepe watch, where the way was narrow between the mountaynes. <sup>6</sup> And the children of Ifrael did according as the Priest of our Lord, Eliachim had appointed them. <sup>7</sup> And al the people cried to our Lord with great instance, and they humbled their foules in faftings, and prayers, they & their wiues. <sup>8</sup> And the Priestes put on heareclothes, and they laide the infantes prostrate againft the face of the temple of our Lord, and the altar of our Lord they couered with hearecloth: <sup>9</sup> and they cried to our Lord the God of Ifrael with one accord, that their infantes might not be geuẽ into praye, & their wiues into spoile, and their cities into destruction, and their holie thinges into pollution, and they be made a reproch to the Gentiles. <sup>10</sup> Then Eliachim the high Priest of our Lord went about al Ifrael and fpake to them, <sup>11</sup> faying: Know ye, that our Lord wil heare your prayers, if continewing you continew in faftinges and prayers in the fight of our Lord. <sup>12</sup> Be mindful of Moyfes the feruant of our Lord, who ouerthrew Amalec trufting in his power, and in his might, and in his armie, & in his shieldes, & in his chariotes, & in his horfemen, not by fighting, but with holie prayers: <sup>13</sup> fo shal al the enemies of Ifrael be; if you perfeuere in this worke, which you haue begunne. <sup>14</sup> They therfore at this exhortation of his, befeching our Lord, continewed in the fight of our Lord, <sup>15</sup> fo that they alfo, which offered the holocaustes to our Lord, did offer the facrifices to our Lord girded with heareclothes, and there were ashes vpon their head. <sup>16</sup> And they al prayed God with al their hart, that he would vifite his people Ifrael.

*Exo. 17.*

## Chapter 5

*Holofernes hearing that the Ifraelites prepare to refift him, in great rage demandeth diuers particulars concerning that people. 5. Achior an Ammonite telleth the meruelous workes of God towards them, 22. aduifeth*

*him not to fight againſt them. 26. The chief capitaines are offended, & threaten Achior.*

**A**nd it was told Holofernes the General of the warres of the Affyrians, that the children of Ifrael prepared them felues to refift, and had fhut vp the wayes of the mountaynes, <sup>2</sup> and with exceeding furie he chafed in great anger, and called al the princes of Noab and dukes of Ammon, <sup>3</sup> and he fayd to them: Tel me <sup>a</sup>)what is this people which befetteth the mountaynes: or what, and of what forte, and how great their cities are: alfo what their power is, or what is their multitude: or who is the king of their warfare: <sup>4</sup> and why aboue al that dwel in the Eaſt, haue theſe contemned vs, and haue not come forth to meete vs, that they might receiue vs with peace? <sup>5</sup> Then Achior captaine of al the children of Ammon anſwering, faid: If thou voutfafe my Lord to heare, I wil tel the truth in thy fight of this people, which dwelleth in the mountaynes, and there ſhal not a falſe word come forth of my mouth. <sup>6</sup> This people is of the progenie of the Chaldees. <sup>7</sup> The ſame dwelt *Gen. 11.* firſt in Meſopotamia, becauſe they would not folow the goddeſſes of their fathers, which were in the land of the Chaldees. <sup>8</sup> Forfaking therfore the ceremonies of their fathers, which were in multitude of goddeſſes, <sup>9</sup> they worſhipped one God of heauen, who alſo commanded them that they ſhould depart from thence, and ſhould dwel *Gen. 12.* in Charan. And when there was famine ouer al the land, they went downe into Ægypt, and there for foure hundred yeares were ſo multiplied, that the hoſt of them could not be numbred. <sup>10</sup> And when the king of Ægypt *Exod. 1.* oppreſſed them, and in the buildinges of his cities had fubdewed them in brick and claye, they cried to their Lord, and he ſtroke the whole Land of Ægypt with diuers plagues. <sup>11</sup> And when the Ægyptians had caſt them *Exo. 7. &c.* out from them, and the plague had ceaſed from them,

---

<sup>a</sup> Holofernes could not be altogether ignorant of ſo famous a people as the Iewes, but in his rage marueling at their attempt demãdeth more particularly of their habilitie to refiſt him. See *v. 27.*



and they would take them againe, and cal them backe to their seruice, <sup>12</sup> these fleeing away, the God of heauen opened the sea, so that the waters were consolidated as a wal, on either side, and they walking through the botome of the sea passed drie foote. <sup>13</sup> In which place whiles an innumerable armie of the Egyptians pursued them, they were so ouerwhelmed with the waters, that there was not one remayning, to tel the fact to posteritie. <sup>14</sup> Also being past the read sea, they possessed the desertes of Mount Sinai, in which neuer man could dwel, or sonne of man rested. <sup>15</sup> There bitter fountaynes were made sweete for them to drinke, and for fourtie yeares they receiued meate from heauen. <sup>16</sup> Wherefoeuer they entered without bow and arrow, and without shielde and sword, their God fought for them, and ouercame. <sup>17</sup> And there was not that did insult against this people, but when they departed from the worship of the Lord their God. <sup>18</sup> But as often as beside their owne God, they worshiped an other, they were geuen to praye, and into the sword, and to reproch. <sup>19</sup> And as often as they were penitent for that they reuolted from the worship of their God, the God of heauen gaue them power to resist. <sup>20</sup> Finally the king of the Chananeites, and of Iebuseites, and of the Pherezeites, and of the Hetheites, and of the Heueites, and of the Amorrheites, and al the mightie in Hesebon they ouerthrew, and they possessed their landes, & their cities: <sup>21</sup> And as long as they finned not in the fight of their God, it was wel with them, for their God hateth iniquitie. <sup>22</sup> For <sup>a</sup>)these yeares also past when they had reuolted from the way, which God had geuen them, that they should walke in it, they were destroyed in battels by manie nations, and verie manie of them were led captiue into a strange land. <sup>23</sup> But of late returning to the Lord their God, from the disperfion wherein they were disperfed, they are vnited & are come vp into al these mountaynes, and possesse Ierusalem againe where their Holies are. <sup>24</sup> Now therefore my Lord, search if there be

*Exo. 14.*  
Made solid  
or firme.

*Exod. 15.*  
*16. 17.*

*Iudic. 2.*  
*3. 4. &c.*

*Nu. 21.*

*Iof. 12.*

*4. Reg. 21.*

<sup>a</sup> He semeth to speake of the captiuitie of king Manaffes. *Paral. 33.*  
See the *argument of this booke.*

any iniquitie of theirs in the fight of their God: and let vs goe vp to them, becaufe their God deliuering wil deliuer them to thee, and they fhall be fubdewed vnder the yoke of thy power: <sup>25</sup> but if there be no offence of this people before their God, we can not refift them, becaufe their God wil defend them: and we fhall be a reproche to the whole earth. <sup>26</sup> And it came to paffe, when Achior had ceafed to fpeake thefe wordes, al the great men of Holofernes were angrie, and they thought to kil him, faying to each other: <sup>27</sup> <sup>a)</sup>Who is this, that fayth the children of Ifrael can refift king Nabuchodonofor, and his armies, men vnarmed, and without force, and without skil of the feates of warre? <sup>28</sup> That Achior therfore may know that he deceiueth vs, let vs goe vp into the mountaynes: and when their mightie ones fhall be taken, then fhall he with them be ftrooken through with the fword: <sup>29</sup> that euerie nation may know that Nabuchodonofor is god of the earth, and befides him there is none other.

