

## ANALYTICAL OUTLINE TEMPLATE

**Title of Document: The Story of Judith**

**Please, do not delete any of the questions or prompts from this template! Use this template as provided and simply add your answers/responses in the spaces following the questions/prompts.**

*This assignment is intended to help you develop skills in reading historical documents closely and critically, identifying strategies for how to analyze documents effectively from the different eras of crises (or between crises). **You may not be able to answer all these questions, but as you pick and choose which ones best help you to unpack the source's significance, remember to push yourself to make well-informed connections. Do not leave anything blank! Provide a brief statement as to why you were unable to answer the question/respond to the prompt.***

You will be using the Bible and scholarly, academic sources in this Analytical Outline. Your required textbooks provide bibliographies of modern, well-researched and documented resources for you to use, and you should also make use of electronic versions of such works available online through the Nyack Library.

**Preferred Resources:**

- **Course Texts**
- Evans, Craig A. *Ancient Texts for New Testament Studies: A Guide to the Background Literature*. Grand Rapids: Baker Academic, 2011. **(I have created pdfs of chapters 1, 2, 4, and 5 and placed them in Resources within our E360 course page).**
- Helyer, Larry R. *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students*. Downers Grove: IVP, 2002.
- Nickelsburg, George W. E., and Michael E. Stone, eds. *Early Judaism: Text and Documents on Faith and Piety, Revised Edition*. Revised. Minneapolis, MN: Fortress Press, 2009.
- Nickelsburg, George W.E. *Jewish Literature Between The Bible And The Mishnah*. 2nd ed. Minneapolis: Fortress Press, 2005.

**You will not be making use of other online, public-domain commentaries and/or teaching/preaching websites, such as, but not limited to, the following:**

1. Barnes' Notes, Matthew Henry's Commentary, Adam Clarke's Commentary, Jamieson-Fausset-Brown (JFB) Bible Commentary, etc.
2. Other similar commentaries from the 1700s, 1800s, and early 1900s
3. Online Sermon, Preaching, Teaching, or Bible-reference websites.

**If you have any doubt about whether you should or should not use a source, please contact me before using it, and I will be happy to provide you with some guidance. In general, if you cannot determine the author, the date, and/or the publisher, then the source is not appropriate for your use in this Analytical Outline.**

**For all information that you include from another source, such as your textbooks, the *New Oxford Annotated Bible with the Apocrypha*, a modern commentary, a modern Bible dictionary, etc., **you will cite the source using footnotes, not parenthetical citations such as the Author-Date format, in accordance with the Turabian style manual.** For guidance about how to do this properly, please see the following video: <https://youtu.be/n6OK3tcC8wM>**

**Here are what the footnotes for your required texts should look like, with ### representing the page number(s) you would insert (feel free to cut and paste them into your footnotes when needed):**

**Notes** (Appear as Footnotes at bottom of page in which the material is quoted/paraphrased or referred to, **but NOT in the footer!**)—The ### should be replaced with the proper page number in the source.

Michael D. Coogan et al., eds., *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, 5th ed. (Oxford University Press, 2018), ###.

Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Grand Rapids: Baker Academic, 2011), ###.

Lester L. Grabbe, *An Introduction to Second Temple Judaism: History And Religion Of The Jews In The Time Of Nehemiah, The Maccabees, Hillel, And Jesus* (New York: T&T Clark, 2010), ###.

Joel B. Green and Lee Martin McDonald, eds., *The World of the New Testament* (Grand Rapids: Baker Academic, 2017), ###.

Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), ###.

George W.E. Nickelsburg, *Jewish Literature Between The Bible And The Mishnah*, 2nd ed. (Minneapolis: Fortress Press, 2005), ###.

George W. E. Nickelsburg and Michael E. Stone, eds., *Early Judaism: Text and Documents on Faith and Piety, Revised Edition*, Revised. (Minneapolis, MN: Fortress Press, 2009), ###.

**More Notes** for chapters/sections within a book, such as the chapters within *The World of the New Testament* or in the *New Oxford Annotated Bible with Apocrypha*.

(These appear as Footnotes at bottom of page **but NOT in footer!**)  
The ### should be replaced with the proper page number in the source:

C.D. Elledge, “The Dead Sea Scrolls,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Matthew Goff, “Baruch,” in *New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, ed. Michael Coogan et al., 5th ed. (Oxford University Press, 2018), ###.

Daniel Gurtner, “Noncanonical Jewish Writings,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Michelle Lee-Barnewall, “Pharisees, Sadducees, and Essenes,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Nathan MacDonald, “Monotheism,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Amy C. Merrill Willis, “Susanna,” in *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, ed. Michael Coogan et al., 5th ed. (Oxford University Press, 2018), ###.

