

Jeremiah 48 - Judgment on Moab

VI. Prophecies concerning the Gentile nations (Jer 46:1–51:64)

(3) Moab (48:1-47)

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Against Moab

Jer 48 is a prophecy against Moab. There are two groups here, the Moabites and the Ammonites. Both of these groups show up a great deal in OT history. The Moabites are the descendants of the firstborn daughter of Lot, a result of laying with her father (Gen 19:37). The two illegitimate offspring through his daughters are the Moabites and the Ammonites. The Moabites dwelt east on the shores of the Dead Sea.

From a typological point of view they are a large and careless class that have a name but are not heirs (Heb 12:8, bastards and not sons). They ally themselves with Nebuchadnezzar against Israel (2 Kings 24:2; Jer 12:7-13). They also revolt with Israel against Zedekiah (Jer 27:1-11). They are a strange, inconsistent bunch. The land of Moab includes Mt. Nebo, where Moses saw the Promised Land. References to Moab and its relationship to Israel in Gen 19:30-38; Num 22:24; 2 Kings 3:4-17 and elsewhere. Their main deity is *Chemosh*, in fact the Battle of Carchemish is not in the land of Moab but in the fortress of Chemosh. The name Chemosh as a god that they worship shows up a number of times on the Moabite Stone. (Chemosh in Num 21:29, 1 Kings 11:7,33, and so on). Ruth was a Moabite and she ended up marrying Boaz. They are also the grandparents of King David.

Jeremiah 48

(3) Moab (48:1-47)

- (A) Land (48:1-10)

1 Concerning Moab. This is what the LORD of armies, the God of Israel says: "Woe to **Nebo**, for it has been destroyed; **Kiriathaim** has been put to shame, it has been captured; The high stronghold has been put to shame and shattered.

1 Concerning Moab. Thus says the LORD of hosts, the God of Israel, "Woe to Nebo, for it has been destroyed; Kiriathaim has been put to shame, it has been captured; The lofty stronghold has been put to shame and shattered.

1 To Moab: This is what the LORD of the Heavenly Armies, the God of Israel, says: "How terrible for Nebo, for it's laid waste. Kiriathaim is put to shame, it's captured. The fortress is put to shame, it's shattered.

1 Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: Misgab is confounded and dismayed.

- "...Nebo" - the mountain that is in Moab but it is well known from the days of Moses.

- "...Kiriathaim" - a city name (Num 32:37)

2 "There is no longer praise for Moab; In Heshbon they have devised disaster against her: 'Come and let's cut her off from *being* a nation!' You too, Madmen, will be silenced; The sword will follow you.

2 "There is praise for Moab no longer; In Heshbon they have devised calamity against her: 'Come and let us cut her off from *being* a nation!' You too, Madmen, will be silenced; The sword will follow after you.

2 The pride of Moab is no more. In Heshbon they plotted evil against her: 'Come and let's eliminate her as a nation.' Madmen will also be silenced, and the sword will pursue you.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 "The sound of an outcry from Horonaim, 'Devastation and great destruction!'

3 "The sound of an outcry from Horonaim, 'Devastation and great destruction!'

3 The sound of crying will come from Horonaim, devastation and great destruction.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 "Moab is broken, Her little ones have sounded out a cry of *distress*.

4 "Moab is broken, Her little ones have sounded out a cry of *distress*.

4 Moab will be destroyed; her little ones will cry out.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 "For they will go up by the ascent of Luhith With continual weeping; For at the descent of Horonaim They have heard the anguished cry of destruction.

5 "For by the ascent of Luhith They will ascend with continual weeping; For at the descent of Horonaim They have heard the anguished cry of destruction.

5 Indeed, at the ascent of Luhith people will go up with bitter weeping. At the descent of Horonaim the anguished cries over the destruction will be heard.

5 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.

6 "Flee, save yourselves, So that you may be like a juniper in the wilderness.

6 "Flee, save your lives, That you may be like a juniper in the wilderness.

