

**A Literary and Socio-historical Comparison between the
Prayers of Esther (LXX) and Judith**

by:

Clarke Phillip van der Walt

Presented in fulfilment of (a part of) the requirements for the degree

Magister Artium
(Ancient Languages and Culture)

in the Faculty of Humanities
in the Department of Ancient Languages

UNIVERSITY OF PRETORIA

Study leader: Prof. G.J. Swart

November 2005

With thanks to:

'my Lord, our only King!'

Without him we are helpless,

His strength is over all! (Esther 4.17.12)

Acknowledgement and thanks

My sincere thanks to:

- my study leader: Prof. G.J. Swart for every little time that he spent giving advice and his great knowledge that guided me through this study and the motivation he gave me in finishing this study right until the end;
- the library service of the University of Pretoria for their help whenever I needed it;
- my family who always had a good word of advice whenever I needed some inspiration;
- my friends for listening to every word I have had to say about this study, especially Peter, Theo and Jan Hendrik;
- Prof. P.J. Botha for his advice on the social scientific method of interpretation and to a great lecturer who always shows faith in his students and without whom I would never have begun such a study;
- Prof. G.J. Steyn for the long hours we spent talking about the Septuagint and the great influence it has had on the world of the New Testament; and
- last, but not the least, to the Lord, for helping me to finish this study in a manner that is satisfactory and in Whom I always find my inspiration and my only trust.

INDEX

| | |
|--|----|
| Chapter 1 | 1 |
| Introduction..... | 1 |
| Description of the nature of this study | 1 |
| Research Hypothesis | 1 |
| Method | 1 |
| Purpose of this study..... | 2 |
| Expected outcome of this study | 2 |
| Chapter 2..... | 5 |
| Comparison between Esther and Judith..... | 5 |
| Chapter 3..... | 9 |
| A Syntactical and Discourse Analysis of Esther and Judith’s prayers | 9 |
| I. Esther’s prayer | 9 |
| Syntactical Analysis..... | 9 |
| Discourse Analysis of Esther’s prayer | 14 |
| II. Judith’s prayer..... | 16 |
| Syntactical Analysis..... | 16 |
| Discourse Analysis of Judith’s prayer | 22 |
| Chapter 4..... | 27 |
| Esther and Judith’s prayers compared in structure | 27 |
| I. The Setting (Est.4.17.11 and Jdt. 9.1)..... | 27 |
| II. The prayers: Their Style and Structure | 33 |
| A. Esther’s prayer | 33 |
| B. Judith’s prayer..... | 41 |
| C. How do the prayers of Judith and Esther compare? | 43 |
| Chapter 5..... | 46 |
| A form- and tradition critical comparison | 46 |
| I. Analysis of the structure | 47 |
| A. The Setting – towards explaining the setting of the prayers’ form..... | 48 |
| B. The prayers – basic form for the prayers? | 49 |
| II. The Genre ‘ <i>prayer</i> ’ - method of presenting direct speech in a narrative..... | 51 |
| III. Conclusion for the form of the prayers of Esther and Judith..... | 52 |
| Chapter 6..... | 53 |
| The social background of the prayers | 53 |
| I. The readers of the texts | 55 |
| II. The author | 57 |
| III. The Social situation of the prayers and the author’s perspective on the situation | 58 |
| IV. The strategy of the prayers in terms of genre, content and organization..... | 61 |
| Chapter 7..... | 64 |
| A common <i>Grundlage</i> for Esther and Judith’s prayers? | 64 |
| I. Working towards a theory for a possible common <i>Grundlage</i> | 64 |
| II. A proposition for the development of the <i>Grundlage</i> | 69 |

| | |
|--------------------|----|
| Chapter 8..... | 73 |
| Conclusion | 73 |
| Bibliography | 76 |

TABLE OF FIGURES

| | |
|--|-------|
| Table 1: Historical Evidence to the Profanation of the Temple found in Esther and Judith's prayer..... | 59-60 |
| Figure 1: Movement in the prayer of Esther (setting)..... | 32 |
| Figure 2: Movement in the prayer of Judith (setting)..... | 32 |
| Figure 3: Diagram illustrating the possible development of the common <i>Grundlage</i> for the prayers of Esther and Judith..... | 71 |

OPSOMMING

Hierdie studie poog om die literêre en sosio-historiese verwantskap tussen die gebede van Ester (Est.4.17.11-26 (Bylaag C) (14)) en Judit (Jdt.9) uit te wys. Deur gebruik te maak van 'n literêre analise in terme van sintaksis, diskoersstruktuur, taalgebruik, styl, retoriese figure, vorm en tradisie, word 'n vergelyking getref tussen die gebede om die literêre ooreenkomste en verskille uit te wys. Vervolgens word gepoog om die gebede te interpreteer teen die sosiale agtergrond(e) waarin hulle ontstaan het. Die gebeure in die gebede word veral in verband gebring met die Makkabese tydperk (168 v.C. – 37 n.C.) met die doel om te bepaal hoe die outeurs van die onderskeie gebede hulle eie historiese omstandighede geassosieer het met die gebeure van die Makkabese krisis (168 v.C. – 162/161 v.C.). Die karakters wat elke outeur voorstel aan die leser het 'n definitiewe invloed in die interpretasie van Ester en Judit se gebede. Dit is juis vanweë hierdie rede dat die outeur, of ten minste wat geleer word van hom deur die teks, en sy interpretasie van die gebeure binne sy sosiale omstandighede noukeurig ondersoek word. 'n Verdere ondersoek konsentreer dan ook op die strategie wat die onderskeie outeurs gebruik het in terme van 'genre', inhoud en organisasie ten einde hulle boodskap aan die leser oor te dra. Vervolgens word gepoog om die resultate van hierdie studie te kombineer ten einde die moontlike *Grundlage*, wat die basis-vorm van die gebede was soos wat dit opgeneem is in die LXX, te probeer bepaal. 'n Hipotese word ook aan die einde van hierdie studie gestel oor hoe hierdie *Grundlage* kon ontwikkel en watter moontlike gebeure deur die loop van die geskiedenis 'n rol kon gespeel het in die finale vorm van Ester en Judit se gebede, soos wat dit ontvang is in die LXX. Die teorie van Moore (1982: 594) dat die noue verband van Ester en Judit met Daniël, die beste verduidelik kan word deur 'n moontlike gemeenskaplike Bybelse erfenis, word bespreek en gemeet aan die hand van die hipotese van 'n gemeenskaplike *Grundlage* vir die gebede. Zeitlin (1972: 14, 15-21) se argument dat die gebede op polemiese gronde gebaseer is, word dan ook opgeweeg teenoor die voorstel van 'n gemeenskaplike *Grundlage*. Die

uiteindelike doel van die studie is dan om aan te toon watter besonderhede afgelei kan word uit tekste wat met mekaar in verband gebring word deur middel van 'n literêre en sosio-historiese vergelyking daarvan.

LYS VAN SLEUTELTERME

gebedstekste

Boek van Judit

LXX Ester

literêre analise

literêre vergelyking

teks-strategie

Grundlage

sosio-historiese konteks

genre

vormkritiek

diskoers analise

SUMMARY

This study aims to point out the literary and socio-historical relationship between the prayers of Esther (Est.4.17.11-26 (Addition C) (14)) and Judith (Jdt.9). By making use of a literary analysis in terms of syntax, discourse structure, language, style, rhetorical figures, form and tradition, a comparison is made between the prayers to point out the literary agreements and differences. Subsequently an attempt is made to interpret the prayers against the social background(s) within which they originated. The events in the prayers are especially brought into relation with the Maccabaeen era (168 BCE – 37 CE) with the purpose of determining how the authors of each prayer associated their own historical situation with the events of the Maccabaeen crisis (168 BCE – 162/161 BCE). The characters that each of the authors introduces to the readers have a definite influence in the interpretation of Esther and Judith's prayers. It is for this reason that the author, or at least what is learned about him through the text, and his interpretation of the events within his social situation, is investigated. A further investigation concentrates on the strategy that the authors used in terms of 'genre', contents and organization with the purpose of conveying their message to their readers. Further, an attempt is made to combine the results of this study with the intention of identifying the possible *Grundlage*, which may be the basic *form* of the prayers as they were accepted into the LXX. A hypothesis is also stated at the end of this study about how the *Grundlage* may have developed and which possible events throughout history could have played a role in the final form of Esther and Judith's prayers, as accepted into the LXX. The theory of Moore (1982: 594) that the close relation of Esther and Judith with Daniel can best be explained by a possible common biblical heritage, is discussed and measured at the hand of the hypothesis of a common *Grundlage* for the prayers. Zeitlin's argument (1972: 14, 15-21) that the prayers existed on polemical grounds, is also measured against the proposal of a common *Grundlage*. The eventual purpose of this study is then to point out what details

can be derived from texts that are compared with each other by means of a literary and socio-historical comparison.

LIST OF KEYTERMS

prayer texts

Book of Judith

LXX Esther

literary analysis

text(ual) strategy

Grundlage

socio-historical context

genre

form criticism

discourse analysis

Chapter 1

Introduction

Description of the nature of this study

The purpose of this study will be to show the literary and (possible) socio-historical relation between the prayers of Esther (Est.4.17.11-26 (Add. C) (14)) and Judith (Jdt.9). Through a literary comparison in terms of syntax, discourse, language, style and rhetorical figures, the literary agreements and differences between the prayers will be pointed out. Furthermore an attempt will be made to interpret the prayers against the social background(s) in which these prayers may have developed. This information will especially be compared to the Maccabean period (168 BCE – 37 CE) with the aim of a possible association of the two prayers with the historical situation which played off in this period of time. The information in the Maccabee books will thus also be very important for the historical background of the prayer texts involved.

Research Hypothesis

By using a literary method of analysis to show the possible relationships between the texts involved, it may be possible to demonstrate how a further possible historical relation could be pointed out. The theory behind this is that if there are enough details about one text, relations with other texts may also show out a shared historical background. It is thus a holistic intertextual approach which includes literary exegesis and socio-historical exegesis.

Method

The comparison will be made mainly on two levels, namely literary and socio-historical. On the literary level, a comparison will be made in terms of the structure of the prayers by using a syntactical, discourse and thematic structure

analysis. The comparison will also focus on the style of the prayers by taking into account elements like writing style, language, possible poetical style figures and idiomatic expressions, and rhetorical style figures. A critical textual comparison in terms of the *form* of the prayers will also be made. The *Traditionsgeschichte*, as a literary method, will also be employed with the aim of identifying a possible common *Grundlage* for both these texts.

On a socio-historical level, a comparison will be made between the two prayers by firstly looking at the *author-readers* (in other words: who are the implied hearers-readers? where do they come from? where do they find themselves? to what social networks do they belong? et cetera), furthermore at the *author-sender* (who wrote the text? what can be inferred about the identity of the author from the text? what is the author's relationship with the hearer-reader? et cetera) and also the social situation which are implied by these two prayers, the manner in which the author approaches and judges the situation, the strategy of the text within its specific genre, the contents and organization of the text, the greater social structure within which these texts had their existence; and the possible ideology that is portrayed in these texts.

Purpose of this study

The purpose of this study is to place these prayers within a certain literary and socio-historical relationship with each other, by means of a literary and socio-historical comparison of these prayers. By making this comparison, an attempt will be made to test the hypothesis of a possible common *Grundlage* and to illustrate how this possible *Grundlage* came to light within the prayers in each author's own historical situation.

Expected outcome of this study

If the stated hypothesis proves to be correct, the following will be pointed out:

- that both these texts had the same *Grundlage*;
- that the *Grundlage* for both texts is imbedded in the Maccabaeen crisis;
- that the agreements with other traditions, like those found in the *Book of Daniel, Bel and the Dragon*, could possibly be proof of the *Grundlage*;
- that the authors of both texts had a unique intention, in that the text is used to convey a specific message, by association with the events that are seen as parallel to those in their own situations. This study will then attempt to point out that the author of Judith writes at a time much closer to the events of the Maccabaeen crisis than that of Esther. On the other hand, an attempt will be made to point out that the author of Esther wrote strategically to give hope to the reader for the future, in which there is a possibility that there could be some kind of new ruler, who had an anti-Gentile attitude (Pompeius?). In Judith, on the other hand, the possibility will be pointed out that the author merely wrote about a crisis which took place fairly close to his/her own time, as well as the possibility that he found a message of hope in his and his readers' own situation where Nicanor was a very real and pressing danger which compares to the possible *Grundlage* to which both prayers referred.
- It will also be pointed out that the strong character of Judith gives evidence that this author is very much assured in the future of Judaea and Israel and that in Judith there had already come some apocalyptic fulfilment. On the other hand, the possibility will be pointed out that Esther's actions – seemingly the meeker of two characters – rather emphasizes an eschatological expectance in that the events of the Maccabaeen crisis are called to mind as motivation for the readers to continue living their lives in hope. The possibility of political balance in the society of Judith will also be pointed out, whereas a possible imbalance in political situation will be pointed out in Esther.

Working with a literary method, the second chapter will aim to point out the comparison between the prayers of Esther and Judith. The question: 'Why

Esther and Judith?' will be answered and will aim to explain the theories of: Zeitlin (1972: 12, 15-21) who believes that the texts of Esther and Judith existed on polemical grounds; Craven (1977: 75-101), following Hoschander (cited by Torrey 1982: 448-449) in stating that the Greek Esther might have been written to give the original Hebrew version a more religious colour; and Moore (1982: 254) who states that these texts may have had a common Biblical heritage. Moving from these introductory arguments, in chapter three an attempt will be made to analyse the prayers of Esther and Judith in terms of their syntax and discourse. Using the results of the syntactical and discourse analysis, in chapter four an attempt will be made to compare the structure and style of the prayers with each other. In chapter five the methods of form- and tradition criticism will be used to compare the prayers. In this chapter attention will be given to showing the possible form that might have pre-existed these two prayers and in showing how tradition and historical setting in life (*Sitz im Leben*) changed these forms to fit their own *Sitz im Leben* and social situation. Using the results found in the literary comparison of the prayers, this study will then use this information in explaining the social background of the prayers. In chapter 6 attention will be given to the readers, the author, the social situation of the prayers and the author's perspective on the situation, the author's judgement and perception of the events implied in the prayer, the strategy of the prayers in terms of genre, content and organization, the broader social situation in which the prayers were written, and the possible ideology of the prayers conveyed through the text. A pressing issue mentioned in all of the above chapters, especially coming into play in chapter 6, will be the role that the possible *Grundlage* had to play in these texts and this will be discussed in detail in chapter seven of this study. A theory will also be proposed in this chapter as to the possible development of the *Grundlage* into the form that was received through the LXX. This study will make its conclusion in chapter eight.

Chapter 2

Comparison between Esther and Judith

'O God, my God, hear me also – a widow,' (Jdt.9:4c) and 'Help me in my loneliness, for I have no helper, if not you,' (Est.4.17.12) are some of the phrases heard from two devout women, admired for their bravery and trust in God. The prayers of Esther (Est.4.17.11-26)¹ and Judith (Jdt.9) have more in common than is realised at first sight. Scholars have tried to explain the commonalities of the books of Judith and Esther for quite some time now. Zeitlin (1972: 1-37) places these two narratives in the same category, but also notes the differences in religiosity.

There is no doubt that both these stories had a very strong tradition behind them. The literary tradition for Esther² also seems to lean very strongly on that of Judith. Zeitlin (1972: 14, 15-21 on the supplements to the Book of Esther) here holds the theory that the Additions to Esther might have been added later on to give new authority to the old text – the Hebrew version – that has come such a long way. He theorizes that the additions to Esther might even have been a polemical event against the Greek of Judith. Interestingly, Josephus, when writing his version of Esther, wrote a narrative much more similar to the LXX version of Esther than to the Hebrew version, although he gave a much more lively colouring to Esther than the LXX version did (Bickerman 1950: 488-520).

These characteristics make the two narratives very interesting and thus will receive some attention in this chapter. The aim will be to compare the prayers of Esther and Judith in their structure and style. In making this comparison, the aim

¹ The numbering followed here is according to Rahlfs's edition of the LXX. Some translations (e.g. KJV Apocrypha) number the additions to the Hebrew version of Esther, from 10.17. Other scholars, however, number the additions from A to F. According to the first, the prayer of Esther will be Est.14 and according to the second, this would be Addition C.

² For more information on the integrity of the text in the Slavonic version, see the article of Lunt and Moshe (1994: 347-362). For references on the integrity of the Greek version cf. note 4 in this study.

at this stage will be to concentrate on pointing out the commonalities between these prayers, and to show the differences between these texts in order to get a clear picture of the literary relationship between the prayer of Esther and that of Judith.

The question which now arises is: 'Why Esther and Judith?' The answer is simple. There are so many references in these two books that are congruent to each other, that many scholars suppose one of the books, usually Judith for Esther, to be neutralization for the other. One of these scholars is Zeitlin (1972: 14), who argues that Judith must be seen as the neutralization for Esther; however, this may not be the only explanation for the similarities in these two narratives. It is clear from the texts that both Esther and Judith have the same plot, both intending to encourage the Judaeans in a time of severe distress. The greater message then: God is omnipotent and will help Israel at all times. The times at which they are in trial, will only be to reprimand the people (Zeitlin 1972: 2-7, 13-15).

Zeitlin (1972: 13-15) gives a layout of the contrast in the characters of Esther and Judith, and notes that the contrasts between the two heroines are fundamental. This is certainly true, and as will be shown in this chapter, there are just as many contrasts between Judith and Esther as there are similarities. This, however, points to the fact that these texts may have their origins on polemical grounds of existence. It is a well known fact that the canonisation of Esther was a very controversial issue, so much so that Luther very much doubted whether to include this text in the Protestant Canon or not. Although the extent of the canonisation will not be discussed in this study,³ it is important to know that even in the 2nd and 1st century BCE, this discussion was one that was hotly debated amongst Judaeans. Having noted this, Craven (1977: 75-101) states that the

³ For further information on the inclusion of Esther in the Hebrew canon, see: Gottwald (1985) and Zeitlin (1972: 21-24). Also cf. Craven (1983: 50-52) for information on the relation of Judith to its canonical counterparts: Ruth and Esther.

Greek version may have been written to give the original Hebrew version a more religious colour, and that it may even have been translated with these additions as a neutralization following the text of Judith.

Judith is portrayed as a devout woman, a truly religious person, aware of the presence of God in her life. She is depicted as a true heroine, not fearing or caring for her own life, but she only has concern for the lives of her townsfolk, and ultimately for that of her people. She is the one facing Uzziah⁴ and the two magistrates of the town, reprimanding them and calling on them to give her the chance to resolve the situation within the five days which they have set as limit for surrendering to Holophernes. She is thus a strong woman, meant to be religiously strong, a true inspiration for the people of Israel.⁵

⁴ Uzziah is pictured as the chieftain of the town. We have no clear indication of who this Uzziah may be. The name may refer back to the King of Judah, son of Uriel, reigning from 787-735 BCE. Joiakim is referred to as the high priest at that time in Jerusalem. The high priest referred to here, may be the same Joiakim as the high priest referred to in Nehemia 12.10, 12, 26. There is, however, another reference to Uzziah in Ezra 10.21. This Uzziah was a priest who had to divorce his wife, as he was a gentile. The events of Ezra-Nehemiah are parallel and thus it may be true that this is a correct reference found in Judith. But this is not enough, as in Jdt.8.21 and 9.8b, mention is made of the defilement of the Temple and the Altar, an event that could only be associated with the Maccabean Crisis (162-161 BCE). Metzger (1972: 50) notes that a lot of the events teem with historical, chronological, and geographical improbabilities. The most obvious historical mistake made, concerns Nebuchadnezzar, who was not king of the Assyrians, neither had he reigned in Nineveh. Nineveh was the capital of the Babylonians, and not of Assyria. It fell seven years (612 BCE) before the reign of Nebuchadnezzar (602-562 BCE) (cf. Metzger 1969: 51; Charles 1913: 245; Dancy 1972: 68-69; Zeitlin 1972: 29). Another critical mistake is that Nebuchadnezzar never made war against Ecbatana, nor did he capture Media. Bethulia is also a town that is not known from any other source or from any geographical evidence. Finally, the story refers to rule under a high priest and of a Sanhedrin (6:6-14; 15:8), which could only have been true in a post-exilic historical setting. It is thus clear that the text could not be taken seriously when it concerns historical correctness, but it did have some meaning to encourage the Jews to patriotism for their faith and their nation in a time of great distress, the supposed time being 162-161 BCE (the time of the invasion of Nicanor and Judas Maccabaeus's victory over him, cf. Zeitlin (1972: 26-31) for the dating of the text), when the Temple and Altar were defiled (cf. Jdt.9.8; Metzger 1969: 50-51; Charles 1913: 245-246; Dancy 1972: 67-68; Zeitlin 1972: 27-28). To learn more of the origin, the date, the nature of the additions and other subsequent themes, cf. Dancy (1972); Charles (1913); Nickelsburg (1981); and Gottwald (1985: pp.15).

⁵ H Efthimiadis-Keith has a very interesting view of Judith. She uses the psychoanalytical theories of Freud and Hudson and Jacot, in identifying the characteristics of Judith, and especially in her role as female against the sexual attitudes towards women as 'the other.' She also refers to Judith as a very strong character, with her driving force being the knowledge that if she does not act against their enemies, her own people will perish in this war (1999: 220). For more information, cf. to Efthimiadis-Keith (1999: 211-228).

Esther, on the other hand, is portrayed as a meek woman, not wanting to resolve the crisis before she was asked to do so by Mardocheaus.⁶ Upon learning of the severe distress of her people, Esther at first does not want to intercede, but Mardocheaus quickly reminds her that she is to be loyal to the God who has made her queen in the first place. His address in 4.14⁷, is very near to blackmail, but effective in bringing Esther to the understanding that this may be the reason that she was made queen, for this day and event (4.14), namely for her to make an appeal to the king to bring justice to the people of God. She did not have the courage for self-sacrifice. She also ate at the table of King Ahasueros⁸ and she lived with the pagan king, all characteristics that do not at first glance appear to be that of a very strong and pious woman, or even a very religious woman.

These differences and the fact that the plots for both stories are so much alike, are the reason that we now move on to a smaller unit of both texts, namely the prayers to God before they take action in their plans, to show how these differences and similarities are visible, even in their prayers.

⁶ Mardocheaus being the Greek translation for Mordecai.

⁷ *'No; if you persist in remaining silent at such a time, relief and deliverance will come to the Jews from another quarter, but both you and your father's whole family will perish. Who knows? Perhaps you have come to the throne for just such a time as this.'* Est.4.14: *New Jerusalem Bible*.