## Chapter 6

*Holofernes in great rage fendeth Achior to Bethulia, that he may there be flaine with the Ifraelites. 8. He is leift bound to a tree, 10. from whence the Ifraelites taking him, he telleth them the caufe. 14. They entertaine him courteoufly and earneftly pray to God for helpe.*

**A**nd it came to paffe when they had ceafed to fpeake, Holofernes being fore offended, faid to Achior: <sup>2</sup> Becaufe thou haft prophecied vnto vs faying, that the nation of Ifrael is defended of their God, that I may fhew thee <sup>b)</sup>that there is no god, but Nabuchodonofor: <sup>3</sup> when we fhall haue ftrookē them al as one man, then thy felf with them fhalt die

<sup>a</sup> As Holofernes *v. 3.* demanded that which he in great part knew, fo his men, (knowing Achior wel ynough) in rage demanded *vvho* he is that dare fay fuch thinges?

<sup>b</sup> Nabuchodonofors vaffals would haue no other god but him. And God almightie is alfo ielous and wil haue no God but him felfe.

by the fword of the Affyrians, and al Ifrael with thee fhall perifh by deftruction: <sup>4</sup> and thou fhalt proue that Nabuchodonofor is lord of the whole earth: and then the fword of my warfare fhall paffe through thy fides, & pearfed thou fhalt fall among the wounded of Ifrael, and thou fhalt no more fetch breath, til thou be deftroied with them. <sup>5</sup> But if thou thinke thy prophecie true, let not thy countenance quaille, and the paleneffe that is in thy face, let it depart from thee, if thou thinke thefe my wordes can not be accomplifhed. <sup>6</sup> And that thou mayft know that thou fhalt proue thefe thinges together with them, behold from this houre thou fhalt be affociate to their people, that whiles they fhall receiue worthie punishment of my fword, thou withal may be fubiect to the vengeance. <sup>7</sup> Then Holofernes commanded his feruantes that they should take Achior, and lead him into Bethula, and should deliuer him into the handes of the children of Ifrael. <sup>8</sup> And the feruantes of Holofernes taking him, went through the champaine: but when they came neere the mountaynes, the flingers came forth againft them. <sup>9</sup> And they turning out of the way by the fide of the mountayne, tyed Achior to a tree hand and foote, and fo left him bound with withes, and returned to their lord. <sup>10</sup> Moreouer the children of Ifrael defcending from Bethulia, came to him. Whom loofing they brought to Bethulia, and fetting him in the middes of the people, demanded what was the matter, that the Affyrians had left him bound. <sup>11</sup> In thofe dayes the princes there, were Ozias the fonne of Micha of the tribe of Simeon, and Charmi, who alfo is Gothoniell. <sup>12</sup> In the middes therefore of the ancientes, and in the fight of al, Achior told al thinges that he had fpoken being asked of Holofernes: and how the people of Holofernes would haue killed him for this word, <sup>13</sup> and how Holofernes him felfe being angrie cōmanded him to be deliuered for this caufe to the Ifraelites: that when he should ouercome the children of Ifrael, then he might command Achior alfo himfelf to die by diuerfe tormentes, for this that he had faid: The God of heauen is their defender. <sup>14</sup> And when Achior had declared al thefe thinges, al the people fel on their

face, adoring our Lord, and with common lamentation and weeping they powred out their prayers with one accord to our Lord, <sup>15</sup> faying: Lord God of heauen and earth, behold <sup>a</sup>)their pride, and haue regard to <sup>b</sup>)our humilitie, and attend <sup>c</sup>)the face of thy fainctes, and flew that <sup>d</sup>)thou forfakeft not them that prefume of thee and, that thou humbleft them that prefume of them felues, and glorie of their power. <sup>16</sup> Their weeping therfore being ended, & the peoples prayer by the whole day being finifhed, they comforted Achior, <sup>17</sup> faying: The God of our fathers, whose power thou haft fet forth, he wil geue thee this recompence, that thou rather fhalt fee their destruction. <sup>18</sup> And when the Lord our God shal geue this libertie to his feruantes, be God with thee alfo in the middes of vs: that as it shal please thee, fo thou with al thine mayft conuerfe with vs. <sup>19</sup> Then Ozias, the counfel being ended, receiued him into his houle, and made him a greate fupper. <sup>20</sup> And al the ancientes being called, they refreshed them felues together after the fasting was ended. <sup>21</sup> But afterwarde al the people was called together, and al the night long within the church, they prayed defiring helpe of the God of Ifrael.

## Chapter 7

*Holofernes befiegeth Bethulia, 6. cutteth their conduite of water, 9. kepeth their fountaines. 12. The people murmure, and mutenie, 18. yet they pray to God, 23. and the high priest determineth, if aide come not within fiue dayes, to deliuer the citie to the Affyrians.*

**B**ut Holofernes the next day commanded his armies, that they should goe vp againft Bethulia. <sup>2</sup> And there were of warre foote men an

---

<sup>a</sup> God regardeth the pride of finners,

<sup>b</sup> the humiliation of penitentes,

<sup>c</sup> the sanctitie of his Church in general, as wel holie perfons, as holie thinges,

<sup>d</sup> and true cōfidence in him, without prefum̃g of mens poure.

hundred twentie thoufand, and horfe men two and twentie thoufand, beſides the preparations of thoſe men, whom the captiuitie had taken, and had beene led away out of the prouinces and cities, of al youth. <sup>3</sup> Al prepared them felues together to the fight agaynſt the children of Ifrael, and they came by the hil ſide vnto the toppe, which looketh toward Dorhaim, from the place which is called Belma vnto Chelmon, which is againſt Efdreton. <sup>4</sup> But <sup>a</sup>)the children of Ifrael, as they ſaw the multitude of them, laid them felues proſtrate vpon the earth, caſting aſhes vpon their heades, praying with one accord, that the God of Ifrael would ſhew his mercie vpon his people. <sup>5</sup> And taking their weapons of warre, they ſate at the places, which by a narrow path way lead directly between the mountaynes, and they were keeping them al day and night. <sup>6</sup> Moreouer Holofernes, whiles he compaffeth round about, found that the fouſtaine, which ranne in, went directly to their conduite on the fourth ſide without the citie: and he commanded their conduite to be cut aſunder. <sup>7</sup> Neuertheleſſe there were fountaynes not far from the walles, out of which ſecretly they ſemed to draw water to refreſh them felues, rather then to drinke. <sup>8</sup> But the children of Ammon, & Moab came to Holofernes, ſaying: The children of Ifrael truſt not in ſpeare, nor in arrow, but the mountaynes defend them, & the hilles ſtanding meruelous ſtipe gard them. <sup>9</sup> Therefore that thou mayſt ouercome them without ioyning battel, ſet keepers of the fountaynes, that they may not draw water of them, and without ſword thou ſhalt kil them, or at the leaſt being wearied they wil yeld their citie, which they thinck being ſet in the mountaynes, can not be ouercome. <sup>10</sup> And theſe wordes pleaſed Holofernes, and his ſouldiars, and he placed round about an hundred men at euerie fountayne. <sup>11</sup> And when that watch had beene fully kept for twentie dayes, the ceſternes fayled, and the collections of waters to al the inhabitantes of Bethulia,

