

## Lesson 38 Judith

(The Oxford RSV has Judith at the back. It is not included in Protestant Bibles).

### STUDY QUESTIONS:

- 1. The mood and theme of this book is similar to the book of Esther. Like Esther and Ruth, the main character, a savior of Israel, is a woman. Compare the characters of Ruth, Esther, and Judith.*
- 2. The book of Judith makes no attempt to be historical. It is a beautifully written story that makes use of historical elements to tell us of the Israelites fight for integrity through the centuries despite overwhelming odds. In chapter four how does the author rearrange history? What would his purpose be in light of a background of the ruling Antiochus IV Epiphanes?*
- 3. In the writing of Ruth and Esther we have seen the Holy Spirit revealing both the “authority problem” and steps to solve it. What new insight does Judith bring to this persistent problem?*
- 4. What is Judith’s argument against Uzziah? Why does God allow evil?*
- 5. What do you think of Judith’s prayer that her words be made deceitful? Does this stand the test in any words of Jesus?*

### Judith 16 and prayer.

Judith is one of the books unique to the Catholic Bible. With its conglomeration of historical facts and geographical mismatches, the story of Judith is a deliberate allegory. We have noted before that the Bible contains many different kinds of literature. Some of it is historical and some is not, but the overarching Author, the Holy Spirit, inspires it all for our edification. Though it is inaccurate historically, it is full of spiritual truth illuminating woman’s (and therefore, the feminine) meaning in Salvation History. Nebuchadnezzar, King of Babylon during the time of the exile, is pictured as king of all the earth sometime after the exile, and as leader of the Assyrians who all have Persian names. The name, Judith, itself, means simply “Jewess;” she is a stand-in for Israel, God’s own spouse. The story poses the people of God against all their powerful foes: Assyria, Babylonia, Persia, Greece and the rest, all symbolized in Holofernes and his armies.

### Bethulia alone stands between evil and the heart of Jewish faith.

The story opens with the refusal of all the kingdoms on earth to help Nebuchadnezzar with his war, and his determination to have revenge for this disobedience. He gathers a great army and his threat to the little community of the Jews is very ominous. The locale of the story is like a stage set. A town called Bethulia is not to be found in the land of Israel, yet it is pictured as occupying one of two mountains between which a single pass leads directly to the heart of the Jewish faith, Jerusalem and the Temple. The Demonic Power, Nebuchadnezzar, (not historically, but fictionally) has set himself up in the place of the true God of all the earth, Yahweh. Working for him is General Holofernes as head of hosts of evil forces, a demonic army. The thrust of this army of Nebuchadnezzar is to destroy Jerusalem and the Temple. It is Holofernes’ goal as agent for Nebuchadnezzar to strike a death blow at the heart of this faith. Bethulia stands in the breach as the only protector of Jerusalem against all-out evil. It is weak, powerless against the overwhelming numbers of the enemy; upon its trust in God all revealed truth depends.

**Judith is meant to show the way to overcome evil.** The historic background for the book is the pogrom of Antiochus IV Epiphanes to eliminate Jewish faith. The Temple is desecrated with a statue of Zeus, and pigs are offered in sacrifice. It seems as though the Jews have no hope against the imperial power of the Seleucids whose intent is to Hellenize them, wiping The Lord’s religion off the face of the earth. We have read in I and II Maccabees the persecution that pious Jews endured, choosing to suffer for their religion rather than to succumb to Greek ways. Judith along with the book of Daniel was written to encourage them in total trust of God, and to show them the way to overcome their enemies. Any Jew reading this story during those years of trial would recognize the pseudonyms; Nebuchadnezzar and Holofernes stand for Antiochus and any one of the generals who one after another led his armies. Judith is also a pseudonym for the Jewish nation. Though Nebuchadnezzar never proclaimed godship over the Jews, Antiochus Epiphanes (God manifest) did. It is his character that shines through the descriptions of Nebuchadnezzar. Pseudonyms were essential, along with the confusion of time and place, to safeguard a writing that would have been judged subversive if it had used facts.