⁸ Ahasueros in the Hebrew version of Esther, usually associated with Xerxes, but specifically called Artaxerxes in the Greek version (Metzger 1969: 137).

Chapter 3

A Syntactical and Discourse Analysis of Esther and Judith's prayers

I. Esther's prayer

Syntactical Analysis

| Syntactical Analysis of Esther 4.17.11-26 (14) (Add. C) (Esther's prayer) | | | | | | |
|---|-------|--|------|---|---------------------------------|--------------------|
| | V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: |
| A. | 17.11 | kai. Esqhr h basi,lissa katefugen epi. ton kurion | 1 | And Queen Esther took refuge with the Lord | M.Cl: Statement | 3 rd sg |
| | | en agwhi qanaou kateil hmmejh | 1.1 | caught up in a deadly struggle | S.Cl: Relative | part. |
| | | kai. aifelomenh ta. imaia thj doxhj authj | 2.1 | and she ripped off ⁹ her glorious robes, | S.Cl: Temporal | part. |
| | | enedusato imaia stenocwriaj kai. penqouj | 2 | putting on clothes of calamity and mourning, | M.Cl: Statement | 3 rd sg |
| | | kai. anti. twh uperhfanwn hdusmatwn | 3.1 | and, instead of expensive perfumes, | S.Cl: Contrast ¹⁰ | |
| | | spodou/ kai. kopriwh epihsen thn kefalhn authj | 3 | she filled her head with ashes and dung. | M.Cl: Statement | 3 rd sg |
| | | kai. to. swma authj etapeinwsen sfodra | 4 | And she lowered ¹¹ her body severely, | M.Cl: Statement | 3 rd sg |
| | | kai. panta topon kosmou agalliamatoj authj epihse streptwh tricwh authj | 4.1 | the whole scene of her happy life filled with the scatterings of her hair. | S.Cl: Reason ¹² | 3 rd sg |

⁹ Louw & Nida (1988: 13.38) explains the meaning of the verb *aifairew* as “to put away”, “take away”, “do away with” ‘concerned with putting or taking something away from its normal position – “to put away”, “to put out of way”, “to remove”.’ However, the intention of the author of Esther clearly is to over-emphasize the humiliation of Esther, thus the verb should be translated with “ripped off”. The verb *aifairew* could also mean “take away”, “remove” (Newman (1971, 1993)), however, in this context, it seems that the antithesis between the “glorious robes” (*ta. imaia thj doxhj authj*) and “clothes of calamity and mourning” (*imaia stenocwriaj kai. penqouj*) should be noted here and the translation should thus be “ripped off,” keeping this antithetical emphasis. The purpose of this Strophe is to say something about the humiliation Esther has gone through and a translation “took off” just does not have the same power as “ripped off” here in demonstrating her deep humiliation.

¹⁰ Louw & Nida (1988: 89.133) explains that *anti*, is regularly used in this sense to depict contrast; it is used as ‘a marker of an alternative serving as a contrast – “instead”.’ Also compare Liddell & Scott (1889: 77); and Arndt & Gingrich (1952: 72-73) who agree with this explanation.

¹¹ Note that *etapeinwsen* is not translated with “humbled” here, but with “lowered” in order to emphasise that Esther fell on the ground when she came before God. Translating it with “humbled” is idiomatically right, though.

¹² The effect of her humbling actions is described here, answering the question ‘with what effect?’

| Syntactical Analysis of Esther 4.17.11-26 (14) (Add. C) (Esther's prayer) | | | | | | |
|---|-------|---|-------|---|---------------------------|--------------------------|
| | V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: |
| | | kai. edeito ¹³ kuriou qeou/ Israhl | 5 | And she begged the Lord, God of Israel, | M.Cl: Statement | 3 rd sg |
| | | kai. eiπen | 6 | saying: | M.Cl: Statement | 3 rd sg |
| I | 17.12 | kurie, mou o basileuj himwh su. ei=monoj | 7 | My Lord, you are our only King! | M.Cl: Interj + Statementt | 2 nd sg |
| | | bohghson moi th monh | 8 | Help me in my loneliness. | M.Cl: Petition | 2 nd sg |
| | | kai. mh. ecoush bohqon | 8.1 | I have no helper, | S.Cl: Relative | 1 st sg |
| | | eiv mh. se, | 8.1.1 | if not you! | S.Cl: exception | 2 nd sg |
| | | olti kindunoj mou en ceiri, mou | 8.2 | Because my danger is in my hands. | S.Cl: Reason | 2 nd sg pers. |
| | 17.13 | egw. hkouon ek geneth mou en fulh patria ¹⁴ mou | 9 | I have heard from my birth in the tribe of my family | M.Cl: Statement | 1 st sg |
| | | olti su, kurie elabej ton Israhl ek pantwn twh eqnwh ¹⁵ | 9.1 | that you Lord, have chosen Israel out of all the nations | S.Cl: Object | 2 nd sg |
| | | kai. [elabej] ¹⁶ touj pateraj himwh ek pantwn twh progonwn autwh eij klhronomian aiwnion | 9.2 | and our ancestors out of all their forefathers ¹⁷ to be your inheritance, for ever | S.Cl: Object | 2 nd sg |
| | | kai. epoihsaj autoij | 9.3.1 | and that you have done to them, | S.Cl: Object | 2 nd sg |
| | | oσα el a hsaj | 9.3 | Just as you promised. | S.Cl: Relative | 2 nd sg |
| II | 17.14 | kai. nuh ¹⁸ hmartomen enwpion sou | 10 | And now, we have sinned against you, | M.Cl: Statement | 1 st pl |
| | | kai. paredwkaj hma ¹⁹ eij cei/raj twh ecqrwh himwh | 11 | and you have given us into our enemies' hands, | M.Cl: Statement | 2 nd sg |
| | | anql wn edoxasamen touj qeouj autwh | 11.1 | for we have praised their gods: ¹⁹ | S.Cl.: Reason | 1 st pl |

¹³ The Chester Beatty Papyri (that which is preserved in this codex) starts with the ending of *edeito* 'to'. The text, as reconstructed by Kenyon (1937b: 44) continues up to 4.7.14, with a break in the collection right after *himwh* (indicated in the papyrus as *himw*). The preserved parts of the papyrus continues from the previous part of the prayer starting with *-twn* from the word *epikratwh* in 4.17.18 continuing up to 4.17.23 breaking before *en hmeraij hsuciāj mou*. The text does not seem to have many ambiguities and follows the usual order of the Septuagint.

¹⁴ Possible Latinism? See the concept *patria potestas* in Roman law.

¹⁵ cf. Deut. 30.3; Tob. 13.5.

¹⁶ [] = ought to be read within this phrase.

¹⁷ Note that there are two possible interpretations for this phrase. It could literally mean that their fathers (Esther's family) have been chosen and included in the covenant as their fathers have been. It could, however, also say something about the pre-history of Israel, indicating Abraham, who descended from Terah, who was originally led out of Babel, with the confusion at the tower, by God (cf. Gen.11 for the story about the confusion at Babel, cf. also Gen.11:27-32 for the story about Terah, Abraham, Haran and Lot).

¹⁸ Here indicating the present case of Israel before God.

| Syntactical Analysis of Esther 4.17.11-26 (14) (Add. C) (Esther's prayer) | | | | | | |
|--|---|--------|---|--------------------------------|--------------------|--|
| V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: | |
| | dikaioj ei-kurie | 12 | You are upright, Lord! | M.Cl: Statement + Interjection | 2 nd sg | |
| 17.15 | kai. nuh ouc ikanwqhsan en pikrasmw douleiaj hmwh | 13 | And now, they are not satisfied that we are in bitterness of slavery, | M.Cl: Negation | 3 rd pl | |
| | all la. eqhkan taj ceiraj autwh epi. taj ceiraj twh eidw wn autwh | 14 | but they have placed their hands upon the hands of their idols | M.Cl: Statement | 3 rd pl | |
| | exarai orismon stomatoj sou | 14.1 | to remove the limitation set out by your mouth, ²⁰ | S.Cl: Purpose | inf | |
| | kai. afanisai klhronomian sou | 14.2 | and to destroy your heritage, | S.Cl: Purpose | inf | |
| | kai. emfraxai stoma | 14.3 | and to block up the mouths | S.Cl: Purpose | inf | |
| | ainountwn soi | 14.3.1 | of those who give praise to you, | S.Cl: Relative | part | |
| | kai. sbesai doxan oikou sou kai. qusiasthrion sou ²¹ | 14.4 | and to extinguish the glory of your house and your altar. | S.Cl: Purpose | inf | |
| 17.16 | kai. anoikai stoma eqnwh eij aretaj mataiwn ²² | 14.5 | and to open the mouths of the heathens to worthless virtues, | S.Cl: Purpose | inf | |
| | kai. qaumasqhhai basilea sarkinon eij aiwha | 14.6 | and to admire a king of flesh for eternity. | S.Cl: Purpose | inf pass | |
| III 17.17 | mh. paradw j kurie to. skh ptron sou ²³ | 15 | Do not, Lord, give your sceptre | M.Cl: Petition | 2 nd sg | |
| | toij mh. ousin | 15.1 | to that which does not exist. | S.Cl: Relative | part pl | |
| | kai. mh. katagelasetwsan en th ptwsei ²⁴ hmwh | 16 | And do not let them laugh at our fall, | M.Cl: Petition | 3 rd pl | |

¹⁹ Note that a sharp antithesis between the way of God and the way of his people is intended here. The people have sinned and worshipped the gods, but the Lord is upright.

²⁰ This phrase simply refers to the boundaries which God had set out from his mouth. This is probably a reference to the Law and the ethical boundaries which is set out within it.

²¹ This phrase is very important for distinguishing the historical setting. This colon seems to point to the defilement of the Altar and the House of God in the time of the Maccabees. These events led to the Maccabean Revolt led by Judas Maccabaeus, "Prince of the Jews." Note the possible similarity in events described in Judith's prayer (Jdt.9:8).

²² Note that a mockery is made of the virtues of the heathens. It is clear that the writer wants to make some point about the usefulness of the values the heathens consider being of high standard. This also has some implications for the interpretation in terms of Biblical Social Values, as this is a classic case of a member of the so-called 'in-group' criticizing a member of the so-called 'out-group.'

²³ Think of King Ahasueros who had to hold out his sceptre over the person who enters into his court. If a person entered without the king calling him, his only hope of salvation from being executed is afforded by the king (cf. Achtemeier, E R 1962. 'Righteousness in the OT'. *The Interpreter's Dictionary of the Bible*. Abingdon Press. Nashville: New York, pp.80-85 on the issue of the king's right to afford justice).

| Syntactical Analysis of Esther 4.17.11-26 (14) (Add. C) (Esther's prayer) | | | | | | |
|---|---|--------|---|----------------------------------|--------------------------------|--|
| V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: | |
| | αὐτὰ στρεψὺν τὰ βούλην αὐτῶν ἐπὶ αὐτοῦς | 17 | but turn their plans against themselves. | M.Cl: Petition | 2 nd sg | |
| | τὸν δε. ... paradeigmatison ²⁵ | 18 | Expose to public ridicule! | M.Cl: Petition | 2 nd sg | |
| | Ἀρξάμενον ἐφ' ἡμᾶς | 18.1 | the man who leads the attack on us | S.Cl: Relative | | |
| 17.18 | μνησθήτι κύριε | 19 | Remember, Lord! | M.Cl: Petition | 2 nd sg | |
| | γνώσθητι ἐν καιρῷ/ ἐν ἡμέραις τῆς θλίψεως ἡμῶν | 20 | Reveal yourself in our time of distress! | M.Cl: Petition | 2 nd sg | |
| | καὶ ἐμε. ἐκάρσυνον βασιλεῦ/ τῶν θεῶν καὶ κύριε πάντων ἐπικρατῶν | 21 | And me, encourage me, King of Gods and Master of all! | M.Cl: Petition | 2 nd sg | |
| 17.19 | δοξὰς λόγον ἐπεισέταξα ἐν τῷ στόματι μου ἐνώπιον τοῦ λέοντος | 22 | Put persuasive words in my mouth in the presence of the lion, | M.Cl: Petition | 2 nd sg | |
| | καὶ μεταθήτω τὴν καρδίαν ²⁶ αὐτοῦ/ ἐν μίσῳ τοῦ πολέμου ἡμῶν | 23 | change his heart into hatred of the one who wages war against us | M.Cl: Petition | 2 nd sg | |
| | ἐπὶ τὴν ἀπώτερον αὐτοῦ/ καὶ τῶν συνεισέταξάντων αὐτῷ | 23.1.1 | towards his end and those united with him. | S.Cl: Prepositional phrase | part | |
| 17.20 | ἡμᾶς δε. ῥυθίνοι ἐν χειρὶ σου | 24 | And ourselves, save us by your hand, | M.Cl: Order/ request | 2 nd sg | |
| | καὶ βοηθήσόν μοι ἐν τῇ μόνη | 25 | and help me in my loneliness, | M.Cl: Order/request | 2 nd sg | |
| | καὶ ἡ ἐμοὺς οὐκ ἔστι | 25.1.1 | for I have no one, | S.Cl: Relative | part | |
| | εἰ μὴ σὺ, κύριε | 25.1 | if not you, Lord. | S.Cl: exception | 2 nd sg Dir Spch | |
| IV 17.21 | παντὶ γνώσκεις ἐπει καὶ οἶδας | 26 | You have knowledge of all things. | M.Cl: Statement | 2 nd sg | |
| | καὶ οἶδας | 27 | You know | M.Cl: Statement | 2 nd sg | |
| | ὅτι ἐμίσησα δοξάν ἀνομῶν ²⁷ | 27.1 | that I hate honours from the Lawless, | S.Cl: Object clause | 1 st sg | |

²⁴ *ptwsei* depicts a social fall, and not a physical fall. This term is also not used as a military term, but is specifically reserved as for depicting ones fall from an exalted position to one of meekness and humility (cf. Malina, B J. 'Meekness' in Pilch & Malina (1993: 130-132); and Malina, B J. 'Humility' in Pilch & Malina (1993: 118-120) for more discussion on the terms "*meekness*" and "*humility*". Also cf. Louw & Nida (1988: § 87.75)).

²⁵ Probably referring to Aman, who have planned to kill all the Jews on the thirteenth day of Adar.

²⁶ *kardia* being the main area of thought and feeling within the understanding of the Ancient world. For the relationship between 'eyes-heart' and 'deception', see Malina, B J on the relationship 'Eyes-Heart' in Pilch & Malina (1993: 68-72); and Neyrey, J H on 'Deception' in Pilch & Malina (1993: 40-45).

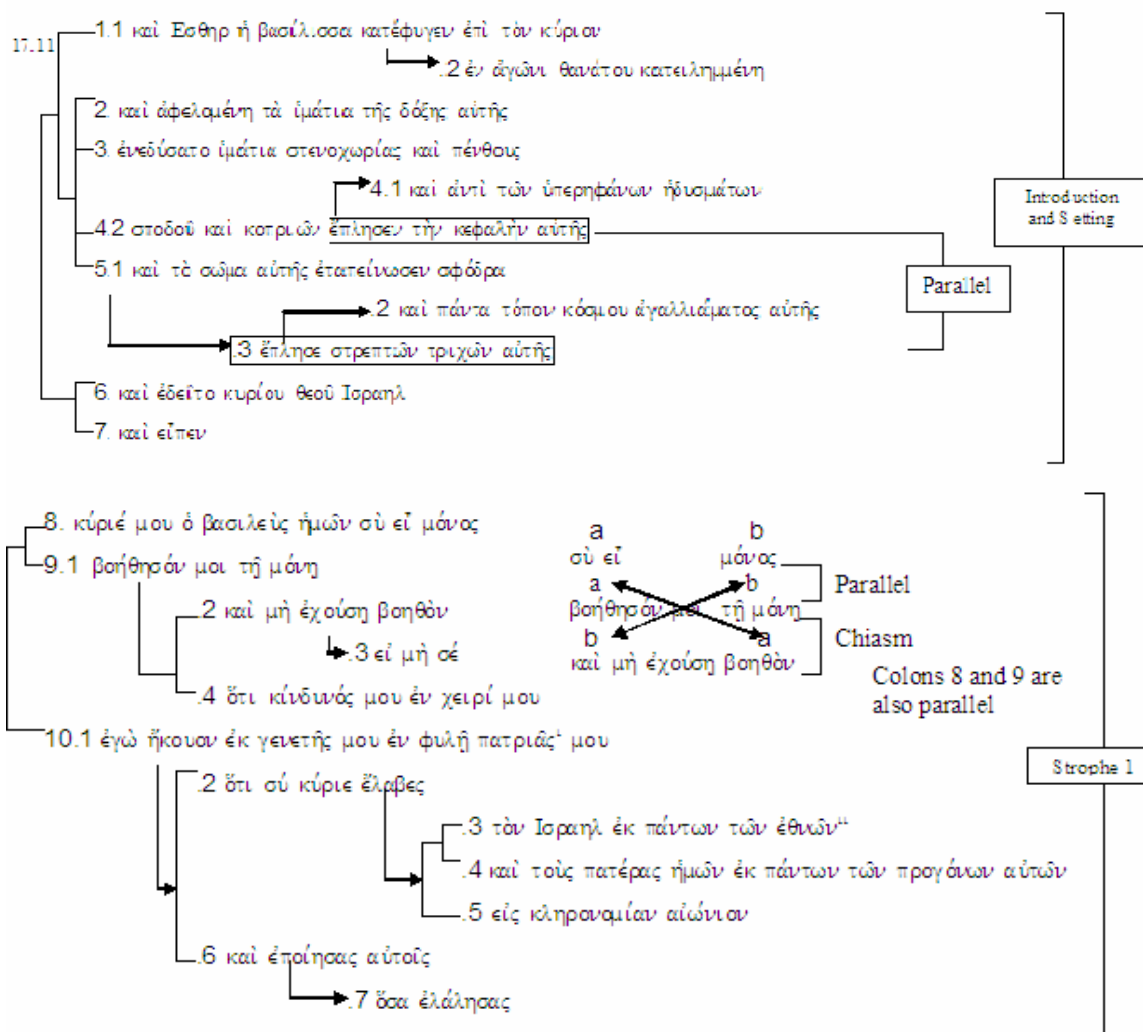
²⁷ The NJB translates this phrase with: 'that I hate honours from the godless.' This phrase then contradicts her actions later on in the LXX-text. She does ask Ahasueros to grant her her wishes and even asks more than one: firstly, that his former decree that the Jews must be killed among all the provinces under all the satraps, must be reversed; secondly, that they may punish those wanting to destroy their nation. The King honours both her and Mardochaeus, and although they did not ask for these gifts, they did accept them. These gifts were considered to be gifts for honouring them. However, this translation is problematic. This

| Syntactical Analysis of Esther 4.17.11-26 (14) (Add. C) (Esther's prayer) | | | | | | |
|---|--|---|---|--------------------------------------|---------------------------|--------------------|
| V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: | |
| | kai. bdelussomai koi thn aperitmh twn kai. pantoj al lotriou | 27.2 | and that I detest the bed of the uncircumcised and any foreigner. | S.Cl: Object clause | 1 st sg | |
| 17.23 | su. oidaj thn anagkhn mou | 28 | You know my distress, | M.Cl: Statement | 2 nd sg | |
| | oti bdelussomai to. shmeion thj uperhfaniaj mou | 28.1 | that I detest the sign of my pride | S.Cl: Object clause | 1 st sg | |
| | o estin epi. thj kefalhj mou en hmeraj optasiaj mou | 28.1.1 | which is on my head in the days of my appearance | S.Cl: Relative | 1 st sg | |
| | bdelussomai auto. | 29 | That I detest it | M.Cl: Statement | 1 st sg | |
| | wj rakoj katamniwn | 29.1 | as a menses cloth | S.Cl: exception | 1 st sg | |
| | kai. our forw/ auto. en hmeraj hsciaj mou | 30 | and that I do not wear it in the days of my leisure. | M.Cl: Statement | 1 st sg | |
| 17.24 | kai. ouk efagen h' douh sou trapezan Aman | 31 | Your servant has not eaten at Aman's table, | M.Cl: Negation | 3 rd sg | |
| | kai. ouk edoxasa sumposion basilewj | 32 | nor have I taken honour in dining with the king, | M.Cl: Negation | 1 st sg | |
| | oude. epion oion spondwh ²⁸ | 33 | nor have I drunk the wine of libations. | M.Cl: Negation | 1 st sg | |
| 17.25 | kai. ouk hufranh h' douh sou afv hmeraj metabolhj mou mecri nuh plhn epi. soi, kurie o qeoj Abraam | 34 | Nor has your servant rejoiced from the day of my promotion until now, except in you Lord, God of Abraham. | M.Cl: Negation | 1 st sg | |
| V | 17.26 | o qeoj o i scuwv epi. pantaj | 35 | O God, whose strength is over all, | Interj + relative | Interj |
| | | eisakouson fwnhn aphl pismenwn | 36 | hear the voice of the hopeless, | M.Cl: petition | 2 nd sg |
| | | kai. ru sai hmaj ek ceiroj twh pnhreuomenwn | 37 | save us from the hand of the wicked! | M.Cl: petition + relative | 2 nd sg |
| | | kai. ru sai, me ek tou/ fobou mou | 38 | Save me from my fear! | M.Cl: petition | 2 nd sg |