6 Flee, save your lives, and you will be like a wild donkey in the desert.

6 Flee, save your lives, and be like the heath in the wilderness.

The shrub here is a heath or technically a naked tree. This is a desert shrub that whenever a branch breaks off and blows in the wind, wherever it lands it takes root. In that sense it is like a weed; it is easily grown. The thought here is save your lives and be like the shrub in the wilderness and flee before the wind but take root wherever you end up, a nomadic kind of overtone. The other insight is that Moab is going to get judged, but she is not totally destroyed. Moab will also be promised restoration at the end.

7 "For because of your trust in your own achievements and treasures, You yourself will also be captured; And Chemosh will go off into exile Together with his priests and his leaders.

7 "For because of your trust in your own achievements and treasures, Even you yourself will be captured; And Chemosh will go off into exile Together with his priests and his princes.

7 But, because you trust in your deeds and your riches, you will also be captured. Chemosh will go out into exile, along with his priests and officials.

7 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.

- Their main idol, the patron deity of the nation is going to be shamed.

8 "A destroyer will come to every city, So that no city will escape; The valley also will be ruined And the plateau will be destroyed, As the LORD has said.

8 "A destroyer will come to every city, So that no city will escape; The valley also will be ruined And the plateau will be destroyed, As the LORD has said.

8 A destroyer will come to every town and no town will escape. The valley will be ruined and the plateau destroyed." This is what the LORD has said!

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 "Give wings to Moab, For she will flee away; And her cities will become a desolation, Without inhabitants in them.

9 "Give wings to Moab, For she will flee away; And her cities will become a desolation, Without inhabitants in them.

9 "Put salt on Moab for she will surely fall. Her towns will become desolate places, without any inhabitants in them.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 "Cursed is the one who does the LORD'S work negligently, And cursed is the one who restrains his sword from blood.

10 "Cursed be the one who does the LORD's work negligently, And cursed be the one who restrains his sword from blood.

10 Cursed is the one who is slack in doing the LORD's work. Cursed is the one who holds back his sword from shedding blood.

10 Cursed *be* he that doeth the work of the LORD deceitfully, and cursed *be* he that keepeth back his sword from blood.

(B) Complacency (48:11-17)

11 "Moab has been at ease since his youth; He has also been peaceful, *like wine* on its dregs, And he has not been poured from vessel to vessel, Nor has he gone into exile. Therefore he retains his flavor, And his aroma has not changed.

11 "Moab has been at ease since his youth; He has also been undisturbed, *like wine* on its dregs, And he has not been emptied from vessel to vessel, Nor has he gone into exile. Therefore he retains his flavor, And his aroma has not changed.

11 Moab has been at ease from his youth. He has been undisturbed like wine on its dregs and not poured from vessel to vessel. He has not gone into exile. Therefore, his flavor has remained, and his aroma has not changed.

11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore behold, the days are coming," declares the LORD, "when I will send to him those who tip vessels, and they will tip him over, and they will pour out his vessels and smash his jars.

12 Therefore behold, the days are coming," declares the LORD, "when I will send to him those who tip vessels, and they will tip him over, and they will empty his vessels and shatter his jars.

12 "Therefore, look, days are coming," declares the LORD, "when I'll send those who tip over vessels to him, and they'll tip him over. They'll empty his vessels and shatter his jars.
12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab will be ashamed of Chemosh, just as the house of Israel was ashamed of **Bethel**, their confidence.

13 And Moab will be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence.

13 Moab will be ashamed because of Chemosh just as the house of Israel was ashamed because of Bethel, their confidence.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

- "...Bethel" - calf worship under Jeroboam. This introduced idol worship and shamed the nation, causing the Northern Kingdom to eventually go into captivity under the Assyrians. Just as that was a shame to them, Chemosh will be a shame to Moab. God doesn't tolerate idol worship anywhere.

14 "How can you say, 'We are warriors, And men competent for battle'?

14 "How can you say, 'We are mighty warriors, And men valiant for battle'?

14 "How can you say, 'We're strong warriors, and soldiers ready for battle'?