**No one can conquer Israel if it obeys the Law.** Because of Ammonite experience with the Jews (traditional enemies), Achior, the leader of the Ammonites knows that if the Jews are sinless no one can withstand them. Their great God will conquer all those who come against His people. Achior's words only anger Holofernes who declares that there is one god, Nebuchadnezzar. Nebuchadnezzar himself has pronounced his supreme power in the second chapter and has declared that his hand will execute - an presumption of godly power of blasphemous proportions. Achior is bundled off to the Bethulians with the promise that he will be killed for his forthrightness when the town is finally taken.

**Bethulia is brought to its knees.** Achior goes to the leaders of Bethulia and tells them of the boast of Holofernes against the house of Israel. The horde of Holofernes descends upon the plains in front of the city. Instead of ascending the mountain to take the town, the spring is taken to force submission through thirst. After some days in intensifying agony, Bethulia is ready to give up. Behind the story lies the cruel suffering of Jerusalem under the pressures of forced Hellenization. The people cry to their leaders to give up the cause. Uzziah and the elders remember that upon their defense the Temple and Jerusalem depend for salvation from total destruction. They give God five days to come through for them, or they will surrender.

**We are then introduced to Judith.** She is a pious widow who is fervent in the Law and faithful to God in all her affairs. Though she has been left wealth, she lives in a tent on the roof of her house, spending her time in fasting, penance and prayer. When she hears of the elders' decision, she goes directly to challenge the decision. From her theological understanding, she instructs them that God is not to be limited by their preconceived ideas nor by their time table. Trust is not like that. This woman knows trust, what is and how to proceed in faith. The people have been faithful to the Law, therefore they do not need punishment. Only if they continue this faithful trust in God, will He deliver them from this enemy. The elders listen, finding her insights praiseworthy. Though she does not divulge her secret plan, she gains

their blessings on it.

**Judith intensifies her prayer and fasting.** She begs God to strengthen her as an instrument to keep the Assyrians from defiling true religion. She beseeches to be allowed to be the Lord's tool of salvation, so that the enemy's arrogance against God will be crushed by the hand of a woman. With prayer complete, she gets up to go about preparing her plan, step by step. Taking her own kosher food, she and her maid leave the city. She soon meets the enemy and is taken directly to Holofernes. After several days of setting precedents that will help her escape at the end, she allows Holofernes to think he is seducing her. He gets drunk at his private party planned for her seduction and she is able to complete her plan. By the hand of a woman, he loses his head. She carries it back to the city in a bag. This is followed by a rout of the enemy and Bethulia is saved, but more importantly the heart of religion, the Temple in Jerusalem, is preserved from destruction. Israel, the most humble and powerless of peoples, has nevertheless been vindicated against the powerful nations of the world, and its religion has been saved. Honored by the people, Judith lives to be one-hundred and five years old. She frees her maid and dies, but becomes more famous as time goes on.

**We do not have much about Satan in the Old Testament.** Only in the readings of Zechariah, where he is presented as the accuser of the faithful, is Satan mentioned since his appearance in the Garden of Eden. In the New Testament he will emerge more clearly as personified evil. When Jesus is baptized He comes up from the Jordan's waters to go into the wilderness to be tempted by the devil. The temptations there are to use power for His own ends; first, spiritual power, then, power over physical reality, and finally, political, material power. Power is the one ever present thing about evil - it is obsessed with power, and interprets everything according to control, prestige and dominance. This preoccupation with power makes evil's hallmark vanity and arrogance.

**Of the things that God declares Himself to hate, arrogance is first.** We read in Isaiah's poetry (chapter 2) the promise of God to level all high things, all attempts to claim the heights that belong to God; those like the builders of the Tower of Babel claim the authority that is God's alone. So Nebuchadnezzar and his agent Holofernes are the arrogant, anti-authority, or anti-Christ who would seize all of God's prerogatives.

This is the force that Judith will overcome not by power but through humble obedience to God. That is her one great asset, greater than the enemies' might.