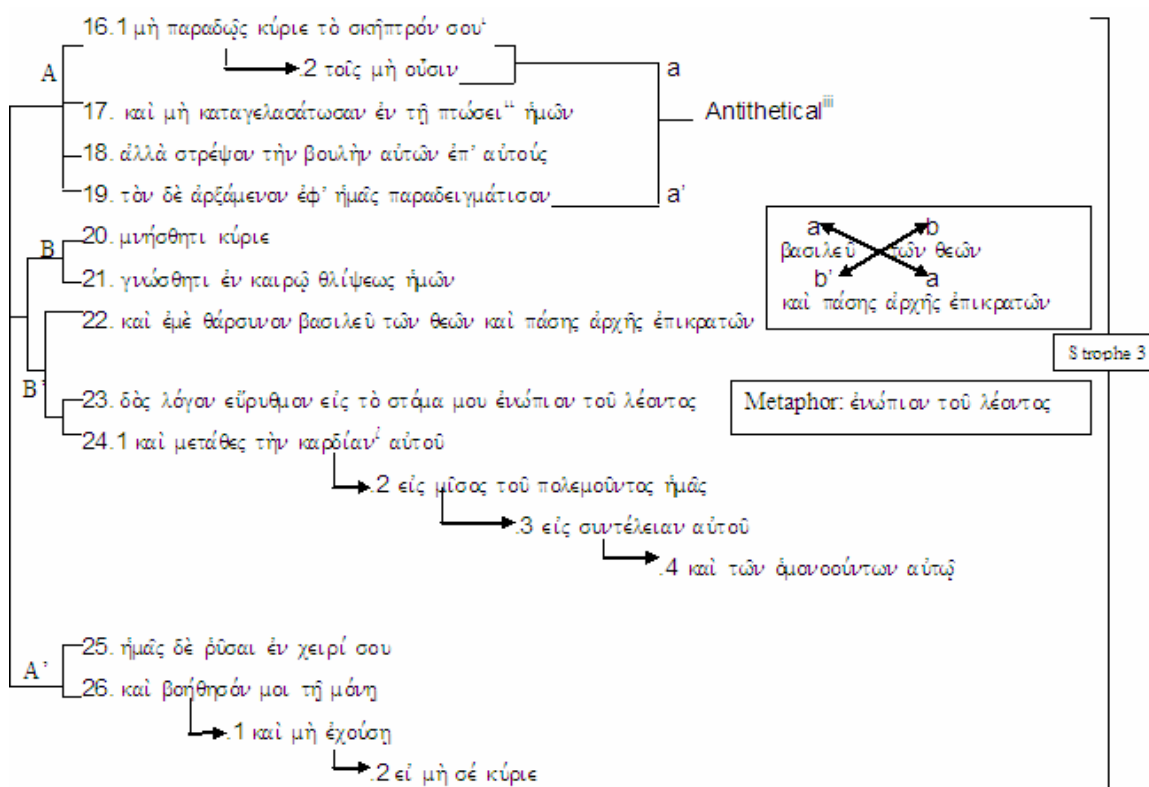
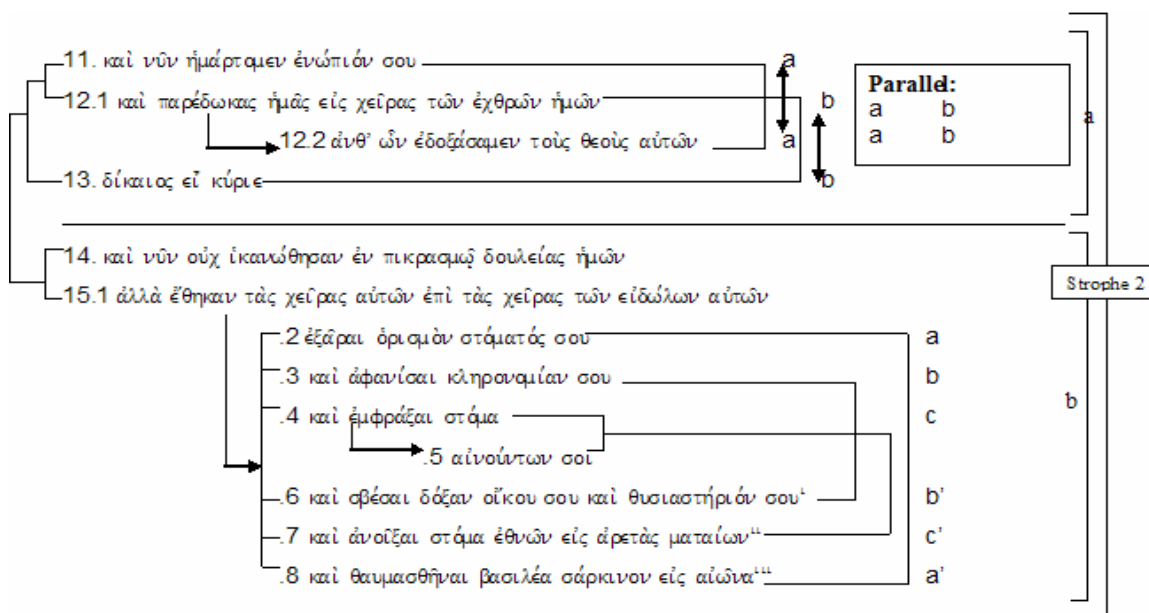
phrase should rather be translated with: 'that I hate honours from the Lawless.' This translation keeps in mind the structure of social status within an Israelite community, deeming those that have not received the Law, the divine Law, as belonging to the out-group.

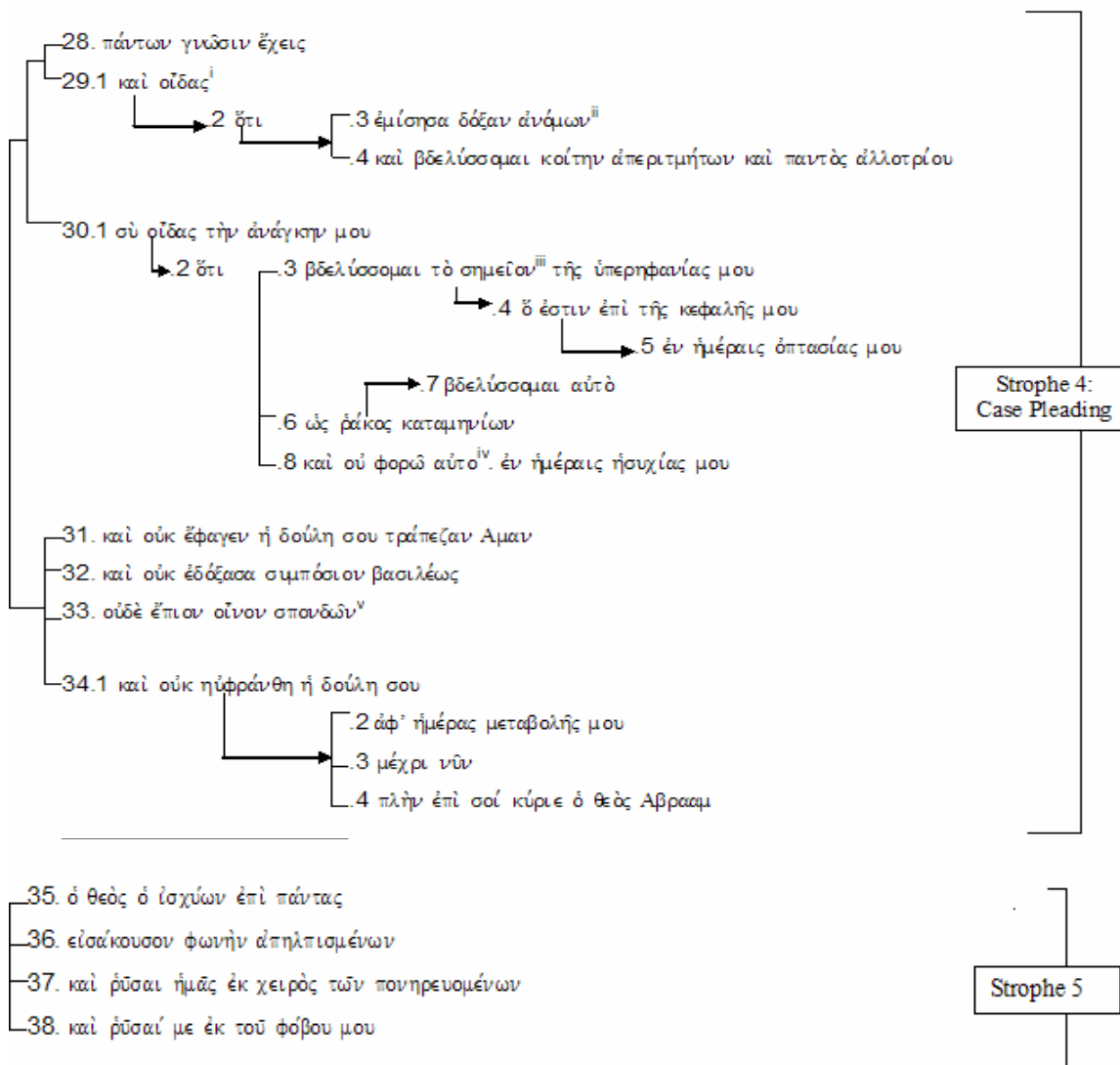
²⁸ I.e. a drink offering to the pagan Gods. Can also be translated as 'the wine offered to the gods' (Lat. *libatio*).

Discourse Analysis of Esther's prayer²⁹



²⁹ Note that the numbering that is followed in the discourse analysis will not be the same as that used in the syntactical analysis – the reason being that the syntactical analysis concentrates on syntax as basis for analysis, while the discourse analysis will concentrate more on the discourse, arranged semantically. These are two distinct subjects and should be handled as such. Any agreement in numbering is only by coincidence. Also note that reference in chapters 4-8 will be made to the numbering used in the syntactical analysis.





II. Judith's prayer

Syntactical Analysis

| Syntactical Analysis of Judith 9 (Judith's prayer) | | | | | | |
|--|----|--|------|--|--------------------------|--------------------|
| | V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: |
| A. | 1. | loudiq de. epesen epi. proswnpon | 1 | And Judith fell on her face | M. Cl.: Statement | 3 rd sg |
| | | kai. epegeto spodon epi. thn kefalhn authj | 2 | and she put ash on her head | M. Cl.: Statement | 3 rd sg |
| | | kai. egumnwsen | 3 | and she stripped naked | M. Cl.: Statement | 3 rd sg |
| | | oh enededukey sakkon | 3.1 | to the sack which she had been dressed in. | S. Cl.: Relative to 3 | 3 rd sg |

| Syntactical Analysis of Judith 9 (Judith's prayer) | | | | | | |
|--|----|---|-------|--|---|--------------------|
| | V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: |
| | | kai. h̄a arti | 4 | And it was the same time | M. Cl.: Statement | 3 rd sg |
| | | prosferomenon en lerousalhm eij ton oikon tou/qeou/to. qumiama thj esperaj ekeinjhj | 4.1 | that the evening incense was being burned in Jerusalem in the house of the Lord. | S. Cl.: Temporal | Sg |
| | | kai. ebohsen fwnh/ megal h loudiq proj kurion | 5 | And Judith cried out to the Lord with a great voice. | M.Cl.: Statement | 3 rd sg |
| | | kai. eip̄en | 6 | And she said: | M. Cl.: Statement | 3 rd sg |
| 1 | 2. | kurie ō qeoj tou/ patroj mou Sumewn ³⁰ | 7 | Lord, God of my ancestor Simeon, | Interjection | interject. |
| | | w edwkaj en ceiri. romfaian eij ekdikhsin al logenwh | 7.1 | you who have given a sword in his hand in rendering justice of the foreigner, | S.Cl.: Relative descriptive of Sumewn | 2 nd sg |
| | | oij elusan mhtran parqenou eij miasma | 7.1.1 | they who loosened the womb of a virgin in defilement, | S.Cl.: Relative describing the foreigners | 3 rd pl |
| | | kai. egumnwsan mhron eij aiscuphn | 7.1.2 | and stripped her thigh naked in shame, | S.Cl.: Relative describing the foreigners | 3 rd pl |
| | | kai. ebebh wsan mhtran eij oneidoj | 7.1.3 | and desecrated her womb in disgrace. | S.Cl.: Relative describing the foreigners | 3 rd pl |
| | | eip̄aj gar | 8 | Since you said: | M.Cl: depicting Reason for | 2 nd sg |
| | | our̄ outwj estai | 8.1 | "It shall not be like that", | Direct Speech | 3 rd sg |
| | | kai. epoihsan | 9 | and (yet) they did it. | M.Cl: Statement ³¹ | 3 rd pl |
| | 3 | anql wn ³² edwkaj arcontaj autwh eij fonon | 10 | For this, you gave their leaders over to murder/ killing/ slaughter | M.Cl: Statement ³³ | 2 nd sg |

³⁰ Simeon was one of the sons of Jacob. Dinah, their sister, was raped by the prince of Sigem, Haron. Simeon and Levi avenged their sister's disgrace by killing the whole of Sigem's men and taking their wives and children and all of their belongings (Gen.34).

³¹ The whole of 8 describes the reason for the wrath of God, of 'putting a sword into the hand of Simeon for rendering justice'. The story must be seen in light of the vengeance taken by Simeon and his brother Levi on the people in Sigem for the rape of their sister Dinah. This story is found in Gen. 34.

³² anti, being one of the prepositions that was greatly reduced (Blass, Debrunner & Funk 1961: 110) is here used with the genitive in its classical Hellenistic form. The fixed form of anql wn is explained by Blass, Debrunner & Funk (1961: 112) as meaning: "in return for which" = "because"; or "for this" = "therefore". The explanation given in the syntactical analysis presents the best translation here.

³³ Note that the punishment given in 7.1 to Horan (Gen.34) is clearly starting to show that this was not the norm for punishment. The case with Dinah was especially not to be handled in this way, as he offered to

| Syntactical Analysis of Judith 9 (Judith's prayer) | | | | | | |
|--|----|--|--------|--|---------------------------------------|--------------------|
| | V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: |
| | | kai. thn strwmnhn autwh ... apathqeisan eij aima | 10.1 | and their bed.... was betrayed in blood | S.Cl.: Causative ³⁴ | 3 rd pl |
| | | h] h]esato thn apathn autwh | 10.1.1 | which was shamed by their deception | S.Cl.: Relative | 3 rd pl |
| | | kai. epataxaj doulouj epi. dunastaj | 11 | And you struck the slaves with the princes | M.Cl.: Statement | 2 nd sg |
| | | kai. (epataxaj) dunastaj epi. qronouj autwh | 12 | and the princes on their thrones. | M.Cl.: Statement | 2 nd sg |
| | 4 | kai. edwkaj gunaikaj autwh eij pronomhn | 13 | And you gave their wives to foray | M.Cl.: Statement | 2 nd sg |
| | | kai. qugateraj autwh eij aicmalwsian | 14 | and their daughters in captivity ³⁵ | M.Cl.: Statement | 2 nd sg |
| | | kai. (edwkaj) panta ta. skula autwh | 15 | and all their spoils | M.Cl. Statement | 2 nd sg |
| | | eij diairesin uiwh hgaphmenwn upo. sou/ | 15.1 | in division among the sons that have been loved by you; | S.Cl: Purpose clause ³⁶ | 2 nd sg |
| | | oij kai. ezhlwsan ton zhlon sou | 15.1.1 | who were also jealous with your jealousy | S.Cl: Relative | 3 rd pl |
| | | kai. ebdeluxanto miasma aifmatoj autwh | 15.1.2 | and detested the corruption of their blood. | S.Cl.: Relative | 3 rd pl |
| | | kai. epekal esanto, se eij bohqon | 15.1.3 | And they called upon you for help. | S.Cl.: Relative | 3 rd pl |
| | | o qeoj o qeoj o emoj kai. eisakouson emou/ thj chraj | 16 | O God, my God, hear me also – a widow. | M.Cl.: Petition | 2 nd sg |
| II | 5 | su. gar epoihsaj ta. protera ekeinwn | 16 | For you have done all things before those things | M.Cl: Statement | 2 nd sg |
| | | kai. ekeiha kai. ta. metepeita kai. ta. nuh | 17 | and also those themselves, and those afterwards and those now | M.Cl: Statement ³⁷ | 2 nd sg |

marry Dinah, as was the proper thing to do when a virgin was raped in those days. V.2 makes it clear that the punishment was not conceived of as fair and just, as the word in Greek (φόνον) indicates murder.

³⁴ Linking with *anql wn* from colon 9, this is a sub-clause causative in meaning. The main clause is followed by a sub-clause which depicts the cause of the leaders described in colon 9 as having been given over to murder/ killing/ slaughter (cf. note 32).

³⁵ *edwkaj* supposed here.

³⁶ *F-jk* is here used logically to depict an extension to a goal (Louw & Nida 1988: 84.16), making this a purpose clause.

| Syntactical Analysis of Judith 9 (Judith's prayer) | | | | | | |
|--|----|--|------|---|---------------------|--------------------|
| | V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: |
| | | kai. ta. epercomena | 18.1 | and those yet to come | S.Cl: Object | Part |
| | | dienohqhj | 18 | you have mentally conceived; | M. Cl: Statement | 2nd sg |
| | | kai. egenhqhsan | 19 | and it came to pass, | M.Cl: Statement | 3 rd pl |
| | | a] enenohqhj | 20.1 | that which you have had in your thoughts. | S.Cl: Relative | 2 nd sg |
| | 6 | kai. paresthsan | 20 | And it was presented | M.Cl.: Statement | 3 rd pl |
| | | a] ebouleusw | 20.1 | that which you have planned. | S.Cl: Relative | 2 nd sg |
| | | kai. eipan | 21 | And they said: | Statement | 3 rd pl |
| | | idou. paresmen pasai | 22 | "Look, here we are!" | Interjection | |
| | | gar ai' odoi, sou eltoimoi | 23 | For your ways are prepared | M.Cl.: Reason | 2 nd sg |
| | | kai. h' krisij sou en prognwsei | 24 | and your judgement in foreknowledge. | M.Cl.: Reason | 2 nd sg |
| III | 7 | idou. gar | 25 | For look! | M.Cl.: Interjection | |
| | | VAssurioi epl hqunqhsan en dunamei autwh | 26 | The Assyrians are in the majority in their power (army) | M.Cl: Statement | 3 rd pl |
| | | uywqhsan efl i'ppw kai. anaba,th | 27 | they are exalted with horse and rider | M.Cl: Statement | 3 rd pl |
| | | egauriasan en bracioni pezwh | 28 | they take pride in the strength of their foot soldiers, | M.Cl: Statement | 3 rd pl |
| | | h pisan en aspidi kai. en gaisw kai. toxw kai. Sfendonth | 29 | trusting in shield and in spear and bow and sling | M.Cl.:Statement | 3 rd pl |
| | | kai. ouk egnwsan | 30 | but they do not know | M.Cl: Negation | 3 rd pl |
| | | o]ti su. ei=kurioj | 30.1 | that you are the Lord, | S.Cl: Object Clause | 2 nd sg |
| | | suntribwn polemouj | 30.2 | the crusher of wars/ battle-lines. | S.Cl.: Relative | 2 nd sg |
| IV | 8 | kurioj onoma, soi | 31 | Lord is your Name! | M.Cl: Statement | 2 nd sg |
| | | su. raxon autwh thn iscun en dunamei sou | 32 | Strike their strength with your power! | M.Cl: Petition | 2 nd sg |
| | | kai. kataxon to. kratoj autwh en tw qumw sou | 33 | and break their might in your anger! | M.Cl: Petition | 2 nd sg |
| | | ebouleusanto gar | 34 | For they planned | M.Cl: Statement | 3 rd pl |
| | | bebhlw sai ta. agia, sou | 34.1 | to desecrate your Holy place | S.Cl: Object | Inf |

³⁷ epihsaj should be supposed here.

| Syntactical Analysis of Judith 9 (Judith's prayer) | | | | | | |
|--|----|---|-----------|---|---------------------------|--------------------|
| | V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: |
| | | miahai to. skhnwma thj katapausewj tou/onomatoj thj doxhj sou | 34.2 | to defile the tabernacle, the resting place of your glorious name | S.Cl: Object | Inf |
| | | katabaleih sidhrw keraj qusiasthriou sou | 34.3 | to knock down the horn of your altar with a sword. | S.Cl: Object | Inf |
| | 9 | bleyon eij uperhfanian autwh | 35 | See their arrogance. | M.Cl: Petition | 2 nd sg |
| | | aposteilon thn orghn sou eij kefalaj autwh | 36 | Send your wrath on their heads. | M.Cl: Petition | 2 nd sg |
| | | doj en ceiri, mou thj chraj | 37 | Give into my hand of a widow | M.Cl: Petition | 2 nd sg |
| | | o dienohqhn kratoj | 37.1 | the strength which I have thought over. | S.Cl.: Relative | 1 st sg |
| | 10 | pataxon dou on ...ep arconti | 38 | Strike down the slave with the general | M.Cl: Petition | 2 nd sg |
| | | ek ceilewn apathj mou | 38.1/39.1 | by the deception of my lips | S.Cl: Modal ³⁸ | 2 nd sg |
| | | kai. (pataxon) arconta epi. qeraponti autou/ | 39 | and the general with his servant. | M.Cl.: Petition | 2 nd sg |
| | | qrauson autwh to. anastema en ceiri. qhleiaj | 40 | Break their pride by the hand of a woman. | M.Cl: Petition | 2 nd sg |
| V | 11 | ou gar en plhgei to. kratoj sou | 41 | Your strength is not in number, | M.Cl: Negative statement | 2 nd sg |
| | | oude. h dunasteia sou en iscupusin | 42 | neither is your power in strength (of men?) | M.Cl: Negative statement | 2 nd sg |
| | | al a. tapeinwh ei= qeoj | 43 | but you are the God of the humble. | M.Cl: Statement | 2 nd sg |
| | | Ei | 44 | You are: | M.Cl: Statement | 2 nd sg |
| | | el attonwn... bohqoj | 44.1 | the helper of the inferior, | S.Cl: Object | " |
| | | anti hptwr asqenountwn | 44.2 | protector of the weak, | S.Cl: Object | " |
| | | apegnwsmenwn skepasthj | 44.3 | defender of those that despair, | S.Cl: Object | " |
| | | aphl pismenwn swthr | 44.4 | the Saviour of those without hope. | S.Cl: Object | " |
| VI | 12 | nai. nai. ³⁹ o' qeoj tou/ patroj mou | 45 | True, certain God of my father | M.Cl: Interject | Interj |

³⁸ This phrase seems to serve one purpose in this context and that is to describe the way that Judith wishes her enemies to suffer and she asks that they suffer by the means of 'deception of my lips' (cf. Neyrey, J H 'Deception' in Pilch & Malina (1993: 40-45)).

| Syntactical Analysis of Judith 9 (Judith's prayer) | | | | | | |
|--|----|--|--------|--|-------------------------|--------------------|
| | V. | Greek Phrase: | Col. | Translation: | Type of Sentence: | Person: |
| | | kai. qeoj klhronomijaj Israhel | 46 | God of the inheritance of Israel, | M.Cl: Interject | Interj |
| | | despota twh ouranwh kai. thj ghj | 47 | Master of the heavens and of the earth ⁴⁰ | M.Cl: Interject | Interj |
| | | ktista twh udatwn | 48 | Creator of the waters, ⁴¹ | M.Cl: Interject | Interj |
| | | basileu/ pashj ktisewj sou | 49 | King of your whole creation | M.Cl: Interject | Voc |
| | | su. eisakouson thj dehsewj mou | 50 | Hear my petition! | M.Cl: Request | 2 nd sg |
| VII | 13 | 13 kai. doj logon mou kai. apathn eij trauma kai. mwj wpa autwh | 51 | And give my word and deception to be their wound and bruise | M.Cl: Wish | 2 nd sg |
| | | oij kata. thj diaqhkhj sou | 51.1.1 | who against your covenant | S.Cl | 2 nd sg |
| | | kai. oikou hgiasmenou sou | 51.1.2 | and against your holy place | S.Cl | 2 nd sg |
| | | kai. korufhj Siwn | 51.1.3 | and against the top of Mount Zion | S.Cl | |
| | | kai. oikou katascesewj uiwh sou | 51.1.4 | and against the house possessed by your children | S.Cl | 2 nd sg |
| | | ebouleusanto sklhra, | 51.1 | planned cruel things. | S.Cl:Relative clause | 3 rd sg |
| | 14 | kai. poihsou epi. pantoj eqnouj sou kai. pashj fulhj epignwsin | 52 | And you must make every nation and every tribe know | M.Cl: Petition | 2 nd sg |
| | | tou/ eithhsai | 52.1 | with recognition (understand) ⁴² | S.Cl: Result | Subj |
| | | oiti su. ei=0 qeoj | 52.1.1 | that you are God | S.Cl: Object | 2 nd sg |
| | | qeoj pashj dunamewj kai. kratouj | 52.1.2 | God of all power and strength | S.Cl: Object | 2 nd sg |
| | | kai. ouk estin alloj uperaspizwn tou/ genouj Israhel eivmh. su, | 52.1.3 | and that the race of Israel has no other protector but you. | S.Cl: Object | 2 nd sg |

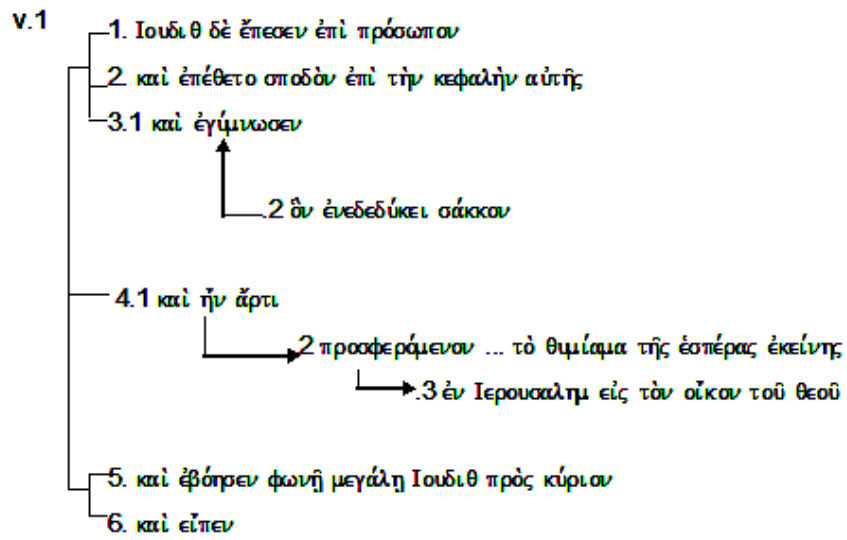
³⁹ A corroborative particle, *nai*, is used in emphatic statement of something already stated according to Blass, Debrunner & Funk (1961: 226) and could also be used in a repeated request. Thus Blass, Debrunner & Funk translates this occurrence of *nai*, as “yes”, “indeed” (Blass, Debrunner & Funk 1961: 226).