---

<sup>a</sup> Gods ſeruantes firſt of al before they fight, do workes of penãce, cõmend their cauſe to God, then take weapons in hand, & expect oppurtinitie to encounter with the enimies.

fo that there was not within the citie, wherof they might be fatisfied no not for one day, becaufe water was dayly geuen to the people by meafure. <sup>12</sup> Then al the men, and wemen, yong men, and children, being gathered together to <sup>a</sup>Ozias, al together with one voice, <sup>13</sup> faid: God iudge betwen vs and thee, becaufe thou haft done euil agaynft vs, in that thou wouldeft not fpeake peaceably with the Affyrians, and for this caufe God hath fold vs into their handes. <sup>14</sup> And there is none to helpe, wheras we lye prostrate before their eies in thirft, & great deftruction. <sup>15</sup> And now affemble ye al, that are in the citie, that we may of our owne accord yeld vs al to the people of Holofernes. <sup>16</sup> For it is better, that captiues we bleffe our Lord liuing, then we fhould die, and be a reproch to al flefh, when we fhall fee our wiues, and our infantes die before our eies. <sup>17</sup> We cal to witnes this day heauen and earth, and the God of our fathers, which taketh vengeance of vs according to our finnes, that now you deliuer the citie into the hand of Holofernes armie, that our end may be fhort in the edge of the fword, which is made longer in the drought of thirft. <sup>18</sup> And when they had faid thefe thinges, there was made great weeping and howling of al in the affemble, and for manie houres with one voice they cried to God, faying: <sup>19</sup> We haue finned with our fathers, we haue done vniuftly, we haue committed iniquitie. <sup>20</sup> Thou becaufe thou art gracious, haue mercie vpon vs, or in thy fcourge reuenge our iniquities, and deliuer not them that truft in thee to a people, that knoweth not thee, <sup>21</sup> that they fay not among the Gentiles: Where is their God? <sup>22</sup> And when they wearied with thefe cries, and tyred with thefe weepings, had held their peace, <sup>23</sup> Ozias ryfing vp embrued with teares, faid: Be of good chere bretheren, and thefe fiue daies let vs expect mercie of our Lord. <sup>24</sup> For peradventure he wil cut of his indignation, and wil geue glorie to

---

<sup>a</sup> A common frailtie of people in diftreffe to impute error to their Superiour: though in deede Ozias erred rather in yelding at laft to their fuggeftion *v. 25.* then in withftanding thus long.

his name. <sup>25</sup> But if after five daies be paft there come no aide, we wil doe thefe wordes, which you haue spoken.

## Chapter 8

*Iudith a moft vertuous, rich, fayre, & renowmed widow, 9. rebuketh the high prieft and ancientes, for their determination to deliuer the citie, if ayde come not in five dayes, 14. exhorteth al to penance. 28. They al agree to her godlie aduife, 30. praying for good fuceffe of her intention, which they yet know not.*

The third part.  
Iudith deliuereth her whole nation from perfecution.

**A**nd it came to paffe, when Iudith a widow had heard thefe wordes, which was the daughter of Merari, the fonne of Idox, the fonne of Ioseph, the fonne of Ozias, the fonne of Elai, the fonne of Iamnor, the fonne of Gedeon, the fonne of Raphaim, the fonne of Achitob, the fonne of Melchias, the fonne of Enan, the fonne of Nathanias, the fonne of Salathiel, the fonne of Simeon, the fonne of Ifrael: <sup>2</sup> and her hufband was Manaffes, who died in the daies of barley harueft: <sup>3</sup> for he was occupied with them that bound sheues in the field, and the heate came vpon his head, and he died in Bethulia his citie, and was buried there with his father. <sup>4</sup> And Iudith was leaft his widow now three yeares and fix monethes. <sup>5</sup> And in the higher partes of her houle she made her felf <sup>a</sup>)a fecrete chamber, in which she abode shut vp with her maides, <sup>6</sup> and hauing <sup>b</sup>)cloth of heare vpon her loynes, she <sup>c</sup>)fafted al the daies of her life but Sabbathes, and new moones, and the feaftes of the houle of Ifrael. <sup>7</sup> And she was of an exceding beautiful countenance, to whom her husband had leaft much richeffe, and a great familie, and poffeffions ful of hearde of oxen, and flockes of sheepe. <sup>8</sup> And she was among al

The first day  
of the moneth.

<sup>a</sup> In three fpecial obferuances this holie widow led a moft religious life: In much priuate prayer,

<sup>b</sup> in wearing hearecloth,

<sup>c</sup> and in much fafting: as it were a perpetual lent, *al dayes but Sabbathes*, & feaftes excepted.

moſt famous, becauſe ſhe feared our Lord very much, neither was there that ſpake an il word of her. <sup>9</sup> When ſhe therfore had heard that Ozias had promiſed, that after the fifth day were paſt he would yeld the citie, ſhe ſent to the ancientes Chabri and Charmi. <sup>10</sup> And they came to her, and ſhe ſaid to them: What is this word, wherein Ozias hath conſented, to yeld the citie to the Affyrians, if withing five daies there come no ayde to vs? <sup>11</sup> And what are you, that tempt our Lord? <sup>12</sup> This is no word that may prouoke mercie, but rather that may rayſe vp wrath, and inflame furie. <sup>13</sup> You <sup>a</sup>)haue ſet a time for the mercie of our Lord, and according to your pleaſure, you haue appointed him a day. <sup>14</sup> But becauſe our Lord is patient, let vs be penitent for this ſame thing, and ſhedding teares let vs deſire his pardon: <sup>15</sup> for not as man, ſo wil God threaten, neither as the ſonne of man wil he be inflamed to anger. <sup>16</sup> And therfore let vs humble our ſoules to him, and being ſetled in an humble ſpirit, ſeruing him: <sup>17</sup> let vs ſay weeping to our Lord, that according to his wil ſo he doe his mercie with vs: that as our hart is troubled in their pride, ſo alſo we may glorie in our humilitie: <sup>18</sup> becauſe we haue not folowed the finnes of our fathers, which forſooke their God, and adored ſtrange goddes, <sup>19</sup> for which abomination they were geuen into the ſword, and into confuſion to their enemies: but we know no other God but him. <sup>20</sup> Let vs humbly expect his conſolation, and he wil require our bloud of the afflictions of our enemies, and he wil humble al Nations, what foeuer ſhal riſe vp againſt vs, and the Lord our God wil make them without honour. <sup>21</sup> And now bretheren, becauſe you are ancientes in the people of God, and their ſoules depende of you: by your ſpeech comforte their hartes, that they be mindful, that our fathers were tempted to be proued, whether they

---

<sup>a</sup> In this eſpecially they offended, that they prefixed a time, meaning then to yeld the citie, for they ſhould rather haue fought againſt the enimie, then deliuer Gods people to a tyranne, holie thinges into prophane handes, & by their example put Ieruſalem and the temple in like danger. *Rabanus*.