**Authority in the fallen world has come to mean prestige and power.** By questioning assumptions about woman and man which need to be clarified in light of God's word, feminism has forced deeper understanding. The trouble is that God's word is not where feminists go to have their questions answered. Feminism's anger is directed to wrongful use of authority - woman submissive to man, but rebelliously, and man like a potentate demanding to be served, unconscious of any other need than his own, arrogant and high-handed. As a result the serving role of woman has been despised. The Christian Church and the Jewish religion before it, have been castigated as holding woman down - again interpreting the obedient role laid out for her in the same way Satan interprets it as powerlessness. Of course this story with a woman as the hero of Judaism belies this opinion. Judith is a saviour. She shows the People of God of all ages how to overcome the evil enemy.

**The Holy Trinity models the basic truth about man and woman.** The Son, always obedient to the Father, the Authorizer, and never challenging His place, is the model. The authority side of the relationship needs correction as much as the obedient side. A false submission has been hurtful to women, but the authority side of the equation, distorted by power, has been a major cause of the revolt against authority. Men assumed that their authority in the home meant prestige, a kind of lord-it-over stance, and that the woman was meant to be their servant, even slave, fulfilling their desires. They did not see their role is also essentially service, becoming a total self-giver and bestower in relation to the woman. He was to be at the service of his wife in providing for her and bringing right order to her environment, as much as she was to be in obedience to that ordering. Both roles are equally difficult and demand an equal self-denial and self-gift.

**Should gender language be recast?** Much of the gender language in liturgy and in scripture carries deep meanings which cannot be effaced

without losing the way to our goal in Christ. The Church Fathers were apt to slip humanly into the world's way of valuing, seeing act and authority to be more prestigious than the patient role even though Jesus plainly said in a dozen and more ways that this was not so. They continued to hold the man to be superior and the woman inferior, and viewed their roles as vastly unequal. The Trinity model tells us that the two are equal but polar, two Persons of the same value looking at each other eye to eye, with all respect and love due to one, due to the other.

**Judith's heart disposition is right.** In this spirit of equality Judith goes to the leaders of her city. Meeting them eye to eye she spells out their error. They accept her evaluation with words of appreciation and praise. This matter of submission is a matter of principle, and its exercise is a matter of the heart. Her hearts intent, manifested in humility without arrogance, is to serve God, yet she has the courage and forthrightness to confront the elders. Though she respects their authority and importantly gains their blessing on her mission, she knows she is their equal before God.

**Judith is defenseless; her defense is God.** It is not what a woman does or does not do in a family that marks her submissive spirit. Submission does not adhere to a legal code; it is the heart condition of the woman that is either humble and trusting or it is not. Is she trusting God? Is she letting God control? Is she submissive in her heart to God? If the answer to these questions is yes, then she can do anything that does not jeopardize that inner quality of obedience. It is something like saying, "Love, God, and do as you please." Judith has made a careful plan, but there is nothing about the execution of that plan that she herself can control. She trusts that because of her prayer, and because of her intent, God will open all the right opportunities and cause them to work together for the success of her plan.

**Woman is the basic denominator to the solution of all authority problems.** We have seen that Ruth and Esther deal with the authority problem which is uniquely confronted in all instances by a woman. Ruth solves anarchy by her obedient heart condition. She opens the door to the establishment of the Kingdom of David which will be a model for the Kingdom of God for all time to come. Esther deals with

an authority authorized by God, but pagan and under the influence of evil. Now Judith solves the problem of ungodly authority, Satan, whose intent is to destroy the people of God and Ruth and Esther don't need to strike off any heads, in fact it would be out of order. But Judith needs God to make the way for her to do just that. A woman never submits to demonic force, nor do God's people submit to evil.

