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On the Meaning of εἰς παρεμβολὰς αὐτοῦ in Jdt 16:2b*

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Translation and interpretation of the prepositional phrase εἰς παρεμβολὰς αὐτοῦ in Jdt 16:2b has created difficulties. Scholars, dealing with the Book of Judith (Jdt), have proposed several solutions. Despite all efforts, however, the existing translations of the *lectio difficilior* are not satisfactory. The main reason is that they rendered the Greek preposition εἰς as to only its directional meaning “into”.

The aim of this paper is to argue for and to propose the reading of εἰς with the sense of reason that merges the meaning of purpose (“for”) with that of cause (“because of”). Thus, instead of considering εἰς παρεμβολὰς αὐτοῦ in Jdt 16:2b as a complement of space, our proposal is to analyse it as a complement of reason. Doing so, however, one should understand παρεμβολὰς αὐτοῦ not as the mere military camps, but – as we propose – as an epithet for God’s Temple compounds. The final reading, thus, leads to a more comprehensible translation than the existing ones, and it both thematically and theologically fits the entire book as well.

In its first part, the paper will provide a brief overview of the existing translations of Jdt 16:2b. The second part will carry out an analysis of the preposition εἰς in Jdt. The third part will be dedicated to the verb ἐξαιρέομαι in the context of cause and purpose in the LXX. The fourth and final section of the paper will deal with the meaning of παρεμβολὰς αὐτοῦ. The conclusion will summarize arguments in favor of the proposed translation and interpretation of the verse in question.

1 Jdt 16:2b and the Biblical Scholarship

Jdt 16:1b-17 is Judith’s hymn on God’s salvation from the Assyrian threat. It starts with Judith’s invitations to the audience to sing (ἐξάρχετε,

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ᾄσατε; v. 1b.c), to compose a new song of praise to the Lord (ἐναρμόσασθε; v. 1d), to exult and invoke him (ὑψοῦτε, ἐπικαλεῖσθε; v. 1e). Right after in v. 2, two reasons (ὅτι) follow the invocations:

^{2a} ὅτι θεὸς συντρίβων πολέμους κύριος
^{2ba} ὅτι εἰς παρεμβολὰς αὐτοῦ ἐν μέσῳ λαοῦ
^{2bb} ἐξείλατό με ἐκ χειρὸς καταδιωκόντων με.¹

The meaning of the first reason in v. 2a is relatively easy. The strong inter- and intratextual references (LXX Exod 15:3; Jdt 9:7f) facilitate its comprehension². The verse, translated into English, might be as follows: “... for the Lord is a God who crushes wars”³. On the other hand, due to its original wording, the second reason in v. 2b has no unequivocal interpretation.

Reading ὅτι εἰς παρεμβολὰς αὐτοῦ ἐν μέσῳ λαοῦ ἐξείλατό με ἐκ χειρὸς καταδιωκόντων με (v. 2b) is preserved in the most ancient manuscripts. As a *lectio difficilior* it is, therefore, proposed by all critical editions of Jdt⁴. Scholarly translations of the verse are more or less identical. Small differences are, however, observed. The pl. παρεμβολὰς “camps” has been sometimes translated by the sg. “camp”⁵. Furthermore, beside its causal meaning “for” the conjunction ὅτι has further been understood as an emphatic particle “indeed” by E. Zenger⁶, or even as an explicative ὅτι, substituted by a colon “:” by *La Bible Jérusalem*⁷. In general, however, the entire v. 2b is translated in the following way: for into his camps, in the midst of his people, he delivered me from the hand of those who pursued me⁸.

¹ The Greek text of the Book of Judith is cited according to HANHART, *Judith*. Other biblical books of the LXX are cited according to RAHLFS – HANHART, *Septuaginta*.

² See RAKEL, *Judit*, 106-110; SCHMITZ, *Gedeutete Geschichte*, 280, 286-289.

³ If not stated otherwise, all biblical citations in English are taken from the *NETS*.

⁴ BROOKE – MCLEAN – THACKERAY, *Judith*; HANHART, *Judith*; RAHLFS – HANHART, *Septuaginta*.

⁵ Cf. GERA, *Judith*, 438; *Septuaginta Deutsch*, 634; FRITZSCHE, *Judith*, 204; HAAG, *Judith*, 56; ZENGER, *Judit*, 517.

⁶ ZENGER, *Judit*, 517.

⁷ *La Bible Jérusalem*, 564.

⁸ Here is a sample of several modern translations of Jdt 16:2b (in all cases, the emphasis is added): “Denn *in sein Lager* inmitten des Volks rettete er mich aus der Hand meiner Dränger.” (FRITZSCHE, *Judith*, 209.); “... *in sein Lager* inmitten des Volkes rettete er mich aus meiner Verfolger Hand.” (HAAG, *Judith*, 56.); “For *into his camps* in the midst of his people He delivered me from the hand of those who pursued me.” (ZEITLIN – ENSLIN, *Judith*, 169.); “Führwahr, *in sein Lager* inmitten des Volkes riß er mich heraus aus der Hand meiner Verfolger.” (ZENGER, *Judit*, 517-518.); “... for *among the camps* in the midst

The survey, given in note 8 below, makes it evident that modern translations take εἰς as the preposition with the directional meaning, indicating “into, towards”. Yet, such a reading of both the parts of the verse (i.e. v. 2bα + v. 2bβ) leads to a translation that is – according to the scholars – “not easy to understand”⁹. As C. Rakel asserts, “[w]ährend ein präpositionaler Anschluss mit ἐκ an das Verb ἐξελέσθαι der zu erwartende Anschluss wäre, bereitet die Konstruktion mit der Präposition εἰς Probleme”¹⁰. Rakel’s claim is further clarified by B. Schmitz, who says: “Das Verb ἐξαιρέω ist *semantisch* schwierig mit εἰς παρεμβολὰς αὐτοῦ zu kombinieren”¹¹. For this reason, C. A. Moore contends that the Greek here is “clearly corrupt”¹². He has, therefore, proposed to read the prepositional phrase in v. 2bα with an implied verb “to bring”¹³. A similar solution has been also proposed by Italian translators of the Septuagint¹⁴ and by H. Groß¹⁵.

Another solution has been given by B. Schmitz. According to her, ἐξεῖλατό με should be read in Jdt 16:2b twice: “ὅτι εἰς παρεμβολὰς αὐτοῦ ἐν μέσῳ λαοῦ ἐξεῖλατό με – aber auch ἐξεῖλατό με ἐκ χειρὸς καταδιωκόντων με”¹⁶. Unfortunately, she did not provide readers with any German translation of v. 2b which would demonstrate the applicability of her solution and its

of the people he hath delivered me out of the hands of them that persecuted me.” (BRENTON, *The Septuagint with Apocrypha*, 54.); “... den *in seine Lager* inmitten des Volkes rettete er mich aus der Hand derer, die mich verfolgen.” (RAKEL, *Judit*, 111.); “... for *into his camps*, in the midst of the people, he plucked me from the hand of those in pursuit of me.” (NETS, 454.); “... denn *in sein Lager* inmitten des Volkes entriss er mich aus der Hand derer, die mich verfolgen.” (*Septuaginta Deutsch*, 634.); “... porque *en sus campamentos*, en medio del pueblo, me arrancó de mano de mis perseguidores.” (*La Biblia Griega Septuaginta*, 724.); “For he delivered me from the hand of my pursuers *into his camp* in the midst of the people.” (GERA, *Judith*, 438.); “... denn *in seine Lager* inmitten des Volkes entriss er mich aus der Hand derer, die mich verfolgen.” (SCHMITZ – ENGEL, *Judit*, 365.).