⁴⁰ Hebraism

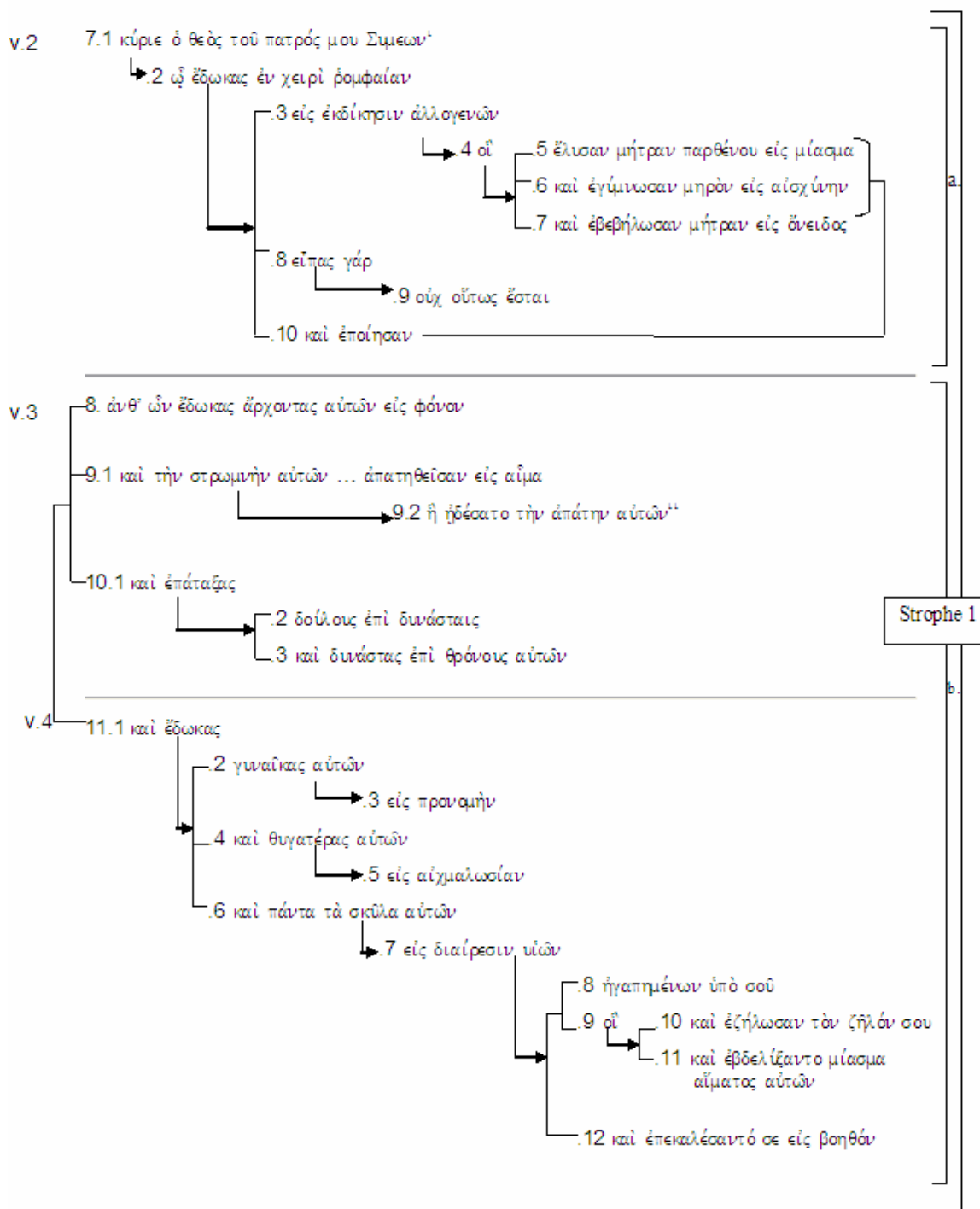
⁴¹ Hebraism

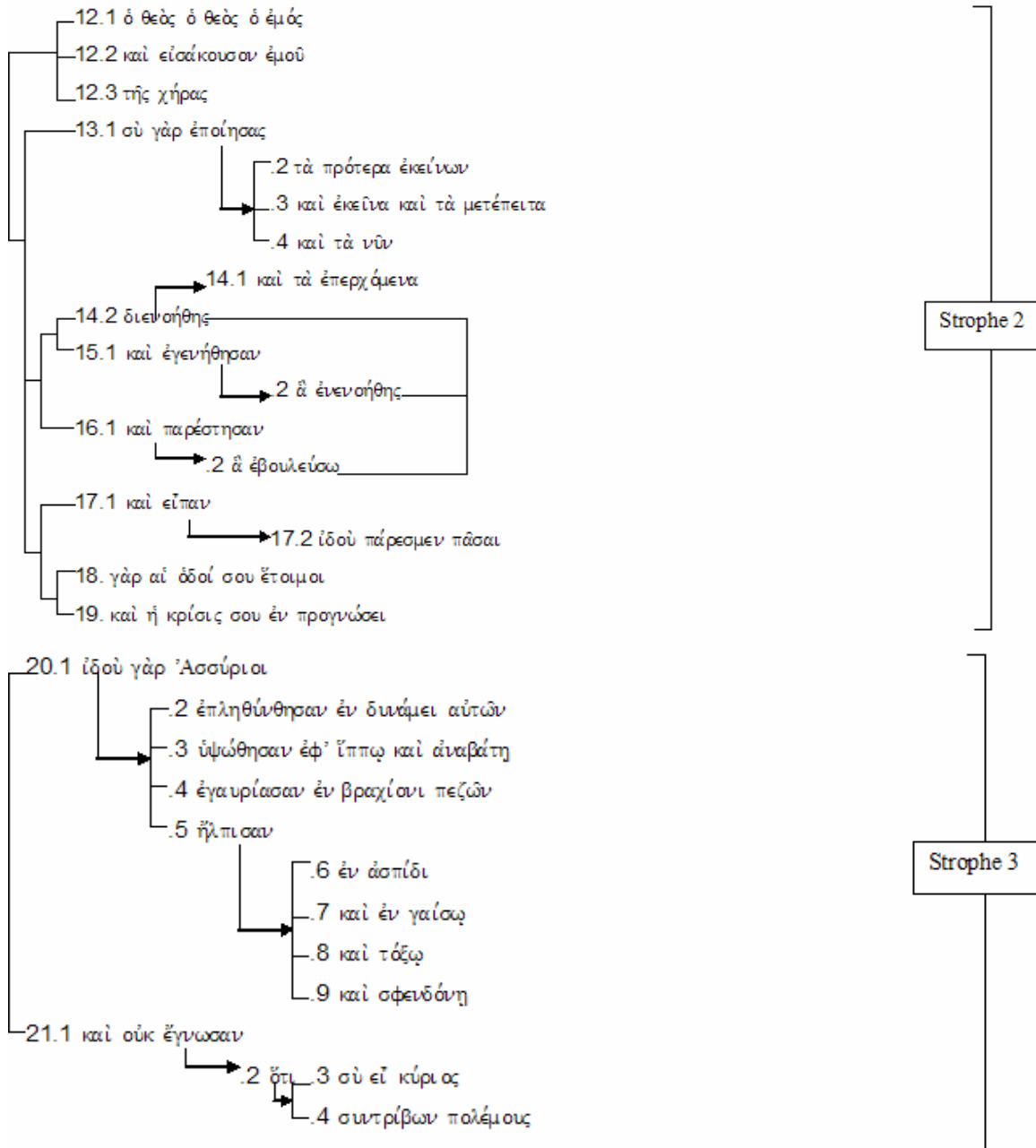
⁴² This is an idiom used to express something of not just knowing, but also understanding. It explains wisdom in essence. Wisdom requires that you not just know something, but understand it and can place it within a larger context.

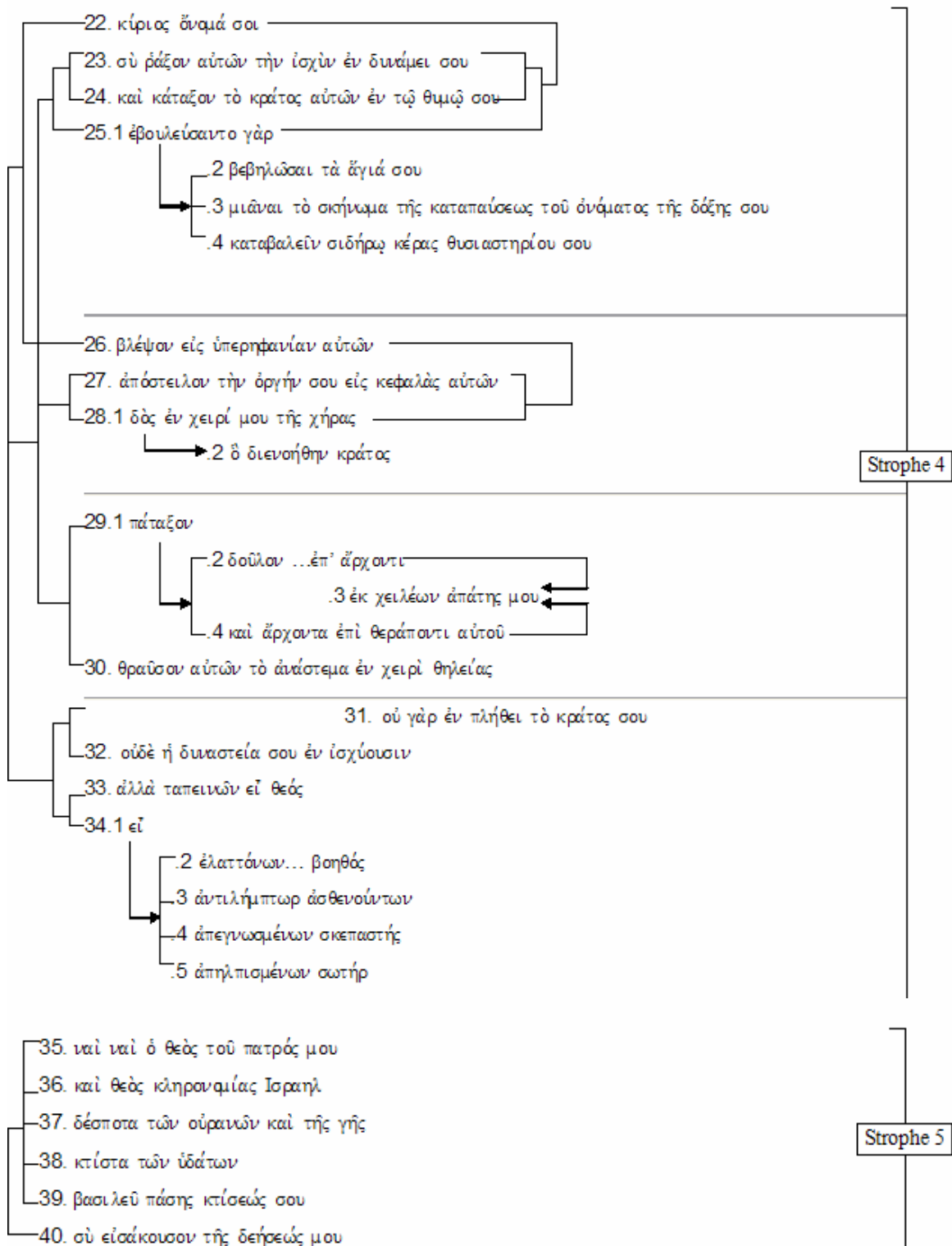
Discourse Analysis of Judith's prayer

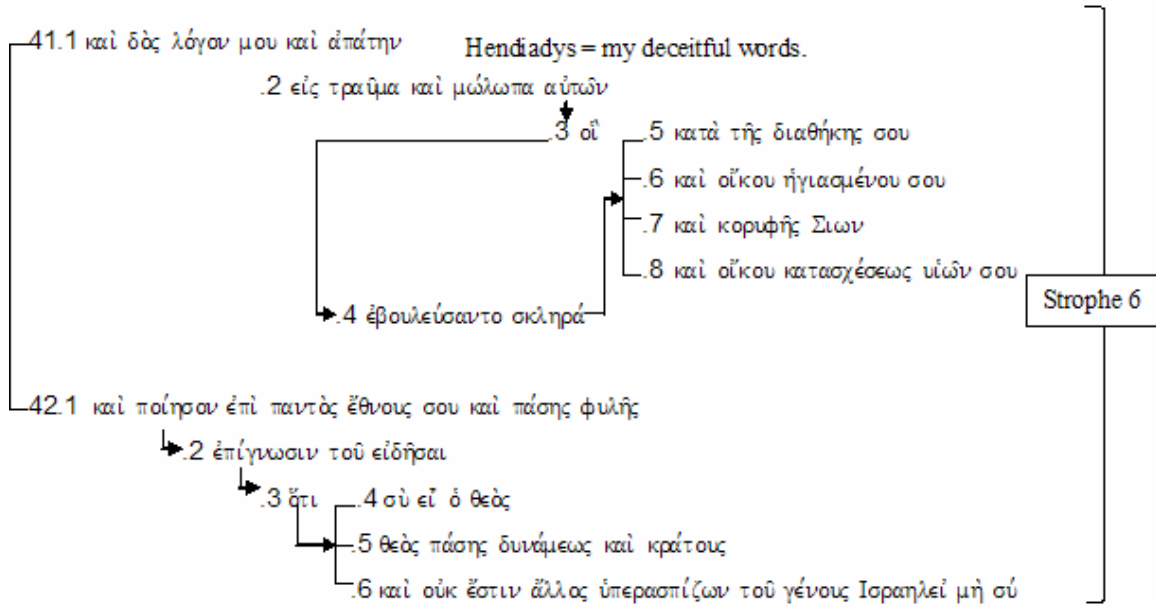


Introduction









Chapter 4

Esther and Judith's prayers compared in structure

Moving on to the discussion of the structure of these two prayers, it was important to look at the prayers at a syntactical level and then to analyse the discourses of the prayers. The reader is thus referred to Chapter three, where a complete Syntactical and Discourse Analysis of both prayers are found.

I. The Setting (Est.4.17.11 and Jdt. 9.1)

The first verse of these two prayers is alike. These verses show the humiliating and humbling of the characters who are about to enter into prayer to God. Below is a comparison between these verses introducing the prayers of Esther and Judith.⁴³

| Esther 4.17.11 | | Judith 9.1 | |
|----------------------|---|------------|---|
| Esqhr h̄ basi,lissa! | | Chra! | |
| 1 | kai. Esqhr h̄ basi,lissa katefugen epi. ton kurion | 1 | loudiq de. epesen epi. ⁴⁴ proswnon |
| 1.1 | en agwhi qanatou kateilhmmenh | | |
| | | 2 | kai. epegeto spodon epi. thn kefalhn authj |
| 2.1 | kai. afelomenh ta. imatia thj doxhj authj | 3 | kai. egumnwsen |
| 2 | enedusato imatia stenocwriaj kai. penqouj | 3.1 | oh enededukey sakkon |
| 3.1 | kai. anti. twh uperhfanwn hdusmatwn | | |
| 3 | spodou/ kai. kopriwh eplhsen thn kefalhn authj | | |
| | | 4+4.1 | kai. h̄ arti prosferomenon en lerousalhm eij ton oikon tou/ qeou/ to. qumiama thj esperaj ekeinjh |
| 4 | kai. to. swma authj etapeinwsen sfodra | | |
| 4.1 | kai. panta topon kosmou agalliamatoj authj eplhse streptwh tricwh authj | | |

⁴³ The reader is referred to Chapter 3. The syntactical analysis and its numbering are followed throughout this study. A translation is also provided in this syntactical analysis.

⁴⁴ Takes the accusative in response to the question 'whither?' (Blass, Debrunner & Funk 1961: 177).

| Esther 4.17.11 | | Judith 9.1 | |
|----------------------------|---|-------------------|--|
| Esqhr h basi issa! | | Chra! | |
| 5+6 | kai. edei to kuriou qeou/ Israhl kai. eiþen | 5+6 | kai. ebohsen fwnh/ megal h loudiq proj kurion kai. Eiþen |

Looking into the above analysis, the similarities and differences in structure of these two prayers become clear. Both authors start their setting by identifying the characters and their actions. Esther, after sending a messenger to Mardocheus telling him to gather as many Judaeans in Susa as possible, in the first colon (as noted above) goes back to her chambers. She is now in distress (colon 1.1) because of what she has heard from Mardocheus and perhaps also very much afraid of what might happen to her. She 'takes refuge with the Lord' (Chapter 3, Syntactical Analysis), realizing the agony of her own situation and that of her people. Judith, now in the chamber where she has spent most of her time mourning her husband's death, and after sending the two magistrates away along with Uzziah, 'fell on her face' (colon 1). It is clear that the intention of the authors of the prayers is the same, namely that the characters humble themselves before praying to God by means of a mourning rite.⁴⁵ The author of Esther does seem to be concerned with pointing out the bitter distress that Esther finds herself in. The author accomplishes this by adding the relative clause in colon 1.1. The author of Judith, on the other hand, does not have to do this as in colon 3, it is clear that Judith was a woman who was already in mourning. The difference now is that she is not mourning her husband anymore as much as she is mourning the bitter distress in which the people of her town find themselves in.

It is also very important to note the choice of words of the authors concerning the way in which Esther and Judith humble themselves in the first colon. The Greek *katefugen* an aorist indicative active 3rd person singular, is used in Esther; and

⁴⁵ Cf. Du Plessis (1988) for information about the use of the mourning rite in the Bible. Also cf. Anderson (1999); and Craven (1983: 53-54) where she gives a layout of the model of lament regularly followed by Israelites to take their stressful situation to God. This includes: (i) and address to God; (ii) a complaint; (iii) a petition; (iv) an expression of trust; (v) a word of assurance; and (vi) a vow.

epesen, also an aorist indicative active 3rd person, is used for Judith. The verb used in Esther, is used emphatically to indicate her utter distress, of course linking with the relative clause of colon 1.1. This verb is closely related to the character of Esther, which, we have seen, was not specifically one of bravery. The verb used in colon 1 of Judith, however, draws attention to a woman who is considered to be brave, but even more important, one who has been in the presence of God in her mourning for some time. Her actions in the rest of verse 1 support this, as she was already dressed in sackcloth, and she merely had to strip off the clothes that she was wearing over the sackcloth (colon 3-3.1).

The second parallel between the setting of Esther and Judith's prayer is seen in the clothes that Esther and Judith put on, or merely take off. The author of Judith, in the clearness of attention to detail, wants to continue enforcing the picture of the pious widow, and does this by stating that Judith merely takes off the clothes (colon 3) that she was wearing over the sackcloth in which she was already dressed (colon 3.1). Note also that the aorist is used for the verb (*egumnwsen* "she stripped naked"). The relative clause in colon 3.1 is then added with the verb in the pluperfect (*oñ enededukey sakkon* "the sack that she had been wearing"). Here the pluperfect has the combined function of the aorist + perfect (Blass, Debrunner & Funk 1961: 177), thus: "she had been wearing." This form also illustrates to us something of the continuity in the mourning of Judith. Esther is not to be considered in the same light as Judith, and she "rips off her glorious robes," giving emphasis to the fact that Esther was a character considered to be of high stature with the adjective *thj doxhj* used here, and this, of course, was due to the fact that she was queen. Note the stark difference in the authors' way of illustrating the removal of clothes. In Esther, she 'rips off' her clothes, to put on her clothes for mourning (colon 2), whilst in Judith, she already has her mourning clothes on (colon 3.1). The verb in colon 2.1, being the same verb used in Judith (both authors using the verb *enduw* in the aorist middle), may be

translated with “to put on”,⁴⁶ further illustrating what is clear from the setting of the prayer in the rest of the book, that Esther is not to be regarded as a woman who was in mourning as a lifestyle.