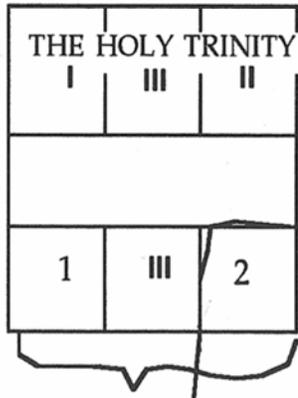
**The powerless who trust God gain the victory over evil.** Judith uses all her gifts not for vanity, but in the service of God. Yes, she uses her physical beauty; but she scorns it as a source of pride. She dresses in sackcloth. She is not sucked into the material wealth and power which her husband left her; but lives frugally, dressing as an expression of poverty of spirit. However, for God she is resourceful and uses everything at her disposal to further His kingdom and defeat His enemy. She tricks, or deceives, Holofernes by her words. This especially troubles Protestant commentaries who do not consider this book inspired by God nor part of the canon. Yet, when we see that she does not mean lies but a choice of words to snag his big ego, causing Holofernes' fall by his own top-heaviness, we understand her words are deceitful in the same way that Jesus fools Satan. God's truth is so contrary to Satan's convictions that he will never get into his head that the powerless who trust God gain the victory, that humility overcomes power every time, that it is in death that life is given to the believer. Jesus tricked Satan by playing on his blindness. He allowed Satan to bring him to the cross. Abject powerlessness, hands outspread on the cross, nailed in place - Satan gloated over God's final and sure defeat. But God does not allow it. Jesus' trusting surrender pulls all of God's power into the scene, which obliterated Satan's power forever. Such is the story of the Bible from beginning to end. The faithful will triumph not by strength as seen by the world, but by trusting God. The lowly anawim are wholly protected and vindicated by God. These truths overturn all our ideas of reality because we hold a view which often is more like Satan's than Christ's.

**Christians shun power.** To the extent that we accept the world's

values of authority as power, and submission as lacking power, we pervert the Christian idea of these two basic roles. We hear women these days crying for power. It is symbolized by the lean, hard figure of a woman, dressed in male clothes, who scorns feminine weakness and attaches herself to the masculine which to her point of view means power. The literature of the feminists is full of lust for power and plans to pursue it. The confusion of uni-sex can be seen as the enemy's attempt, yet again, to strike at the heart of true religion. What does it mean to equalize all sexual words with the other, he - she? Lord - Lady? God - Goddess? Father - Mother? This strikes at the heart of the right relationship of humans to God with the same ploy used in the Garden of Eden, to create envy where there was none, envy of the whole idea of authority as more to be aspired to than the responsive role that is traditionally woman's.

**Trust in God is the key.** Of course, the heart of Judith, and of every man and woman of the People of God (feminine to God), and the heart of every woman must rest in trust. Mary is the spiritual inheritor of Ruth, Esther and Judith. She too deceived Satan by her humility, her nothingness, and her submissiveness. She fooled him further by determining to be a virgin. He cannot understand people who give up all hope of prestige and position. He considers such people nothing - pushovers. She defeated him. She literally lopped off his head. Hurrah for the weak and despised of this world!

Lesson 38 Judith



Woman, the sign of the obedient spirit, or the disobedient and the key to salvation history, or its opposite

MANKIND, THE "SECOND PERSON" TO THE GODHEAD WHEN RESTORED TO UNION WITH GOD - THE "BRIDE" THE "BELOVED."