14 How say ye, We are mighty and strong men for the war?

15 "Moab has been destroyed and men have gone up to his cities; His choicest young men have also gone down to the slaughter," Declares the King, whose name is the LORD of armies.

15 "Moab has been destroyed and men have gone up to his cities; His choicest young men have also gone down to the slaughter," Declares the King, whose name is the LORD of hosts.

15 Moab will be destroyed, and the enemy will come up against her cities. Her finest young men will go down to slaughter," declares the King, whose name is the LORD of the Heavenly Armies.

15 Moab is spoiled, and gone up *out of* her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name *is* the LORD of hosts.

16 "The disaster of Moab will soon come, And his catastrophe has hurried quickly.

16 "The disaster of Moab will soon come, And his calamity has swiftly hastened.

16 "Moab's disaster is near at hand, and his calamity is coming very quickly.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 "Mourn for him, all you who live around him, And all of you who know his name; Say, 'How the mighty scepter has been broken, A staff of splendor!'

17 "Mourn for him, all you who live around him, Even all of you who know his name; Say, 'How has the mighty scepter been broken, A staff of splendor!'

17 Mourn for him, all who live around him, and all who know his name. Say, 'Oh how the mighty rod is broken, the glorious staff.'

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

(C) Cities (48:18-28)

18 "Come down from your glory And sit on the parched ground, O daughter living in Dibon, For the destroyer of Moab has come up against you, He has ruined your strongholds.

18 "Come down from your glory And sit on the parched ground, O daughter dwelling in Dibon, For the destroyer of Moab has come up against you, He has ruined your strongholds.

18 "Come down from glory, and sit on parched ground, O woman who lives in Dibon, for the destroyer of Moab will come up against you to destroy you. He will destroy your strongholds.

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

- Obviously Nebuchadnezzar is going to take care of Moab before this is over

19 "Stand by the road and keep watch, You inhabitant of Aroer; Ask him who flees and her who escapes And say, 'What has happened?'

19 "Stand by the road and keep watch, O inhabitant of Aroer; Ask him who flees and her who escapes And say, 'What has happened?'

19 Stand by the road and keep watch, O woman who lives in Aroer. Ask the man who flees and the woman who escapes. Say, 'What happened?'

19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done?

20 "Moab has been put to shame, for it has been shattered. Wail and cry out; Declare by the Arnon That Moab has been destroyed.

20 "Moab has been put to shame, for it has been shattered. Wail and cry out; Declare by the Arnon That Moab has been destroyed.

20 Moab will be put to shame, for it will be destroyed. Wail and cry out. Announce by the Arnon that Moab is destroyed.

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

- These are all cities in the Moab region

21 "Judgment has also come upon the plain, upon Holon, Jahzah, and against Mephaath,

21 "Judgment has also come upon the plain, upon Holon, Jahzah and against Mephaath,

21 Judgment has come to the plateau: to Holon and Jahzah, and against Mephaath,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 against Dibon, Nebo, and Beth-diblathaim,

22 against Dibon, Nebo and Beth-diblathaim,

22 Dibon, Nebo, and Beth-diblathaim,

22 And upon Dibon, and upon Nebo, and upon Bethdiblathaim,

23 against Kiriathaim, Beth-gamul, and Beth-meon,

23 against Kiriathaim, Beth-gamul and Beth-meon,

23 against Kiriathaim, Beth-gamul, and Beth-meon,

23 And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,

24 against Kerioth, Bozrah, and all the cities of the land of Moab, far and near.

24 against Kerioth, Bozrah and all the cities of the land of Moab, far and near.

24 against Kerioth, Bozrah, and all the towns in the land of Moab, both far and near.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 **The horn of Moab** has been cut off, and his arm broken," declares the LORD.

25 The horn of Moab has been cut off and his arm broken," declares the LORD.

25 The strength of Moab is cut off, and his arm is broken," declares the LORD.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

- "The horn of Moab" - the horn of an animal is its strength or its authority, its power.

Moab's horn is cut off, meaning he is powerless, he has lost the ability to wage war.