⁹ SCHMITZ, *Gedeutete Geschichte*, 372.

¹⁰ RAKEL, *Judit*, 111.

¹¹ SCHMITZ, *Gedeutete Geschichte*, 372. (emphasis added)

¹² MOORE, *Judith*, 248.

¹³ “*Bringing me* into his camp among his people, He delivered me from the power of my pursuers.” (MOORE, *Judith*, 244; emphasis added)

¹⁴ “... perché (*portandomi*) nel suo accampamento, in mezzo al popolo, mi ha strappato dalla mano dei miei persecutori.” (*La Bibbia dei Settanta*, 1229; emphasis added)

¹⁵ “*er führte mich heim* in sein Lager inmitten des Volkes und rettete mich aus der Gewalt der Feinde.” (GROB, *Judit*, 116; emphasis added)

¹⁶ SCHMITZ, *Gedeutete Geschichte*, 373.

functionality. In fact, Schmitz has given only a descriptive explanation of the verse meaning:

Damit wäre Jdt 16,2 eine elliptische Formulierung, die eine doppelte Grenzüberschreitung Judits beschreibt: Zum einen wird sie durch ihren theologischen und politischen Weitblick *aus ihrem Lager*, aus Bethulia, aus der Mitte ihres Volkes herausgerissen, so dass sie sich unter Lebensgefahr *in das Lager der Assyrer* begibt. Zum anderen hat Gott Judit *aus dem Lager der Assyrer*, aus der Hand ihrer Verfolger gerettet.¹⁷

Schmitz's proposal is not without complications. It seems that her understanding of *εἰς παρεμβολὰς αὐτοῦ* would be "in das Lager der Assyrer"¹⁸. Yet the sg. *αὐτοῦ* "his" (v. 2ba) does not correspond with the pl. *καταδιωκόντων* "those who persecute" (v. 2bβ). Rather, as Schmitz herself, a few lines before, claims, "[d]ie Proform *αὐτου* [*sic*] sowie das im Verb implizierte Subjekt der 3. Person Singular macht κύριος zum Subjekt des ὄτι-zweiten Satzes"¹⁹. Furthermore, readers are expected to imply not only the second *ἐξείλατό με*, but also the phrase "from her camp, from Bethulia" in order to understand the verse as Schmitz proposes²⁰. Otherwise "aus ihrem Lager, aus Bethulia" would be a unique rendering of *ἐκ χειρὸς καταδιωκόντων με* as though a reference to Judith's compatriots. Yet, as E. Zenger pointed out – and B. Schmitz agreed –, the concrete phrase seems to be inspired by LXX Exod 15:9 *εἶπεν ὁ ἐχθρὸς Διῶξας καταλήμψομαι* "The enemy said: 'In pursuit I will overtake'"²¹. So, whatever original Schmitz's proposal seems to be, it is, in fact, questionable whether she convincingly solves the 'problem' of Jdt 16:2b.

Facing the difficulty of a comprehensible translation of Jdt 16:2b, another group of scholars²² has opted for its text-critical emendation according

¹⁷ SCHMITZ, *Gedeutete Geschichte*, 373. (emphasis added)

¹⁸ "Der Kriege beendete Gott (Jdt 16,2) hat sie aus Bethulia ins Lager der Assyrer herausgerissen und auch dort wieder herausgerissen und gerettet." (SCHMITZ, *Gedeutete Geschichte*, 374.)

¹⁹ SCHMITZ, *Gedeutete Geschichte*, 372-373.

²⁰ One may reconstruct B. Schmitz's proposal to read v. 2b as follows: "for into his camps (i.e. into the camp of Assyrians) in the midst of his people [he delivered me from Bethulia], he delivered me from the hand of those (i.e. from the camp of Assyrians) who persecuted me". The square brackets indicate the words that must be, according to B. Schmitz, implied by the reader.

²¹ See ZENGER, *Judit*, 517; SCHMITZ, *Gedeutete Geschichte*, 373, incl. n. 93.

²² "Er hat *sein Lager aufgeschlagen* inmitten des Volkes; Er hat mich errettet aus der Hand meiner Häscher." (MILLER, *Judit*, 112; emphasis original); "Denn *er schlug sein*

to the Greek minuscule MS 583 from the 14th Cent. C.E. In, 16:2b α , the manuscript preserves the reading $\acute{\omicron}$ τιθείς παρεμβολήν αὐτοῦ “he who pitches his camp”; a reading not attested in the most ancient codices (*Codex Vaticanus*, *Sinaiticus* and *Alexandrinus*)²³. Therefore, the emendation – although it makes the verse more comprehensible – is hardly to be considered as original. It seems, rather, to be the result of an effort to solve the original difficult reading already in early times.

From what has been demonstrated we can summarize that almost all modern translations of Jdt 16:2b, that accept it as the *lectio difficilior*, understand the Greek preposition εἰς as indicating direction “into” and, in turn, παρεμβολὰς αὐτοῦ as a complement of space. Interestingly, other potential meanings of the preposition εἰς and, in turn, other syntactical functions of παρεμβολὰς αὐτοῦ have not been taken into account. The next part of the paper will show that there is more than just one way in which both the preposition and the complement could be analysed.

2 Telic and/or Causal εἰς in Jdt 16:2b

Regarding the preposition εἰς, M. S. Enslin has claimed that “the author [of Jdt] is especially fond of the εἰς + acc. construction”²⁴. In Jdt, there are 170 occurrences of the preposition in total²⁵. Analysing all its instances, εἰς is applied in various ways (see Table 1)²⁶. Out of them, the directional meaning

Lager auf inmitten seines Volkes; Er rettete mich aus der Hand meiner Verfolger.” (BÜCKERS, *Judith*, 314.); “*lui che tiene’ le sue schiere* fra il suo popolo; egli mi sottrasse dalle mani di quanti mi perseguitano.” (PRIERO, *Giuditta*, 128; emphasis added); “*he has pitched his camp* in the middle of his people to deliver me from the hands of my enemies.” (*The Jerusalem Bible*, 638.); “*il a établi son camp* au milieu de son peuple, pour m’arracher de la main de mes adversaires.” (*Bible de Jérusalem*, 564; emphasis added).

²³ The variant reading is, however, witnessed by the Syriac Peshitta (ܕܘܬܝܐ ܕܘܬܝܐ “you who had set”), some Old Latin translations (*qui ponit* “he who sets” [except La^{CX}]; *qui ponis* “you who set” [LaSM]; *qui pones* “you who will set” [La^{BG}] and by the Latin Vulgate (*qui posuit castra sua...* “he who had set”; 16:4). For the applied sigla see HANHART [ed.], *Judith*, 13-14.

²⁴ ZEITLIN – ENSLIN, *Judith*, 129.

²⁵ Statistics of biblical occurrences in this paper have been provided by the biblical software Accordance 11 (Version 11.2.4) by OakTree Software.