did worfhippe their God truly. <sup>22</sup> They muft be mindful how our father Abraham was tempted, and by many tribulations proued, was made the freind of God. <sup>23</sup> So Ifaac, fo Iacob, fo Moyfes, & al that haue pleafed God, through manie tribulations haue paffed faithful. <sup>24</sup> But they that did not receiue the tentations with the feare of our Lord, and vttered their impatience and reproch of their murmuring againft our Lord, <sup>25</sup> were deftroyed of <sup>a</sup>)the deftroyer, and perifhed by ferpents. <sup>26</sup> And we therefore let vs not reuenge ourfelues for thefe things, which we fuffer, <sup>27</sup> but reputing thefe verie punifhments to be the fcourges of our Lord leffe then our finnes, wherewith as feruantes we are chaftified, let vs thinke them to haue chanced to our amendement, and not to our deftruction. <sup>28</sup> And Ozias and the ancientes fayd to her: Al thinges which thou haft spoken, be true, and there is no reprehention in thy wordes. <sup>29</sup> Now therefore pray for vs, becaufe thou art a holie woman, and fearing God. <sup>30</sup> And Iudith faid to them: As you know, that which I could fpeake to be of God: <sup>31</sup> fo that which I haue difpofed to doe, proue if it be of God, and pray that God eftablifh my counfel. <sup>32</sup> You fhall ftand at the gate this night, and I wil goe out with myne <sup>b</sup>)abra: and pray ye, that as you haue faid, in fiue dayes our Lord respect his people Ifrael. <sup>33</sup> But I wil not that you fearch my doing, and til I bring you word, let nothing els be done, but pray for me to our Lord God. <sup>34</sup> And Ozias the prince of Iuda faid to her: Goe in peace, and our Lord be with thee to the reuenge of our enemies. And returning they departed.

---

<sup>a</sup> S. Paul 1. Cor. 10. v. 10. alleaging that happened to the people of Ifrael in the defert, addeth this word *deftroyer*, which is only in this place, and not Num. 11. nor 14. nor els in the old Teftamēt. Which is an other argumēt that this booke is Canonical.

<sup>b</sup> Some thinke Abra was a proper name, but whether it was or no, it fignifieth an handmaide of more honour as we fpeake: A *maide of honour*.

## Chapter 9

*Iudith in hearecloth & afhes prayeth for the deliuerie of the people, remembering like benefites of God, 12. craueth powre to ouerthrow Holofernes.*

**V**Who going away, Iudith <sup>a)</sup>went into her oratorie: and clothing her felf with hearecloth, put afhes vpon her head: and falling prostrate to our Lord, she cried to our Lord, faying: <sup>2</sup> Lord God of my father Simeon, who gaueft him a fword for defence againft ftrangers, which were rauishers in their coinquination, and difcouered the virgine vnto confufion: <sup>3</sup> and gaueft their wemen into praye, and their daughters into captiuitie: and al the praye to be diuided to thy feruantes, which were zelous in <sup>b)</sup>thy zeale: helpe I befech thee ô Lord God me a widow. <sup>4</sup> For thou haft done the thinges heretofore, and haft purpofed one thing after an other: and that hath bene done which thou wouldeft. <sup>5</sup> For al thy wayes are readie, and thy iudgements thou haft put in thy prouidence. <sup>6</sup> Looke vpon the campe of the Affyrians now, as thou didft voutfafe to fee the campe of the Ægyptians, when they ran armed after thy feruantes, trufting in chariotes, and in their horfemen, and in a multitude of men of warre. <sup>7</sup> But thou didft looke ouer their campe, and darkeneffe wearied them. <sup>8</sup> The depth held their feete, and the waters ouerwhelmed them. <sup>9</sup> So let thefe alfo be made ô Lord, which truft in their multitude, and in their chariotes, and in pikes, and in shieldes, and in their arrowes, and glorie in their fpeares, <sup>10</sup> and know not thy felf art our God, which deftroyeft warres from the beginning, and Lord is thy name. <sup>11</sup> Lift vp thyne arme as from the beginning, and dafh their power in thy power: let their

*Exo. 14.*

<sup>a</sup> Of fuch priuate oratories as this our Sauour femeth to fpeake *Mat. 6.* faying: *Enter into thy chamber &c.* Of like oratories among Chriftians read *Card. Baronius An. D. 293. Cyp. ep. 56.*

<sup>b</sup> The zeale of Simeon and Leui was commendable, but for diuers euil circumftances the fact was reproued by Iacob. *Gen. 34. & 49.*

power fal in thy wrath, which promife that they wil violate thy holie thinges, and pollute the tabernacle of thy holie name, & with their fword throw downe the horne of thyne altar. <sup>12</sup> Bring to paffe Lord, that his pride be cut of with his owne fword, <sup>13</sup> <sup>a)</sup>let him be caught with the fnares of his eies in me, and thou shalt fstrike him from the lippes of my charitie. <sup>14</sup> Geue me conftancie in mind, that I may contemne him: and powre that I may ouerthrow him. <sup>15</sup> For this shal be a memorial of thy name, when the hand of a woman shal ouerthrow him. <sup>16</sup> For not in multitude is thy power ô Lord, neither in ftrengh of horfes is thy wil, neither haue the proud pleafed thee from the beginninge: but the prayer of the humble and meeke hath alwayes pleafed thee. <sup>17</sup> God of the heauens, creatour of the waters, and Lord of euerie creature, heare me wretch, praying and prefuming of thy mercie. <sup>18</sup> Remember Lord thy teftament, and geue a word in my mouth, and ftrengthen counfel in my hart, that thy houfe may continew in thy fanctification: <sup>19</sup> and al Nations may acknowledge, that thou art God, and there is no other besides thee.

## Chapter 10

*Judith excellently adorned, and very beautiful goeth with her handmaide towards the campe, 11. is taken by the watch, 16. and brought to Holofernes.*

**A**nd it came to paffe, when she had ceafed to crie to our Lord, she rofe from the place, wherein she lay prostrate to our Lord. <sup>2</sup> And she called her <sup>b)</sup>abra, and going downe into her houfe she tooke from her the hearecloth, and put of the garmentes of her widowhood, <sup>3</sup> and washed her bodie, and anoynted

---

<sup>a</sup> She prayed, that Holofernes fhould be moued with her beautie, & fwete fpeech: which he might be and not finne, but he by his free wil finning God turned his finne to the good of others. See *Annot. Exod. 7. S. Aug. Ser. 228.*

<sup>b</sup> See *ch. 8. v. 32.*

her felf with ointement, and plaited the heare of her head, and put a crowne vpon her head, and clothed her felf with the garmentes of her ioyfulnes, and put pantofles on her feete, and tooke braceletes, and Lilies, and eareletes, and ringes, and with al her ornamentes she adorned her felf. <sup>4</sup> To whom alfo <sup>a)</sup>our Lord gaue beautie: becaufe al this trimming did not depend of fenfualitie, but of vertue: & therfore our Lord amplified this beautie on her, that she might appeare to al mens eies of incomparable comlines. <sup>5</sup> She therfore layd vpon her abra <sup>b)</sup>a bottel of wyne, and a veffel of oyle, and polent, and drie figges, and bread, and cheefe, and went forward. <sup>6</sup> And when they were come to the gate of the citie, they found Ozias expecting, and the ancientes of the citie. <sup>7</sup> Who when they faw her, being aftonished maruailed at her beautie, exceedingly. <sup>8</sup> Yet asking her no queftion, they let her paffe, faying: The God of our fathers geue thee grace, and ftrengthen al the counfel of thy hart, with his powre, that Ierufalem may glorie vpon thee, and thy name may be in the number of the holie and iuft. <sup>9</sup> And they that were there faid, al with one voyce: So be it, fo be it. <sup>10</sup> But Iudith praying our Lord, paffed through the gate she and her Abra. <sup>11</sup> And it came to paffe, when she went downe the hil, about breake of day the watchmen of the Affyrians mette her, and held her, faying: Whence comeft thou? or whither goeft thou? <sup>12</sup> Who answered: I am a daughter of the Hebrews, therfore am I fled from their face, <sup>c)</sup>becaufe I knew it should come to paffe, that they should be geuen you vnto spoyle, becaufe that condemning you, they would not of their owne accord yeld themfelues, that they might find mercie in your fight. <sup>13</sup> For this caufe I thought with my felf, faying: I wil

*Sandalia.*

Stiped barley.

