
Isaiah 15

In Genesis 19:30–38 we read about Lot’s daughters and how they gave birth to their respective firstborns, **Moab** (מוֹאָב), ‘water’ or ‘seed’ of the **father**—Gesenius) and **Ben-Ammi** (בֶּן-אַמִּי, or *son of my people*) who in turn became the fathers of the nations to be called Moabites and Ammonites, on the eastern side of the Dead Sea. This oracle is directed to the peoples of Moab. Rawlinson says, “Having threatened Philistia, Israel’s nearest enemy upon the west, he turns to Moab, her nearest foe towards the east.” Most expositors agree that ISAIAH 15 and 16 form one unit or prophecy. ISAIAH 15 and Jeremiah 48 have much in common. The latter is not only a prophecy in the mouth of a second witness, it is also an exegetical review of ISAIAH 15. Cheyne informs us that, “Seven (probably) of the names in this prophecy are mentioned in the Moabitish monument—Dibon, Nebo, Arnon, Jahaz, Medeba, Horonaim, Sibmah (see on ISAIAH 16:8).” The prophecies found in ISAIAH 15 and 16 would begin to be fulfilled within a three year period (see ISAIAH 16:14) but the complete fulfillment would reach into the end of days. Moab, like Babylon, is also a name for the *world at large*. These words of desolation would pertain to those who turn against Israel in the latter days. Nägelsbach says, “The safest conclusion seems to be, that the prediction is generic, and intended to describe the destruction of Moab, without exclusive reference to any one of the events by which it was occasioned or promoted, but with special allusions possibly to all of them.” Kay observes, “As in the history of David’s conquests the Philistines came first, and then Moab (2 Samuel 8:12); so here, in the prophet’s survey of that ‘shaking’ of nations, which is to prepare for the coming-in of the future of Kingdom of God.” Certainly, in the last days, the nations of the earth shall be shaken, in preparation for the coming of the Savior. Despite the terrible things that would befall Moab, we read in Jeremiah that Moab would someday, like Israel, be *restored* from captivity: “Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab” (Jeremiah 48:47, also see AMP). This speaks of a turning unto the Lord of the descendants of Moab, rather than Moab as representative of the whole world at large.

vv. 1–9. Isaiah is moved with compassion for the people of Moab, who will be destroyed quickly, in a night. Moab will cry out to her gods with no avail and be filled with lamentation. The destruction will be almost complete. Those who escape destruction will have to face yet others to come. Luther says, “After the Philistines the most hostile enemies of the Jews were the Moabites, who were extraordinarily proud because of the fertility of their country and because it was densely populated.” Of the Moabites and their cousins, the Ammonites, we read, “An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation” (Deuteronomy 23:3a). Ruth the Moabite, a direct ancestor of our Savior, was accepted into the covenant. In regards the conflict between Moab and Israel, read about King Balak and his attempt to have Balaam curse Israel (Numbers 24:9) as well as “the unkindness they had ... done to the camp of Israel, notwithstanding the orders God had given not to distress or vex them (Deuteronomy 2:9, 19)” (Henry, also see Delitzsch).

1 ¶ THE burden of Moab. Because in the night Ar of Moab is laid waste, [and] brought[✓] to silence; because in the night

Kir of Moab is laid waste, [and] brought[✓] to silence;

✓ or, cut off [in both instances]

THE burden of Moab. Because in the night Ar of Moab is laid waste, [and] brought to silence. It would be at night that **Ar of Moab** אֶר מוֹאָב would be destroyed.