²⁶ For a categorisation of εἰς uses see, e.g., DUTTON, *Greek Preposition Phrases*, 82-133; GREENLEE, *Preposition ΕΙΣ*, 12-14; LSJ, 491-492; WALLACE, *Grammar*, 369-371; HARRIS, *Prepositions*, 83-102.

“into, towards” (46-times) and the meaning of purpose “for” (59-times) are the two most applied uses of the preposition.

Table 1

The Use of *εις* in Jdt²⁷

Meaning/Function	Count	Verses
Purpose	59	1:4 ² .6; 2:6.11; 2:15.17.17.19; 3:6.10; 4:5.5.15; 5:1.4.23; 6:16.21 ² ; 7:13; 8:17.27.27.31.35.35; 9:2.2.2.2.3.3.13; 10:4.4.8 ^{1,2} .9; 11:3 ¹ .7.15; 12:8.13.15.15.17; 13:4.5.13.16.16.18.20; 14:5 ¹ .13 ¹ ; 15:3.4 ² ; 16:2.7.8
Direction	46	2:22.27 ¹ ; 4:4.4.7; 5:8.9.10 ¹ .14.18 ¹ ; 6:7.10 ¹ .11.11.14.21 ¹ ; 7:7.32.32; 9:1.9.9; 10:2.13.15 ¹ .18.20.22; 11:14.17; 12:5.7; 13:1.8.10; 14:2 ² .3.5 ² .15.17.17; 15:4 ^{1,2} ; 16:18.21.21
Place	1	16:23
Predicative complement (ειναι, γινεσθαι)	10	5:10 ² .18 ² .21.24; 7:27.27; 8:22 ^{2,3} ; 16:16.16
Change ²⁸	24	1:14; 2:7.27 ² ; 4:1.12.12.12.12; 5:11; 6:10 ² ; 7:25.26; 8:19.19.23.23; 9:4 ¹⁻³ ; 10:12.15 ² ; 16:4.4.19
Extension, Measure	18	1:2.2.3.4 ¹ .11; 2:5.15 ² .18; 7:3.3.18.21.30; 8:32; 11:3 ² ; 14:10.13 ² ; 15:10
Disadvantage/Malefaction	3	8:22 ¹ ; 14:18; 16:17
Object complement	2	3:8; 9:4 ⁴
Relation ²⁹	3	5:20; 6:17; 11:10
Respect, regard	1	14:2 ¹
Time	1	2:10
Adverb of manner	2	10:11; 12:10
Cause/Reason (?)	1	16:2 (?)

²⁷ In the table, indexes indicate the ordinal number of the preposition within the given verse.

²⁸ It means change with the effect of a new state or condition “from-to” with verbs such as *τιθεναι*, *διδοναι*, *εκδιδοναι*, *παραδιδοναι*, *πιπρασκειν*, etc. See JOHANNESOHN, *Präpositionen*, 296-297.

²⁹ E.g. *αμαρτανω* “to sin against”; *μεγαλορρημονεω* “to boast regarding” in a negative way. See JOHANNESOHN, *Präpositionen*, 297.

In the εἰς instances of the directional meaning in Jdt, i.e. where the verbs denote motion or perception³⁰, the referent is a geographical or topographical area, a concrete physical place or a physical spatial object³¹. One representative of the spatial objects occurring with εἰς is the noun παρεμβολή “the camp”³² found, besides our verse 16:2b, also in 7:32 and 14:3. Since in the last two instances, σκορπίζω “to disperse” and πορεύομαι “to go” are verbs of motion, “into” is a suitable translation of εἰς. In 16:2b, ἐξαιρέομαι “to deliver (from), rescue (from)” implies an action of pulling out (cf. ἐξαιρέω “to take out, remove from”). Although the concept of motion is implicitly present as well, the use of εἰς, as indicating direction “into”, along with ἐκ “from” is for ἐξαιρέομαι “to deliver, rescue” unattested.

In fact, in the LXX, as well as in classical Greek, in the works of Josephus Flavius or Philo, and in the NT, no instance of the syntagm ἐξαιρέομαι + ἐκ (gen.) + εἰς (acc.) “to deliver/rescue + from + into” is to be found³³. The verb ἐξαιρέω/ἐξαιρέομαι is mostly applied either with ἐκ or ἀπό³⁴. The same can be said about the synonymous expressions σώζω ἐκ/ἀπό or ρύομαι ἐκ/ἀπό³⁵. The use with εἰς is in the Greek Old Testament attested only once, concretely in LXX^{A,B} Jdg 14:9a³⁶. In that case, however, the verb is not

³⁰ E.g. παραλαμβάνω “to take along” (6:21); σκορπίζω “to disperse” (7:32); προσφέρω “to bring to” (9:1); βλέπω “to look upon” (9:9); διαβοάω “to proclaim to” (10:18); πατάσσω “to strike at” (13:8).

³¹ There are at least four instances where the referent is a substitution for a spatial entity: 7:7 (λαός = those who are in the camp); 14:2 (προφυλακή = those in the front area of the camp); 14:5 (ἡμεῖς = those who are in Bethulia) and 16:21 (κληρονομία = a property in the form of a piece of land or an immovable estate). See Luraghi’s claim that “[D]irection can also refer to nouns denoting ‘social locations’, i.e. nouns that do not necessarily have spatial referents, but denote the setting of social life”. (LURAGHI, *Prepositions*, 55.)

³² Jdt 6:11; 7:7.12.17.20.32; 10:18; 12:7.7; 13:10; 14:3.19; 15:5.6.11.

³³ See BUSCEMI, ἘΞΑΙΡΕΟΜΑΙ.

³⁴ In the LXX, there are 140 occurrences of ἐξαιρέω. Out of them, there are 4 instances in the active voice with an inanimate object (stones [Lev 14:40.43]; honey [Judg 14:9.9]), 134 instances in the middle voice and 2 in the passive voice, both used with humans as animate objects. The syntagm ἐξαιρέομαι + ἐκ/ἀπό occurs 82-times, out of them 53-times as ἐξαιρέομαι + ἐκ/ἀπό χειρός/χειρῶν “to rescue from the hand(s) of”. Cf. MURAOKA, *Lexicon*, 244. See also RAKEL, *Judit*, 111; SCHMITZ, *Gedeutete Geschichte*, 372.

³⁵ Cf. MURAOKA, *Lexicon*, 244.

³⁶ LXX^A: καὶ ἐξεῖλεν αὐτὸ εἰς τὸ στόμα αὐτοῦ “and he took it out into his mouth”. LXX^B: καὶ ἐξεῖλεν αὐτὸ εἰς χεῖρας αὐτοῦ, which is closer to MT Jdg 14:9a יָרָדָהּ אֶל-כַּפָּיו “he scraped it out into his hands”. For the possible explanation of the different readings of

applied with the meaning “to rescue”, and the preposition ἐκ, or ἀπό respectively, does not appear along with εἰς, but separately from it³⁷. Thus, in the entire LXX, Jdt 16:2b is the only instance of ἐξαιρέομαι with both εἰς and ἐκ. The lack of further attestations of the construction in the corpus of Greek writings is not, obviously, a reason to claim that the reading “is most uncertain”³⁸. Contrary to scholarly claims, the expression “to deliver + from + into”, although unique, is semantically understandable. The only obstacle to accepting such a translation seems to be the interpretation of παρεμβολὰς αὐτοῦ “his [= God’s] camps” as though the complement of space. In fact, the story does not provide any reference to such an episode³⁹.