<sup>a</sup> God by this teftified her holie intention in adorning herfelfe.

<sup>b</sup> Not only certaine meates were forbid by the law *Leuit. 11.* but in maner al the meates of the Gentiles were vnlawful being offered to idoles, for which caufe Daniel and the three children would not eate of the kings meates in Babylon. *Dan. 1.*

<sup>c</sup> She told manie things euidently true, other things conditionally, as it was like to come to paffe, if God fent not better meanes.

goe to the prefence of the prince Holofernes, that I may tel him their fecretes, and shew him by what entrance he may winne them, so that there shal not fal one man of his armie. <sup>14</sup> And when thofe men had heard her wordes, they confidered her face, and she was a wonder in their eies, for they marueiled at her beautie exceedingly. <sup>15</sup> And they faid to her: Thou haft faued thy life, in that thou haft found fuch counfel, that thou wouldest come downe to our lord. <sup>16</sup> And this know thou, that when thou shalt ftand in his fight, he wil deale wel with thee, and thou shalt be moft gracious in his hart. And they brought her to the tabernacle of Holofernes, telling him of her. <sup>17</sup> And when she was entered before his face, forthwith Holofernes was caught in his eies. <sup>18</sup> And his guard faid to him: Who can contemne the people of the Hebrewes, which haue also beautiful wemē, that we should not worthely fight againft them for thefe? <sup>19</sup> Iudith therfore feeing Holofernes fitting in a canopie, which was wouen of purple, and gold, and emerauld, and pretious ftones: <sup>20</sup> and when she had looked in his face, she adored him, falling prostrate vpon the ground. And the feruantes of Holofernes lifted her vp, their lord commanding it.

## Chapter 11

*Holofernes demanding Iudith the caufe of her coming:  
4. she deceiueth him with a probable narration.*

**T**hen Holofernes faid to her: Be of good chere, and feare not in thy hart: becaufe I haue neuer hurt man, that would ferue Nabuchodonofor the king. <sup>2</sup> And thy people, if they had not contemned me, I would neuer haue lifted vp my fpeare ouer them. <sup>3</sup> But now tel me, for what caufe haft thou departed from

---

<sup>a</sup> S. Fulgentius probably iudgeth that Iudith was now about fourtie yeares old. *Epift. 2. cap. 6.*

them, and it hath pleased thee to come to vs? <sup>4</sup> And Iudith faid to him: <sup>a</sup>)Take the wordes of thy handmayde, for if thou wilt folow the wordes of thy handmayde, our Lord wil do with thee a perfect thing. <sup>5</sup> For Nabuchodonofor the king of the earth liueth, and his power liueth which is in thee to the chaftifying of al ftraying foules: that not onlie men ferue him by thee, but alfo the beaftes of the field obey him. <sup>6</sup> For the induftrie of thy mind is reported to al nations, and it is declared to al the world, that thou onlie art good, and mightie in al his kingdom, and thy difcipline is bruted to al prouinces. <sup>7</sup> Neither is that vnknowne, which Achior fpake, neither are we ignorant of that thou haft commanded to come vpon him. <sup>8</sup> For it is certaine that our God is fo offended with finnes, that he hath fent word by his prophetes to the people, that he wil deliuer them for their finnes. <sup>9</sup> And becaufe the children of Ifrael know they offended their God, thy dread is vpon them. <sup>10</sup> Moreouer alfo famine hath inuaded them, and for drought of water they are now eftemed among the dead. <sup>11</sup> Finally they ordayne this, to kil their cattel, and to drinke the bloud of them, <sup>12</sup> and the holie thinges of our Lord their God which God commanded not to be touched, in corne, wine, and oile, thefe haue they purpofed to beftow, and they wil confume the thinges which they ought not to touch with their handes: therfore becaufe they do thefe thinges, it is fure that they fhall be geuen into perdition. <sup>13</sup> Which I thy handmayde knowing, am fled from them, and our Lord hath fent me to tel thee thefe verie thinges. <sup>14</sup> For I thy handmayde worfhippe God, euen now being with thee, and thy handmayde wil goe forth, and I wil pray God, <sup>15</sup> and he wil tel me when he wil repay them their finnes, and I coming wil tel thee, fo that I may bring thee through the middes of Ierufalem, and thou fhalt haue al the people of Ifrael, as fleepe,

---

<sup>a</sup> Al that Iudith fayth is true in her fenfe as she meant it, but not in the vnderftanding of Holofernes and his fouldiars, yet was no leffe lawful then that Iofue did in deceuing the citizenes of Hay. *Iofue. 8. S. Aug. q. 10. in Iofue.*

that haue no paſtor, and there ſhal not ſo much as one dog barke againſt thee: <sup>16</sup> becauſe theſe thinges are told me by the prouidence of God. <sup>17</sup> And becauſe God is angrie with them, I am ſent to tel theſe verie thinges to thee. <sup>18</sup> And al theſe wordes pleaſed Holofernes, and his ſeruantes, and they maruailed at her wifedom, and one ſaid to an other: <sup>19</sup> There is not ſuch a woman vpon the earth in looke, in beautie, and in ſenſe of wordes. <sup>20</sup> And Holofernes ſayd to her: God hath done wel, which ſent thee before the people, that thou mighteſt geue them into our handes: <sup>21</sup> and becauſe thy promiſe is good, if thy God ſhal doe this for me, he ſhal alſo be my God, and thou ſhalt be great in the houſe of Nabuchodonofor, and thy name ſhal be renowned in al the earth.