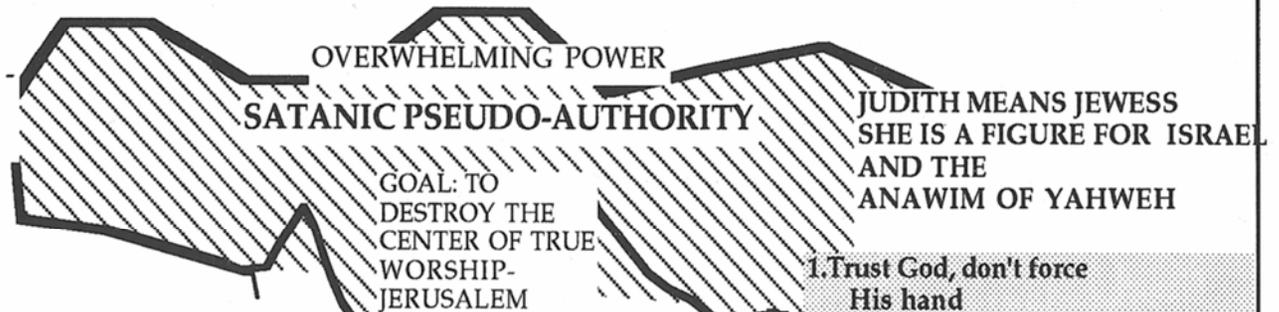
UNION WITH GOD

THREE BOOKS NAMED FOR WOMEN EACH DEALING WITH THE AUTHORITY PROBLEM

RUTH - LACK OF RIGHTFUL AUTHORITY - ANARCHY AMONG THE PEOPLE OF GOD

ESTHER - RIGHTFUL AUTHORITY WRONGLY INFLUENCED

JUDITH - EVIL, FALSE AUTHORITY THREATENING THE PEOPLE OF GOD.



JUDITH MEANS JEWESS SHE IS A FIGURE FOR ISRAEL AND THE ANAWIM OF YAHWEH

1. Trust God, don't force His hand
2. Don't run ahead of God
3. Have the right "heart condition" of submission humility and obedience
4. Maintain prayer and penance
5. Trust in God's total control
6. Understand the Enemy's mind
7. Prayerfully make a Plan
8. Realize that only God can fulfill the plan
9. Put aside fear *cowrage* and indecision, self-pity
10. Make careful preparation
11. Use the enemy's false premises to deceive
12. Adhere to God's command - never compromising
13. Strike decisively when God gives the opportunity
14. Praise God alone for the victory.
15. Don't stop until the Enemy is routed.

A FICTION STORY MEANT TO ENCOURAGE AND GUIDE THE PEOPLE DURING THE EVIL RULE AND HELLENIZATION POLCY OF ANTIOCHUS IV EPIPHANES

NEBUCHADNEZZAR'S PROCLAMATION TO BE GOD - A HIDDEN REFERENCE TO TRIALS OF ABOVE.

HOW DO PEOPLE REACT TO THE CLAIMS OF FALSE AUTHORITY?

HOW DO THE OBEDIENT OF YAHWEH REACT TO SUCH A THREAT? AND DENY THE TAKEOVER BY EVIL POWER?

THE ANAWIM OF YAHWEH ARE POWERLESS IN WAYS OF THIS WORLD: A WOMAN SHOWS THE WAY.