To see εἰς as an indicator of direction “into” is not, however, the only way to translate the preposition in Jdt 16:2b. Other meanings of the preposition are possible as well. One of them is the so-called telic εἰς, or εἰς of purpose respectively⁴⁰. This most common meaning of εἰς in Jdt, “express[es] metaphorical direction”⁴¹. According to S. Luraghi “[w]ith verbs that do not denote motion or perception, and when it is not used in reference to time, εἰς can express Purpose if the landmark is denoted by an action noun”⁴². In Jdt, one can find εἰς of purpose appearing with verbs both denoting and not denoting motion⁴³. It is, therefore, relevant to assume that ἐξαιρέομαι + εἰς may in v. 2b signify “to deliver for (a certain purpose)”. What could make such a reading plausible is 2Tim 4:18. There, one finds purpose expressed by the preposition εἰς with σώζω, the verb synonymous to ἐξαιρέομαι: σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον “[The Lord will] *save me for* his heavenly kingdom.” Another significant proof comes from non-biblical Greek writings where one

Jdg 14:9 in the *Codex Alexandrinus* (A) and *Vaticanus* (B) see *Septuaginta Deutsch*, 691, incl. the bibliography.

³⁷ LXX^A: ὅτι ἐκ τῆς ἕξεως τοῦ λέοντος ἐξεῖλεν τὸ μέλι “that he had taken the honey out from the condition of the lion”; LXX^B: ὅτι ἀπὸ τοῦ στόματος τοῦ λέοντος ἐξεῖλεν τὸ μέλι “that he had taken the honey out from the mouth of the lion”.

³⁸ MOORE, *Judith*, 248. Cf. SCHMITZ, *Gedeutete Geschichte*, 372.

³⁹ “Aus der Juditerzählung ist [...] für die erste Hälfte des Satzes [= Jdt 16:2ba] keine eindeutige Interpretation zu gewinnen.” (SCHMITZ, *Gedeutete Geschichte*, 373.)

⁴⁰ THAYER, *Lexicon*, 185, 3.c.; SMYTH, *A Greek Grammar*, 376, §1686 d.; LSJ, 290, 4.f.

⁴¹ HARRIS, *Prepositions*, 88-89.

⁴² LURAGHI, *Prepositions*, 110.

⁴³ Cf. Jdt 1:6; 2:6.19; 5:4; 6:16; 8:35; 10:9; 11:7; 14:5.13; 15:3.4. See also πορεύεσθαι εἰς θάνατον “to go for death”, given by PANCZOVÁ, *Grécko-slovenský slovník*, 402, col. 2.

finds expression ἐξαιρέομαι εἰς ἐλευθερίαν “to claim as a freeman”⁴⁴. Literally, one can translate it as follows: “to rescue for the purpose of liberty”.

To the idea of purpose, there can sometimes be very closely, or even merging with it, the idea of the final cause. To find linguists or biblical scholars who would admit the so-called causal εἰς in Greek, is, however, rare⁴⁵. As T. L. Washington says, “[t]he causal use of εἰς is a debatable and controversial category”⁴⁶. Among the New Testament scholars, for instance, the causal meaning of εἰς has become a matter of great discussion⁴⁷. M. J. Harris’ conclusion to this matter seems worthy of note: “There are [= in the NT] as many as 15 instances where εἰς could be construed as causal, in no case is εἰς in itself unambiguously causal; alternative and preferable renderings always present themselves”⁴⁸.

Nevertheless, there exists a case of a “possible syncretism of cause (antecedent) and purpose (subsequent)”, called reason⁴⁹. “Reason”, as S. Luraghi contends, “provides an area in which cause can overlap with purpose when it occurs in controlled states of affairs (i.e. when it motivates the action of an agent)”⁵⁰. As we will demonstrate below, it seems that just the idea of reason may be behind εἰς in Jdt 16:2b.

Until now we have demonstrated, that the spatial meaning of εἰς is not the only way to understand this preposition in Jdt 16:2b. Consequently,

⁴⁴ LYSIAS, *Against Pancleon*, 23.9; DEMOSTHENES, *On the Chersonese*, 8.42; 10.14. See LSJ, 581; BUSCEMI, ἘΞΑΙΠΕΟΜΑΙ, 294, incl. n. 5; 305.

⁴⁵ E.g., BDF, 112, § 207; DANA – MANTEY, *Grammar*, 103-104; MOULTON – TURNER, *Grammar*, 266-267, incl. n. 3; ZORELL, *Lexicon*, col. 379, III.6); ZERWICK, *Biblical Greek*, 32, num. 98; HARRIS, *Prepositions*, 90-92; PANCZOVÁ, *Grécko-slovenský slovník*, 402, col. 2, num. 13. See also BDAG, 291, 10.a.; MANTEY, *The Causal Use of Eis*; MANTEY, *On Causal Eis Again*; AGNEW, *1 Peter 1:2 – An Alternative Translation*. As far as the causal εἰς in the LXX, there is no referential study which would attest it. See, however, e.g., Wis 4:17; Sir 39:21.

⁴⁶ WASHINGTON, *Causal EIS* [online]. [Accessed 09-08-2017]. Cf. also S. E. PORTER (*Idioms*, 152, n. 2): “[A] category of causal εἰς is probably to be rejected.”

⁴⁷ See MARCUS, *On Causal Eis*; MARCUS, *The Elusive Causal Eis*, 43; also HARRIS, *Prepositions*, 91, n. 12; WALLACE, *Greek Grammar*, 369ff.

⁴⁸ HARRIS, *Prepositions*, 91. Anyway, it seems that at least εἰς τί ἐδίστασας; “Why did you doubt?” in Matt 14:3 may be an example of the causal εἰς in the NT. In fact, Jesus’ question undoubtedly refers to a cause and it may be paraphrased as though ‘What caused your doubts?’. Cf. PANCZOVÁ, *Grécko-slovenský slovník*, 402, col. 2, num. 13.

⁴⁹ LURAGHI, *Semantic Extension*, 155.

⁵⁰ LURAGHI, *Semantic Extension*, 155.

understanding of *παρεμβολὰς αὐτοῦ* “his camps” as a complement of space, i.e. physical destination of a movement, is only one of the possible meanings that the expression may have. By *παρεμβολὰς αὐτοῦ*, Judith may, in fact, refer either to the purpose or to the cause or, more probably, to both in the same time. In other words, “his camps” might be the reason, if not the motivation, for God’s salvation of Judith. As we will show below, such an idea of salvation *for* something (purpose) as well as *because of* something (cause), expressed by means of *ἐξαιρέομαι*, appears in the LXX.

3 Cause, Purpose and the Verb *ἐξαιρέομαι* in the LXX

Besides Jdt 16:2b, one finds in the LXX six other instances where petitioners use *ἐξαιρέομαι* to beg God for their rescue, or to proclaim their salvation which has already happened⁵¹. In 2 Sam 22:2b, *ἐξαιρέομαι* is found without any preposition. In Dan 3:43, the verb appears with *κατά* (+ acc.) “according to, in accord with”. In 1 Chr 16:35, the verb appears with both *ἐκ* and the (final/consecutive) construction *τοῦ* + infinitive. In the remaining instances, the verb is used with the causal *ὅτι* clause (2 Sam 22:20b; Isa 44:17) and with the preposition *ἕνεκεν* (+ gen.) “for the sake of, because of” (Bar 2:14).