Archie T. Wright, “Jewish Identity, Beliefs, and Practices,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

**Hypothesized Dating of the Original Document, the Author of the Original Document, the Audience, and the Original Context:**

(The answers may include a range of dates hypothesized by other historians, and/or some different authors or a group of authors that your sources identify as having written/composed this document. You will need to cite your sources here, and identify where you obtained this information. For example, “According to Larry Helyer, this dating of this document is approximately...” You would then provide a footnote citing where in Helyer’s book or article you found that dating.

**What do we know about the author and the time when this original text was written?**

**Do not just put a date or put an author in without telling where you obtained this information.**

**A. Dating of Document:**

- **Approximate Date:** 150 B.C. \_\_\_\_\_ based on According to Larry Helyer the widely accepted date of book was around 150 B.C. <sup>1</sup>

**B. Author(s)/Editor(s) of Document: Palestinian Jew based on: According to Larry Helyer internal evidence suggests that the author was a Palestinian Jew.<sup>2</sup>**

What was going on in the Jewish world and the locality when this text was created? **(Cite your sources!)**

**A. List major events such as Greek/Roman invasion or Seleucid/Ptolemaic rule:**

- Maccabean Revolt<sup>3</sup>
- The return of the Jews to their land<sup>4</sup>
- Persian rule<sup>5</sup>

**B. List key historic figures such as Alexander the Great or Judas Maccabeus:**

- Nebuchadnezzar
- Arphaxad
- Uzziah

Identify the Audience

- A. Who was the **Intended Audience**? (Was it for the faithful, the powerful, the everyday person, women, men, etc.? Make an informed guess (hypothesis) about who the intended audience might be and be ready to support your answer.

1. **Identity/Description of the Intended Audience:** Jews both men and women
2. **What specific evidence found in this document leads you to this conclusion? Provide chapter and verse or other appropriate references to identify where this information may be found. In the book of Judith, I believe that it is a Jewish story about a Jewish woman and it was written to encourage the Jews., verse 8:6 tells us that Judith fasted every day when she became a widow,**

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<sup>1</sup> Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), 167

<sup>2</sup> Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period*: 167

<sup>3</sup> Michael D. Coogan et al., eds., *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, 5th ed. (Oxford University Press, 2018), 1409.

<sup>4</sup> Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period*: 167

<sup>5</sup> Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period*: 167

*except on the day before Sabbath and the Sabbath itself. This verse shows that Judith was a Jew. In verse 8:24 Judith tells her people, let us set an example for our kindred, for their lives depends on us, and the sanctuary both the temple and the altar rest upon us. In this verse, we see that Judith was talking to the Jewish people.*

Are the contents of this text **prescriptive** or **descriptive**?

- A. **Descriptive historical data:** Provides a description of event, people, and knowledge from the past. The author may include speeches, letters, or other sources to describe the events. It is not primarily intended to suggest or command a course of action, adherence to a belief, loyalty to people, practices, etc. It is primarily intended to document happenings/events and inform readers/hearers.
- B. **Prescriptive:** May provide all of the sorts of information that a descriptive document would, but also intends to persuade, direct, or otherwise influence the readers/hearers to believe something, pursue or keep from pursuing a course of action, maintain loyalty to a person, a cause, a believe, a nation, etc., and/or resist a person, an inside or outside influence, etc. Whether the text is a narrative, poem, wisdom, law, etc., it can provide a rich source of information, but it requires extra critical-thinking efforts to determine what it can teach us about the past. Prescriptive is designed to regulate behavior either through correction or encouragement.
- C. **Prescriptive or Descriptive?** Prescriptive
- D. **What particular things do you see in the document that support this view? What specific evidence found in this document leads you to this conclusion? Provide chapter and verse or other appropriate references to identify where this information may be found.**
- Verse 1:11 tells us that the people resisted Nebuchadnezzar's summons by refusing to join the war. They stood up for what they believe.<sup>6</sup>
  - Verse 8:31, Uzziah persuades Judith to pray for the people because she was a Godfearing woman.<sup>7</sup>
  - Verse 9:14, Judith shows her faith in God by asking him to show the people that he is the one that can protect the Israelites.<sup>8</sup>

### **Structural Divisions**

**Detailed Analytical Outline, including Structural Divisions and/or Main Portions found within the primary document.**

Describe in detail what you see (use an outline format). Your outline should begin with the first chapter:verse (CC:VV) of the reading/document, and end with the last verse of your reading. Each portion that you identify should have a verse range noted, such as (1:1-5), (1:6-20), all the way through the outline with the last portion identified ending with the last verse of the reading/document.

Identify the main divisions (focus on change of themes, characters, events, etc.)