For some exegetes this is representative of the speed of the attack; for others, the surprise involved. The exact location of the various towns and rivers mentioned are subject to some uncertainty and disagreement. The ISBE has “The city of Ar is named in a snatch of ancient song (Numbers 21:15), literally ‘the site of Ar.’ It is identical with ‘Ar of Moab’ (Numbers 21:28; ISAIAH 15:1). This is probably the place called the **City of Moab** in Numbers 22:36, where the Hebrew (אֵר) is **עִיר מוֹאָב**. It is probably also intended by ‘the city that is in the middle of the valley’ (Deuteronomy 2:36; Joshua 13:9, 16; 2 Samuel 24:5). It lay ‘on the border of the Arnon, which is in the utmost part of the border’ (Numbers 22:36). A possible identification might be the ruin noted by Burckhardt, in the floor of the valley, on a piece of pasture-land below the confluence of the *Lejjun* and the *Mōjib*. Buhl however thinks that not a city but a Moabite district somewhere in the region south of the Arnon may be intended (*GAP*, 269).” Luther suggests

that the very pride of Moab added to the utter despair of the moment, as they had not expected to be attacked. In Jeremiah 49:29 we have: “We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.” ¶ *Because in the night Kir of Moab is laid waste, [and] brought to silence.* Henderson, speaking of the word כִּי in *because in the night* בְּלַיְלָה כִּי, says, “There is nothing answering to the כִּי in the LXX (6) and Syriac (S), but this conjunction frequently occurs at the commencement of a prediction, in order to express the certainty of its fulfillment.” Nägelsbach explains, regarding Kir of Moab מוֹאָב-קִיר: “Kir-Moab (to distinguish it from the Assyrian Kir, ISAIAH 22:6) is mentioned by Isaiah under this name only here. Yet Kir-Haresh or Kir-Haresheth (ISAIAH 16:7, 11) are identical with it. The place was a strong fortress, on a high, steep mountain, visible from Jerusalem. It lay about three hours south of Rabbat-Moab, and about the same distance from the Dead Sea. In the Chaldee it is called כְּרִכָּא דְּמוֹאָב,² i.e. ‘castle, wall of Moab.’” The Targum (T) reads, “Because in the night Leheyath-Moab is destroyed, and they were asleep. Yea, in the night the fortified city of Moab was subdued, and they were in deep slumber.” The Targum (T), LXX (6), and Syriac (S) prefer to render קִיר, to mean not a place, but a stronghold, enclosure, or wall of defense. Luther has this to say, “Kir, קִיר, sometime means a wall or partition. Here it is a proper noun, like Beth, בֵּית,

¹ In other parts we have referred to this כִּי as the *prophetic ‘for.’* Naegelsbach proposes a different theory: “As in ISAIAH 15 and 16 there is a surprisingly frequent use of the particle כִּי—it occurs nine times in 15, and five times in 16,—so, too, the כִּי of verse 1 is surely to be interpreted according to this usage. Nowhere else is Isaiah wont to multiply this particle in a surprising way. It seems to me that he had here a particular aim. Perhaps he imitates Moabite language. The same is the case with לַיְלָה. It must occasion surprise that of the five times that Isaiah uses לַיְלָה (except these he uses לַיְלָה) three belong to the chapters on Moab (compare 16:3). In 21:11 לַיְלָה occurs, and probably for the sake of variety in the parallelism, perhaps too, as mimicking the dialect of Edom and as reminiscence of Exodus 12:42. But 30:29, the form לַיְלָה occurs as *st. constr.*, and also with allusion to Exodus 12:42. On the monument of king Mesa, in line 15, the *night* is actually called לַיְלָה (comp. SCHLOTTMAN in *Stud. And Krit.* 1871, *Heft.* IV., p. 596) from which it appears that the pronunciation with *e* is Moabitic ... [So also] — עָר is without doubt the Moabitic word for עִיר (comp. SCHLOTTMAN, *l. c.*, p. 607). For it is used only of the capital of Moab and the territory immediately belonging to it ... [And furthermore] — כְּרִכָּא, which occurs again in Isaiah only 16:7, seems likewise to be a mimicry of Moabite form of speech.”

² כְּרִכָּא דְּמוֹאָב in CAL, In Stenning’s *Targum of Isaiah*, כְּרִכָּא דְּמוֹאָב.

which otherwise means house. The Moabites named their temple thus because of its outstanding character.” ¶ Calvin has, regarding *brought to silence*, “That is, *destroyed*, and hence also *Silence* sometimes means *Death*. Others disregard the metaphor, and choose to render it, *She is cut off*; but I leave the point undecided.” Young compares this concept of brought to silence or destroyed also in ISAIAH 6:5, נִדְּמִיתִי, when Isaiah after seeing the Savior high and lifted up feels he is doomed, and says that he is *undone*.