The third point of comparison, lies in colons 3-3.1 of Esther and colon 2 of Judith. It is very interesting to note that in Judith the author places the scattering of ashes onto her head, before taking off her clothes which Judith wore over the sack; whilst Esther rips off her clothes first, and only after putting on other clothes, more appropriate for her mourning, does she fill her head ‘with ashes’. The author of Esther seems to exaggerate the humiliation of Esther at this point, for not only did she ‘rip off’⁴⁷ her clothes, not only does she fill her head with ashes, but she also fills it with dung. A further peculiarity in the intention of the authors is to be noted in the movement of events. Judith seems to have no concern as to first take off her normal clothes before scattering the ashes on her head. In Esther it seems to be clearly indicated that the ‘ripping off’ (colon 2.1) of her clothes had to take place before she filled her head with the ashes and dung. Note then how the author describes the clothes of Esther with the phrase *ta imat̄ia thj doxhj authj* (litt. “her clothes of glory”), once again giving emphasis to the character of Esther as queen. It seems to be quite logical that Esther should at least have some concern for the clothes that she was wearing and therefore had to take it off first, as doing dishonour to her clothes, would be to do dishonour her to her seat as queen, which is quite ironic, as she is about to enter the chamber of the King without permission, which may have the same effect.

The text of Judith, much more concerned with the image of Judith as the pious widow, then states the time of these events taking place, in preparation of her prayer. According to Van den Eynde (2004: 226), Judith’s prayer is set in line with the concerns of her people. He states that the actions of falling upon her face, putting ashes upon her head, stripping her clothes off to the sackcloth she

⁴⁶ cf. Blass, Debrunner & Funk (1961: 166) on the use of the middle in the sense of “to let oneself be”.

⁴⁷ Cf. note 9, p.9.

was wearing, are similar to the actions taken in prayer by the inhabitants of Jerusalem (Jdt. 4.11-12). For this very same reason she also prays at the time that the evening incense was being burned in the temple in Jerusalem, all fitting to the image of a pious widow.

In Esther the first part of verse 1 (4.17.11) closes with the same idea found in colon 1, which is also parallel to colon 1 of Judith, Esther lowering herself to the ground (colon 4), once again humiliating herself even more by cutting her hair (colon 4.1). Colon 1 forms an *inclusio* with colon 4-4.1, thus promoting a neat structural unit.

The last point of comparison concerns the way that Judith and Esther call on God in prayer. In Esther (colon 5) *edeito*, an imperfect middle indicative 3rd singular of *depmāi*, meaning “to ask”, “beg”; “pray”, “implore” is used. The translation of this phrase should be: “she begged.” The reason for this translation simply lies in the context in which this verb is used. The verb can be translated with “she prayed,” but that would not do justice to the scenario being pictured by the author. One should also remember the character of Esther here. One must remember that she is indeed very scared and is most likely to beg the Lord to help her in her distress. Judith, on the other hand, ‘cried out to the Lord with a great voice’ (colon 5). The verb *ebōhsen*, aorist active indicative 3rd sg of *boaw*, is used here. It is interesting to note here that the phrase *ebōhsen fwnh| mega|h|* is an idiom occurring seven times in the LXX (2 Kgs. 18.28; 2 Chr. 32.18; Jdt. 9.1; Jdt. 14.16; Isa. 36.13; Suf. 1:46; and Bet. 1.18). This verb is also used in Ex. 8.8 where Moses cries to the Lord concerning the frogs. It seems that in most of the instances where this verb is used in the LXX, it is connected to some kind of appeal to God in a situation placing the lives of a people in great danger. Also note the choice of words of the author in this colon, not using the very formal *proseucomai*. This illustrates something of the same humbleness which is found in the parable of the Pharisee and the Tax Collector, where the Tax Collector simply stands before God and simply calls on him. Judith does the same,

illustrating also the closeness of Judith to God in her relationship to him. Once again, as seen in Esther (colon 5), the description of the way Judith comes to God in prayer, is very much in line with the portrayal of Judith throughout the Book of Judith. It seems fitting that a widow, who has been mourning for three and a half years, continue to do so, now shifting her attention to her people who are in great distress.

To summarize, the following diagram will illustrate the movement in events in the setting of the prayers of Esther and Judith.

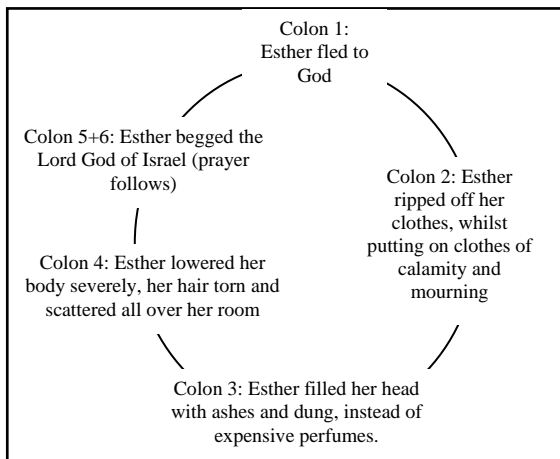


Figure 1: Movement in events of Esther (setting)

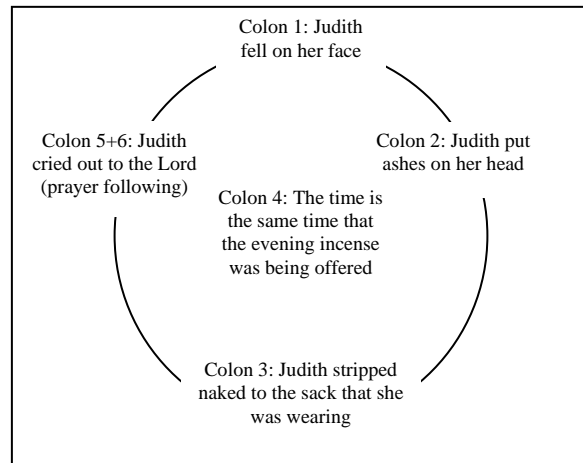


Figure 2: Movement in the prayer of Judith (setting)

In figure 1 and 2 above the movement of events in the setting of the prayers are being illustrated. The circular movement is merely to illustrate that the events in the setting of the prayers are in the same time. A better illustration of the time in which the events have taken place, would have been to use a spiral figure. A further reason for the use of a circular form is the *inclusio* formed between colon 1 and colons 5 and 6 in both of the prayers. Furthermore the events described in the setting are to be associated with one global event, namely that of the mourning rite before engaging into prayer with the Lord. The scene set for the prayers, the structure of the rest of the prayers will now be of concern.

II. The prayers: Their Style and Structure

A. Esther's prayer

Esther's prayer is a distinct appeal to God to deliver her people by the words of her mouth. The way she approaches God in prayer, once again gives evidence of a very meek character. Throughout her prayer one can see that she is in fact a very humble character, not to be considered very strong. The prayer of Esther can structurally be divided into five strophes, each consisting of a part of the case being represented to God. The elements of the appeal may be summarized as follows:

- 17.12-13 : **The history of the case in which Esther will appeal to God.** Esther calls the history of her and her people with God into memory as with it, the case-history of the Judaeans with God as the King and thus at the first seat of law, is called to mind. God is also called into mind in this appeal, as he was the Judge in the case that Esther and her people had with God.
- 17.14-16 : **The *intention*⁴⁸ of the appeal.** Calling into mind the condemnation and the reason for the condemnation (17.14), Esther praises God, as he has passed righteous judgement on them (cf. colon 12), for they have praised the gods (cf. 11.1). But it seems that the Judaeans' and Esther's enemies are not satisfied with this verdict (colon 12), namely that the Judaeans be given into the hands of their enemies (colon 11). The following sketch will help to identify the antithetical argument followed in 17.15-17.16:⁴⁹

⁴⁸ Intention from the Latin *intentio*, in forensic terms referring to the intention for the case made against another person, whether for a social injustice committed against a person, or to some property of another person

⁴⁹ Also see the discourse analysis of Esther 4.17.11-26 given in chapter 3. Note the arrangement in colon 15.2-15.8; the arrangement given here a b c b' c' a'. This structure reinforces the argument of strophe II.

- taking the decision of verdict into their own hand and removing the limitations set out by God (within the Law) and ignoring that;
- to destroy the heritage of God being in the first seat of Law;
- to shut those up who follow the decisions and commands of God;
- and to extinguish the glory of God which was held intact by the House and Altar of the Lord.

Instead, they plan to:

- put their own system in action, ordaining the pagans'⁵⁰ priests into practice for glorifying their decisions
- of the judge which they will put into the first seat of law.

17.17-20 : **The *adjudication*.**⁵¹ Note the use of the verb in the imperative, throughout this strophe.⁵² Here the *adjudication* is chiastically arranged to plea to God that he must not allow their enemies to speak in his presence (17.17) (A – hand, sceptre); that God must do justice to them, in keeping his verdict passed on them, thus that they be allowed to speak (B - words); and that God will encourage Esther in seeing to it that the verdict passed by him will not be contradicted, by putting words in her mouth in the presence of the lion (B' – words); and finally, that God stretches

⁵⁰ Note that the word “pagan” is here used, as the word godless would not be appropriate here. Godless implicates that there is no belief system in place for that nation which will take over Israel. It seems clear from the text that the intention of the author is in argument against paganism, which may take over the Temple.

⁵¹ Adjudication from the Latin *adiudicatio*, referring to the punishment or recompense for the crime committed or social injustice committed against one’s person

⁵² The reader is referred to Chapter 3 containing a full discourse analysis of Esther’s prayer.

out his hand to help them (probably asking that God's sceptre⁵³ will be allowed to cover them (A' – hand, sceptre).

17.21-17.25 : **Esther's case pleading in front of God.**

17.26 : **Esther's final plea.**

a) The history of the case in which Esther will appeal to God (17.12-13)

This part of the prayer, being spent on the greeting of God, followed by a case representation where Israel was always protected by God, starts with the interjection *kurie, mou o basileuj himwh su. ei=monoj* in 4.17.12. This seems to be the *legal* way of calling to God when representing a case to him in prayer. This is indicated by the name *kurie*, (colon 7), followed by the title of the honourable presiding over the case. Almost immediately after calling on God for help, the case pleading starts with a formal petition to God in colon 8: *bohghson moi th| monh|*. The verb used here is in the aorist imperative active second person singular, making it a direct appeal to God to help her, the reason why she calls for help following in colon 8.1-8.1.1: *'For I have no helper, if not you.'* It seems that there lies a bit more behind this calling on God as her only relief. It may be that Esther calls on God specifically because she knows that there is no other way of gaining help from other *legal* sources. It is exactly due to the fact that the king had the highest authority in the judicial systems of the Ancient Near East that Esther calls on God as the king, in other words, the highest judge or authority. It thus seems fitting that Esther presents her prayer in the form of a legal pleading in which she will state her case before God in order that he may preside over the case. A statement of reason can be found in the next colon, colon 8.2 where she states

⁵³ On the function of the sceptre of the King in an Iranian context and other Iranian functions, cf. Shaked (1994: 292-303).

the reason for the legal pleading once again, but this time making it explicit. She is about to be in great danger over which she has no power and she has to make some kind of decision about the direction she is going to take, *'because my danger is in my hands'*. This colon seems to refer to the words of Mardocheus earlier on in 4.14 where he clearly states to Esther (and almost blackmails her into helping her own folk), that if she would not help her own people, help will come from another source and that she and her whole family might perish in this situation, because of her refusal to help. Colon 8.2 may thus refer to this kind of danger which she has to deal with upon making her final decision. When looking at the rest of the prayer, it becomes clear that she has made a choice and now seeks the help of God in making her choice final.

Colon 8 (8-8.2) is followed by a case representation where Esther calls to mind the events where God have helped his people in the past. Colon 9 then starts with a tradition that she has heard from 'the tribe of her family.' Colon 9.1 to 9.3 seem to state the *Grundlage* which Von Rad⁵⁴ suggests quite clearly, namely the *credo* which he proposes is cited in Deuteronomy 26:5-9. This *credo* contains the basic summary of God's acts of salvation, although in Esther there is no direct reference to the exodus from Egypt. This gives us some idea of the proposed *Grundlage* which this study proposes to discuss. The *Grundlage* which Von Rad however states is one of general value to canonical books. The *Grundlage* which this study proposes to discuss is one of a different nature, which will be explained later on in this study.

Esther reckons on the fact that God has chosen her people, Israel, out of all other nations to be his (refer to chapter 5 for further discussion in terms of form- and tradition-criticism). It is therefore clear that because she and the rest of the Israelite community are descendants of their forefathers, they are also the inheritance of God (colon 9.2). In colon 9.3 Esther states the legitimacy of the inheritance of Israel, God being the one keeping the promises that he had made to Israel. The emphasis here is thus on the *əpoihsaj* (9.3.1) and *el a,hsaj* (colon

⁵⁴ Von Rad, G 1958. *Theologie des Alten Testament*. München: Chr Kaiser Verlag.

9.3), both verbs being in the aorist indicative active second person singular. It seems that in using the second person throughout the first part of her prayer (4.17.12-13), Esther speaks directly to the judge, being God. Esther now moves on to the next part of the prayer, in which she will state the intention of the legal plea before God.

b) The 'intention' of the appeal to God

As explained in the summary above, Esther now presents the *intention* or the cause for bringing the case before God. In legal terms this would be the part where Esther would present the details of her case to God. She starts in 4.17.14 explaining a turn of events from the previous section where she presented God with a case history. This verse starts with the adverb *nuh*, which clearly shifts the attention from the previous section where a past history was presented. Strategically, the author moves from a section where Israel was in a favourable position with God to one in the present where their situation or relationship to God is not that good. The people of Israel are punished for sinning against God and the punishment is that they are given into the hands of their enemies for shame (colon 11). The author also states the sin that they have committed against God: *anql wn edoxasamen touj qeouj autwh* 'for we have praised their Gods' (colon 11.1). Then in colon 12 the interjection used is very peculiar. It could be seen as a simple call on God, or as the reason for the punishment by God, or it may even be a confirmation of the justness of the punishment given by God. Its interpretation, however, may be best left open, as all three of these interpretations fit the contents of the prayer. It would make sense to call on a judge as righteous or upright at first level. It would also make sense to say that God has been fair in punishing his people, because they disobeyed his justness and chose their own judges (if we use the metaphor implied in the prayer) to preside over their cases.

In colon 13 (4.17.15) the current situation is further described. It seems that the fact that God has delivered Israel into the hands of their enemies, has made their enemies more greedy and they wanted a harder punishment for Israel, for *'they are not satisfied that we are in bitterness of slavery'*. And in shaming Israel even further, they plan to desecrate the Holy Temple, as is described in an antithetical argument following in colon 14.1 to 14.6 (see the discussion in chapter 6 where this reference will be discussed in detail in comparison with the prayer of Judith). The theme of *'God's blessing as long as we do not sin'* is something which deserves the attention of form- and tradition-criticism, which will be discussed in chapter 5 of this study. It is, however, important to note at this stage that this is a central theme also found in the Book of Judith, and thus will receive greater attention further on in this study.

c) The Adjudication (4.17.17-20)

The next strophe concerns the *adjudication* or recompense for the crime or social injustice committed against Israel. As has been noted above in the summary of the structure, this strophe has a chiasmic arrangement in terms of its semantic level. The strophe starts with the extension of the sceptre of God over the enemy (colon 15-15.1). Esther appeals to God not to stretch out his sceptre over the enemy. From the dialogue Esther has with Mardocheus through Achraethaeus, it became clear that the stretching out of the sceptre of a king was a symbol of favouritism towards that person, allowing him to speak in the presence of the king (cf. 4.11 where this social practice is explained by Esther to Mardocheus).

The issue of honour and shame seems to play a key role in this strophe, and in colon 16 the start of this may be seen very clearly. Esther begs God not to let their enemies laugh at their fall, a social practice used very frequently in the Ancient Near East to make a mockery of the honour of one from the out-group. Esther asks God to turn their enemies' plans against themselves and to *'expose the man who leads the attack on us to public ridicule'* (colons 16-18.1). The next

verse (4.17.18) is very difficult to explain and may have a variety of meanings. It seems that in the context of the rest of the prayer, especially where Esther appeals to God, this phrase calls on the covenantal relationship of Israel with God. Verse 17.13 refers to this exact relationship of Israel with God and in verse 17.18 this verse seems to be called into mind, once again putting the history of the case forward to God for consideration. Another interesting topic that is touched on, is seen in colon 20, where Esther explicitly asks God to reveal (gnwsqhti) himself to Israel in their distress. Note that gnwsqhti, an aorist imperative second person singular, is used in its passive form. Colon 21 continues in the aorist imperative active second person singular of the verb qaršunw!(qaršunon), indicating the third demand for adjudication. This same idea continues within the next two verses (17.19-17.20).

In colon 22 Esther asks that God put a persuasive word into her mouth. Could this, however, be words of deceit? This seems most improbable, for following the rest of the Esther narrative in the LXX, there is no indication that Esther had any influence on Ahasueros by deceit. In fact, the role that Esther plays in the narrative is secondary of nature. The whole of colon 23 (23-23.1.1) then suggests this, as she does not ask for words of deceit, but asks that God '*change his (Ahasueros') heart into hatred of the one who wages war against us, towards his end and those who united with him.*' The prepositional phrase in colon 23.1.1, semantically resultant of colon 23.1, clearly indicates the type of punishment that Esther had in mind for the conspirators who joined forces with Aman. This was the adjudication that Esther plead from God for their enemies, but she moves further and also asks for *adjudication* (recompense) for Israel and herself. In colon 24 she asks that her people may be saved, not by her own hand, but by the hand of God himself, and this colon is followed by a combination of *adjudication* and confession where Esther asks God to: '*help me in my loneliness, for I have no one, if not you, Lord.*' This confession could also be seen as a basic repetition of the one found in colon 8 (8.1-8.1.1).

d) Esther's Case Pleading in front of God

The next strophe is almost solely concerned with stating the honourability of Esther in front of God. Here the theme of 'if we do not sin against God, he will protect us' once again comes into play as was the case in strophe II where Esther states the intention of her appeal to God. It is therefore of the utmost importance for Esther to state her position of honour concerning her life as an Israelite woman. Here she goes to great lengths in explaining that she have not broken any of God's regulations concerned with: taking honours from the Lawless and having any sexual contact with those men whom are not circumcised (17.21); in wearing her crown that she detests, the 'sign of her pride' which is on her head in the days that she appears in court or in the public and she even does not wear it in the days that she does not have responsibilities towards the king (17.23); having meals at the table of those who are not part of the covenantal community between God and Israel (17.24). This strophe closes with a final call to honour by Esther stating: *'your servant has not rejoiced from the day of my promotion until now, except in you Lord, God of Abraham'* (17.25). Once again she calls into mind the relationship that Israel has had with God from the time of her forefather Abraham. And as a counter to the previous behaviour of Israel, she clearly states that she hasn't rejoiced in any other god, except in God, the God of Abraham, himself. The next strophe will then give Esther's final plea to God to help.

e) Esther's final plea

Just as this prayer started with an interjection in which God is called upon, strophe V starts with basically the same call. And God is referred to as *'O God, whose strength is over all'*. The reference to the strength (iscuwn, colon 35) of God is very peculiar here, as the whole of the prayer has been committed to a legal form in which God is the highest authority of justice. Final consideration of this peculiarity will be in chapter 6 and 7.

B. Judith's prayer⁵⁵

Van den Eynde (2004: 221) divides the prayer into two main parts, namely 9.2-4 and 9.5-14. The first part of the prayer recalls Simeon and his followers who called on God for help, after his sister Dinah had been raped by Horan (Gen. 34.30; Gen. 49.5-7). According to Van den Eynde, this scenario is recalled in prayer by Judith as the link between her own situation and that of Simeon. Judith seeks the same kind of vengeance on Holophernes for his dishonouring act against God, wanting to make Nebuchadnezzar the only god. In the same way that God was supposed to have given the sword in the hands of Simeon to take vengeance, does Judith want God to hear her prayer when she seeks to free her people from the hands of her enemy. In the second part that Van den Eynde (2004: 222-223) distinguishes, Judith gives a complete layout of what her plan against the enemy is. She asks God for strength to carry out what she has planned. Her deceit should be the downfall of the enemy (9.3, 9.10), just as it was the case with Simeon. She also alludes to the shame of the enemy, asking God to give their enemy into the hands of a woman.

This distinction of two main parts is useful, but the structure of the prayer can once again be compared to a formal appeal in a court scenario. The theme of bringing justice to her people and of protecting the name of God is not to be underestimated in this prayer, as will be seen in the following layout of the main moments of the prayer.

9.2-4 : **The history of the case of her forefather being recalled as basis for Judith's petition.** The case of Simeon, taking vengeance on the rapists of his sister Dinah (Gen.34.30, Gen. 47) is invoked as the basis of her petition to also take

⁵⁵ To find out more about the character of Judith, cf.: Esler (2002: 107-143); and Efthimiadis-Keith (1999: 211-228). Craven (2003: 187-229), gives a broad layout of the research done on the Book of Judith in the twentieth century. She also has a very complete bibliography, containing 19 pages of sources (2003: 210-211).

vengeance on Holofernes, who plans to defile the Altar and Temple, and wants to establish the name of Nebuchadnezzar as only god, to be worshipped by all.

- 9.5-6 : **Judith's petition to hear her case in the light of the history stated above.** Just as God had given justice in the case of Dinah, she now seeks of God to hear her case as she wants to defeat the enemy in the same deceitful way that Simeon had done.
- 9.7 : **The identification of the defendant and intention.** The oppressor and the one committing the crime against God, Holofernes, wanting to establish Nebuchadnezzar as the only god, are identified. They do not trust in God as the all powerful, but in their weapons, their horsemen – *'they do not know that you are God, the crusher of battle-lines!'* (Colon 28-28.2, Chapter 3).
- 9.8-11 : **The petition – with adjudication and intention chiastically arranged**
- 9.8 a : **Adjudication.**⁵⁶ *'Lord is your name! Strike their strength with your power! Break their might in your anger!'*
- 9.8b : **Intention.**⁵⁷ *'For they plan to desecrate your Holy Place; to defile the tabernacle – the resting place of your glorious name; to knock down the horn of your Altar with a sword.'*
- 9.9a : **Intention.** *'See their arrogance.'*

⁵⁶ Adjudication from the Latin *adiudicatio*, referring to the punishment or recompense for the crime committed or social injustice committed against one's person.

⁵⁷ Intention from the Latin *intentio*, in forensic terms referring to the intention for the case made against another person, whether for a social injustice committed against a person, or to some property of another person.