It should end up looking something like this:

- A. Informative title and description of this Division (Chapter CC: Verse VV-Chapter CC: Verse VV through CC:VV) (for example, 1:1-20)
1. First Portion (C:V-C:V) (1:1-5)
  2. Section Portion (C:V-C:V) (1:6-10)

<sup>6</sup> Lawrence M. Wills, "Judith," in *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, ed. Michael Coogan et al., 5th ed. (Oxford University Press, 2018), 1411

<sup>7</sup> Lawrence M. Wills, "Judith", 1420

<sup>8</sup> Lawrence M. Wills, "Judith", 1421

3. Third Portion (C:V-C:V) (1:11-15)
  4. Fourth Portion (C:V-C:V) (1:16-20)
  5. Etc.
- B. Next Main Division (Chapter CC: Verse VV-Chapter CC: Verse VV through CC:VV)
1. First Portion (C:V-C:V)
  2. Section Portion (C:V-C:V)
  3. Third Portion (C:V-C:V)
  4. Fourth Portion (C:V-C:V)
  5. Etc.
- C. Etc.

## A Informative title and division: Chapter 1 -16

In the story of Judith, the author begins by informing the reader that Nebuchadnezzar was king of Assyria. He summons all of Syrians to help him in the war against King Arphaxad. The people refused and the king became angry. Nebuchadnezzar goes on to attack King Arphaxad and defeats him. After his attack, the Israelites saw the danger and began to cry out to their God. God heard them and answered their prayer. The Assyrians surround the people and they became weary. They beg Uzziah to deliver them to the Assyrians but he told them to hold on for 5 more days. This part of the story shows us the power of the kings and how they view the God of the Israelites. The main themes of this story are loyalty, disobedience, deception and revenge.

In the second half of the story, we are introduced to Judith, we are told that she was a widow who confronted Uzziah about his wrong doings, testing God. She reminds him who God is and encourage her people to be an example for the other generation. Judith devices a plan to kill Holofernes, the commander of the Assyrian army and she prays to God. She then adorned herself in fine raiment. Judith entices Holofernes and beheaded him. Judith takes the head of Holofernes back to her people and they rejoice in the Lord. Here we see that Judith was bent on getting revenge for her people. She wanted people to remember the story of the commander of the Assyrian army who was killed by the hands of a woman. She uses her beauty to lure Holofernes into her trap. The army of Assyria is now driven out and the Israelites are at rest.

## First Portion (1:11-12)

Tells us in the 12<sup>th</sup> year that Nebuchadnezzar was King of Assyria. He summons the entire Syrian region to join with him in attacking Arphaxad. The people refused and made Nebuchadnezzar very angry and he swore to destroy them.

## Second Portion (2:13-15)

In this section there is a theme of loyalty. The Assyrians are about to attack them. They cried out and prayed to God after they heard of Nebuchadnezzar's plan.

## Third portion (5:1-24)

Achior is questioned by Holofernes commander of the Assyrian army about the people. He explains who the people were and emphasizes that they turned away from the gods they served and became loyal to the true God. The God that helps them whenever they are attacked.

## Fourth portion (6:17-21)

Achior tell the Israelites all that took place between him and Holofernes. The Israelites continue to be loyal to their God. Uzziah showed hospitality to Achior by taking him to his house where they continued to pray unto God.

## Fifth portion (7:29-32)

Uzziah encourages the people to cry out to God. Give him 5 more days and he

will deliver them.

B. Next Main Division: (8:1-36) through (16:1-25)

Sixth Portion (8:1-36)

We are given the genealogy of Judith. Judith was Jew who became a widow. Judith reprimands Uzziah for what he says to the people. She points out his error in putting a time limit for God to act. Uzziah confesses to Judith that all she had spoken is true. Judith talks about the plan she had. Uzziah gives her his blessing.

Seventh Portion (9:1-14)

Judith carries out her plan. She dresses up in her finest raiment and sent out to meet Holofernes.

Eight Portion (10:1-23)

Judith takes off her sackcloth and dresses up in her finest raiment and set out to meet Holofernes. Uzziah blesses her one more time as she leaves. The Assyrian patrol captures Judith and her maid. She identifies herself and tells them that she came to warn them about her people. She is then taken to Holofernes.

Ninth Portion: (11:1-22)

Judith meets with Holofernes. Judith tells him all about the plans of her people. He listens and assured her that she will be protected. Holofernes is intrigued by Judith's beauty.

Tenth Portion: (12:1-20)

Judith is invited to have dinner with Holofernes. Judith accepts the invitation and goes to meet Holofernes. Judith seduces Holofernes and he drinks until he gets drunk and fell asleep.