In Bar 2:14 (*ἕνεκεν σου*; cf. Ps 24:11) and Isa 44:17 (*ὅτι θεός μου εἶ σύ*), it is God who is named as the cause of salvation. On the other hand, praising and glorifying of God by his believers are in 1 Chr 16:35 given as a purpose of the salvation (*τοῦ αἰνεῖν τὸ ὄνομα τὸ ἅγιόν σου*). Thus, the main cause (*ὅτι, ἕνεκεν*) or the purpose of salvation (*τοῦ* + infinitive), which believers usually refer to, is God, or his name respectively⁵². Explanation of this reason for/purpose of a salvific action is given by God himself in LXX Isa 48:10-11:

⁵¹ In the LXX, God as an object to which it is referred to as to the reason of humans’ petitions for rescue, appears besides *ἐξαιρέω* with several other synonymous verbs: e.g. *βοηθέω* (Josh 10:6; Ps 36:40; 78:9; cf. 43:27), *σώζω* (Isa 31:5; Jer 49:11; Ps 53:3; 70:2; Dan 3:88), *λυτρόω* (Ps 43:27; 58:2; Jer 38:11), *ρύομαι* (Ps 70:2; 78:9; 81:4; 139:2; 143:7,11; Dan 3:88), *φυλάσσω* (Ps 139:5) and *περιποιέω* (Isa 31:5). The applied prepositions vary: e.g. *ἕνεκεν, ἕνεκα, διά, ἐν*. See also 2Sam 7:22; Jer 14:7; Ps 24:11; 108:21; 142:11a.

⁵² In the Bible, God’s name “stands for God himself”. (PUTHUSSEY, *Days of Man*, 92.)

¹⁰ ἰδοὺ πέπρακά σε οὐχ ἔνεκεν ἀργυρίου, ἐξειλάμην δέ σε ἐκ καμίνου πτωχείας·	See, I have sold you, <i>not for silver</i> , but <i>I delivered</i> you from the furnace of poverty.
¹¹ ἔνεκεν ἐμοῦ ποιήσω σοι, ὅτι τὸ ἐμὸν ὄνομα βεβηλοῦται, καὶ τὴν δόξαν μου ἐτέρῳ οὐ δώσω.	<i>For my own sake</i> will I do this to you, <i>because</i> my name is being profaned, and [because] my glory I will not give to another.

According to LXX Isa 48:11, God is about to deliver believers because his name should remain holy and not be profaned (cf. MT v. 11b: לָמָּה יִשְׁתַּבַּח “for why should [my name] be profaned?”). Here one can remember the command from LXX Lev 18:21: καὶ οὐ βεβηλώσεις τὸ ὄνομα τὸ ἅγιον· ἐγὼ κύριος. “You shall not profane the holy name [of your God; MT ἁִלְהִי]; I am the Lord”. Thus, as L. C. Allen regarding LXX Ps 105:8 (MT Ps 106:8)⁵³ explains, “*the motivation for deliverance*” is “[t]he vindication of Yahweh’s כְּשֵׁם, ‘name’ or reputation, [...], as in Exod 14:18”⁵⁴. In other words, that what should be proved by salvation is God’s dominance⁵⁵.

In the LXX, God’s name, i.e. God himself, is said to dwell (cf. Exod 15:17), or more literally to encamp/tent⁵⁶, to rest⁵⁷, among his people. The existence of God’s physical dwelling⁵⁸ stands for the visible sign of God’s presence and dominance among his people and in the world. To remain the holy place of God’s name and the dwelling of the only Sovereign in the world, the Temple – and in turn Jerusalem – should be preserved unharmed (cf. Sol 7:6). Thus, Lev 20:3 warns against defilement of God’s ἅγια “holy places”⁵⁹,

⁵³ καὶ ἔσωσεν αὐτοὺς ἔνεκεν τοῦ ὀνόματος αὐτοῦ τοῦ γνωρίσαι τὴν δυναστείαν αὐτοῦ. “And he saved them for his name’s sake, to make known his dominance.”

⁵⁴ ALLEN, *Psalms*, 71. (emphasis added)

⁵⁵ See also Ezek 34:27; Ps 49:15; Rom 9:17.

⁵⁶ Cf. Exod 15:17; Num 35:34; Josh 22:19; 1 Chr 23:25; 2 Chr 6:1-2; 1 Ezra 2:3; Ezra 6:12; 7:15; Neh 1:9; Ps 5:12; 67:17; 73:2; 77:60; Sol 7:6; Joel 3:17; 4:21; Zech 2:14; 8:3; Jer 7:12; Ezek 43:7.9; also Sir 24:4.

⁵⁷ Cf. 1 Chr 6:16; 28:2; 2 Chr 6:41; Ps 94:11; 131:8.14; Isa 66:1.

⁵⁸ In the LXX, terms for God’s ‘dwelling place’ vary: σκηνή “the tent” (Exod 26–40), ἱερόν “the temple” (e.g. 1 Chr 9:27; 29:4), ναός or ἁγίασμα “the shrine” (e.g. Exod 15:17; 1 Sam 1:9), οἶκος “the house” (e.g. 1 Kgs 3:2; 5:17.19; 8:16) or σκῆνωμα “the covert” (e.g. Ps 73:7; Jdt 9:8).

⁵⁹ In the NETS, τὰ ἅγια in Lev 20:3 are translated as “holy (things)”. See, however, τὰ ἅγια indicating the holy places, i.e. the inner places of the house or sanctuary, in Exod 26:33-34; 30:10.29.36; Lev 21:23 [τὸ ἅγιον < MT ἁִלְהִי]; 22:2; Ezek 24:21; 1 Macc 3:58-59; 4:36.41.43.48; 6:18; 7:33.42; 9:54; 10:39; Sol 1:8, etc.

i.e. the Temple precincts, by sacrifices to and so by recognition of another god-ruler:

καὶ ἐγὼ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ ἀπολώ
αὐτὸν ἐκ τοῦ λαοῦ αὐτοῦ, ὅτι τοῦ σπέρματος αὐτοῦ ἔδωκεν ἄρχοντι, ἵνα
μίανῃ τὰ ἅγια μου καὶ βεβηλώσῃ τὸ ὄνομα τῶν ἡγιασμένων μοι.

And it is I who will set my face against that person and will utterly
destroy him from his people, because he has given of his offspring to
a ruler, to defile *my holy [places]* and to profane *the name of those
[places] consecrated to me.*⁶⁰

The same idea is also preserved in the Qumran *Temple Scroll*: “¹⁰ they shall not pollute the city in ¹¹ the midst of which I cause my name and my sanctuary to be present [...] ¹⁷ you shall [...] not pollute ¹⁸ my sanctuary and my city [...] for I dwell in it” (11Q19^a col. 47, lines 10-11, 17-18)⁶¹.

In this regard, one can also mention LXX Dan 9:19. Daniel, asking for salvation, is reasoning by the holiness of God’s name which is invoked in the Temple on Sion, i.e. in Jerusalem (cf. Ps 101:22):

κύριε, σὺ ἰλάτευσον. κύριε, ἐπάκουσον καὶ ποιήσον καὶ μὴ χρονίσῃς
ἔνεκα σεαυτοῦ, δέσποτα, ὅτι τὸ ὄνομά σου ἐπεκλήθη ἐπὶ τὴν πόλιν σου
Σιων καὶ ἐπὶ τὸν λαόν σου Ἰσραηλ.