26 "Make him drunk, for he has become arrogant toward the LORD; so Moab will vomit, and he also will become a laughingstock.

26 "Make him drunk, for he has become arrogant toward the LORD; so Moab will wallow in his vomit, and he also will become a laughingstock.

26 "Make him drunk for he has exalted himself against the LORD. Moab will wallow in his vomit, and he will be the object of mocking.

26 Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 Now was Israel not a laughingstock to you? Or was he caught among thieves? For whenever you speak about him you shake *your head in scorn*.

27 Now was not Israel a laughingstock to you? Or was he caught among thieves? For each time you speak about him you shake *your head in scorn*.

27 Wasn't Israel an object of mocking for you? Wasn't he treated like a thief, so that whenever you spoke about him you shook your head in contempt?

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

28 "Leave the cities and live among the rocky cliffs, You inhabitants of Moab, And be like a dove that nests Beyond the mouth of the chasm.

28 "Leave the cities and dwell among the crags, O Inhabitants of Moab, And be like a dove that nests Beyond the mouth of the chasm.

28 Abandon the cities, and live on the cliffs, you inhabitants of Moab. Be like a dove that builds a nest by the mouth of a cave.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

(D) Lament (48:29-39)

29 "We have heard of the pride of Moab—he *is* very proud— Of his haughtiness, his pride, his arrogance, and his self-exaltation.

29 "We have heard of the pride of Moab—he *is* very proud— Of his haughtiness, his pride, his arrogance and his self-exaltation.

29 We have heard about Moab's pride— he's very proud— his haughtiness, his arrogance, his insolence, and his conceit.

29 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.

- God hates: pride. Pride caused Satan to fall and pride always leads to destruction. Here the same term is used and is the basis by which God is justifying the judgment of Moab.

- Moab's pride being the basis is mentioned six times

30 "I know his fury," declares the LORD, "But it is futile; His idle boasts have accomplished nothing.

30 "I know his fury," declares the Lord, "But it is futile; His idle boasts have accomplished nothing.

30 I know his gall," declares the LORD, "and it's futile; the boasting that they do is futile.

30 I know his wrath, saith the LORD; but *it shall not be so*; his lies shall not so effect *it*.

31 "Therefore I will wail for Moab, For all of Moab I will cry out; I will moan for the men of Kir-heres.

31 "Therefore I will wail for Moab, Even for all Moab will I cry out; I will moan for the men of Kir-heres.

31 Therefore, I'll wail for Moab, and for the whole of Moab I'll cry out, for the men of Kir-heres I'll moan.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kirheres.

32 "More than the weeping for Jazer I will weep for you, O vine of Sibmah! Your tendrils stretched across the sea, They reached to the sea of Jazer; Upon your summer fruits and your grape harvest The destroyer has fallen.

32 "More than the weeping for Jazer I will weep for you, O vine of Sibmah! Your tendrils stretched across the sea, They reached to the sea of Jazer; Upon your summer fruits and your grape harvest The destroyer has fallen.

32 More than the weeping for Jazer, I'll weep for you, vine of Sibmah. Your branches spread out to the sea, and reached as far as the Sea of Jazer. On your summer fruit and grapes the destroyer will fall.

32 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.

33 "So joy and rejoicing are removed From the fruitful field, and from the land of Moab. And I have eliminated the wine from the wine presses; No one will tread *them* with shouting, The shouting will not be shouts *of joy*.

33 "So gladness and joy are taken away From the fruitful field, even from the land of Moab. And I have made the wine to cease from the wine presses; No one will tread *them* with shouting, The shouting will not be shouts *of joy*.

33 Gladness and rejoicing will be taken away from the fruitful land. From the land of Moab I'll cause the wine in the wine presses to stop flowing. The workers won't tread the grapes with a loud shout. There will be no shout!

33 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.*

34 From the outcry at Heshbon to Elealeh, to Jahaz they have raised their voice, from Zoar to Horonaim, *and to Eglath-shelishiyah*; for even the waters of Nimrim will become desolate.