## Chapter 12

*Iudith is brought into Holofernes treaſurehouſe, 2. hath leaue to abſtaine from the Gentils meates, 5. and to goe forth in the night to pray. 10. The fourth day ſhe cometh to Holofernes banquet, 16. he is taken with concupiſcence, and drinketh very much wine.*

**T**hen he bad her goe in where his treaſures were layd vp, and bad her tarie there, and he ap-  
 poynted what ſhould be geuen her of his owne  
 banquet. <sup>2</sup> To whom Iudith answered, and ſaid: Now, <sup>a</sup>) I  
 can not eate of theſe thinges, which thou commandeſt  
 to be geuen me, leſt there come diſpleaſure vpon me:  
 but I wil eate of theſe thinges, which I haue brought.  
<sup>3</sup> To whom Holofernes ſaid: If theſe thinges which thou  
 haſt brought with thee ſhal fayle thee, what ſhal we doe  
 to thee. <sup>4</sup> And Iudith ſaid: Thy foule liueth my lord,  
 that thy handmayde ſhal not ſpend al theſe thinges,  
 til God doe by my hand theſe thinges, which I haue  
 purpoſed. And his ſeruantes brought her into the taber-  
 nacle, which he had commanded. <sup>5</sup> And whiles ſhe went

---

<sup>a</sup> See *chap. 10. v. 5.*

in, she desired that she might have licence to goe forth, in the night and before day to prayer, and to beseech our Lord. <sup>6</sup> And he commanded his chamberlaynes, that as it pleased her, she should goe out & come in to adore her God for three dayes. <sup>7</sup> And she went forth in the nightes into the vale of Bethulia, and washed her self in a fountaine of water. <sup>8</sup> And as she came vp, she prayed our Lord the God of Israel, that he would direct her way to the deliuerie of his people. <sup>9</sup> And going in, she remayned <sup>a</sup>pure in the tabernacle, vntil she tooke her owne meate in the euening. <sup>10</sup> And it came to passe in the fourth day, Holofernes made a supper to his seruantes, and sayd to Vagao his eunuch: Goe, and perfwade that Hebrew woman, that she consent of her owne accord to dwel with me. <sup>11</sup> For it is a foule thing with the Affyrians, if a woman mocke a man in doing, that she passe free from him. <sup>12</sup> Then Vagao went in to Iudith, & said: Let not the good yong maide feare to goe in to my Lord, that she may be honoured before his face, that she may eate with him and drinke wine in ioyfulness. <sup>13</sup> To whom Iudith answered: Who am I, that I should gaynefay my lord? <sup>14</sup> Al that shall be good and best before his eyes, wil I doe. And whatsoever shall please him, that shall be best to me al the dayes of my life. <sup>15</sup> And she arose, and decked herself with her garments, and going in she stood before his face. <sup>16</sup> And the hart of Holofernes was strooken: for he burnt in the concupiscence of her. <sup>17</sup> And Holofernes said to her: Drinke now, and sit downe in ioyfulness, because thou hast found grace before me. <sup>18</sup> And Iudith said: I wil drinke my lord, because my foule is magnified this day aboue al my dayes. <sup>19</sup> And she tooke, and did eate, and dranke before him those thinges, which her handmayde had prepared her. <sup>20</sup> And Holofernes was made pleasant toward her, and dranke wine exceeding much, so much as he had neuer drunke in his life?

*Puella.*

---

<sup>a</sup> This puritie consisted in abstaining from meates forbid by the Law, or offered to Idoles.



## Chapter 13

*Holofernes lying in a drunken fleepe, Iudith cutteth of his head, 12. so returneth with her maide through the gard, as it were to pray, cometh to Bethulia, 16. exhorteth al to thanke God, and sheweth them the head. 22. She is bleffed of al. 27. Achior alfo praiseth God and Iudith.*

**A**nd when it was waxen late, his feruantes made haft to their lodgings, and Vagao shut the chamber doores, and went his way. <sup>2</sup> And they were al ouerladen with wine. <sup>3</sup> And Iudith was alone in the chamber. <sup>4</sup> Moreouer Holofernes lay in his bed, faft a flepe with very much <sup>a</sup>)drunkennes. <sup>5</sup> And Iudith faid to her mayd that fhe fhould ftand without before the chamber, and watch. <sup>6</sup> And Iudith ftood before the bed, praying with teares, and with mouing of her lippes in filence, <sup>7</sup> faying: Confirme me ô Lord God of Ifrael, and in this houre haue refpect to the workes of my handes, that as thou haft promifed, thou mayft aduance <sup>b</sup>)Ierufalem thy citie: and I may bring to paffe that which I beleuing that it may be done by thee, haue purpofed. <sup>8</sup> And when fhe had fayd thefe thinges, she went to the pillar, that was at his beds head, and his fword that hong tyed on it, she loofed. <sup>9</sup> And when she had drawen it out, she tooke him by the heare of his head, and fayd: Confirme me ô Lord God in this houre, <sup>10</sup> and she ftroke twife vpon his necke, and cut of his head, and tooke his canopie from the pillars, and rolled afide his bodie a truncke. <sup>11</sup> And after a while she went out, and deliuered the head of Holofernes to her mayde, and bad her put it into her wallet. <sup>12</sup> And they two went forth, according to their cuftome, as it were to prayer, and they

<sup>a</sup> The fafting of one woman ouerthrew an innumerable hoft of drunkards. *S. Amb. li. de ieiunio & Elia c. 9.*

<sup>b</sup> If Bethulia had benne taken Ierufalem alfo had bene in extreme danger: for faftie wherof God had made more fpecial promife to Dauid and others. *Ifaia. 37. 38. &c.*

paffed the campe, and compaffing the valley, they came to the gate of the citie. <sup>13</sup> And Iudith a far of faid to the keepers of the walles: Open the gates, becaufe God is with vs, which hath wrought power in Ifrael. <sup>14</sup> And it came to paffe, when the men had heard her voyce, they called the ancientes of the citie. <sup>15</sup> And they ran al to meete her, from the leaft to the greateft: becaufe they hoped not that now she would come. <sup>16</sup> And they lighting lightes gathered round about her euerie one: and she going vp into a higher place, commanded filence to be made. And when al had held their peace, <sup>17</sup> Iudith faid: Prayfe yee the Lord our God, who hath not forfaken them that hope in him: <sup>18</sup> and in me his handmayde he hath fulfilled his mercie, which he promifed to the houle of Ifrael: and he hath killed by my hand the enemie of his people this night. <sup>19</sup> And bringing forth the head of Holofernes out of the wallet, she shewed it them, faying: Loe the head of Holofernes the general of the armie of the Affyrians, and behold his canopie, wherein he lay in his drunkennes, where the Lord our God ftroke him by the hand of a woman. <sup>20</sup> But the fame our Lord liueth, that his <sup>a</sup>)Angel hath kept me, both going hence, and abyding there, and from thence returning hither: and our Lord hath not fuffered me his handmayde to be defyled, but without pollution of finne he hath called me backe to you, reioycing in this victorie, in my efcape, and in your deliuerie. <sup>21</sup> Confefse ye al to him, becaufe he is good, becaufe his mercie is for euer. <sup>22</sup> And they al adoring our Lord, faid to her: Our Lord hath bleffed thee in his power, becaufe by thee he hath brought our enemies to nothing. <sup>23</sup> Moreouer Ozias the prince of the people of Ifrael, faid to her: Bleffed art thou daughter of our Lord the high God aboue al wemen vpon the earth. <sup>24</sup> Bleffed be our Lord, which made heauen and earth, which hath directed thee vnto the woundes of the head of the prince of our enemies. <sup>25</sup> Becaufe this day he hath fo magnified thy name, that thy prayfe fhall not

---

<sup>a</sup> Iudiths proper Angel fo defended her, as Iacobs Angel deliuered him from all euiles. *Gen. 48.*

depart out of the mouth of men, which shal be mindeful of the power of our Lord for euer, for that thou haft not spared thy life for the distreffes and tribulation of thy kinred, but haft holpen the ruine before the prefence of our God. <sup>26</sup> And al the people fayd: So be it, fo be it. <sup>27</sup> Moreouer Achior being called came, and Iudith faid to him: The God of Ifrael, to whom thou gaueft testimonie, that he reuengeth him felf of his enemies, he hath cut of the head of al the vnfaithful this night by my hand. <sup>28</sup> And that thou mayft proue that it is fo, loe the head of Holofernes, who in the contempt of his pride contemned the God of Ifrael: and threatened thee death, faying: When the people of Ifrael shal be taken, I wil command thy fides to be pearfed with a fword. <sup>29</sup> But Achior feing the head of Holofernes, being in anguish for feare, fel on his face vpon the earth, and his foule was fore troubled. <sup>30</sup> But after taking spirit agayne he was refreshed, & fel downe at her feete, and adored her, and fayd: <sup>31</sup> Bleffed art thou of thy God in euerie tabernacle of Iacob, becaufe in euerie nation, which shal heare thy name, the God of Ifrael shal be magnified in thee.