9.9b-10: **Adjudication.** *'Send your wrath on their heads. Give into my hand of a widow the strength which I have thought over. ¹⁰ Strike down the slave with the general, by the deception of my lips, and the general with his servant.'*

9.11 : **Judith's plea for her case:** Unlike the Assyrians (9.7), God's strength does not lie in numbers, nor is his power in strength. *'You are the Helper of the inferior; protector of the weak; defender of those that despair; the Saviour of those without hope.'*

9.12 : **A call on God to listen to her petition.**

9.13-14 : **The adjudication of the right to Judith to bring the leadership of the enemy (Holofernes) to justice (9.13).**
The objective of the *adjudication*: to bring justice to God and his people, and showing that there is only one god, God himself and not Nebuchadnezzar.

C. How do the prayers of Judith and Esther compare?

From the above sketch of the structure of these two prayers, it is clear that they seem to make their petition/pleading in some form of structure involving a forensic process. Both these prayers seem to allude to God as the giver of justice in their times of distress (Est.4.17.12-17.13 and Jdt.9.2-4). Both these prayers also seem to call the Lord as the Judge in their present cases. It is very interesting to note then, that both Judith and Esther start their petition with a case history. The contrast between these two characters, then, becomes very clear. The first notable contrast is in the way the characters call on God. Esther calls him: 'My Lord, you are our only King!' (colon 7), whilst Judith calls him: 'Lord,

God of my ancestor Simeon,' (colon 7). The difference in the way that they speak to God can be seen in the characteristics of both these characters. Van den Eynde's (2004: 217-231) insight is very important here in noting that Judith seeks to it make clear that there is only one God, YHWH. Esther, on the other hand, calls on a long history with God as basis for her case with God. This strong form of the prayer leaning very heavily on the covenantal relationship of Israel with God could be the tradition derived from the Hebrew version of Esther, which was supposedly written in 480 BCE. It seems that Esther calls on God for justice in the case that she is pleading, as a means of freeing her people and herself.

The second, and most important, parallel is found in the *intention* for the case being made against their enemies, in both Judith and Esther. Both cases have the defilement of the Temple and Altar as basis for the *intention*⁵⁸ for the case in pleading (cf. the analysis above for the *intention* in Jdt. 9.7, 9.8b, 9.9a; Est.4.17.14-16). While in Judith, the *intention* is interspersed with *adjudication*, Judith stating the case and then the *adjudication* directly afterwards (9.8-11), in Esther there seems to be a clear distinction between the *intention* of the appeal, clearly stated structurally on its own (4.17.14-16), and the *adjudication* (4.17.17-20). Judith also seems to lay emphasis on the arrogance of Holophernes and his army (9.9) and their reliance on their weaponry and army to protect them. This stresses the conflict between the situations of Judith, acknowledging only God as the true God, and Holophernes who only acknowledges Nebuchadnezzar as his god. Esther, on the other hand, seeks justice for her and her people in the fact that Aman has tried to go against the word of God, in this case being God's verdict for Israel which is in exile.⁵⁹ Esther thus calls on God as a King as the

⁵⁸ 'Intention' here understood in legal terms, pointing to the reason for the representation of the case to the judge.

⁵⁹ Note that this is one of the anachronistic details found in the LXX Esther. The reference to both the exile, on the one hand, and the defilement of the Temple and Altar, on the other, is very peculiar. There was no defilement of the Temple and Altar ever mentioned before the Maccabaeen crisis in 162-161 BCE, given evidence of in 1 Maccabees. The question could also be answered in the light of form- and tradition criticism, which would explain this phrase not as a peculiarity, but rather as a development absorbed into the text. This will be explained in more detail in chapter 5 of this study.

last resort in the legal system.⁶⁰ This is also clear if we compare the prayer of Esther with the details given in Esther when she finally enters the chambers of the King. Just as the King had to bring his sceptre over a person that entered his chamber without permission, Esther asks that God should not bring his sceptre over those who plan to go against his verdicts (cf.4.17.17) and want to enter his Temple to defile it.

This seems to be the exact link between Esther and Judith, clearly visible in their prayers. In both these prayers, a petition is made against the enemy as they have tried to go against the word (verdict given in the previous case) of God. In both these cases, the enemy seems to plan on overthrowing the authority of God. In Esther, the authority of God's judgement and his rightful place at the first seat of law was at stake whilst the enemies of Israel planned on overthrowing it. In Judith, the enemy also wants to overthrow the authority reserved for God, but here it is even planned against his seat as God. Judith makes the same plea against their enemy as Esther; both these characters making a strong case for the punishment of the enemy. There is, however, one great difference between Esther and Judith in that, whereas Judith asks that vengeance will come upon the enemy by *her* hand, Esther never does this, but asks the Lord himself to be the one to bring justice through his own hand upon his people. Esther asks that God put *persuasive* words in her mouth, but never *deceitful*. Every act that should be carried out concerning the punishment of her enemies in Esther's prayer, is asked to be done by the hand of God himself. And it is exactly in this humbleness of character that Esther and Judith do have something in common concerning their character after all. These similarities make it necessary to move on to the next level and look at the prayers in terms of *form* and *tradition*, which will be the main concern in the next chapter.

⁶⁰ In the Ancient Near East, the King always seemed to have the last say in any case. In many cases, he was the lawgiver and also the judge. Also cf. King Solomon, hearing cases of people all over the world and passing his judgement of them. In the Roman law, we find the same idea, the emperor being the last resort in any case of appeal or as a last resort. Also cf. Paul calling on the Roman emperor to hear his case in Rome, as he was a Roman citizen, and this right was reserved to him.

Chapter 5

A form- and tradition critical comparison

The Bible is a far more historical book than the pioneers of historical criticism ever dreamed; and we are aware of this precisely because what they began continued; from literary criticism, to form criticism, to tradition criticism. In one way or another, over a period of more than a thousand years, the whole cultural setting of the ancient world of the Near East and every Israelite in all those centuries had some sort of a hand in the making of the Bible.⁶¹

From this point of view, it is of the utmost importance that the prayers of Esther and Judith be analysed also according to their form and the tradition they carry. And, and as Tucker (1971: 1) states, it is precisely because these texts are literature, that literary methods must be used in order to fully understand the texts. Since most of the Old Testament had a long oral or preliterate tradition, a full understanding of the literature necessitates the consideration of that oral tradition. Form criticism, according to Tucker (1971: 1), is one of the methods used for understanding the meaning and history of the Old Testament in the life of ancient Israel. Tucker gives the working definition for form criticism as follows:

Form criticism is a method of analyzing and interpreting the literature of the Old Testament through a study of its literary types or genres. In particular, form criticism is a means of identifying the genres of that literature, their structures, intentions and settings in order to understand the oral stage of their development. (Tucker 1971: 1)

Tucker (1971: 2) makes the argument that genres or types of speech and literature meet our eyes daily. Every day stereotyped expressions or formulas are heard. Each genre has its own distinct characteristics and structure, set in a

⁶¹ Cf. J. Coert Rylaarsdam in Tucker (1971: viii).

particular *Sitz im Leben*, having its own function and intention. The literary type of a letter, for example, can be used in more than one way. One such an example given by Tucker (1971:2-3), is that of a love letter and a business letter. Both these texts are letters, but they have their own purpose within their own *Sitz im Leben*. The details that are not necessarily included in the letters are filled in by a common understanding of the *Sitz im Leben*. It is because of the recurring situations in human life, states Tucker (1971: 2), that genres of speech and literature, as well as the formulas within them, arise and thus become stereotyped.

Tucker (1971: 6-11, 11) briefly sums up the method of form-criticism as having the following steps:

- 1) Analysis of the structure;
- 2) Description of the genre;
- 3) Definition of the setting or settings; and
- 4) Statement of the intention, purpose or function of the text.

Following Elliot (1993: 72-74), all of the above steps are also included in a social scientific analysis of a text. The structure has received broad attention in the previous chapters of this study. Therefore the genre will be explained in this chapter as well as the possible setting, or settings. The intention, purpose and function of the text will be discussed more fully in the following chapter, but reference will be made to it here. In the conclusion of this chapter, it will be shown that the prayers of Esther and Judith had a possible common *Grundlage* from which the prayers have developed into their current form (or at least as they have been received in the LXX).

I. Analysis of the structure

A great deal has been learned about the structure of the prayers of Esther and Judith up to this point. In the setting for these two prayers, we have seen that

these two texts are very close to each other in the description of the events taking place. The question is, is this by coincidence? If not, how are these close similarities in description to be explained? The answer may very well lie in a form-critical analysis. The close parallels are best explained by a common *form* for describing events leading to a prayer. Reference will be made to this throughout this study as a *Grundlage*. The term *Grundlage* is understood widely as a foundation for the prayers, which means a common biblical heritage which includes textual, oral and other traditions. The *Grundlage* is thus the basic form from which the texts have developed into their final form as it was received into the LXX. It is, however, too early at this stage of our investigation to identify the *Grundlage*. The discussion here will concern only the form and tradition contained within the prayers. In chapter 7 an attempt will be made to combine all the information gained from the literary and socio-historical analysis in identifying a possible *Grundlage* for the prayers. First, attention will be given to the setting of the prayers.

A. The Setting – towards explaining the setting of the prayers' form

In the analysis of the structure of the setting in chapter 4 (cf. the diagram on p. 27), the close relation between the settings of the two prayers has been pointed out. It does not seem to be a coincidence that they are so much alike, but the commonalities could best be explained as having the same basic narrative form which could have been used by the two distinct authors. It would be best to explain such a form with the minimum of 'requirements' as the extended form may contain additional information as is seen in Esther (normally dated later than Judith) where a sub-clause (colon 1.1, chapter 3 – syntactical analysis) is used to explain the state of emotion of Esther. It seems that the basic *form* for writing the narrative of a prayer would have been something like the following:

- An **introduction** introducing the character involved in prayer;
- A description of the humiliation of the character involved upon entering into prayer with God (**mourning rite** in both prayers);

- The **time** that the prayer was begun; and
- A final clause (**direct speech introduction**) introducing the direct speech (the prayer) following.

To illustrate how the form functions in the setting, the details of the setting will be filled in under the four main descriptors for the setting of the prayers in the table below.

| | Introduction | Mourning Rite | Time | Direct Speech Introduction |
|---------------|---------------------------------|---|----------------|-----------------------------------|
| Esther | Colon 1 expanded with colon 1.1 | Colons 2 to 4 | Not supplied | Colons 5 and 6 |
| Judith | Colon 1 | Colons 2 to 3 (colon 5 could also be included as well as colon 1) | Colon 4 to 4.1 | Colons 5 and 6 |

It is clear from the above table that the relationship of these two prayers in setting, may have been because of a basic form that existed. In showing this, in the next section the same exercise will be practiced to determine if a basic form may have existed for the prayers.

B. The prayers – basic form for the prayers?

In the comparison of the two prayers in chapter 4, it has been made clear that both authors of the prayers used the same style to present the contents of the prayers. They seem to have presented the prayer in some form of a forensic process in which God is considered to be the highest authority. Esther calls him the king, and Judith simply calls him God. The different way of reference by these two authors, however, does not mean that the prayers do not have the same form. In fact, when looking at the structures of the prayers, we find some common elements of reference. It seems that the authors coloured these events described in the prayer in different ways. When looking at the case history, for example, it is noticed that both authors begin their petition with this form. The

contents, however, differ from each other. Esther leans very strongly on the covenantal relationship Israel had with God, while Judith seems to call the case history of her ancestor Simeon (Gen. 34) into mind. What is however true about both these prayers is that they use a past relationship or case which they present to God as an example of his presence in the life of Israel. This case history with which they have started is followed by a *petition* and *intention*. Both these texts also seem to identify the defendant, with Esther laying her petition against 'the man who leads the attack on us' (colon 18.1); and Judith laying her petition against Holophernes and his army (colons 36 to 37). Another commonality in form is the use of an *intention* by both these prayers, followed by adjudication. In Judith the *intention* and *adjudication* are interspersed, whilst in Esther the distinction between *intention* and *adjudication* is quite clearly stated.

Then there are of course the parts of the prayers that have basically the same formulation. In Judith 9.11 we read Judith's plea for her case: '*You (God) are the Helper of the inferior; protector of the weak; defender of those that despair; the Saviour of those without hope.*' Compare this to the formulation in Esther when she gives her plea for her case: '*O God, whose strength is over all, hear the voice of the hopeless, save us from the hand of the wicked! Save me from my fear!*' (Esther 4.17.26).

Although these phrases are not exactly the same, semantically they are parallel. Both these texts seem to imply God's favour to the weak. In Esther the author uses this basic idea and reformulates it into a much more personal plea. Once again, the characters of Esther and Judith are very important, for the authors of the prayers use these characters to convey their message to the people in an orderly and fashioned way. Esther is the character considered to be meeker than Judith and one can once again see this, when it is noted that in the formulas stated above, Judith makes her appeal not just for herself, but for the majority. Esther, on the other hand, seems to also make an appeal for herself, stating the

fear that she has of going into king Ahasueros' courtroom without permission (colon 38).

The most important shared event, however, is the desecration of the temple, which will be discussed in detail in chapter 7. For now, however, it is important to note that these two prayers had exactly the same event in mind when presenting it, making it clear that these two prayers share a tradition of the temple being desecrated. This can not be explained by assigning a common date of development to the texts, as will be seen and have been seen up to now, but rather, this is purely a shared tradition built up of an historical event called into mind, namely the defilement of the temple in the time of Jason and the defeat of Nicanor in 162-161 BCE.

II. The Genre '*prayer*' - method of presenting direct speech in a narrative

Both Esther and Judith could be described as narrative texts. For this study, however, the comparison is primarily between the prayers. The setting for the prayers is also in the narrative 'genre', but introduces the direct speech to follow, which forms another genre, namely the prayer. It may seem strange to talk about a prayer as a genre, but these texts cannot be viewed otherwise. They have a distinct character, being in the second person and also here forming part of the larger narratives in the books in which they exist. Both the author of Esther and of Judith chooses to use the direct speech for presenting the contents of the prayers, distinguishing it as prayer texts in the true sense of the word. If the authors decided to present the contents in a narrative form, these prayers would best be called *prayer narratives*. The common way of presenting the prayers in the direct speech, shows another feature of the form shared by these two prayers. This may even have been due to a common *Grundlage* that these texts may have had, which will be explained in chapter 7.

III. Conclusion for the form of the prayers of Esther and Judith

It has been indicated that the prayers of Esther and Judith share the same form and tradition. This makes the discussion of the prayers even more important as the *Grundlage* may have come with this basic form observed in the prayers. It has been indicated that both the author of Esther's prayer and of Judith's prayer used the same form to describe the setting of the prayer and the content of the prayer. This, however, does not mean that each author did not give their own distinct character to the text in their own situations in life (*Sitz im Leben*). In fact, it has been indicated that basic formulas were put into play in new metaphors and words describing the events and forms commonly used from the possible *Grundlage*. Noting this, it has become important for us to move on to the next level of analysis where the social background against which the prayers have been written, will be discussed.

Chapter 6

The social background of the prayers

In the previous chapters of this study it has become clear that a literary comparison, with special attention to the style and structure of the prayers of Judith and Esther, could help us in understanding the message intended in these texts. The true value, however, is not only this, but also in helping us to relate these texts at a certain point of reference with historical events. It has become clear that the authors of these prayers, having the same plot, and in many respects, the same form, may have had the same historical event in mind when writing their narratives. Both these prayers, as has been pointed out, seem to recall the events of the Maccabean crisis, when Nicanor tried to invade Israel and Judas Maccabaeus defeated him. Nicanor was defeated after Judas Maccabaeus had heard of his plans to conquer Jerusalem and to defile the Temple and the Altar. Both Esther and Judith, it has been indicated, had the same event in mind.

The value of this study thus lies in the comparison in form of texts, which may prove to be of value in the dating of texts, by association with historical events for which we do have the dates. A socio-historical approach may be very valuable in this case. Interpreting the texts against their social background will then also be a challenge and may provide further evidence to the results of the previous chapters.

The aim of this study thus far was to show by means of a structural and stylistic comparison that the prayers of Judith and Esther had a common ground of existence. This study succeeded in providing evidence for this by comparing the prayers of Esther and Judith, pointing out that even in the smaller units of these

texts, the same setting of events may be found. In Esther,⁶² these events were interspersed with the details of the Hebrew text, but it seems clear that the author of the LXX version supplemented the text with the additions to conform to the events of his own time and place that he may have associated with the events described in the Hebrew text, found to be a parallel to his own *Sitz im Leben*.

In the previous three chapters it has been shown that these two prayers have much in common as far as it concerns their structure and style. In the conclusion of the previous chapters it was shown that the authors of these texts may have had the same tradition in mind when they wrote the prayers of the characters concerned, namely the defilement of the Temple and Altar. Moore (1982: 594) says that Esther's prayer, although containing common words and phrases from biblical passages elsewhere (cf. Dan. 9.3; Jdt. 9.2-14), is in both its content and spirit eminently suited to its present context, seemingly having been composed for the place and purpose it now serves in the Esther (LXX) story. He states that these commonalities are best explained by a common biblical heritage, as the phraseology and vocabulary are not the same. The same could of course be said of the prayer of Judith. The previous chapters have shown this statement to be correct.

It now seems appropriate to move on to the next subject, which will be concerned with the social background of these texts. It is, however, not possible to answer social-scientific questions responsibly without consulting Elliott (1993). The nine questions which Elliott (1993: 72-74) proposes for scrutinizing any text concerning its social background, will be used. This will be a guide to answer questions concerned with the social background responsibly. As a first step the social background of each of the prayers will be explained on its own, whilst a comparison will be made in the final stage of this study. The aim of the following

⁶² For more information on the relationship of the additions to Esther to the Maccabean crisis, cf. Gardner (1984: 1-8). She holds the view that only part of Addition A to the Book of Esther (Mardocheus' dream), could be related to the events of the Maccabean crisis. It is, however, the view of this study that even Addition C, which contains the prayer of Esther, can be related to the Maccabean crisis.

chapters will be to explain the social background in which the events explained in the previous chapters, in which more attention was paid to a literary analysis, took place. The aim of the following chapters will thus be to determine the text's situation and strategy and their correlation (Elliott 1993: 72).

I. The readers of the texts

Though the time at which the prayer of Esther should be dated is uncertain,⁶³ the text seems to give more than enough evidence as to the implied readers. The geographical location for the readers seems to be Judaea, although the setting of this prayer is in Susah. Supposing that the Book of Judith was written in the mid second century⁶⁴, around the time that Nicanor was slayed and his head hung in front of the temple,⁶⁵ the geographical location of the readers would seem to be Jerusalem, situated in the Judaeian province.⁶⁶ The readers' social composition is made up of slaves and free Israelite men and women, who put their trust in God as their Saviour and Keeper, being the God of the humble in Judith (9.11). The social statuses are very important in this text, as reference is made to the

⁶³ Moore (1982: 594) fixes the *terminus ad quem* for Addition C (4.17.11-26) of the LXX at 94 CE. Considering the structure of the prayer and comparing it to the *formula* used as legal procedure in Roman law from the 2nd century BCE (Van Zyl 1977: 373-4), and accepting the date of composition in 47 BCE as stated in the colophon of the Additions to Esther, it may be possible to date Addition C (4.17.11-26) here. Further evidence may be the invasion of Judaea by Pompeius in 63 BCE: Finegan (1969: 253) states that he outraged the Judaeans by entering the Holy of Holies, referring of course to the city of Jerusalem. It may have been the case that the author wrote this addition in the legal form proposed as literary device depicting the fear of their (the Romans') rule. This theory will be discussed further on in this study as this may be important in our discussion of Judith as having an apocalyptic realisation in mind and Esther having an eschatological expectation.

⁶⁴ cf. Zeitlin (1972: 26-31); Charles (1913: 245), sharing the views of Schürer, Hilgenfield and Nöldeke.

⁶⁵ Zeitlin (1972: 30) mentions that this may have left a very deep impression on the author of Judith. This being said, it seems that there is some *eschatological fulfilment* in the text of Judith, something that is missing in the text of Esther, where fear of a new leader in Jerusalem (Antipater maybe?) may be the reason for the composition of the Greek version. There is however an apocalyptic fulfilment (Mardocheus' dream) present in the Greek version of Esther (cf. Dancy 1972: 136). See the discussion later on in this study.

⁶⁶ Note that Bethulia is a fictional name, having neither geographical evidence of its existence, nor any archaeological evidence as such (cf. Metzger 1969: 51; Charles 1913: 245; Dancy 1972: 68-69; Zeitlin 1972: 29), just one of the many irregularities in the text of Judith concerning chronology and historicity.

High Priest Joiakim and of a Sanhedrin ruling the town of Bethulia⁶⁷. The same could be said about the reader of Esther, except that the text refers to God as King (Est.4.17.12). The fact that reference is made in the LXX version to God as King could be because of the tradition received through the Hebrew version, but it seems that the King plays a much more important role in the LXX version.⁶⁸ A strongly religious community, concerned with their relationship with God, careful not to sin against him (Jdt. 5.5-21, Achior stating the truth of this), their behaviour is one of high moral standard. It is seen from the text that the author believes that the readers share the strong belief with him that God has elected them out of many nations to be his people (Jdt. 9.14).⁶⁹ The author also believes the implied readers to note the social position of women in the society by contrast (cf. Jdt. 9.10). The same can be said about the readers of Esther's prayer, except for the fact that not once in Esther's prayer direct reference is made to the enemy being given over into 'the hands of a woman' (Jdt. 9.10) as it is in Judith. Although this may be implied in the text (that the enemy be given into the hands of Esther by persuasive words), it may not be the main reason for this detail being left out. It seems that the character of Esther has more to do with it.⁷⁰ From the prayers it is possible to deduce that the mainstream of Israelite society is intended in these prayers, mainly because of its strong anti-Gentile *Geist*.⁷¹

⁶⁷ Remember that Bethuliah is a fictional city, pointing to Jerusalem. Cf. Jdt.9.1, Judith's character is purported to the piety of the Jerusalemite.

⁶⁸ Cf. 4.17.12 and 4.17.20 where Esther calls on God saying: 'Help me in my loneliness for I have no helper, if not you!' In the previous chapters, it was indicated that this reference to God may derive from a forensic process undertaken, with God at the first seat of Law being the King, and having the last say and highest authority in law.

⁶⁹ Cf. Zeitlin (1972: 29-30).

⁷⁰ For further discussion of this issue, see details below.