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads [shall be] baldness, [and] every beard cut off.

He is gone up to Bajith, and to Dibon, the high places, to weep. Moab shall howl over Nebo, and over Medeba.

Other ancient versions translate תְּבִית as *house* בֵּית or rather, *the house*, often meaning *the temple*—or in this case, the Moabite house of idols. So it is that the translation in the Bishop’s 1568 Bible reads: “Moab went vp to the idols house, euen to Dibon to the hygh places to weepe: for Neba and Moab shall mourne for Medba, All their heades were balde, and all their beardes shauen.” After Jeroboam broke off Ephraim (the Northern Tribes) from Judah he built an altar in Beth-el (1 Kings 12:27, 29) to a golden calf and made it into a temple for the people to worship idols. In Jeremiah 48:13 we have, “And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.” *Beith-El* בֵּית אֱלֹהִים, is short for *Beith Elohim*, and means *house of God*. So would it be that Moab would be ashamed of her idols. The people of Moab had not leaned on the Lord, but instead, had trusted in idols, *the work of their own hands*: “For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his priests and his princes together” (Jeremiah 48: 7). Furthermore we read, “Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods” (Jeremiah 48:35). The crying and weeping and *howling* shall be generalized throughout the land: “Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage” (Jeremiah 48:31–32). Cheyne says, regarding תְּבִית, “No doubt the prophet means the Beth-bamoth

(‘House of High Places’) of the inscription on the Moabite Stone (line 27), which Schlottmann rightly identified with the Bamoth-Baal mentioned in Joshua 13:17, side by side with Dibon. Instead of simply saying ‘Dibon is gone up to Beth-bamoth to weep,’ the prophet breaks the clause into two, for there can be little doubt that ‘the high places’ in the second member of the verse means the same spot as ‘the temple’ in the first ... Nebo is of course not the mountain-range so called, but a town near, deriving its name from the same old Semitic divinity, Medeba, at any rate, is on an eminence³.” Henderson translates this clause as: “Upon Nebo and upon Medeba, Moab howleth” and explains that the weeping is not on account of the destruction, but rather, as part of the idolatrous worship, for “they mingled the most pitiable wailings with their rites.” ¶ *On all their heads [shall be] baldness, [and] every beard cut off.* The DSSB (Q) shows that in 1QIsa^a that the *and* **ו** is present rather than implied, “on all its head and every beard ...” In Jeremiah we 48:37 we have, “For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.” Regarding *cuttings*, Gill says, “it was usual with the Heathens to make incisions in the several parts of their bodies, particularly in their hands and arms, with their nails, or with knives, in token of mourning; which are forbidden the Israelites.” Baldness and cut off beards are signs of mourning and at times subjection to slavery. Jeremiah wrote, “Thou daughter that dost inhabit Dibon, come down from *thy* glory” (Jeremiah 48:18), with reference also to mourning and sitting on the ground (cf. ISAIAH 3:26; 47:1; Lamentations 2:10; Ezekiel 26:16). Regarding the shaving of the head, Rawlinson mentions several peoples where this custom has been found, among them the Natives of North America. In Jeremiah 48:7b the idea of captivity is implied: “For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his priests and his princes together” as does Jeremiah 48:46, “Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.” The LXX (G) would rather show the impotence of Moab in another way, with her arms being cut off, probably with reference to Moab’s idols: “baldness shall be on every head, *and* all arms *shall be* wounded (Greek: cut to pieces).” Having the beard cut off was such a sign of embarrassment, explained Barnes, that men would choose to either hide from the public, or cover their face in a veil, until it had grown back.

