

## Chapter 9

*Iudith in hearecloth & afhes prayeth for the deliuerie of the people, remembering like benefites of God, 12. craueth powre to ouerthrow Holofernes.*

**V** Who going away, Iudith <sup>a)</sup>went into her oratorie: and clothing her felf with hearecloth, put afhes vpon her head: and falling prostrate to our Lord, she cried to our Lord, faying: <sup>2</sup> Lord God of my father Simeon, who gaueft him a fword for defence againft ftrangers, which were rauishers in their coinquination, and difcouered the virgine vnto confufion: <sup>3</sup> and gaueft their wemen into praye, and their daughters into captiuitie: and al the praye to be diuided to thy feruantes, which were zelous in <sup>b)</sup>thy zele: helpe I befech thee ô Lord God me a widow. <sup>4</sup> For thou haft done the thinges heretofore, and haft purpofed one thing after an other: and that hath bene done which thou wouldeft. <sup>5</sup> For al thy wayes are readie, and thy iudgements thou haft put in thy prouidence. <sup>6</sup> Looke vpon the campe of the Affyrians now, as thou didft voutfafe to

*Exo. 14.* fee the campe of the Ægyptians, when they ran armed after thy feruantes, truſting in chariotes, and in their horfemen, and in a multitude of men of warre. <sup>7</sup> But thou didft looke ouer their campe, and darkeneffe wearied them. <sup>8</sup> The depth held their feete, and the waters ouerwhelmed them. <sup>9</sup> So let theſe alfo be made ô Lord, which truſt in their multitude, and in their chariotes, and in pikes, and in ſhieldes, and in their arrowes, and glorie in their ſpeares, <sup>10</sup> and know not thy felf art our God, which deſtroyeſt warres from the beginning, and Lord is thy name. <sup>11</sup> Lift vp thyne arme as from the beginning, and daſh their power in thy power: let their

<sup>a</sup> Of ſuch priuate oratories as this our Sauour ſemeth to ſpeake *Mat. 6.* faying: *Enter into thy chamber &c.* Of like oratories among Chriſtians read *Card. Baronius An. D. 293. Cyp. ep. 56.*

<sup>b</sup> The zele of Simeon and Leui was commendable, but for diuers euil circumſtances the fact was reprobud by Iacob. *Gen. 34. & 49.*

power fal in thy wrath, which promife that they wil violate thy holie thinges, and pollute the tabernacle of thy holie name, & with their fword throw downe the horne of thyne altar. <sup>12</sup> Bring to paffe Lord, that his pride be cut of with his owne fword, <sup>13</sup> <sup>a)</sup>let him be caught with the fnares of his eies in me, and thou shalt fstrike him from the lippes of my charitie. <sup>14</sup> Geue me conftancie in mind, that I may contemne him: and powre that I may ouerthrow him. <sup>15</sup> For this shal be a memorial of thy name, when the hand of a woman shal ouerthrow him. <sup>16</sup> For not in multitude is thy power ô Lord, neither in ftrength of horfes is thy wil, neither haue the proud pleafed thee from the beginninge: but the prayer of the humble and meeke hath alwayes pleafed thee. <sup>17</sup> God of the heauens, creatour of the waters, and Lord of euerie creature, heare me wretch, praying and prefuming of thy mercie. <sup>18</sup> Remember Lord thy teftament, and geue a word in my mouth, and ftrengthen counfel in my hart, that thy houfe may continew in thy fanctification: <sup>19</sup> and al Nations may acknowledge, that thou art God, and there is no other besides thee.

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<sup>a</sup> She prayed, that Holofernes fhould be moued with her beautie, & fwete fpeech: which he might be and not finne, but he by his free wil finning God turned his finne to the good of others. See *Annot. Exod. 7. S. Aug. Ser. 228.*