O Lord, do heed, and act, and do not delay *for your own sake*, O Master,
because your name is called upon your city, Sion, and upon your people,
Israel!

Further, in LXX Ps 121:9 God’s house is given as a reason, or a motivation for a believer’s praying for Jerusalem: *ἔνεκα τοῦ οἴκου κυρίου τοῦ θεοῦ ἡμῶν ἐξεζήτησα ἀγαθὰ σοι. “For the sake of the house of the Lord our God, I sought out your good.”*

In sum, in the LXX God is found to be used by believers and by himself as both a cause (or a motivation) and a purpose of salvation. Appealing to God for help and reasoning by his holy name, dwelling in the Temple in Jerusalem, means that “God has much at stake” because “God’s honor and God’s reputation is the final issue”⁶². Theologically speaking, God is appealed to rescue humans not only to confirm the holiness of his ‘name’ and so his dominance. Rather he should *reconfirm* his absolute status which he has since

⁶⁰ Author’s own translation.

⁶¹ English translation taken from MAIER, *Temple Scroll*, 42. For the Hebrew version of the quoted passage see QIMRON, *Temple Scroll*, 68.

⁶² DESILVA, *Apocrypha*, 58-59.

time began and will have for ever. Because the existence of God's people depends on this re-confirmation of their Lord as though their only Master and Ruler, any threat to the Temple and the sanctuary as the symbols of his reign sets the alarm bells ringing⁶³. Put simply, the destiny of God's people is closely (yet not exclusively) associated with the destiny of God's Temple in Jerusalem⁶⁴. The very concept is also attested to in the Book of Judith. What follows is an inquiry into its instances. It is, in fact, this concept which will help both clarify the meaning of παρεμβολὰς αὐτοῦ in Jdt 16:2b and ultimately determine the sense of εἰς in the same verse.

4 The Meaning of παρεμβολὰς αὐτοῦ in Jdt 16:2b

The Temple in Jerusalem stands in the centre of the interest of Jdt⁶⁵. Since the first moments of the story, one is informed that the focus of the enemy is on the destruction of the holy symbols of all gods and of the gods themselves (3:8; 4:1). The preservation of Jerusalem, because of God's presence in the Temple (9:8; also 1 Chr 6:16; Ps 131:14; Isa 66:1), thus becomes one of the main preoccupations of God's people in Jdt (4:1-2):

¹ Καὶ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ οἱ κατοικοῦντες ἐν τῇ Ἰουδαίᾳ πάντα, ὅσα ἐποίησεν Ολοφέρνης τοῖς ἔθνεσιν ὁ ἀρχιστράτηγος Ναβουχοδονοσορ βασιλέως Ἀσσυρίων, καὶ ὄν τρόπον ἐσκύλευσεν πάντα τὰ ἱερὰ αὐτῶν καὶ ἔδωκεν αὐτὰ εἰς ἀφανισμόν,

² καὶ ἐφοβήθησαν σφόδρα σφόδρα ἀπὸ προσώπου αὐτοῦ καὶ περὶ Ἱερουσαλὴμ καὶ τοῦ ναοῦ κυρίου θεοῦ αὐτῶν ἐταράχθησαν.

When the Israelites living in Judea heard of everything that Holofernes, the general of Nebuchadnezzar, the king of the Assyrians, had done to the nations, and how he had plundered and destroyed all *their sacred precincts*,

they were therefore greatly terrified at his approach; they were alarmed both for *Jerusalem* and for *the temple* of the Lord their God.

Throughout the Judith story, there are several terms referring to the Temple or his part(s). Besides ὁ ναός “temple, shrine” (4:2.11; 5:18), there are

⁶³ See M. S. Smith's words: “‘being,’ ... for the ancient world consisted of God or deities perceived as the ‘ground’ of reality for people; and ‘there,’ space and place conceptualized as specific physical areas.” (SMITH, *Where the Gods Are*, 1.)

⁶⁴ Cf. BUSCEMI, ἸΕΞΑΙΠΕΟΜΑΙ, 301.

⁶⁵ See, e.g., SCHMITZ, *Gedeutete Geschichte*, 229.

also applied ὁ οἶκος “house” (8:24; 9:1.13), τὸ ἅγιασμα “sanctuary” (5:19), τὰ ἅγια “the holy (places)” (4:12.13; 8:21.24; 9:8; 16:20), and τὸ σκῆνωμα τῆς καταπαύσεως τοῦ ὀνόματος τῆς δόξης σου “covert of the resting place of the name of your glory” (9:8). Even the term ἡγιασμένοι in 6:19 “[places] that have been consecrated” can be considered as referring to the Temple parts as well (cf. 4:3; 9:13)⁶⁶. This terminological variety reflects that found in the entire LXX where the terms for God’s dwelling place considerably vary too⁶⁷. One especially unique, and – for the purpose of the explanation of Jdt 16:2b – significant expression for the Temple is preserved in the Books of Chronicles.

In LXX 1 Chr 9:19, one comes across the reference to the Temple, or its “precincts”⁶⁸ respectively, as though ἡ παρεμβολὴ κυρίου “the camp of the Lord” (MT 1 Chr 9:19 יהִהְיֶה מַחֲנֵה) ⁶⁹. This term, according to S. Japhet, is “based on the idea of ‘camp’ in the wilderness traditions (Exod 16:13, etc.)”⁷⁰. As she elsewhere claims “[e]arly biblical literature connects God’s presence in the midst of Israel to the physical presence of the ark in the camp”⁷¹.

A parallel to 1 Chr 9:19 is given in 2 Chr 31:2 (Table 2). In the MT 2 Chr 31:2, the Chronicler used the pl. יהִהְיֶה מַחֲנֵה יְרֵמְיָהּ “in the gates of *the camps* of the Lord”⁷² (cf. Num 5:3). The Greek version of 2 Chr 31:2 does not read the MT יהִהְיֶה מַחֲנֵה as αἱ παρεμβολαί [κυρίου], as one finds in LXX 1 Chr 9:19 or even in 1 Chr 9:18⁷³. Yet, it still preserves the plural, although of

⁶⁶ Scholars used to prefer the reference to individuals. See, for instance the *NETS*’s translation of Jdt 6:19: “those who have been consecrated”. Note, however, the parallelism in LXX Lev 20:3. For this see also n. 59.

⁶⁷ Cf. σκηνή “the tent” (Exod 26–40), ἱερόν “the temple” (e.g. 1 Chr 9:27; 29:4), ναός or ἅγιασμα “the shrine” (e.g. Exod 15:17; 1 Sam 1:9;), οἶκος “the house” (e.g. 1 Kgs 3:2; 5:17.19; 8:16) or σκῆνωμα “the covert” (e.g. Ps 73:7; Jdt 9:8).

⁶⁸ JAPHET, *Chronicles*, 205, 216. J. W. Kleinig interprets “the camp” as “sanctuary” or “temple” (KLEINIG, *Lord’s Song*, 72, n. 1.)

⁶⁹ For the *maḥanēh ’elohīm* in the Books of Chronicles as a particular part of the Temple see JAPHET, *Ideology*, 128–129, n. 368.