³ Hill, mount, or elevated place.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. ✓

✓ descending into weeping, or, coming down with weeping

In their streets they shall gird themselves with sackcloth. Sackcloth is the garment of sorrow and affliction. In ISAIAH 22:12 we have, “And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth.”⁴ For sackcloth, *Easton’s Bible Dictionary* has, “Cloth made of black goats’ hair, coarse, rough, and thick, used for sacks, and also worn by mourners (Genesis 37:34; 42:25; 2 Samuel 3:31; Esther 4:1–2; Psalm 30:11, etc.), and as a sign of repentance (Matthew 11:21). It was put upon animals by the people of Nineveh (Jonas 3:8).” ¶ *On the tops of their houses, and in their streets, every one shall howl, weeping abundantly.* In Jeremiah we have: “*There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD” (Jeremiah 48:38). The Targum (C) reads, “On their house-tops, and in their broad-places all of them shall howl, crying and weeping.” Barnes explains, “The roofs of the houses in the East were, and still are, made flat, and were places of resort for prayer, for promenade, etc. The prophet here says, that all the usual places of resort would be filled with weeping and mourning. In the streets, and on the roofs of the houses, they would utter the voice of lamentation.” Cheyne comments on the marginal || translation, *coming down with weeping*, “So Jeremiah, ‘that our eyes may run down in tears’ (Jeremiah 9:18; compare Jeremiah 13:17; 14:17⁵). By a bold extension of the figure, the whole person is represented as immersed in tears.” When it comes to crying, a literal translation into English, can sometimes be curious, such as “my eyes water,” and so on. Delitzsch says, “In other cases it is the eyes that are said to run down in tears, streams, or water-brooks; but here, by a still bolder metonymy, the whole man is said to flow down to the ground, as if melting in a stream of tears.” Regarding the idea of howling, Barnes tells us, “It is known that, in times of calamity in the East, it is common to raise an unnatural and forced howl, or long-

⁴ It is interesting that the word *sack* in English and **שַׂק** in Hebrew are pronounced the same, and is an example of a word that has been derived from the Hebrew (for instance, see *Webster’s New World Dictionary*, 1960).

⁵ “Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease” (Jeremiah 14:17a).

continued shriek. Persons are often hired for this purpose (Jeremiah 9:17).” In Jeremiah 19:17a we read, “Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come.” Such a custom is also known in South America, where the women are called *lloronas*. The idea here, however, is that they would not need to hire anyone to weep for them. Nägelsbach points out a number of contrasting thoughts: “It has been overlooked that **יָרַד בְּבִכָּי**, **descending with weeping** should form an antithesis to **עָלָה לְבִכָּי**, ‘goeth up to weep,’ ISAIAH 15:2. They went *up* on the high places at Dibon and Beth-Bamoth to weep; they howled *on* the high places of Nebo and Medebah; but they came *down* also from these high places with weeping; they weep because imploring the gods with tears availed nothing.”

4 And Heshbon shall cry, and Elealeh: their voice shall be heard [even] unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

And Heshbon shall cry, and Elealeh: their voice shall be heard [even] unto Jahaz. Barnes explains: “*And Heshbon shall cry*] This was a celebrated city of the Amorites, twenty miles east of the Jordan (Joshua 13:17). It was formerly conquered from the Moabites by Sihon, and became his capital, and was taken by the Israelites a little before the death of Moses Num_21:25. After the carrying away of the ten tribes it was recovered by the Moabites. Jeremiah (Jeremiah 48:2) calls it ‘the pride of Moab.’ The town still subsists under the same name, and is described by Burckhardt. He says, it is situated on a hill, southwest from El Aal (Elealeh). ‘Here are the ruins of an ancient town, together with the remains of some edifices built with small stones; a few broken shafts of columns are still standing, a number of deep wells cut in the rock, and a large reservoir of water for the summer supply the inhabitants’ (*Travels in Syria*, p. 365).” ¶ *And Elealeh*] Barnes says: “This was a town of Reuben about a mile from Heshbon (Numbers 32:37). Burckhardt visited this place. Its present name is El Aal. ‘It stands on the summit of a hill, and takes its name from its situation - Aal, meaning ‘the high.’ It commands the whole plain, and the view from the top of the hill is very extensive, comprehending the whole of the southern Belka. El Aal was surrounded by a well-built wall, of which some parts yet remain. Among the ruins are a number of large cisterns, fragments of walls, and the foundations of houses, but nothing worthy of notice. The plain around it is alternately chalk and flint’ (*Travels in Syria*, p. 365).” ¶ Barnes concludes: “*Even unto Jahaz*] This was

