

JUDITH (BOOK)

God is sure to grant his aid to those who have not sinned. He takes the greatest care to emphasise the ruin that is sure to follow upon any meddling with the tithes, or other sacred things, he abhors all ceremonial defilement, and dwells upon the efficacy of prayer; the prayer of the righteous and pure widow is sure to be heard, and her intercession saves the Jewish race. Judith scrupulously abstains from touching any of the food of the heathen. She fasts all the days of her widowhood, except on certain feast days and their eves.

All these details show that the author of the longer story was a Pharisee. One might feel inclined to think of him as one of the ASSIDEANS (q.v.) from the very great stress he lays on the regular ablution before prayer, which is nowhere else heard of.

A reminiscence of the old original survives in 129 where we read that 'She came in clean,' but in what respect is not mentioned. We are to understand that the whole rabbinical ceremonial law has been observed with great minuteness by Judith, in full agreement with the decisions arrived at in the controversy between the school of Shammai and that of Hillel. This is equally clear in the matter of food (wine, oil, and bread) and in that of the tithes which it is not lawful for any of the people so much as to touch with their hands (11 13).

These rigorous prescriptions point to the end of the first century B.C.

A further study of the additional elements in the longer version (A) may enable us to fix its date with still greater precision. The chief ruler of the nation is the high priest; no mention is made of a king. Nebuchadnezzar has killed Arphaxad.

It is easily seen that these names, borrowed from ancient history, stand for more modern ones, and have been chosen for the purpose of giving the book an air of antiquity, since otherwise it would defeat its own ends. Unless put forth as a tale of ancient deliverance it would miss the popular effect it was intended to have in times of danger and distress.

The book also mentions Achior, the chief of the house of Ammon, as friendly to the Jews (5 5 ff.). A great danger threatens the people.

They are uncertain of the issue, but are convinced that God will not deliver them into the hands of their enemies if only they do what is right and live piously. It appears that they are suffering from great drought or scarcity of water.

Taking these and other data (see, e.g., JEMNAAN) together, we shall find but one period which the author can have had before him—the time, namely, of the approach of Pompey to Jerusalem (B.C. 63).

Aristobolus II. had commenced a war against his brother Hyrcanus II. Scarcus (Holofernes), the Roman general in Syria, took the part of Aristobolus. Pompey, before coming to Palestine, had a war with Mithridates, whom he overthrew and slew, exactly as Nabuchodonosor smote Arphaxad. Aretas, king of the Nabateans, assisted Hyrcanus at the instigation of Antipater the Idumean. When hostilities commenced between Hyrcanus and Aristobolus, a certain holy man, Onias by name (= Joakim), prayed that the great drought might cease (Jos. Ant. xiv. 21). Pompey, taking the side of Hyrcanus, deposed Aristobolus and appointed Hyrcanus high priest.

Here we find all the leading elements in the tale in correspondence with the historical events. BETHULIA (q.v.) is thus seen to be equivalent to בְּתוּלָה: the House of God, Jerusalem. This hypothesis is corroborated and strengthened if we compare the book with another product of exactly the same period, viz., the Psalms of Solomon, written shortly after this date, when Pompey had already met his death in Egypt.

The situation as viewed by the two authors is almost identical, and the Psalms furnish a number of parallels to the leading views expressed by the author of Judith. He too knows of a high priest only. He too lays preponderant stress on the observance of ceremonial law (38-40) and on prayer (24 etc.); the prayer of the righteous is heard (15 1). He too dwells on ceremonial pollution and its purification (22 f. 812 f. 1725-33); God blesses pious conduct (12 87) (see Ryle and James, *Psalms of the Pharisees*, xlviii f. 911). Besides, the tone which pervades the prayers of Judith and her last song finds its absolute counterpart in those Psalms. Both reflect the same period, viz., circa 50 B.C.

The ceremonial prescriptions mentioned in Judith render any earlier date impossible; and at any later date the book would have lost its value and importance, as being too transparent a fiction.

Winckler has given an analysis of the sources with new views on Holofernes and Judith (AF 2 206 ff.). He derives the name Judith from the Babylonian Ištar.

1 See Schürer, *Hist.* 1 212.

JUNIPER

According to Wilfrid (*Judaica*, 31 11900), the book was written in the quiet period between 157 and 153 B.C. The author is one of the ASSIDEANS (*basidim*) who welcomed Alcimus. He holds that it was not the Maccabees who rescued the Jewish people, but Vahwê alone and his instrument Judith. Ozias (= Jonathan) plays quite a secondary role. The name Holofernes is suggested by Odoarres, Arphaxad by Arphaxias, Bethulia by Bethadagan (see, however, HOLOFERNES, BETHULIA, BETH-BASID).