⁷⁰ JAPHET, *Chronicles*, 216. Also R. Dillard claims that the designation “camp”, indicating the Temple, “may recall the tabernacle traditions (Num 2:3, 9)”. (DILLARD, *2 Chronicles*, 284.)

⁷¹ JAPHET, *Ideology*, 76.

⁷² S. Japhet (*Chronicles*, 216.) translates with the sg. as “the gates of *the camp* of the Lord”. (emphasis added).

⁷³ 1 Chr 9:18: αἱ πύλαι τῶν παρεμβολῶν “the gates of *the camps*”; MT יהִהְיֶה מַחֲנֵה יְרֵמְיָהּ. See that the MT pl. “camps” here is taken by S. Japhet as a reference to the Temple

a different word: ἐν ταῖς πύλαις ἐν ταῖς ἀύλαις οἴκου κυρίου “at the gates *in the [outer] courts of the Lord’s house*”⁷⁴. Y. Levin explains this phenomenon as follows: “either the translator or his source used [in LXX 2 Chr 31:2] the more familiar term for the Temple compound”⁷⁵, i.e. ἀύλαι οἴκου κυρίου. R. Dillard, however, finds it as “a paraphrase rather than dependence on a *Vorlage* with תּוֹצְרוֹת”⁷⁶. Be that as it may, the concept of “the camp” for the Temple or its parts is preserved both in the Hebrew and in the Greek Old Testament. One can, therefore, admit that the author of Jdt, so adept at scriptures and creative in their use⁷⁷, might have possibly known the expression and as such he also applied it in his story.

Table 2

	MT	LXX
1 Chr 9:19	עַל־מַחֲנֵה יְהוָה	ἐπὶ τῆς παρεμβολῆς κυρίου
2 Chr 31:2	בְּשַׁעְרֵי מַחֲנֵה יְהוָה	ἐν ταῖς πύλαις ἐν ταῖς ἀύλαις οἴκου κυρίου

It is worthy of note that one can find a terminological and conceptual parallel of the “camp”, as going beyond its military connotation, also outside the Old Testament. As an epithet for the city of Jerusalem which “takes place and plays the role of the temple”⁷⁸, the ‘camp’ (מַחֲנֵה/παρεμβολή) is also applied in the Qumran writings⁷⁹, in the NT⁸⁰ and even in the apocryphal literature⁸¹.

The abovementioned facts, (1) the frequent references to the Temple as to an endangered object by the enemy in the Judith story, (2) the miscellaneous terminological vocabulary for the Temple in the story and (3) the use of the

when she claims that “‘gate’ (ša’ar) [...] is certainly more common in Temple contexts”. (JAPHET, *Chronicles*, 216.)

⁷⁴ Cf. 2 Kgs 21:5; 23:12; 2 Chr 23:5; 33:5; Neh 8:16.

⁷⁵ LEVIN, *Chronicles*, 327, n. 171.

⁷⁶ DILLARD, *2 Chronicles*, 248.

⁷⁷ Cf. ZSENGELLÉR, *Bible’s Digest*, 482.

⁷⁸ COLLINS, *New Jerusalem*, 254.

⁷⁹ E.g. in the *Temple Scroll* 11Q19^a (to this see, e.g., COLLINS, *New Jerusalem*, 250, incl. n. 93.) or in the *Halakhic Letter* 4QMMT [= 4Q394–399] B 58: כִּי יְרוּשָׁלַיִם הָאֵיחָה “for Jerusalem is the holy camp” (QIMRON – STRUGNELL, *Qumran Cave 4*, 162. For more to this topic see, e.g. TILLER, *I Enoch*, 43, n. 56; MAGNESS, *Dogs and Chickens*, 354–355; MURPHY-O’CONNOR, *Keys*, 32; SCHIFFMAN, *Qumran and Jerusalem*, 198.)

⁸⁰ E.g. Heb 13:11.13; Rev 20:9. For the deeper discussion to this topic see ATTRIDGE, *Scrolls*, 227–228.

⁸¹ E.g. 1 En 89.36, 40. The topic is discussed by TILLER, *I Enoch*, 43–45, 297, 312.

“camp” for the Temple in 1–2 Chr, open a possibility that the thought behind παρεμβολὰς αὐτοῦ in Jdt 16:2b could be that of the Temple, or its parts respectively.

It does not, however, mean, that the term παρεμβολή in Jdt 16:2b is deprived of its, say, military or war connotations⁸². On the contrary. As a concept, not as a mere word, borrowed from 1–2 Chr, it does refer to the realm of war, but at the same time also to that of holy. As S. Japhet explains: “[t]he conception of the holy as expressed in Chronicles can be viewed as analogous not only to the Temple but also to the war camp”⁸³.

In this respect, one should add some additional points. The author’s use of παρεμβολή in Jdt 16:2b, with the same meaning – as we suppose – with which it is applied in 1–2 Chr, can be explained by the fact that “[d]ie Ereignisse der [Judith’s] Erzählung werden in der Poesie [= Jdt 16:1b-17] hymnisch rekapituliert, zusammengefasst und gebündelt”⁸⁴. Earlier in this paper, it was pointed out that in Jdt there is a strong theme of the threat of the destruction of the Lord’s Temple with its harsh consequences for the people. Since Judith’s entire song “résume sous une forme poétique toutes les données du livre”⁸⁵, it is possible that the author expressed the whole idea by condensing it in the expression εἰς παρεμβολὰς αὐτοῦ ἐν μέσῳ λαοῦ. Further, if the concept of παρεμβολή in Jdt 16:2 was borrowed from 1–2 Chr, it would not be the only probably adopted term from outside of Jdt⁸⁶. In the very v. 2b, ἐξαίρεομαι ἐκ χειρός and (κατα)διώκω, for instance, belong to a vocabulary which has been taken from Exod 15⁸⁷.

⁸² In Jdt 7:32 there is one implicit reference to God’s military camps: καὶ ἐσκόρπισεν τὸν λαὸν εἰς τὴν ἑαυτοῦ παρεμβολήν “And he dispersed the people each one to his own camp” (author’s own translation). Although the noun is in the sg. παρεμβολή, the pl. “camps” should be implied (cf. “their various posts” in GERA, *Judith*, 235.) because of the distributive sense of the reflexive pronoun ἑαυτοῦ; see MURAOKA, *Septuagint Greek*, 54. Being the camps of Bethulians, i.e. camps of God’s people, one may theoretically ascribe them to God as well. This might be the only argument for the directional meaning of εἰς in 16:2b. See also F. J. Helfmeyer’s explanation of παρεμβολὰς αὐτοῦ in Jdt 16:2b as though “the army”. (HELFMAYER, *hānā ַּזָּרָה*, 7.)

⁸³ JAPHET, *Rivers of Babylon*, 286.

⁸⁴ RAKEL, *Judit*, 83.

⁸⁵ DUPREZ, *Judith*, 61.

⁸⁶ For Jdt’s terminology, concepts and themes taken from other biblical books see ZSENGELLÉR, *Bible’s Digest*.