34 From the outcry at Heshbon even to Elealeh, even to Jahaz they have raised their voice, from Zoar even to Horonaim *and to Eglath-shelishiyah*; for even the waters of Nimrim will become desolate.

34 "From the cry of Heshbon, to Elealeh, to Jahaz they have lifted up their voice. From Zoar to Horonaim and to Eglath-shelishiyah, even the waters of Nimrim will become a desolate place.

34 From the cry of Heshbon even unto Elealeh, *and even unto Jahaz*, have they uttered their voice, from Zoar even unto Horonaim, *as an heifer of three years old*: for the waters also of Nimrim shall be desolate.

35 And I will put an end to Moab," declares the LORD, "the one who offers *sacrifice* on the high place and the one who burns incense to his gods.

35 I will make an end of Moab," declares the LORD, "the one who offers *sacrifice* on the high place and the one who burns incense to his gods.

35 In Moab," declares the LORD, "I'll put an end to the one who offers a burnt offering on the high place and to the one who burns incense to his gods.

35 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.

- Again the high places were classically the locations of the idol worshiping altars and the burning of incense to idols

36 "Therefore My heart makes a sound like flutes for Moab; My heart also makes a sound like flutes for the men of Kir-heres. Therefore they have lost the abundance it produced.

36 "Therefore My heart wails for Moab like flutes; My heart also wails like flutes for the men of Kir-heres. Therefore they have lost the abundance it produced.

36 Therefore my heart wails for Moab like flutes and my heart wails for the men of Kir-heres like flutes. Therefore they'll lose the abundance they produced.

36 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.

37 For every head is *shaved* bald, and every beard cut short; there are gashes on all the hands, and sackcloth around the waists.

37 For every head is bald and every beard cut short; there are gashes on all the hands and sackcloth on the loins.

37 Indeed every head will be bald and every beard cut short. There will be gashes on all the hands and sackcloth on the loins.

37 For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

- All forms of mourning. Some are not condoned in the Torah, prohibited to Jews, but these are Moabites. Even their style of mourning, mainly to shave (a form of humility), the hands gashes and the idea of ritual slashing is part of idol-worshiping traditions in those days.

38 On all the housetops of Moab and in its public squares there is mourning everywhere; for I have broken Moab like an undesirable vessel," declares the LORD.

38 On all the housetops of Moab and in its streets there is lamentation everywhere; for I have broken Moab like an undesirable vessel," declares the LORD.

38 On all the housetops of Moab and in the streets there will be nothing but mourning, for I'll break Moab like a vessel that no one wants," declares the LORD.

38 *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.

39 "How shattered it is! *How* they have wailed! How Moab has turned his back—he is ashamed! So Moab will become a laughingstock and an object of terror to all around him."

39 "How shattered it is! *How* they have wailed! How Moab has turned his back—he is ashamed! So Moab will become a laughingstock and an object of terror to all around him."

39 "How it will be shattered! How they'll wail! How Moab will turn his back in shame! Moab will be an object of ridicule and terror to all those around him."

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

(E) Destruction (48:40-46)

40 For this is what the LORD says: "Behold, one will fly swiftly like an eagle And spread out his wings against Moab.

40 For thus says the LORD: "Behold, one will fly swiftly like an eagle And spread out his wings against Moab.

40 For this is what the LORD says: "Look, like an eagle one will fly swiftly and spread his wings against Moab.

40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 "Kerioth has been captured And the strongholds have been seized, So the hearts of the warriors of Moab on that day Will be like the heart of a woman in labor.

41 "Kerioth has been captured And the strongholds have been seized, So the hearts of the mighty men of Moab in that day Will be like the heart of a woman in labor.

41 The towns will be captured and the strongholds seized. On that day the hearts of the warriors of Moab will be like the heart of a woman in labor.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

- The term is like birth or labor pains. All through the Old Testament and Jesus in the New uses that phrase of judgment and trouble in a country, the birth pains, starting slowly and increasing in frequency and intensity.

42 "Moab will be destroyed from *being* a people Because he has become arrogant toward the LORD.