## Lesson 38 Judith

### Synopsis

1. in Nebuchadnezzar's 12th year there was a battle with Arphaxad and the capture of Ecbatana the world's countries refused to join in the war the angry king calls a feast
2. in Nebuchadnezzar's 18th year he plans revenge to destroy those who hadn't come to plunder those who yielded and to punish and slaughter those who didn't yield Holofernes collects a vast army goes all over the world conquering
3. all are to worship Nebuchadnezzar and call him god
4. terrified Israel awaits Holofernes his plundering and destruction they had just returned from exile the Temple had been consecrated Israel cries out to God with fasting, sackcloth, ashes prostrate, make burnt offerings begging for the favor of God
5. they closed the passes and fortified the high hilltops they set up barricades on the plain Achior of Ammon tells Holofernes Israelites originally from Chaldea then into Mesopotamia, Canaan eventually into Egypt becoming an uncountable multitude who were delivered from Egypt they will be always be delivered if they abide in their God no one can conquer them
6. Holofernes wanted to kill Achior he said to Achior and Moabites Who is God but Nebuchadnezzar? their God will not deliver them Nebuchadnezzar's words shall not be in vain when Holofernes comes victorious Achior will be killed, for now he is handed over to men of Israel Achior tells Holofernes' boast they called on the God of Israel to help rebuff these armies
7. Holofernes moves against them Israelites are terrified Edom, Moab, traditional enemies told to take the springs watched from adjoining mountains so that no one escapes they'll be wasted with famine Edomites, Ammonites take spring Assyria's vast army encamps the people have no strength go to the elders protesting they want surrender not death Uzziah said to have courage and wait five days .for God to act
8. the name Judith means Jewess her lineage carefully documented her husband was Manasseh who had died of sunstroke she had been widowed three years lived in mourning on the rooftop observed the Jewish Law maintained her estate no one spoke ill of her she feared God in quiet devotion she summons the elders to say they were wrong to test God' they cannot know God's thinking
9. do not provoke God to anger just plead and trust ready to take what God gives God is testing them not punitive, but teaching them Uzziah judges her heart is right people forced oath, can't break it so pray for us Judith tells them she has a plan the Lord will deliver by her hand
10. Judith's preparation associated with worship in the Temple she calls upon Simeon who revenged Dinah - Gn 34:25-26 the Lord's care of widows assured God foreknows, controls history and the plan of Assyrians Judith prays to helper of the weak "make my deceitful words strike"
11. she is transformed in beauty her motive is virtue, not lust with a maid and kosher food she meets the elders at the gate they bless her and worship God she goes down into the valley gives herself to Assyrian patrol and she is taken to Holofernes
12. Holofernes assures her safety no one will hurt you, she tells him the people cannot be defeated unless they sin, they are about to God will tell me, I will tell you when they will be vulnerable you will overcome them setting your throne in Jerusalem her beauty, wisdom enralls him
13. Judith kept her dietary laws went out each night with her maid to pray, to bathe and return
14. Holofernes plans a banquet for himself and Judith alone she made herself most seductive he was ravished with desire became very drunk
15. overcome with wine he slept Bagoas shut out everyone else she severed his head from body put the head in the food bag went out for her usual prayer then up the mountain to Bethulia crying, open the gates "The Lord has struck him down by the hand of a woman." Judith is acclaimed by all
16. Holofernes' head on the parapet act as if you are about to attack they will find Holofernes dead fear will come upon them all cut them down as they flee Achior is converted by this display of courage God's hand is evident Bagoas says prophetic things for another Jewess of Israel one Hebrew woman has brought disgrace . . on evil
17. a great rout takes place men of Israel fell upon them plundered the camp well enriched they returned senate of people and High Priest came to meet Judith the women of Israel bless her leading all the women in a dance it is Israel personified in Judith who sings, rejoicing in Jerusalem Judith lived happily a long time

## Lesson 38 The Book of Judith Outline

### I. Text of Judith

#### A. Lacking historicity, the story takes place after the exile

1. Nebuchadnezzar is *Babylonian* king at the time of the exile
2. in this story he leads an Assyrian army who were at their apex 200 years before Nebuchadnezzar
3. Holofernes is a Persian name
4. none of the incidents relate directly to history
5. yet ancient enemies turn up in this story in their historic role
  - a. Edom and Moab taking over the springs, as they took over Judah's lands during the exile
  - b. an Ammonite sees God's power and is converted to belief

#### B. Purpose of the story

1. to assure that God controls history
2. to see the Israelite's historical position against her foes
  - a. in light of Antiochus IV Epiphanes
  - b. in light of exclusive legalistic community of the Jews.
  - c. strangers once again laying violent hands on virgin daughter, Israel - chapter 9 (reference to Simeon/Dinah Gn. 34:25-26)
3. to impress on Israel the *human* hopelessness of some situations
4. to show God's people how to deal with ungodly authority
  - a. Holofernes stands for unlawful usurpation of authority
  - b. in the New Testament this usurper who sets himself up as God is revealed as anti-Christ and/or Satan
    - 1) we do not submit to unlawful, usurped authority
    - 2) we stand against it for God, in the name of Jesus

### II. Judith, the woman

#### A. Her name means *Jewess*

1. she stands for Israel as a sign of how to fight Hellenization atrocities
2. Israel is always feminine to God
  - a. the Church is the New Israel, feminine to God
  - b. the Church also fights against evil in a particular, feminine way

#### B. Her genealogy (fictional) establishes her as member of covenanted nation

1. it reflects the emphasis of Israel in these post-exilic years on authentic genealogy as a Jew
2. the adherence to the newly codified Law is very important for Judith

#### C. She is a widow

1. who lives an obedient, chaste life
2. she could have remarried or lived sumptuously
3. chooses a life of prayer, charity, and chastity
4. her relationship to God is primary
5. Ruth and Judith, both are single - both widowed