⁷¹ cf. *al logenwh* "foreigners" in 9.2 and the strong punishment depicted in 9.3-4 on the one hand for the Gentile that dared to shame an Israelite woman, and on the other hand the very strong adjudication against the Gentiles proposing to defile God's Sanctuary and Altar in 9.8-11. Even in the last verse of Jdt.9 reference is made to the *eqnouj* in contrast with the *ful hj*. Thus everyone against God is considered to be a Gentile, even if belonging to one of the tribes of Israel. Also cf. Judith's strong emphasis on the lineage of Jacob, with Simeon in Jdt.9.2 as justification for her case presented to God and 9.14 where it is stated 'that the race of Israel has no other protector but you. (cf. translation with notes in the chapter 3 pp.16-21). In Esther, this may be even more true. Note the language used against the enemy: '*oiti emishsa doxan anomwn kai. bdelussomai koithn aperitmhtwn kai. pantoj allotriou* 'that *I hate honours from the Lawless, and that I detest the bed of the uncircumcised and any foreigner*' (Est.4.17.21). Also cf. Est.4.17.16-17.

II. The author

The authors of both texts are unknown. If the colophon in the LXX Esther is accepted as authentic, the author of the Greek version is Lysimachus. According to Moore (1982: 383) this colophon's unique form, distinguishing it from other colophons added to books at the library of Alexandria,⁷² may prove its authenticity.⁷³ If this argument is accepted, along with the argument made in note 63 above, the prayer of Esther may have been written by Lysimachus. It seems, however, that to argue for an author at this stage will not help in this study and thus, what will be written about the author, will be what have been found in the text itself. The same applies for the prayer of Judith. Charles (1912: 609) argues that the text of Esther as a whole is not homogeneous, having no consistency of style. This does not however mean that the work is not from one hand. According to him the additions originated among Egyptian Hellenistic Jews. This may be a possibility, as there are definite Egyptian styles visible (Moore 1986b: 383). It seems that, not mattering from where, the author is a Judaeans, which is suggested by the strong anti-Gentile *Geist* (cf. note 71 above). It thus seems clear that whoever the author may be, he was a very orthodox Judaeans and did have a strong sense of nationality.

As for the author of Judith, there is absolutely no evidence for who the author may be. It is however possible to derive from the prayer that the author may have been from a Pharisaic tradition and a strong nationalist valuing an upright and pious life (Charles 1912: 246; Zeitlin 1972: 8). Note the leadership of a High priest Joiakim, also indicating to us the tradition portrayed here (cf. Jdt. 5-6). The author was well acquainted with the literature of his people.

⁷² Cf. Bickerman (1982: 488-520).

⁷³ Scholars are not clear about which Ptolemy is to be associated with the colophon. Moore (1982: 383) prefers Ptolemy VIII Soter II, meaning that the colophon dates to 114 BCE, although he does admit that all the Ptolemy candidates fall well into the time-span of the 2nd – 1st century religious views of the Judaeans, as well as with Greek literary style. Charles (1912: 669) states that we are left with little or no evidence as to when the Greek version with the additions was composed and the closest we can get to any dating is with a *terminus a quo* of 125 BCE and a *terminus ad quem* of 90 CE. This study prefers the date of 47 BCE, cf. note 63.

In comparison, both of the prayers' authors seem to have had the same plot in mind, with the same basic tradition and maybe even *Grundlage*, both authors using this and building their own narrative around it. The term *Grundlage* here refers to the probable common text which may serve as basis for both the text of Esther and Judith. Comparing the prayers of Judith and Esther, it is immediately conveyed that the relationship of these two texts lies in each author's interpretation of the events described in their story. Esther seems to fear the rise of a new ruler among them that will suppress her and her people, whilst in Judith it is clear that the author seeks the good of her people and God, not ever doubting that this will be fulfilled and then especially by the hands of a woman (Jdt. 9.10). In noting these facts, we will now move to demonstrate the social situation described in the prayers.

III. The Social situation of the prayers and the author's perspective on the situation

If we isolate the prayers of Esther and Judith from the rest of the books they belong to, it is possible for us to see that the one commonality these two prayers have structurally is that they have the same grounds for petition,⁷⁴ namely the enemies' desecration of the Temple, the defilement of the Tabernacle and of the Altar (compare Jdt.9.8 with Est.4.17.15-16). Both these authors must, then, probably have had a particular kind of event in mind when writing their stories. The event that best fits the description seems to be the defilement of the Temple under Antiochus IV Epiphanes, who took over the reign of the Seleucid Kingdom from his father, Antiochus III (Herzog & Gichon 1979: 191). The time was about 175 BCE. Taking control of Judaea would be a strategically good move to make, because of its proximity to Egypt and the hills which connected the Syrian and Egyptian coastal route. With the growing threat from the southern and eastern borders (the Medes and the Parthians) he (Antiochus IV Epiphanes) took

⁷⁴ See the previous chapters on the structure and style of the prayers of Esther and Judith.

painstaking measures to secure his position strategically by imposing Greek culture and rites on the population of Judaea. He used the instrument of hellenization to try to secure his position. In proceeding in his hellenizing of Judaea, Antiochus IV Epiphanes thought he had the authority to appoint a High Priest to be the spiritual leader of all Judaea. This and the fact that there was a growing tension between the pious Judaeans keeping to their religion against those going with the hellenization, caused a rebellion in Jerusalem, the leader being Judas Maccabaeus (cf. Finegan 1969: 253; Herzog & Gichon 1979: 190-97).

This was about 168 BCE. After withdrawing from a battle with Egypt, Antiochus sent his general, Apollonius, to deal with the uprising in Jerusalem. It was here that they massacred the Jewish population in Jerusalem, burning and pillaging and breaking into the Temple, stealing many of the holy vessels (Herzog & Gichon 1979: 194). After this they turned the Temple into a Hellenistic shrine for the Olympian Zeus.

In noting this, we can immediately recognise the language of both Esther and Judith. The following sketch will help demonstrate the parallels, illustrating the shared features of the *Sitz im Leben*.

Table 1: Historical evidence to the Profanation of the Temple found in Esther and Judith's prayers

| Historical Evidence: | Esther's Prayer | Judith's Prayer: |
|--|--|--|
| Burning and pillaging and breaking into the Temple by Apollonius and his forces under reign of Antiochus IV Epiphanes. They stole many of the precious holy vessels. (Herzog & Gichon 1979: 194) | 'they have placed their hands upon the hands of their idols...to destroy your heritage...and to extinguish the glory of your House and Altar' (cf. Est.-4.17.15) | 'For they plan to desecrate your Holy place...to knock down the horn of your altar.' (cf. Jdt.9.8) |
| The temple was converted to a shrine dedicated to the Olympian | 'And to open the mouths of the heathens to worthless virtues [and to | |

| Historical Evidence: | Esther's Prayer | Judith's Prayer: |
|--|---|---|
| Zeus. (Herzog & Gichon 1979: 194) | admire a king of flesh for eternity]. ⁷⁵ (cf. Est.4.17.-16) | |
| They made a sacrificial offering of a pig crowning this profane act of desecration (Herzog & Gichon 1979: 194) ⁷⁶ | 'and to extinguish the glory of your House and Altar' (cf. Est.4.17.15) | 'to defile the tabernacle, the resting place of your glorious name;' (cf. Jdt.-9.8) |

From the above table it is clear that the prayers of Esther and Judith convey a shared tradition. Does this, however, mean that these prayers were written at the same time? The answer, it seems, must be negative. The fact that each prayer is written in a discourse which is unique, supports this statement. Furthermore, if the picture presented in note 63 above is accurate, the prayer in Esther is to be dated much later, during the time of the rule of Ptolemy IV and Cleopatra. Historical evidence suggests that this may be true, since Pompeius profaned the Temple in 63 BCE. The case may be that the writer of the LXX Esther fears the rule under a new ruler that may be just as disastrous as the previous two times when the Temple was profaned.⁷⁷

Judith, being set in the middle of the 2nd century, seems to be much closer to the events of the Maccabean crisis described above. This is clear in the detail that the prayer of Judith gives concerning the events (both the desecration of the Temple by Antiochus IV Epiphanes in 168 BCE and the eventual victory over Nicanor in 162-161 BCE with Jdt. 9.11 referring to the victory of the small Judaeen army against him), which is also called into memory by Esther (cf.

⁷⁵ May be explained as doing the will of the leader of Apollonius, Antiochus IV Epiphanes.

⁷⁶ In modern-day society it is not easy to understand why the Judaeans would have taken such offence against the offering of a pig on the Altar. In Israelite understanding, however, this is one of the greatest disgraces. Jerome H Neyrey in Malina & Pilch (1993: 204-208), discusses the concept "*wholeness*" as a social value in the Ancient Mediterranean Israelite society. Neyrey then states that any animal that was not considered to be whole can not be offered to God and so is considered to be unholy. Animals that are bodily 'whole' are considered to be 'whole.' Therefore, an animal that has three or five legs, are not considered whole. A pig was one such animal which was considered to be 'unwhole', and thus unholy. It is therefore a great shame if a pig is offered on the Altar of God and certainly a disgrace for any Israelite.

⁷⁷ cf. Bibleworks Timeline (2001).

4.17.26, where Esther calls on God to also help her in her hopeless situation, once again pertaining to the victory of such a small nation over Nicanor).

It thus seems clear that the authors of the prayer of Judith and of Esther had different views on the events taking place, which both call to memory. As for Judith, in tell with the rest of the Book where she does not for one moment doubt that God will deliver her and her people from their situation, she calls the events of the profanation of the Temple into mind as an apocalyptic fulfilment (cf. Dancy, 1972:136) and also as an eschatological fulfilment. In Esther, the author calls the same events into mind as a stressing factor in expectation of a new ruler (perhaps Antipater, finally having ruled over the Judaeen province from 47-43 BCE). Calling the details reflected in the Hebrew text to mind, plus the profanation of the Temple and Altar, once again to have taken place recently, plus a new ruler being appointed as Governor (cf. Aman being Governor), the author is under great distress for what may happen and this will be seen in his strategy. This, in turn, will be discussed in the next section.

IV. The strategy of the prayers in terms of genre, content and organization

Esther and Judith's prayers belong to a wider context, that of the narratives of which they are a part. The prayers form the turning-point in the storyline of both the Book of Esther and Judith. Structurally, these two prayers are placed right in the middle of the books containing them. As was seen above, both these authors use the same *Grundlage*, adding to that the events of the Maccabean crisis, as an event very much associated with their own social setting in time. In Judith, the female, not considered to be a typical figure of heroism, is explicitly used in the strategy of the author to convey something of his message to the reader, namely that God looks after the humble, the weak and the hopeless. Here the characteristics of the female within her social status within the community are used to stress the fact that God chooses to work by the hand of the lowly (Charles 1912: 247; Dancy 1972: 70). Therefore, in the prayer of

Judith, the Greek terms, *chr̄a*, *tapeinw̄h* (9.11), *!q̄eraponti* (9.10), *!asq̄enountwn* and *aphl̄ p̄ismenwn* (9.11) reflect something of the intention of the author to convey the message, through his text strategy, that God is the God of the humble. This text is filled with terms associated with honour/shame. Those considered honourable in this case, are not the strong ones, the ones having great strength in armies (Jdt. 9.7), but the message is that God is with those considered to be weak and without strength, searching their strength in the Lord and no one else. The world considers Nebuchadnezzar strong; therefore it is decisive that he may not rule over the world. Judith and her people on the other hand are considered weak, but God will side with them, as **they** follow **him**. It seems that the author of Judith used the events of the Maccabaeen crisis to convey this message to the reader in encouragement to keep on relying on God. What was considered to be impossible for a small nation to do, through the hands of a small army, God gave to his people – deliverance in the battle against Nicanor.

Another theme that is very important for the author throughout the Book of Judith is the issue of why it would be justified for Judith to lie. Why does she, in Judith 9, actually pray for God to help her in her deceit, or rather, lie? How is this issue to be interpreted in an ancient Mediterranean cultural world? Esler (2001: 91) quotes the work of Bruce J. Malina concerning the social organisation of the ancient Mediterranean world. Malina (1993: 43) is a very strong defender of the argument that in a group-oriented and honour culture 'moral commitment in telling the truth unambiguously ... derives from the social commitment or loyalty to the person to whom such commitment is due' (Pilch & Malina 1993: 43).⁷⁸ Living in this context, the emphasis, according to Malina, lies in the idea that there is no universal social commitment. A person in the out-group could be lied to, because of the fact that he is not a member of the in-group. This makes lying and deception legitimate and honourable in some cases. One is only entitled to show honour to the in-group in this society and deception of someone of the out-group is not counted as a sin or a wrong for a person acting this way.

⁷⁸ Cf. Neyrey (1993, 1998) on the issue of deception, following Malina (1993:43).

Esler (2001: 92) continues and explains the function of deceit in the Book of Judith, starting with the prayer of Judith (9). This story starts with a recall of the Story of Dinah (Gen. 34). Shechem had raped the sister of Simon and he in turn wanted to avenge the dishonouring of his sister.

Esther, on the other hand, fearing for a new ruler, a feeling most probably shared by her contemporaries, uses the same terms and events as Judith in conveying a message of hope to her people. The events of the Hebrew version of the Esther story are tactfully combined with those of the Maccabaeen crisis in conveying the message that even if a new ruler (like Aman, who was made governor) was to rule over them, God will still give deliverance to them when they need it most. The idea of the enemy falling 'by the hand of a woman' (cf. Jdt. 9.10) is present within the prayer, but never explicitly mentioned. As has been stated earlier, Esther is never seen as the direct medium through whom God will bring deliverance to the people.⁷⁹ Esther does however share the view of Judith that God will prevail where there is hopelessness and disorder and chaos affecting his nation. Esther then effectively denies any rights as a queen at the end of her prayer. Further humiliating herself, as God protects the weak and hopeless and only by humbling herself, Esther can, from a reader's point of view, be seen as weak⁸⁰ and humble.

⁷⁹ The reference here is not explicitly to Esther as the saving character. This may be derived from the Hebrew version. In the time that the Hebrew version of Esther was supposedly written, someone who claimed that they have been in direct conversation with God was not received well. Cf. Haggai-Zechariah, who lived in about the same time and always received oracles from God as a new way of communication between God and man.

⁸⁰ Here used in the sense of "meek" rather than our present-day term 'weak' as used for persons with a weak character.

Chapter 7

A common Grundlage for Esther and Judith's prayers?

Moving from a literary analysis to a socio-historical analysis of the prayers of Esther and Judith, the question of a possible common *Grundlage* for the prayers was often mentioned. In this chapter, the aim will be to try to answer the question of a possible common *Grundlage* for the prayers. This is not an easy question to answer, but it seems that the hypothesis of a common *Grundlage* may be a good way of explaining the commonalities and differences in the prayers. This chapter will thus be devoted to combining and arranging the evidence gathered in chapters 2 to 6 of this study into a useful theory for explaining the two prayers as far as their form, structure and style are concerned from a literary point of view and from a socio-historical point of view.

I. Working towards a theory for a possible common *Grundlage*

Esler (2001: 72) states that in Chapter 5 of Judith, Holophernes seeks intelligence concerning the Israelites who alone of all the western peoples are opposing him, and receives from Achior, ruler of the Ammonites, a brief history of Israel and a warning that if their God is against them Holophernes should attack, but that if their God is with them, they are best left well alone. This reminds of the prophetic work of Haggai-Zechariah, indicating something of the possible early *Grundlage* for Judith. In Haggai-Zechariah we find traces of this same idea that 'Israel could only be defeated when God has left the house of Israel'. It is possible that even in the book of Judith this type of prophecy (Haggai-Zechariah's), being of the apocalyptic eschatological type, may be reflected. However, Judith reflects a realized eschatology. This is so, even of the thought of Haggai-Zechariah. It seems that the apocalyptic eschatology of Haggai-Zechariah might be fulfilled in Judith or at least in the *Grundlage* of Judith. The same may be true of Esther, but as has been stated earlier, Esther does not seem to be so sure of an eschatological fulfilment. It should be noted that the

common idea that Israel can only be punished when they have sinned against God and are thus vulnerable to their enemies, is found in Esther.⁸¹ This same theme is found also in the prayer of Judith. In fact, it is set out much more explicitly than in Esther. It seems that Esther still has some apocalyptic expectation, which could clearly be seen in the opening of the book of Esther and at the end where the apocalyptic symbols by which the book was introduced in the Septuagint are set out and explained. This apocalyptic eschatology of Esther was noted in chapter 6 (p.61) of this study, which was concerned with the social background of the prayers.

Esler (2001: 72) rightfully notes that the Greek words *anomia* ("lawlessness") and *oneidismoj* ("laughing-stock") are used to suggest the challenge-repost found within the book of Judith. Could this, however, be one more link to the type of prophecy that Zechariah had given, and not just him, but every one of the prophets? It seems that in Israel the conception always was that they could only be defeated if they had angered God. Their enemies seem to have known this and knew that the times they won their battles, were because of the Israelites turning against their God and God thus turning his favour away from them. The same motif is found in Zechariah, especially in his eight night visions. Here the same type of argumentation is followed. Understanding this, it becomes much easier to link the contents of Esther and Judith's prayers to the proposed *Grundlage* which this study suggests may have existed prior to the texts of Esther and Judith.

The question which comes to mind immediately, however, is how this content is to be linked to a Judaeen society living in the Maccabean crisis. How are the contents of being challenged to fight for the honour of God to be seen in this time? Looking at the socio-historical setup of Judaea in 2nd to 1st century BCE, it

⁸¹ Cf. Est.4.17.11-15 where the clear indication is given for the original reason for the punishment of Israel (4.17.14). The reason for Esther's petition to God follows in 4.17.15 where she clearly states that Israel's enemies were not happy with the punishment afforded to them by God. This points to the idea of a community that can only be punished when they have sinned against God.

is clear that Judaea is indeed under attack from a number of parties. These attacks, however, seem to have occurred because these parties wanted to take the honour of God away through the profanation of the sacred altars and temples of Judaea. Now the link between what happened in Haggai-Zechariah and the association with these events in Judith and Esther suggests that the same type of challenge to the honour of God is portrayed. What is significant about the use of these events in the prayers is that Israel has not sinned against God, as was the case in Haggai-Zechariah, but in fact was attacked despite the knowledge of their enemies that they have not sinned against God. This time, the challenge does not seem to be against the nation, but specifically against God. This may be part of the strategy of the authors of both Esther and Judith. The strategy of the authors strengthens the idea that in spite of whom the enemy may be and how they may attack, if God is with his people, he will not allow injustice to be committed against them. A challenge to the people of God is thus a challenge to the justice of God himself. God protects those who do not engage in sin against him, but sees it as a direct challenge to him if enemies try to attack his people, for they underestimate the justice which he would give to his 'children'.

This may further support the theory of a common *Grundlage* for Esther and Judith. The uniqueness of both these texts cannot be doubted. But, if they are so different, why are they also so much the same?

It seems that the only possible way of explaining the similarities may very well be by a common *Grundlage*. Concerning the term *Grundlage* there could, however, be a dispute. Therefore *Grundlage* here is not necessarily understood to be just a text, but is understood to include a combination of text, oral tradition and other traditions. This gives a much broader meaning to the term, allowing one to not stare into an endless tunnel of seeking a specific common text for these two prayers, but rather a combination of texts and tradition, pointed out in chapter 5 (p.48) which was concerned with the form of the text and the traditions it contains. Given the research done in the last thirty or more years, it seems that

the oral tradition was a tradition which was almost equal to our modern-day textual tradition and in fact was the starting-point of any literature. This gives further grounds for arguing for a *Grundlage* combining these two traditions. Given the date of composition of Esther and Judith, this may be a good explanation for the common reception of the *Grundlage* which this study proposes.

Esler (2001: 74) points out the intertextual approach of Van Henten in relation to the Book of Judith. Van Henten states that the relation of Judith to other Old Testament books forms part of 'an intricate palette of intertextual relations'. It seems to be generally accepted among scholars that the Old Testament tradition did indeed have an influence on the Book of Judith. The common intertextual character for Judith most cited by scholars, is Jael, the wife of Heber the Kenite who killed the Canaanite Sisera (Jdg. 4.17-22 and 5:24-27).

Another scholar arguing for the intertextual approach is Sidnie Anne White, also cited in Esler (2001: 75). She proposes the thesis that Judith does not relate to a historical Jael (a point on which one could easily agree), but she uses a literary approach in which she argues that 'the author of Judith had the story of Jael and Deborah in the front of his mind as he wrote this story'. Setting out the parallels between these texts, she shows that this thesis could be true, thus suggesting that the original readers might have had the stories of Jael and Sisera in mind when they read the story of Judith.

Toni Craven (1983: 47, cited in Esler 2001: 77) on the other hand, proposes a parallel between the book of Judith and 1 Kings 18, where the contest between Elijah and the prophets of Baal takes place on Mount Carmel. She thus links these commonalities to a situation where 'the book of Judith tells a story in which the enemy of Israel takes the lead in the contest'.

Van Henten (Esler 2001: 77) proposes another male as the character to which Judith may be compared: Moses (Exd. 17, Numb. 20, Deut. 33:8-11). According to Van Henten these texts served as a model for important features in Judith 7-13 (1995, cited in Esler 2001: 78). Van Henten points to the use of thirst (the Bethulians complaining thereof in Judith) and drinking, a forty day framework for predicament and salvation of Bethuliah, and several other features. Esler (2001: 78), however, is not convinced by the association of Moses with Judith, arguing that 'certain fundamental differences between the position of Moses and that of Judith prevent us seeing any connection between the traditions the principal intertextual resonance.' This could be true, but that once again leaves the theory of the oral tradition and textual tradition behind. A plurality of textual and oral traditions could always be supposed behind a text, as the features do agree and the *Heilsgeschichte* of Israel could be found in all of these texts. This same *Heilsgeschichte* could also be found in the central message of both Esther and Judith. Therefore, supposing a plural intertextual relationship or even tradition for texts is not that farfetched and it may be the best approach to always suppose a 'both ...and' situation and not 'either...or'.

In the rest of his article Esler (2001: 78-101) elaborates on his own theory that the book of Judith could be related to the tradition of David described in 1 Samuel 17 (LXX).⁸² Just as the theories of White, Craven and Van Henten, however, this also describes just one of the intertextual relations which the book of Judith could have had with the texts proposed. Writing at a time which may be well between 300-700 years after these traditions, it is not impossible to imagine that the author could have used a plurality of traditions to construct his own narrative. It may indeed be that the author experienced certain commonalities in his/her own situation with this plurality of traditions. The question is: what is the *Grundlage* for the text of Esther and Judith? Thus far the answer seems to be that the *Grundlage* came from a plurality of texts and traditions and that the

⁸² For the full detail of Esler's association of the story of David and Goliath with the book of Judith, see his article 'By the Hand of a Woman' in: Pilch (2001).

Grundlage merely contained a **formula** and a **central ideology** or even **theology** which is carried over in the texts in which this *Grundlage* is incorporated.