⁸⁷ “Der Einfluß der Exodusüberlieferung ist hier so stark, daß die konkrete Szenerie des Juditbuches verlassen wird” (ZENGER, *Judit*, 517.) For links between Jdt 16:2

And last but not least, the explanation of παρεμβολὰς αὐτοῦ in Jdt 16:2ba as though God's Temple has already been pointed out in the past by E. Haag, E. Zenger and H. Groß⁸⁸. Their proposal was not, however, accepted by other scholars⁸⁹. Nevertheless, the Chroniclers' "semi-military term"⁹⁰ παρεμβολή/παρεμβολαί for the Temple/Temple precincts as the reason which might have motivated God to rescue Judith and her people from the enemy (cf. 16:4) makes the verse more understandable than the other existing explanations do. Our proposed translation of Jdt 16:2b would, therefore, be as follows: "for, because of [preserving] his camps in the midst of people, he delivered me from the hand of those who persecuted me"⁹¹. This translation, on the one hand, fits the military vocabulary and atmosphere and the religious preoccupations in Jdt. On the other hand, it also matches with its nearest context. The hymn, of which v. 2b is a part, summarizes (a) the story about God's salvific action, (b) the theme of the conditioned interrelationship among the existence of the Temple [city], the land and the people (cf. 8:21; Sol 7:1), and (c) the book's theology. As for the latter, the Lord is both the only God and the mighty, but defensive warrior of His people (cf. 16:2a).

Conclusion

In this present paper, we have tried to offer a new explanation of the *lectio difficilior* εἰς παρεμβολὰς αὐτοῦ in Jdt 16:2b that challenges the existing ones. We both proposed and argued for εἰς as a preposition, having the sense of reason, i.e. bearing a merged meaning of purpose and cause, not that of direction. At the same time, we argued for παρεμβολὰς αὐτοῦ as for an object, referring to God's Temple precincts which are in the story a focus of the enemy's destructive effort.

In favor of this interpretation, we proposed several arguments. Firstly, the directional meaning "into" is not the only possible way of interpreting εἰς in

and Exod 15 see, e.g., SCHMITZ, *Gedeutete Geschichte*, 374, n. 94. For a more exhaustive list of intertextual links and direct citations in Jdt 16:1b-17 see RAKEL, *Judit*, 293-295, n. 1-33.

⁸⁸ HAAG, *Judith*, 56-57; ZENGER, *Judit*, 517; GROß, *Judit*, 116.

⁸⁹ See RAKEL, *Judit*, 111.

⁹⁰ DILLARD, *2 Chronicles*, 284.

⁹¹ One can find a comparable syntactical construction in LXX Ps 68:8 that supports our hypothesis: ὅτι ἔνεκα [τοῦ ὀνόματος] σοῦ ὑπήνεγκα ὀνειδισμὸν "because for your [name's] sake I bore reproach".

a syntactic construction with ἐξαίρεομαι. The preposition εἰς may equally well express the idea of purpose or reason, possibilities that have not been taken into consideration by biblical scholars. Secondly, in the LXX there are several instances of ἐξαίρεομαι that refer to God, resting in the Temple, as to the cause or the purpose of the believer's salvation. Thirdly, the causal/purpose sense of εἰς is justified by its object "his camps", rendered as though God's Temple precincts, as attested in 1–2 Chr. And finally, the proposed translation and interpretation matches with the military atmosphere, the whole story of salvation as well as with the theology of the book. In fact, God is a warrior, but a defensive one for he "crushes wars" (Jdt 16:2a). He is always ready to defend those who trust him against those who challenge his sovereignty (9:7-8a) by threatening his holy symbols and, in turn, the existence of his people.

Therefore, when Judith says: "for, because of his camps in the midst of people, he delivered me" (Jdt 16:2b), she is proclaiming that God was motivated to act in favor of her by necessity to preserve the Temple precincts intact. In this way, his sovereignty is proved and his people are saved (cf. 8:21-22).

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Summary

The present paper aims to offer a new explanation of the *lectio difficilior* *εις παρεμβολας αυτου* in Jdt 16:2b that challenges the existing ones. It both proposes and argues for *εις* as a preposition, having the sense of reason, i.e. bearing a merged meaning of purpose and cause, not that of direction. At the same time, it argues for *παρεμβολας αυτου* as for an object, referring to God's Temple precincts which are in the story a focus of the enemy's destructive effort. Therefore, when Judith says: "for, because of his camps in the midst of people, he delivered me" (Jdt 16:2b), she is proclaiming that God was motivated to act in favor of her by necessity to preserve his Temple precincts intact. In this way, his sovereignty is proved and his people are saved (cf. 8:21-22).

Key words: eis, causal eis, telic eis, camps, Jdt 16:2, Judith.

Zhrnutie

Článok ponúka nový výklad *lectio difficilior* *εις παρεμβολας αυτου* v Jdt 16,2b, ktorý konkuruje doterajším interpretáciám. V článku sa navrhuje i zastáva názor, že *εις* je predložka, ktorá vo verši neoznačuje smer ale dôvod, t. j. nesie zlúčený význam účelu a príčiny. Súčasne sa predkladá i presvedčenie, že výraz *παρεμβολας αυτου* sa vzťahuje na priestory Božieho Chrámu, ktoré v príbehu stoja v centre záujmu deštruktívneho úsilia nepriateľov. Juditine slová „pretože, kvôli svojim táborom uprostred ľudu, ma zachránil“ (Jdt 16,2b) sú tak vyhlásením o tom, že Boh bol motivovaný konať v prospech Judity nutnosťou zachovať priestory svojho Chrámu neporušené. Týmto spôsobom Pán dokazuje svoju zvrchovanosť i zachraňuje svoj ľud (porov. 8,21-22).

Kľúčové slová: eis, kauzálne eis, telické eis, tábory, Jdt 16,2, Judita.

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Contents

Treaties

<i>Mykhaylyna KLUSKOVÁ</i> The Motif of Land as an Object of Ownership in Psalm 37	137-152
<i>Martina KORYTIAKOVÁ</i> On the Meaning of εἰς παρεμβολὰς αὐτοῦ in Jdt 16:2b	153-174
<i>Pavel VILHAN</i> The Book of Sirach Full of Inspiration	175-185
<i>Alfio Marcello BUSCEMI</i> Paul of Tarsus and Mother Church of Jerusalem	186-207
<i>Helena PANCZOVA</i> The Technique of Translating from Biblical Greek (4): An Analysis of the New Slovak Translation of Psalms 50(51)– 74(75) According to the Septuagint	208-249

Notes

<i>Blažej ŠTRBA</i> The Influence of the Latin <i>misericos</i> on the New Testament Translation “merciful”	250-259
Reviews	260-277
Communications and References	278-282

Obsah

Štúdie

<i>Mykhaylyna KLUSKOVÁ</i> Motív zeme ako predmetu vlastníctva v Žalme 37	137-152
<i>Martina KORYTLAKOVÁ</i> On the Meaning of εἰς παρεμβολὰς αὐτοῦ in Jdt 16:2b	153-174
<i>Pavel VILHAN</i> Kniha Sirachovcova plná inšpirácie	175-185
<i>Alfio Marcello BUSCEMI</i> Pavol z Tarzu a materská Cirkev z Jeruzalema	186-207
<i>Helena PANCZOVÁ</i> Technika prekladu z biblickej gréčtiny (4): Analýza nového slovenského prekladu žalmov 50(51)–74(75) podľa Septuaginty	208-249

Poznámky

<i>Blažej ŠTRBA</i> Vplyv latinského <i>misericors</i> na novozákonnú prekladovú voľbu „milosrdný“	250-259
Recenzie	260-277
Správy a oznamy	278-282