## Chapter 14

*Holofernes head is hanged on the wall. 6. Achior is circumcised. 7. The Ifraelites affault the Affyrians, 8. who going to awake their General, 14. finde him flaine, 17. and are al confounded with feare.*

**A**nd Iudith faid to al the people: Heare me brethren, hang ye this head vpon our walles: <sup>2</sup> and it shal be, when the funne shal rife, let euerie man take his armour, and yffue ye forth with violence, not that you goe downe beneath, but as it were inuading violently. <sup>3</sup> Then the watchmen muft of neceffitie runne to rayfe vp their prince to battel. <sup>4</sup> And when the captaynes of them shal runne to the tabernacle of Holofernes, and shal finde him headles rowled in bloud, feare wil fal vpon them. <sup>5</sup> And when you shal

know that they flee, goe after them fecurely, becaufe our Lord wil deftroy them vnder your feete. <sup>6</sup> Then <sup>a</sup>Achior feeing the power, that God of Ifrael wrought, forfaking the rite of gentilitie, beleued God, and circumcised the flesh of his prepuce, and was ioyned to the people of Ifrael, and al the fucceffion of his kinred vntil this prefent day. <sup>7</sup> And immediatly as day brake, they hong the head of Holofernes vpon the walles, and euerie man tooke his armour, and they went forth with great noyfe and shouting. <sup>8</sup> Which the watchmen feing, ranne to the tabernacle of Holofernes. <sup>9</sup> Moreouer they that were in the tabernacle, coming, and before the dore of the tabernacle making a noyfe, to rayfe him, they endeouored by art to difquiet him, that Holofernes might awake not by them rayfing him, but by them making a noyfe. <sup>10</sup> For no man durft by knocking, or entring, to open the chamber of the chiefe of the Affyrians. <sup>11</sup> But when his dukes and tribunes were come, and al the chiefe of the armie of the king of the Affyrians, they faid to the chamberlayns: <sup>12</sup> Goe in, and awake him, becaufe the mice yffuing out of their holes, haue prefumed to prouoke vs to battel. <sup>13</sup> Then Vagao entring into his chamber, ftoode before the cortine, and made a clapping with his handes: for he thought that he flept with Iudith. <sup>14</sup> But when with the fenfe of his eares he percieued no motion of perfon lying, he came neere to the cortine, and lifting it vp, and feing the bodie without the head of Holofernes weltred in his bloud lye vpon the ground, cried out in a lowd voyce with weeping, and rent his garmentes. <sup>15</sup> And going into the tabernacle of Iudith, he found her not, and he lept forth to the people, <sup>16</sup> and fayd: One Hebrewewoman hath made confufion in the houfe of king Nabuchodonofor: for behold Holofernes lyeth vpon the ground, and his head is not vpon him. <sup>17</sup> Which when

---

<sup>a</sup> Achior an Ammonite (*ch. 5. v. 5.*) being truly conuerted and beleeuing in God, was admitted into the Church, notwithstanding that Ammonites and Moabites were excluded by name, *Deut. 23. v. 3.* which is therfore ment only of thofe that perfift impenitent and obftinate.

the princes of the power of the Affyrians had heard, they al rent their garmentes, and intollerable feare and dread fel vpon them, and their mindes were trubled exceedingly. <sup>18</sup> And there was made an incomparable crie in the middes of their campe.

## Chapter 15

*The Affyrians flee for feare, 3. the Hebrewes purfue them, 7. and are enriched by the spoyles. 9. The high prieft with others come from Ierufalem and prayfe Iudith. 14. The goodes of Holofernes are geuen to her.*

**A**nd when al the armie heard that Holofernes was beheaded, courage and counfel fel from them, and being shaken with trembling onlie and feare, they helpe them felues by flight, <sup>2</sup> fo that none spake with his neighbour, but hanging the head, al thinges leaft behind, they made haft to efcape the Hebrewes, whom they heard to come armed vpon them, fleing by the waies of the fieldes, and the pathes of the hilles. <sup>3</sup> The children of Ifrael therfore feing them fleing, folowed them. And they went downe founding with trumpettes, and shouting after them. <sup>4</sup> And becaufe the Affyrians were not vnited together, they went headlong into flight: but the children of Ifrael purfewing in one companie, difcomfited al that they could find. <sup>5</sup> Ozias therfore fent meffengers through al the cities and countries of Ifrael. <sup>6</sup> Euerie countrie therfore, and euerie citie fent chofen youth armed after them, and they purfewed them in the edge of the fword, vntil they came to the extremetie of their borders. <sup>7</sup> And the reft that were in Bethulia, entered into the campe of the Affyrians, and tooke away the praye, which the Affyrians fleing had leaft, and were loden exceedingly. <sup>8</sup> But they that were returned conquerers to Bethulia, tooke away with them al thinges that were theirs, fo that there was no number in cattel, and beaftes, and al their moueables, that from

the leaft vnto the greateft al were made rich of their prayes.

The fourt part.  
The prayfes of Iudith, who with al the people praife God.

<sup>9</sup> And Ioachim the high Priest came from Ierufalem into Bethulia with al his ancientes to fee Iudith. <sup>10</sup> Who when fhe was come out to him, they al bleffed her with one voyce, faying: <sup>a)</sup>Thou art the glorie of Ierufalem, thou the ioy of Ifrael, thou the honour of our people: <sup>11</sup> becaufe thou haft done manfully, and thy hart was ftrenghened, for that thou haft loued chaftitie, and after thy husband not knowne any other: therfore alfo the hand of our Lord hath ftrenghened thee, and therfore shalt thou be bleffed for euer. <sup>12</sup> And al the people fayd: So be it, fo be it. <sup>13</sup> And for thirtie daies, fcarfe were the fpoyles of the Affyrians gathered of the people of Ifrael. <sup>14</sup> Moreouer al thinges, that were proued to be the peculiar goodes of Holofernes, they gaue to Iudith in gold, and filuer, and garmentes, and pretious ftones, and al ftuffe, and al the thinges were deliuered her of the people. <sup>15</sup> And al the people reioyfed with wemen, and virgins, and yongmen, on infrumentes and harpes.

## Chapter 16

*Iudith fingeth a canticle of thanksgeuing to our Lord. 22. The people goe to Ierufalem and offer facrifices. 25. She in great honour liueth a widow til her death in good old age. 30. The people haue long peace, and a feaftiual day is intituted in perpetual memorie of her fact.*

**T**hen fang Iudith this fong to our Lord, faying: <sup>2</sup> Beginne ye to our Lord in timbrels, fing ye to our Lord in cymbals, tune to him a new pfalme, reioyfe, and inuocate his name.