#### D. She has faith in the reality of the Exodus experience 5:12 God is deliverer

#### E. She is wise

1. her piety is well known
2. she has a heart condition of humility
3. she is detached from this world
4. she shows clarity of thought - knowledge- theological understanding
5. prayer, penance, fasting are the center of her life
6. she practices realistic resourcefulness and practicality
  - a. through assertive relations with her authorities
  - b. women have the call to struggle against evil
  - c. she prepares a plan with all the steps in place
7. courage
  - a. Ruth's - I will go wherever you go
  - b. Esther's - If I die, I die
  - c. Judith's - delivers herself to the enemy
8. deception (rightly understood)
  - a. woman, the weak, the helpless without power deceives Satan every time - he who understands only power
  - b. Mary deceived Satan by purposing to be a fruitless virgin
  - c. Satan cannot believe that death to self is power, that from death comes victory (Jesus deceived Satan, too, when he handed himself over to be killed)
  - d. utterly foreign to his lust for power to which he is so committed as to be utterly blind to God's way
  - e. be "wise as serpents and innocent as doves," says Jesus
9. utter dependence on God and His timing
  - a. through this faith God works powerfully, miraculously
  - b. against inroads of evil power - death and sin: alcoholism, insanity, suicide, destructiveness, abortion, infanticide, euthanasia, pornography, etc.

### III. Principles of deliverance from evil found in the book of Judith A. Israel must be plowed and harrowed to be fruitful for God

- B. Israel must learn to trust God
  - 1. not to force His hand
    - a. it is not for us to be putting God to the test
    - b. rather, He is testing us, so thank Him.
    - c. He is educating, training, and bringing us to maturity
  - 2. we are not to anticipate His moves
  - 3. we are not to run ahead of the Lord
- C. His mysterious design remains inviolate
- D. Trust and believe what we are heard
  - 1. we must continue to be faithful to His word
  - 2. He will not desert us
  - 3. trust does not set time limits or restrictions
  - 4. if there has been sin
    - a. there must be repentance
    - b. a willingness to accept punishment
- E. There is no assurance that disaster will be averted
  - 1. nevertheless, happy acceptance is the only way
  - 2. "it takes more courage to bide one's time and await the necessary moment than to throw one's self on the enemy and invite the end." NAB note

#### IV. The steps of Judith's plan

- A. applicable to all situations where evil tries to usurp authority over godly lives
- B. The Heart disposition must be "right" (humble and obedient)
- C. Penance before God is done for sin
- D. Prayer and more prayer for the guidance of God in everything
- E. Trust in God's total control
- F. Realization of the enemy's mind
  - 1. how he relies on power, might
  - 2. Satan's objective is to destroy revealed religion
- G. A plan must be blessed by headship, those in authority
- H. Prayer for God's strength to carry it out
- I. Realization of our helplessness, weakness, forlornness, hopelessness, except for God.
- J. Deception used against evil
  - 1, as though a faithful one shared Satan's values
  - 2. deliberate infiltration of enemy ground
- K. Aim is never our own glory, always God's glory
- L. Putting aside mourning and tears

- M. Careful preparation and use of all God has given
- N, If and when praise comes, it is given to God
- O. Gumption
  - 1. to accomplish the plan
  - 2. using all one's gifts
  - 3. using pretense without lying - i.e. flattery
  - 4. tell nothing false, but mean things in a double fashion
    - a. what Achior said was true
    - b. invincible if the people don't sin
    - c. but they are about to sin 11:11ff
- P. Remain true to God.
  - 1. in "deception" do not inadvertently discredit Him
  - 2. plan mission so His Law is observed
  - 3. even the enemy respected her observance
- Q. Draw the enemy into your plan
- R. Establish precedents that will aid escape
- S. Undergird everything with prayer
- T. Let God show you the right timing
- U. Strike decisively when the timing is right, praying as you do
- V. Praise God for the outcome! Praise God!
- W. Do not stop prematurely, but carry through till evil is routed.

The audio-visuals available for this lesson review the Maccabean times.