II. A proposition for the development of the *Grundlage*

Through the course of this study, it has been shown that the prayers of Esther and Judith have certain commonalities in terms of structure, style and form. On a literary level it has thus been argued that these prayers have a very close relation to each other, which was further explained by means of form- and tradition-criticism. The socio-historical analysis of the text has also helped in pointing out a possible *Grundlage* for the prayers of Esther and Judith. In developing a model to explain the possible development of the *Grundlage* into the texts as they are received through the LXX, it is necessary to consider past theories on the development of the texts of Esther and Judith, a topic hotly debated among scholars.

One of the main exponents, as has been explained in chapter 6, is Carey A Moore (1982: 594) who argues that the commonalities between Esther, Judith (9.2-14) and Daniel (9.3) could best be explained by a common Biblical heritage. It is thus accepted that a common *Grundlage* for the texts existed. This argument is further strengthened if we accept the theory of Zeitlin (1972: 14, 15-21) discussed in chapter 2, that the prayers of Esther and Judith might have existed on polemical grounds.⁸³ The *Grundlage* would also justify the translation by Josephus later on, following the LXX version (cf. chapter 2, pp.5-6). Zeitlin's (1972: 14) argument that the text of Esther was a neutralization for the Greek Judith, could also be accommodated by the theory of the common *Grundlage*. Once again, it seems that each author used the details of the common

⁸³ The theory that these texts existed in this manner is not to be considered as negative in the sense that one of them tried to contradict the main message implied in the *Grundlage*. In fact, it strengthens the purpose of the *Grundlage* in the sense that the difference in the texts is not a difference in the message of the events contained in the *Grundlage* itself, but rather in the character which the authors of the prayers use to convey the message central to the *Grundlage*.

Grundlage and interpreted it in a new social setting and a new *Sitz im Leben*. Craven (1977: 75-101), following Hoschander (cited by Torrey 1982: 448-449), also argued that the Greek version of Esther might have been written to give the Hebrew original version a more religious colour. She expands her theory and states that it may have been written to neutralize the Greek Judith. This possibility can also be accommodated by the theory of a common *Grundlage*. The true essence of a *Grundlage* is then that it allows translations or reinterpretations of itself into a new social setting and *Sitz im Leben*. The message that the *Grundlage* contains is thus free to be reinterpreted from time to time. The condition for authenticity is concerned with the *Grundlage* which has to be present in the text.

Figure 3 (on page 71) illustrates the possible development of the common *Grundlage* for the prayers of Esther and Judith. From this figure, it will be seen that the starting point of the *Grundlage* is unknown, but might have been around by the time that Nebuchadnezzar invaded Israel and took the highest ranking Israelites away in exile. It is the reference to Nebuchadnezzar in the Book of Judith that places this text earlier than Esther. Eventually the *Grundlage* was absorbed into the Hebrew Esther which is dated round-about 480 BCE in the time of the rule of Artaxerxes, in this study always referred to as Ahasueros. The dotted line between the solid line which represents the development of Judith and the box representing the development of Esther, illustrates the possible influence the texts of Esther and Judith could have had upon each other in this time period.

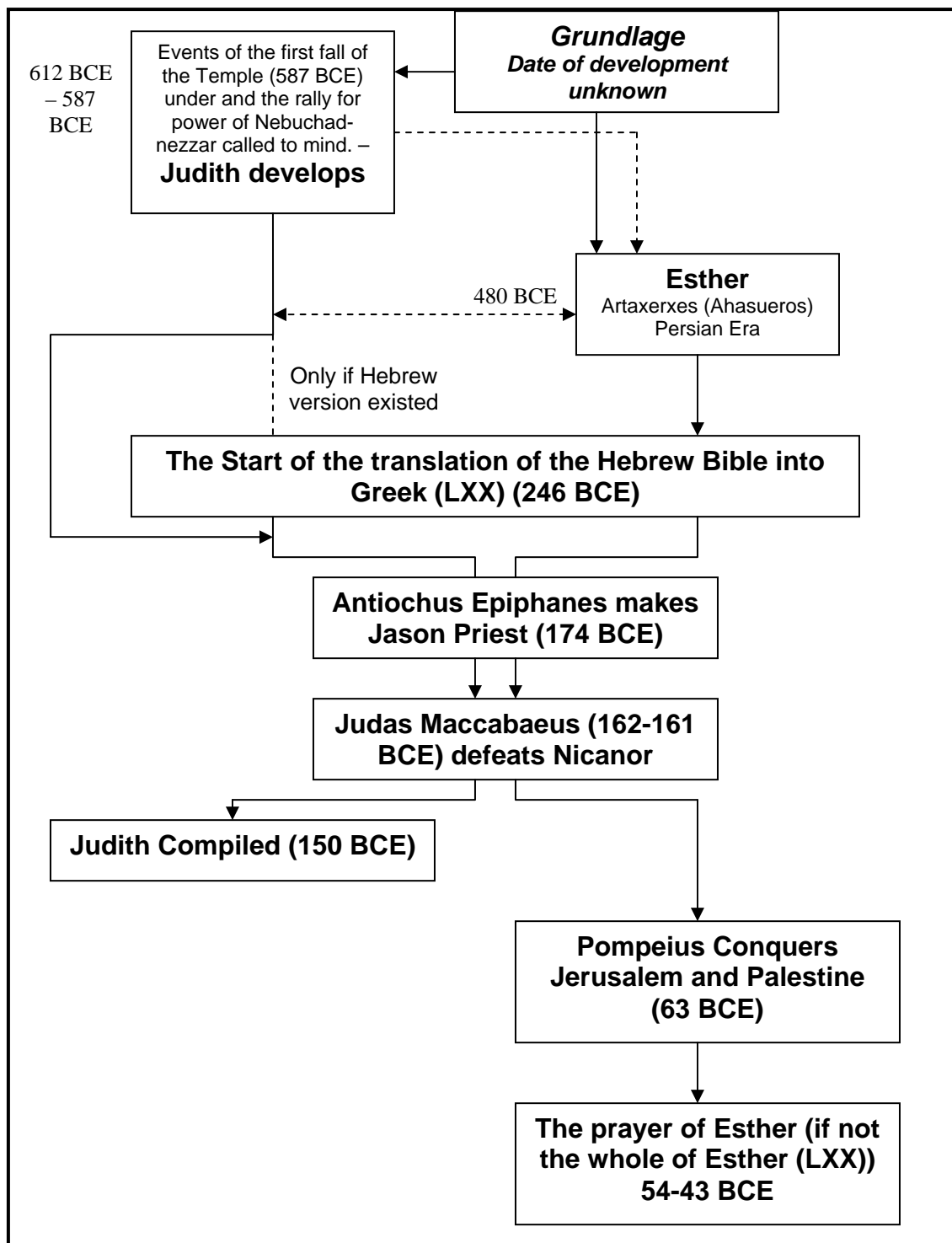


Figure 3: Diagram illustrating the possible development of the common Grundlage for the prayers of Esther and Judith

If there did exist a Hebrew version of Judith, it may have followed the same path as Esther when the translation of the LXX started in about 250 BCE. Otherwise, the development is continued in 174 BCE when Jason was appointed priest by Antiochus Epiphanes. Jason was the person responsible for desecrating the Temple and Altar, and a revolt was led by Judas Maccabaeus ("Prince of the Jews") which led to the victory over Nicanor in 162-161 BCE. After this, Judith was compiled in its form that was received through the LXX in 150 BCE (see note 63, p.55 for critique concerning the dating of the texts). Esther's prayer, however, was not yet finished and continued in its development after Pompeius conquered Jerusalem and Palestine in 63 BCE, up to 54-43 BCE when the prayer was received (see chapter 2 to 6 for critical discussion of this theme; also refer to note 63, p.55).

Chapter 8

Conclusion

This study had the working hypothesis that in making a comparison between texts on a literary basis, a further relationship may be pointed out by a socio-historical analysis. The theory behind this is that by comparing two texts, if we have enough information about one of these texts, relations with other texts may point to a shared historical setting. This study has gone beyond this theory in explaining the prayers of Esther and Judith. Form- and tradition-criticism as literary methods, helped in identifying the common oral, textual and other traditions that may be contained in the text. In the final chapter of this study, this information has been combined with the findings of the previous chapters in stating the theory that Esther and Judith did have a common *Grundlage*.

By pointing out the social background for the prayers of Esther and Judith in chapter 6, it has also been argued that much of the tradition and historical setting of the prayers is shared. The influence of the *Grundlage* was not imbedded in the Maccabaeen crisis itself, as was pointed out in the introduction, but it has been shown that the *Grundlage* developed over a very long period of time, with the Maccabaeen crisis being one of the events associated with that which may be contained in the common *Grundlage*. It has been shown that through reinterpretation of the common *Grundlage* the authors gave a new colouring to a message contained within the *Grundlage* which is an actual theme and of importance to the reader of the specific “setting in life” (*Sitz im Leben*), now serving as the basis for interpretation by the authors.

By use of form- and tradition-criticism, it has been shown that the agreements with other texts may be because of a common *Grundlage*. It is thus not that strange for Esther and Judith to have certain commonalities with texts like *Daniel*, *Bel and the Dragon*, and *Susannah*, as they share a common Biblical heritage (cf. Moore 1982: 254) and it may be no coincidence that these texts are regularly

grouped together in the LXX. When looking at the compilation of the *Chester Beatty Papyri* it is once again seen that Ezekiel, Esther and Daniel are grouped together. Although Judith is not included here, it must also be remembered that in the 2nd – 3rd century CE, the canon of the Christians have already undergone a great deal of development.

In chapter 6, it was shown that the authors of the respective texts each had a unique purpose in that their specific way of conveying the message to their readers was used by association with the events that are seen to be parallel to those in their own *Sitz im Leben*. It has thus been pointed out that the prayer of Judith might have had its development much closer to the events of the Maccabean revolt in 162-161 BCE, when Nicanor was defeated by Judas Maccabaeus, and that Esther's prayer seems to have gone through another development, where Pompeius had invaded Judaea, with Crassus doing the same in 50 BCE, and there was yet another sacrilege of the Temple. It has also been shown that in the prayer of Esther there was fear from the contemporaries of the author that the events of the Maccabean crisis would be repeated in their own time. The author thus used these events and reinterpreted them to convey a message of hope to his contemporaries.

In chapter 7 an attempt has been made to point out that the strong character of Judith may give evidence that the author is quite assured of the future of Judaea and Israel. The event of the Maccabean revolt (162-161 BCE) is regarded as the reason for this. For the period between 162–36 BCE a Judaeans was once again High Priest. The realized eschatology has thus been pointed out in Judith's prayer. Esther's actions, on the other hand, almost always considered to be the meeker of two the two characters, has an eschatology that is not yet realized and gave evidence of an apocalyptic eschatology. This was due to a political imbalance in Esther, where they were once again attacked by another enemy, namely Pompeius, later Crassus, whilst in Judith the political situation seems to be balanced.

By using the methods employed in this study, namely literary and socio-historical, it has thus been argued that the commonalities in the prayers of Esther and Judith do not necessarily lie within a polemical ground of existence as is argued by Zeitlin (1972: 14 15-21), but may be explained by a common *Grundlage* which developed into the prayers of Esther and Judith with their own *Sitz im Leben* playing a key-role in the reinterpretation thereof (*Grundlage*). Torrey's (1982: 448) argument that the Greek version of Esther is unique from the Hebrew version and was developed out of an Aramaic version could also be explained by the common *Grundlage* as the prayer of Esther was written in a plural society and some traditions may very well have been carried through Aramaic literature. For this very reason, namely that the society in which the prayer of Esther had developed is a plural society, the hypothesis that the prayer may have developed from a *Grundlage* is made acceptable.

Future study into the texts of Esther and Judith will have to reckon with the *Grundlage* and consider it in the interpretation of these texts. This study has shown the importance of a holistic approach in exegesis and this will have to be continued in future interpretation of the texts of Esther and Judith. =The *Grundlage* will have to play a very important role in this.

This study was a mere attempt to place the prayers of Esther and Judith in a literary and socio-historical framework. Future study into the prayers of Esther and Judith may point out more commonalities and may have to find new ways of explaining it, but the true challenge in any study of these prayers would be to always do this in the holistic approach which this study has tried to use. It is, however, important to note that this study has moved away from considering a text in isolation from other literary traditions, but it has also tried to open up the doors between a purely literary approach to a socio-historical approach. It should also be mentioned that literature does not consist of text alone, but also of oral traditions and other traditions which take final form as a text. This study has used this statement and incorporated it into the literary analysis as an essential part of literary exegesis.

Bibliography

Books:

- Anderson, G A 1991. *A Time to Mourn, A Time to Dance: The Expression of Grief and Joy in Israelite Religion*. Pennsylvania: Pennsylvania State University Press.
- Arndt, W F & Gingrich, F W 1952. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University Press.
- Blass, F; Debrunner, A; & Funk, R W (Transl. & Rev.) 1961. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago: University Press.
- Berg, S B 1979. *The Book of Esther: Motifs, Themes and Structure*. Michigan: Edwards Brothers.
- Bickerman, E J 1950. 'Notes on the Greek Book of Esther'. Pp. 488-520 in: Moore, C A (ed.) *Studies in the Book of Esther*. (The Library of Biblical Studies). New York: KTAV.
- Charles, R H 1913. *The Apocrypha and Pseudepigrapha of the Old Testament* Vol. 1. Apocrypha. Oxford: University Press.
- Conybeare, F C & Stock, G St. 1980. *A Grammar of Septuagint Greek*. Michigan: Zondervan.
- Dancy, C J 1972. 'The Book of Judith'. In: Dancy, C J (ed.) *The Shorter Books of the Apocrypha*. Cambridge: University Press.
- Du Plessis, A 1988. *Leefwyse in die dae van die Bybel*. Pretoria: Serva-Uitgewers.
- Elliott, J H 1993. *What is social-scientific criticism?* Minneapolis: Fortress.
- Finegan, J 1946 (Fourth printing 1969). *Light from the Ancient Past: Archeological Background of Judaism and Christianity*. Princeton University Press. London: Oxford University Press.
- Fox, M V 1991. *Character and Ideology in the Book of Esther*. Columbia: University of South Carolina.
- Fuerst, W J 1972. 'The Rest of the Chapters of the Book of Esther'. In: Dancy, C J (ed.). *The Shorter Books of the Apocrypha*. Cambridge: University Press.
- Gerleman, G 1973. *Biblischer Kommentar Altes Testament Band XXI: Esther*. „Einleitung: Das griechische Estherbuch“. Neukirchener Verlag. Des Erziehungsvereins Neukirchen-Vluyn, pp.39-40
- Gottwald, Norman K 1985. *The Hebrew Bible: A Socio-Literary Introduction*. Philadelphia: Fortress Press.

- Harrington, D J 1999. *Invitation to the Apocrypha*. Cambridge: Wm. B. Eerdmans.
- Harvey, C D 2003. *Finding Morality in the Diaspora? Moral Ambiguity and Transformed Morality in the Books of Esther*. Berlin: Walter de Gruyter.
- Hayes, J H & Mandell S R 1998. *The Jewish People in Classical Antiquity: from Alexander to Bar Kochba*. Louisville: Westminster Press.
- Herzog, C & Gichon, M 1979. *Battles of the Bible*. London: George Weidenfeld and Nicolson Limited.
- Kenyon, F G 1933a. *The Chester Beatty Biblical Papyri: Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible Fasciculus I: General Introduction*. London: Emery Walker.
- Kenyon, F G 1937b. *The Chester Beatty Biblical Papyri: Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible Fasciculus VII: Ezekiel, Daniel, Esther*. London: Emery Walker.
- Liddel & Scott 1889. *An Intermediate Greek-English Lexicon – founded upon the seventh edition of Liddel and Scott's 'Greek-English Lexicon'*. Oxford: University Press.
- Malina, B J 1993. *The New Testament World: Insights from Cultural Anthropology*. Second Revised Ed. Louisville: Westminster John Knox Press.
- Newman, B M Jr. 1971, 1993. *'A Concise Greek-English Dictionary of the New Testament'*. United Bible Societies (UBS) (1971) and Stuttgart: Deutsche Bibelgesellschaft (German Bible Society) (1993). Bibleworks Electronic Edition. Copyright 2005.
- Metzger, B M 1969. *An Introduction to The Apocrypha* (third edition). New York: Oxford University Press.
- Moore, C A 1986a. 'A Greek Witness to a Different Hebrew Text of Esther'. Pp. 521-528 in: Moore, C A (ed.) *Studies in the Book of Esther*. (The Library of Biblical Studies). New York: KTAV.
- Moore, C A 1986b. 'Archeology and the Book of Esther'. Pp. 369-386 in: Moore, C A (ed.) *Studies in the Book of Esther*. (The Library of Biblical Studies). New York: KTAV.
- Moore, C A 1986c. 'On the Origins of the LXX Additions to the Book of Esther'. Pp. 583-594 in: Moore, C A (ed.) *Studies in the Book of Esther*. (The Library of Biblical Studies). New York: KTAV.
- Moore, C A 1986d. 'Prolegomenon', Pp. XIX-LXXV in: Moore, C A (ed.) *Studies in the Book of Esther*. (The Library of Biblical Studies). New York: KTAV.
- Nielsburg, G W E 1981. *Jewish Literature Between the Bible and the Mishnah*. London: Fortress Press.

- Pilch, J J & Malina, B J (eds.) 1993, 1998. *Handbook of Biblical social values*. Peabody: Hendrickson.
- Pilch, J J (ed.) 2001. *Social Scientific Models for Interpreting the Bible: Essays by the Context Group in Honor of Bruce J. Malina*. Leiden; Boston; Köln: Brill.
- Rakel, C 2003. *Judit – über Schönheit, Macht und Widerstand im Krieg: Eine feministisch-intertextuelle Lektüre*. Berlin: Walter de Gruyter.
- Thompson, D J 1988. *Memphis under the Ptolemies*. Princeton: Princeton.
- Thompson, M E W 1996. *I have heard your prayer: Old Testament and Prayer*. Epworth Press.
- Torrey, C C 'The Older Book of Esther'. Pp. 448-487 in: Moore, C A (ed.) *Studies in the Book of Esther*. (The Library of Biblical Studies). New York: KTAV.
- Tucker, G M 1971. *Form Criticism of the Old Testament*. Philadelphia: Fortress.
- Van Zyl, D H 1977. *Geskiedenis en Beginsels van die Romeinse Privaatreg*. Durban: Butterworths.
- Zeitlin, S (Transl. M S Enslin) 1972. 'The Book of Judith'. *Dropsie University Edition: The Jewish Apocryphal Literature Vol.3*. Leiden: E J Brill.
- Zenger, E 1981. *Historische und Legendarische Erzählen: Das Buch Judith (Jüdische Schriften aus hellenistisch-römischer Zeit Band 1)*. Gütersloh: Gütersloher Verlagshaus Gerd Mohn.

Articles:

- Coakley, S 2000. 'The Eschatological Body: Gender, Transformation, and God'. *Modern Theology* 16(1), 61-74.
- Craghan, J F 1982. 'Judith Revisited'. *Biblical Theology Bulletin* 12 (2), 50-53.
- Craven, T 1977. 'Artistry and Faith in the Book of Judith'. *Semeia* 8, 75-101.
- Craven, T 1983. 'Tradition and Convention in the Book of Judith'. *Semeia* 28, 49-61.
- Craven, T 2003. 'The Book of Judith in the Context of Twentieth-Century Studies of the Apocryphal/Deuterocanonical Books'. *Currents in Biblical Research* 1 no.2, 187-229.
- Efthimiadis-Keith, H E 1999. 'Judith: Lorena Bobbit of Yesteryear? A Psychoanalytic Perspective on the Book of Judith according to the Castration Complex'. *Scriptura* 70, 211-228.
- Esler, P F 2001. "'By the Hand of a Woman": Culture, Story and Theology in the Book of Judith'. Pp. 64-101 in: Pilch, J J. *Social Scientific Models for Interpreting the Bible: Essays by the Context Group in Honor of Bruce J. Malina*. Leiden; Boston; Köln: Brill.

- Esler, P F 2002. 'Ludic History in the Book of Judith: The Reinvention of Israelite Identity?'. *Biblical Interpretation* 10 no.2, 107-143.
- Feldman, Louis H 1970. 'Hellenizations in Josephus' Version of Esther'. *Transactions and Proceedings of the American Philological Association* 101, 143-170.
- Frolov, S 2002. 'Two Eunuchs, Two Conspiracies, and One Loyal Jew: The Narrative of Botched Regicide in Esther as Text- and Redaction-Critical Test Case'. *Vetus Testamentum* 52 (3), 304-325.
- Gardner, A E 1984. 'The Relationship of the Additions to the Book of Esther to the Maccabean Crisis'. *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period* 15, 1-8.
- Jobes, K H 1998. 'How an Assassination Changed the Greek Text of Esther'. *Zeitschrift fur die Alttestamentliche Wissenschaft* 110 no. 10, 75-78.
- Lachs, Samuel T 1984. 'Two difficult readings in the Book of Judith'. *Jewish Quarterly Review* 74 (3), 298-300.
- Loader, J A 1980. 'Appendix – Het Griekse boek Esther'. *Esther: Prediking van Het Oude Testament*. Nijkerk: G F Callenbach, pp. 164-167.
- Lunt, H G & Taube, M 1994. 'The Slavonic Book of Esther: Translation from Hebrew or Evidence for a Lost Greek Text?'. *Harvard Theological Review* 87 JI, 347-362.
- Malina, B J 1993, 1998. 'Eyes-heart'. Pp.68-72 in Pilch, J J & Malina, B J (eds.) 1993, 1998. *Handbook of Biblical social values*. Peabody: Hendrickson.
- Neyrey, J H 1993, 1998. 'Deception'. Pp.40-45 in Pilch, J J & Malina, B J (eds.) 1993, 1998. *Handbook of Biblical social values*. Peabody: Hendrickson.
- Shaked, S 1982. 'Two Judaeo-Iranian Contributions'. *Irano-Judaica*. Jerusalem: Ben Zvi.
- Thompson, D J 1992. 'Language and Literacy in Early Hellenistic Egypt' in Bilde, P; Engberg-Pedersen; Hannestad, L; & Zahle, J (eds.). *Ethnicity in Hellenistic Egypt*. Esbjerg: Aarhus University Press.
- Van den Eynde, S 2004. 'Crying to God: Prayer and Plot in the Book of Judith'. *Biblica* 85 no.2, 217-231.
- Wechsler, M G 2001. 'The Appellation BOUGAIOS and Ethnic Contextualization in the Greek Text of Esther'. *Vetus Testamentum* 51 no.1, 109-114.