Eleventh Portion (13:1-20)

Judith prays to God as she is about to carry out her plan. She then cuts Holofernes' head off. Then she returns to her people with his head. The people praise and thank God for giving Judith the strength to carry out her plan. Judith is happy that God allowed Holofernes to be killed by a woman. Uzziah gives God the glory for what he had done.

Twelfth Portion: (14:1-19)

Judith gives instruction to hang Holofernes head on a parapet. She devises a plan so that the Assyrians will go to arouse Holofernes where they will find him dead. Achior is summons so that he could see that Holofernes was dead. Judith's plan worked and the Assyrians found Holofernes dead and they mourned.

Thirteenth Portion: (15: 1-14)

The Assyrian army is defeated and they fled to different parts of the country. Judith calls for a thanksgiving and all of Israel rejoices over their victory.

Fourteenth Portion: (16:1-25)

The people sing praises unto God. Judith dedicates parts of Holofernes to God. All the people recognized the true God. Israel is at rest. Judith returns to her home where she dies at the age of 105.



**Key Theological Themes/Topics**

- A. Is there a detectable theological point of view?
  - The theological point of view of monotheism.
- B. What do you see that you did not expect?
  - I did not expect that Judith would have been able to carry out her plan.
- C. What powerful words and ideas are expressed?
  - The powerful words spoken by Judith when she said, “Who are you to put God to the test today and set yourselves up in the place of God in human affairs. This expresses the fact that no one can tell God when to act on their behalf.
  - Judith said, “While we wait for his deliverance let us call upon him to help us.” This conveys the idea that God will deliver us but we have to make our supplication to him in prayer.
- D. What questions does it raise?
  - Did the Israelites really put their trust in God?
  - Were they sure that God was able to deliver them?
  - Did they question whether God will use a woman to help them?
- E. Does the section provide a challenge to certain behaviors or attitudes?
  - It challenges the belief and the faith that people have in God. Holofernes believed he had power, but God showed that he was more powerful.
- F. What biases or stereotypes do you see?
  - Only men have the power to destroy.
  - Women feminism was not considered in that time.

**Analytical skills***Connections*

- What do you think the author’s purpose was for writing this text? Why did this person write this document?
  - The author’s purpose for writing this text was to encourage the people to continue believing in their God. They should not turn to any other gods. They were to remain obedient to their God and he will deliver them from their enemies.
- What conclusions can you draw about what the author means or is trying to get across to his or her audience? What is your strongest evidence for those conclusions?
  - God delivers his people. The evidence is Judith prayed to God to give her strength to carry out her plan and he did. The Assyrian could not attack the Israelites, they had to flee.
- In what way does this document confirm and/or challenge your assumptions about the past?
  - This document confirms to me that God can use anybody. He does not look at gender, he looks at who is willing to be use by him. It challenges the assumption in the past that men did not subdue to women authority.
- How does this document relate to our understanding of Second Temple Judaism?
  - In Second Temple Judaism, the Jews were persecuted. It was a time of Hellenism. The Jews had to defend their worship. They were forced to worship other gods. In this document we see the same scenario. The people are attack for their belief in God. They had to defend themselves. They stayed steadfast and prayed to their God. Their God delivered them from their enemies.
- How does this document relate to the New Testament writings?
  - This document relates to the New Testament writings in that it supports the theology of monotheism. The adherence to God’s law. The belief that God will save his people once they obey

his commandments and remain loyal to him. The fact that Judaism and Christianity beliefs are similar.

***Summary statement (no more than one (1) paragraph, with five (5) to ten (10) sentences) that states explicitly what you learned about Second Temple Judaism from this document that challenges, informs, and/or expands your understanding of either Judaism or the New Testament.***

Nebuchadnezzar the king of Assyria had a plan to destroy the Israelites. They were face with persecution to assimilate. The Israelites prayed continuously for their deliverance. In Second Temple Judaism the Jews cried out to God when they were in trouble. The fact the Uzziah put a time frame on God to respond, showed that the kings in that time period believe that they could control what God does. Judith in her speech, reminded the Israelites who God is, just like Paul's letters in the NT. They had to decide whether to surrender to the Assyrians. Their belief in God was the only thing that they had. God showed them that he is a deliverer. In Judaism the belief is man should not submit to a woman but in this story, Uzziah submit to Judith. In spite of everything, Judith was the one God used. She had a plan which seem to challenge the belief of Judaism. Judith's plan consist of lies, deception and murder but God looks beyond this deception and uses this plan to deliver his people.

- Identify at least three (3) clear questions that have arisen from this study that could use further investigation.
  1. Is this act of Judith recorded in any historical books?
  2. How can we prove if this story is fictional or not?
  3. What is the understanding of the Jews in this modern era about this story?