If the book was meant to be accepted as an old book, and if it was the work of a Pharisee or Assidean, it could only have been written in the language of the people—viz., either in Aramaic or (what is more probable) in Hebrew. Jerome mentions Hebrew MSS, and the addition which appears at the end of his translation only proves him to have had access to a text which stood in some relation to the more complete Hebrew text of what is now the short recension (B). In these alone do we find an allusion to the observance of the day as a festival.

1. Of the long recension (A) no old Hebrew text has, thus far, been critically edited. Jellinek has merely reprinted a later version *Hamdath ha-ganim*, 2 f. 62b62c (Constantinople, 1747). *Sefer ha-midrash*, 2 12-22. A better text is one that has hitherto remained unnoticed (*Qsar ha-Kodesh*, 68-72; Leunberg [Amst.], 1817). A very old version, older at least than the twelfth century, if not of even much greater antiquity, has been discovered by Dr. Gaster in the Chronicle of Jerahmeel (see *The Chronicles of Jerahmeel*, 506). Both of these agree with Jerome and have the same ending. For other allusions to the story of Judith in Hebrew literature see Zunz (*Gottesdienstl. Vortr.* 2 131, n. 4). The relation between these texts and that of Jerome requires further study.

The Greek versions have come down in three recensions, one of which forms the LXX text (best ed., O. F. Fritzsche, *Lit. Apoc. Vet. Test. Græc.*, 165-203). The second, more akin to the Lat. and Syr., is found in a MS (cod. 58 Holmes and Parsons), and a third in a group of MSS not very different from the latter. The Latin versions are: (a) *Scetus*, ed. Sabatier, *Bibl. sac. Lat. vers. antiq.* 1744-750 (1743), from five codices; (b) Jerome's *Vulgata*. The Syriac is given in Lagarde, *Lit. vet. Test. apoc. Syriac.*, 104-126 (61). For further bibliography (Gr., Lat., and Syr. versions, etc.) see Schürer, *GP* 2 599-603. See also W. A. F. 2 206 ff.

Commentaries.—The best thus far is that of O. F. Fritzsche in the *Exeg. Handb.* 2 111-211 (53). For other literature see Schürer (as above); E. T. 603, and C. J. Ball, *Speaker's Comm.: Apocrypha*, vol. 1, to whose lists add A. Schulz, *Commentaries*, 96, and Löhr in *Kau. Apok.* 2. Of the short recension (B) only the Hebrew text has come down to us; see 'The oldest text with introduction and translation' by M. Gaster in *JSBA*, '94, pp. 156-163; where further bibliography is given.

M. G.

JUEL (יוֹחָא [L.]). 1. 1 Esd. 9 34 = Ezra 10 34 UEL. 2. (יוֹחָא [A], יוֹחָא [L.]), 1 Esd. 9 35 = Ezra 10 43; JOEL (14).

JULIA (יוֹחָא [Ti. WH]), is saluted in Rom. 16 15 in conjunction with PHILOLOGUS (q.v.), who was doubtless her husband (cp ROMANS, §§ 4 10). She may have been a freedwoman of some member of the gens Julia; the name is, at all events, exceedingly common.

JULIUS (ιοῦλιος [Ti. WH]), the centurion of the Augustan band (see ARMY, § 10), who had charge of Paul when he was sent to Rome (Acts 27 13).

JUNIAS (so RV, but RV^{mg} and AV have *Junia*, assuming with Chrysostom and other ancient interpreters a feminine nominative for ΙΟΥΝΙΑ [Ti. WH]), which, however, more probably represents a nominative ΙΟΥΝΙΑC, an abbreviated form of Junianus) is mentioned in Rom. 16 7 along with Andronicus as being an apostle, as a kinsman and fellow-prisoner of Paul, and as having been 'in Christ' before him (cp ROMANS, §§ 4 10). It has been conjectured from the name that he may have been originally a slave; the word 'kinsman' seems to suggest that he was of Jewish birth.

See, further, ANDRONICUS. In the list of the seventy by Pseudo-Dorotheus (A) Junias figures as bishop of Apamea in Syria.

JUNIPER (יָבֵט, *yâthem*, 1 K. 19 4 f. Job 30 4 Ps. 120 4 f.) should be 'broom' (so Job 30 4 RV, 1 K. 19 4

1 [Cp Ball, 1 244.]