<sup>3</sup> <sup>b)</sup>Our Lord confoundeth battels, Lord is his name.

<sup>a</sup> Iudith was a fpecial figure of the B. Virgine Marie, to whom thefe praifes perteyne in more eminent forte, then to anie other creature. *S. Iulbertus Carnotenfis.*

<sup>b</sup> S. Ephrem *fer. de 2. Aduentu*, citeth this place as holie fcripture fo teftifying this booke to be canonical.

<sup>4</sup> Who hath fet his campe in the middes of his people, that he might deliuer vs from the hand of al our enemies.

<sup>5</sup> Affur came out of the mountaynes from the North in the multitude of his strength: whose multitude stopped vp the torrentes, and their horfes couered the valles.

<sup>6</sup> He said that he would fet my borders on fyre, and kil my yongmen with the fword, to geue my infantes into praye, and virgins into captiuitie.

<sup>7</sup> But our Lord omnipotent hath hurt him, and hath deliuered him into the hands of a woman, and hath pearfed him.

<sup>8</sup> For, not by yongmen is their mightie one fallen, neither haue the fonnes of <sup>a)</sup>Titan strooken him, neither did the high <sup>b)</sup>giantes fet them felues vpon him, but Iudith the daughter of Merari in the beautie of her face diffolued him.

<sup>9</sup> For she put from her the garmentes of widowhood, and put on her the garmentes of ioy, in the reioysing of the children of Ifrael.

<sup>10</sup> She anoynted her face with oyntment, and tyed together her lockes with a crowne, she tooke a new stole to deceiue him.

<sup>11</sup> Her fandals rauished his eies, her beautie made his foule captiue, she with a fword cut of his head.

<sup>12</sup> The Perfians did quake at her constancie, and the Medes at her boldneffe.

<sup>13</sup> Then did the campe of the Affyrians howle, when my humble ones appeared, withering in thirst.

<sup>14</sup> The fonnes of yongwomen haue pearfed them, and they haue killed them as boyes fleing away: they haue perished in battel before the face of the Lord my God.

<sup>15</sup> Let vs sing an hymne to our Lord, let vs sing a new hymne to our God.

<sup>16</sup> Adonai ô Lord great art thou, and noble in thy power, and whom no man can ouercome.

---

<sup>a</sup> Such gigantes as were before Noes floud, *Gen. 6.*

<sup>b</sup> Nor such as were after, *Num. 13. Deu. 3.*

<sup>17</sup> Let euerie creature of thyne ferue thee: becaufe thou faydft, and they were made: thou didft fend thy fpirit, and they were created, and there is none that can refift thy voyce.

<sup>18</sup> The mountaynes with the waters fhall be moued with the foundations: the rockes fhall melt as waxe before thy face.

<sup>19</sup> But they that feare thee, fhall be great with thee in al thinges.

<sup>20</sup> Wo be to the nation, that ryfeth vp vpon my kinred: for our Lord omnipotent wil be reuenged on them, in the day of iudgement he wil vifite them.

<sup>21</sup> For he wil geue a)fyre, and wormes into their flefh, that they may be burnt, and may feele for euer.

<sup>22</sup> And it came to paffe after thefe thinges, al the people after the victorie came into Ierufalem to adore our Lord: and forthwith as they were purified, they al offered holocaustes, and vowes, and their promifes. <sup>23</sup> Moreouer Iudith offered for an anathema of obliuion al the inftrumetes of warre of Holofernes, which the people gaue her, and the canopie that her felf had taken away out of his chamber. <sup>24</sup> And the people was pleafant according to the face of fainctes, and for three monethes the ioy of this victorie was celebrated with Iudith. <sup>25</sup> And after thofe daies euerie man returned into his houle, and Iudith was made great in Bethulia, and fhe was more glorious to al the land of Ifrael. <sup>26</sup> There was alfo chaftitie ioyned to her vertue, b)fo that fhe knew not man al the daies of her life, after that Manaffes her hufband was dead. <sup>27</sup> And on feftiual daies fhe came forth with great glorie. <sup>28</sup> And fhe abode in her husbands houle, c)an hundred fiue yeares, and difmift her abra free, and fhe died

---

<sup>a</sup> Euerlafting torments of fire & wormes perteyne to the damned bodies, *S. Aug. li. 21. c. 4. Ec. ciuit.* and great paines to the damned foules, efpecially the loffe of Gods vifion.

<sup>b</sup> In the Greke, v. 22. *Manie defired her to mariage.*

<sup>c</sup> Liuing in al 105. yeares she was widow about fixtie nine: for when she flew Holofernes she was about fourtie yeares old, *ch. 10. v. 18.* and her hufband was then dead three yeares and a halfe before. *ch. 8. v. 4.*



and was buried with her husband in Bethulia. <sup>29</sup> And al the people mourned for her feuen dayes. <sup>30</sup> And in al the space of her life there was not that trubled Ifrael, and after her death manie yeares. <sup>31</sup> But the day of the feftiuitie of this victorie is receiued of the Hebrewes in the number of holie daies, and is worfhiped of the Iewes from that time vntil this prefent day.

## ANNOTATIONS

*Deut. 25. v. 5.*  
*Ruth. 3. v. 12.*

26 After that her husband vvas dead.) As yong Tobias and Sara were notable patterns to married perfons: fo Iudith is a like good example to deuout widowes, excelling moft part in manie refpectes. For firft fhe professed this holie ftate of life in the old Testament, when it was moft rare, the law providing that the brother, or next kinfman, fhould marie the widow of him, that died without children, as it femeth she had none, the Greke text affirming that fhe gaue al her goodes before her death to other kinned. *ch. 16. v. 24.* Secondly, fhe was only once married, *ch. 15. v. 13. ch. 16. v. 26.* wheras, it is alfo commendable after twife or oftener marriage at laft to abftaine. Thirdly, fhe was yong, about 36. yeares: for three yeares and a half after that her husband was dead, fhe was called a yong maide. *ch. 12. v. 12.* Fourtly, fhe was of excellent beautie. *ch. 8. v. 7.* Fiftly exceeding rich. *ibidem.* Sixtly, very noble, efpecially after the deliuerie of the people from fuch diftreffe. *ch. 15. v. 10.* Seuently, for this renowned fact, and for her other great vertue (*ch. 8. v. 8.*) manie principal men defired to marie her. *ch. 16. v. 22.* Eightly, al the people wished much iffue of fo noble a ftock. *ch. 16. v. 25.* Nintly, she liued long in the ftate of widowhood, about threefcare and nine yeares, from 36. to 105. *ch. 16. v. 28.* Tently, there was great and long peace in al Ifrael, after that she had releued Bethulia. *ch. 16. v. 30.* Al which might eafely haue inuited an other to haue married: but her great deuotion, and feruent defire to ferue God in a retired auftere life, fafting & praying, *ch. 8. v. 6.* cutte of al incitements to marriage, and made her before the Gofpel, to embrace Euangelical counfel, not commanded, but for better attaining to perfection counfeled by our Sauior and S. Paul. *Mat. 19. 1. Cor. 7.*

Iudith an example of holie widowhood.

Manie incitementes concurring to the contrarie made her widowhood more excellent.

Widowhood an Euangelical counfell.