a city east of Jordan, near to which Moses defeated Sihon. It was given to Reuben (Deuteronomy 2:32), and was situated a short distance north of Ar, the capital of Moab.” On all these locations also see ISBE and other Bible encyclopedias and atlases. ¶ *Therefore* [עַל־כֵּן] *the armed soldiers of Moab shall cry out; his life shall be grievous unto him.* The KJV seems to indicate a desire to die, rather than the terror of living. The Other translations have: “the soule of euery one shall lament in him selfe” (Geneva Bible) or “and crye for very sorowe of their myndes” (Bishops). The ASV, and some others, translate the last clause as rather: “. . . his soul trembleth within him.” Alexander notes the paronomasia between יָרַעוּ, “shall cry out” and יִרְעָה, “shall be grievous.”

5 My heart shall cry out for Moab; his fugitives [shall flee] unto Zoar, an heifer[✓] of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.^{✓ ✓}

- ✓ or, to the borders thereof, even to Zoar, as an heifer
- ✓ ✓ breaking

My heart shall cry out for Moab; his fugitives [shall flee] unto Zoar. An heifer of three years old. The Lord weeps for Moab, and as a result so does Isaiah through the pure love of Christ (see ISAIAH 16:13). The Syriac (Ⲥ) version reads, “My heart shall cry out for Moab; they shall howl as they flee to Zoar; Moab was strong like a three year old heifer.” Gill suggests: “*an heifer of three years old*] of the cry of the fugitives, that should be very loud and clamorous, like the lowing of an ox, or an heifer in its full strength, which is heard a great way.” ¶ In Jeremiah we read, “Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished” (Jeremiah 48:36). The Lord commanded, “Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection” (D&C 42:45). A three year old heifer is thought of as carefree and not subjugated. ¶ *For by the mounting up of Luhith with weeping shall they go it up. For in the way of Horonaim they shall raise up a cry of destruction.* The equivalent verse in Jeremiah 48:5 reads, “For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.” The Targum (Ⲛ) reads, “For the ascent of Luhith they shall ascend it as with weeping; because of

the descent of Horonaim they shall declare the cry of the broken in battle (i.e., *of the conquered in battle*).”

6 For the waters of Nimrim shall be desolate: [✓] for the hay is withered away, the grass faileth, there is no green thing.

✓ desolations

For the waters of Nimrim shall be desolate. The implication is that the waters of Nimrim dried up. Barnes here makes an interesting observation: “It is possible that the waters failed by a common practice in times of war when an enemy destroyed the fountains of a country by diverting their waters, or by casting into them stones, trees, etc. This destructive measure of war occurs, with reference to Moab, in 2 Kings 3:25, when the Israelites, during an incursion into Moab, felled the fruit trees, cast stones into the plowed grounds, and ‘closed the fountains, or wells.’” Some feel that a drought may be responsible for such dryness, instead. ¶ *For the hay is withered away, the grass faileth, there is no green thing.* This speaks of a terrible draught that would befall Moab. Delitzsch writes, “**לֹא הָיָה** ‘it is **not in existence**’ or ‘it has become **not**,’ i.e., annihilated.” Alexander, supported by many others including the Targum (Ⓒ) translation, suggests, “**הַצִּיר**⁶ is not *hay*, as Luther and the English version give it, but *mature grass*, **הַצִּיר** the springing herbage, **הַצִּיר** greenness or verdure in general ... the whole is given with great precision in the Vulgate: *herba, germen, viror*.” The Douay version, based on the Vulgate (Ⓟ), reads: “... for the grass is withered away: the spring is faded, all the greenness is perished.” The Vulgate (Ⓟ) translated into Spanish has, “... por cuanto se secó la hierba, marchitáronse las plantas, pereció todo vigor” (VL). The Douay has *spring* for *plants* or *vegetation*. The Latin *germen* can be translated here as *bud* or *shoot*.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. [✓]