42 "Moab will be destroyed from *being* a people Because he has become arrogant toward the LORD.

42 Moab will be destroyed as a nation because he exalted himself against the LORD.

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 "Terror, pit, and snare are *coming* upon you, Inhabitant of Moab," declares the LORD.

43 "Terror, pit and snare are *coming* upon you, O inhabitant of Moab," declares the LORD.

43 Terror, pit, and trap will be used against you who live in Moab," declares the LORD.

43 Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 "The one who flees from the terror Will fall into the pit, And the one who climbs up out of the pit Will be caught in the snare; For I will bring upon her, upon Moab, The year of their punishment," declares the LORD.

44 "The one who flees from the terror Will fall into the pit, And the one who climbs up out of the pit Will be caught in the snare; For I shall bring upon her, even upon Moab, The year of their punishment," declares the LORD.

44 "The one who flees from the terror will fall into a pit. And the one who comes up out of the pit will be caught in a trap. For I'll bring upon her, that is upon Moab, the time of her punishment," declares the LORD.

44 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.

- An OT variation of "out of the fire, into the frying pan"

45 "In the shadow of Heshbon The fugitives stand without strength; For a fire has spread out from Heshbon And a flame from the midst of Sihon, And it has devoured the forehead of Moab And the scalps of the loud revelers.

45 "In the shadow of Heshbon The fugitives stand without strength; For a fire has gone forth from Heshbon And a flame from the midst of Sihon, And it has devoured the forehead of Moab And the scalps of the riotous revelers.

45 "The fugitives will stand without strength in the shadow of Heshbon, for fire will go out from Heshbon and a flame from the middle of Sihon. It will devour the forehead of Moab and the heads of the rebellious people.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 "Woe to you, Moab! The people of Chemosh have perished; For your sons have been taken away captive, And your daughters into captivity.

46 "Woe to you, Moab! The people of Chemosh have perished; For your sons have been taken away captive And your daughters into captivity.

46 How terrible for you, Moab! The people of Chemosh will perish. Indeed, your sons will be taken into captivity, and your daughters as well.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

(F) Future (48:47)

47 "Yet I will restore the fortunes of Moab **In the latter days**," declares the LORD. This is the extent of the judgment on Moab.

47 "Yet I will restore the fortunes of Moab In the latter days," declares the LORD. Thus far the judgment on Moab.

47 But I'll restore the fortunes of Moab in the latter days," declares the LORD. This concludes the judgment on Moab.

47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

- "...In the latter days" - *be'aharit hayyamim*, typically translated as a general reference to a future time in the English translations, it is literally translated "the end of days" or "the last

days."

— An eschatological sense of each of the four appearances (Gen 49:1; Num 24:14; Deut 4:30; 31:29) is highly likely for a number of reasons:

1. "The end of days" in Deut 4:25-31 is clearly referring to a time period after God has scattered Israel among the nations for breaking the Sinai covenant, long after king Saul and the ruling Davidic dynasty (see esp. v27). This is the exact sense in which Israel's later prophets refer to an eschatological work of God sometime after Israel's exile (Is 2:2; Jer 23:20; 30:24; 48:47; 49:39; Ezek 38:16; Hosea 3:5; Micah 4:1; Dan 10:14).
2. There are strong literary and thematic parallels linking Moses' prophecy in Deut 4:25-31 with Deut 30:1-10 and 32:1-43, strongly suggesting that the meaning of "the end of days" in Deut 31:29 is the same as in Deut 4:30. In other words, at least one of three of the macrostructural junctures in the Pentateuch is referring to God's eschatological work.
3. Given the literary relationship of the other two "end day" poems (i.e., Gen 49; Num 24) with Deut 32, one would expect the sense of "the end of days" in Gen 49:1 and Num 24:14 to be the same as it is in Deuteronomy, namely, the eschatological future. When Jacob and Balaam speak of a king who will come "in the end of days" (Gen 49:18-12; Num 24:14-19), i.e., after Israel's exile, the messianic interpretation is practically assured.