✓ or, valley of the Arabians

Therefore the abundance they have gotten. Among their abundance, we read that they cultivated rich vineyards that had given them much joy in the past, but today only silence and sorrow: “And joy and gladness is taken from the plentiful field, and from the land of Moab; and

I have caused wine to fail from the winepresses: none shall tread with shouting; *their shouting shall be no shouting*” Jeremiah 48:33. ¶ *And that which they have laid up, shall they carry away to the brook of the willows.* There are differences of opinion as to whether the Moabites were carried away or if they carried their own possessions into another land. Also, if they were transported to Babylon or to Edom. ¶ Alexander writes, “It is now commonly agreed that whatever be the meaning of the name, it denotes the Wady el Ahsa of Burckhardt (the Wady el Ahsy of Robinson and Smith), running into the Dead Sea near its southern extremity, and forming the boundary between Kerek and Gebal, corresponding to the ancient Moab and Edom ... The older writers make the enemy the subject of the verb; the moderns the Moabites themselves. On the whole, the most probable meaning of the verse is that the Moabites shall carry what they can save of their possessions into the adjacent land of Edom.” Weeping willows and other trees often line brooks. Some translate as the margin ||, Valley of the Arabians.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.

For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim. It has been noted that the Prophet seems to be using a play of words here, with the bellowing of a *heifer*, **עֵגְלֵי**, in ISAIAH 15:5, sounding much like the cry proceeding from Eglaim, **אֵגְלִים**, here. ¶ *And the howling thereof unto Beerelim.* The LXX (Ⓢ) has, “And her howling *has gone* as far as the well of Aelim,” and has **Beerelim** as a compound of *well* and **Elim**, **בְּאֵר אֵילִים**.

9 For the waters of Dimon shall be full of blood: for I will bring more [✓] upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

✓ additions

For the waters of Dimon⁷ shall be full of blood. The Targum (Ⓒ)⁸ reads, “For the waters of Dimon are filled with the blood of the slain.” It seems that its waters were filled with blood from the dead and the wounded. Alexander writes, “It is an ingenious conjecture of Junius that the *Dimon* in the stream mentioned (2 Kings

⁷ 1QIsa^a (Ⓣ) has *Dibon*.

⁸ Stenning.

⁶ Alexander has the word incorrectly typeset as: **הַצִּיר**.

3:20, 22), in which case the meaning of the clause would be, this stream shall not be merely red as it then was, but really full of blood.” ISBE has, “The form of the name, Dimon, in ISAIAH 15:9, may have been given to make it resemble the Hebrew *dām*⁹, ‘blood,’ to support the play upon words in the verse.” ¶ *For I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.* The Targum (Ⓢ) has, “For I will appoint upon Dimon an assembly of armies. Upon the escaped of Moab, a king with his army shall ascend; yea, to spoil the remainder of their land.” The LXX (Ⓛ) has, “For I will bring Arabians among Dimon, and I will take away the seed of Moab, and Ariel, and the remnant of Adama.” ¶ The idea of “bring more” is similar to that of “my hand is stretched out still” as the Lord had warned the Israelites if they would not obey, their punishment would continue. The thought here with “lions upon him that escaped &c.” is very much of that which is further developed in ISAIAH 24:18, “And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from

on high are open, and the foundations of the earth do shake.” In fact, this very idea would later be used again by Jeremiah in speaking of Moab, “He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD” (Jeremiah 48:44). When the Lord pursues, there is no hiding. Some feel this verse refers to wild beasts who shall overtake the Moabites; others suggest that while the original attackers will be the Assyrians, the lions represent the Babylonians. Delitzsch, Green, Gesenius, and BDB, among others, have *lion* here to coincide with the Masoretic Text (Ⓜ) לַיּוֹנִים, rather than the plural *lions*, לַיּוֹנִים. Gesenius says of לַיּוֹנִים, “used of a powerful and fierce enemy, ISAIAH 15:9; Jeremiah 4:7 &c.”

FIRST POSTED: 16 December 2003

⁹ דָּם

