

Esaias 16 in Codex Sinaiticus

Text & Translation

16.¹ ἀποστελώ ὡς ἔρπετὰ ἀπὸ τῆς γῆς^a.

16.¹ I will send from the land like reptiles.

Moab will flee (16:1-4)

Μὴ πέτρα ἔρημός ἐστιν τὸ ὄρος θυγατρὸς Σιών; ² ἔση γὰρ ὡς^b πετεινοῦ ἀνιπταμένου νεοσσός^c ἀφηρημένος^d, θυγάτηρ^e Μωάβ. ἐπὶ τάδε^f, Ἄρνών, ³ πλείονα βουλευού, ποίει τε^g σκέπην πένθους αὐτῇ διὰ παντός· ἐν μεσημβρινῇ σκοτία φεύγουσιν^h, ἐξέστησαν, μὴ ἀπ' ἀρχῆςⁱ ⁴ παρρηκίσουσιν σοι οἱ φυγάδες Μωάβ, ἔσονται σκέπη ὑμῖν ἀπὸ προσώπου διώκοντος, ὅτι ἤρθη ἡ συμμαχία σου, καὶ ὁ ἄρχων ἀπώλετο ὁ καταπατῶν ἐπὶ^j τῆς γῆς.

1 Moab will flee (16:1-4)

Is the mountain of the daughter of Sion a deserted rock? ²For you will be like a nestling taken away from a flying bird, daughter of Moab! And upon these things, Arnon, ³deliberate more, and make a shelter of grief for her through it all. At noon they flee in darkness; they were amazed; not from the beginning. ⁴The fugitives of Moab will dwell beside you; they will be a shelter for you from a pursuer's face, because your alliance was taken away, and the ruler who was

^a ἀπὸ τῆς γῆς] ἐπὶ τὴν γῆν S^{ca}ABRZ

^b ὡς] S^{*}ABRZ; ὡσει S^B

^c νεοσσός] SARZ; νοσσός B

^d ἀφηρημένος] SARZ; +ἔση B

^e θυγάτηρ] ABZ; θύγατερ S^{cb}R

^f ἐπὶ τάδε] S; ἔπειτα δέ ABRZ

^g ποίει τε] Z; ποιείτε R

^h φεύγουσιν] S^{ca}ABRZ; φεύουσιν S^{*}

ⁱ ἀπ' ἀρχῆς] SAB^c; ἀχθῆς B^{*}; ἀπαχθῆς RZ

^j ἐπὶ] SARZ; ἀπὸ B

David's throne restored (16:5)

⁵ και διορθωθήσεται μετ' ἐλέους
θρόνος, και καθιέται^a ἐπ' αὐτοῦ μετὰ
ἀληθείας ἐν σκηνῇ Δαυίδ κρίνων και
ἐκζητῶν κρίμα και σπεύδων
δικαιοσύνην.

The insolence of Moab (16:6-7)

⁶ Ἦκούσαμεν τὴν ὕβριν Μωάβ,
ὕβριστῆς σφόδρα, τὴν ὑπερηφανίαν
ἐξήρα^b. οὐχ οὕτως ἡ μαντεία^c σου, ⁷
οὐχ οὕτως. ὀλολύξει Μωάβ, ἐν γὰρ
τῇ Μωαβίτιδι ἀπάντες^d ὀλολύξουσιν
τοῖς κατοικοῦσιν Δέσεθ^e.

Wandering across the wilderness (16

Μελετήσεις και οὐκ ἐντραπήση. ⁸ τὰ
πεδία Ἐσεβῶν πενήθει, ἄμπελος
Ἐβαμά^f. καταπίνοντες τὰ ἔθνη
καταπατήσετε^g τὰς ἀμπέλους αὐτῆς
ἕως Ἰαζήρ· οὐ μὴ συνάψητε,
πλανήθητε^h τὴν ἔρημον· οἱ

trampling upon the land
perished.

2 David's throne restored (16:5)

⁵ And a throne will be restored
with mercy, and he will sit on it
with truth in David's tent, judging
and seeking a fair verdict and
eagerly pursuing righteousness.

3 The insolence of Moab (16:6-7)

⁶ We heard of the insolence of
Moab, extremely insolent; I lifted
up the arrogance; not so is your
oracle, ⁷ not so. Moab will wail, for
in Moabitis all will wail for those
inhabiting Deseth.

Wandering across the wilderness (16

You will care and you will not feel
shame. ⁸ The plains of Esebon will
mourn, vine of Ebema. Gulping
down the nations, you will
trample its vines as far as Iazer.
Certainly you will not unite;
wander the wilderness; those

^a καθιέται] S^{*R}; καθιέται S^{ca}ABZ

^b ἐξήρα] S^{*B*}; ἐξήρας S^{cbz}ABRZ

^c μαντεία] SARZ; μαντία B

^d ἀπάντες] S; πάντες ABRZ

^e Δέσεθ] S^{*ABRS}^{cbz}; Δέσε S^{ca}; Αδεσεθ Z

^f Ἐβαμά] S^{*}; Σεβαμά S^{ca}ABRZ

^g καταπατήσετε] SB; καταπατήσατε ARZ

^h πλανήθητε] S^BABRZ; ἐπλανήθητε S^{*}

ἀπεσταλμένοι ἐγκατελείφθησαν,
διέβησαν γάρ τὴν ἔρημον^a.

sent have been forsaken, for they
went across the wilderness.

Moab's harvest will fail (16:9-12)

⁹ διὰ τοῦτο κλαύσομαι ὡς τὸν
κλαυθμὸν Ἰαζήρ ἄμπελον^b Σεβαμά·
τὰ δένδρα σου κατέλαβεν^c, Ἐσεβῶν
καὶ ἐλάλησεν^d ἔτι^e ἐπὶ τῷ θερισμῷ
καὶ ἐπὶ τῷ τρυγήτῳ σου
καταπατήσω, καὶ πάντα πεσοῦνται.

¹⁰ καὶ ἀρθήσεται εὐφροσύνη καὶ
ἀγαλλίαμα ἐκ τῶν ἀμπελώνων σου^f,
καὶ ἐν τοῖς ἀμπελώσιν σου οὐ μὴ
εὐφρανθήσονται καὶ οὐ μὴ
πατήσουσιν οἶνον εἰς τὰ ὑπολήνια,
πέπαυται γάρ. ¹¹ διὰ τοῦτο ἡ κοιλία
μου ἐπὶ Μωάβ ὡς κιθάρα ἠχήσει.

Moab's harvest will fail (16:9-12)

⁹ Because of this, I will weep like
the weeping of Iazer for the vine
of Sebama. He seized your trees,
Esebon, and he spoke, "I will still
trample on your harvest and
vintage, and all things will fall.

¹⁰ And happiness will be taken
away; and rejoicing from your
vineyard; and in your vineyards
certainly they will not be cheered
and certainly they will not tread
wine into the vats, for it has
ceased." ¹¹ Because of this, my
belly will sound upon Moab like a
lyre.

Καὶ τὰ ἐντός μου ὡσεὶ^g τεῖχος, ὃ^h
ἐνεκαίνισας. ¹² καὶ ἔσται εἰς τὸ
ἐντραπήναί σε, ὅτι ἐκοπίασεν Μωάβ
ἐπὶ τοῖς βωμοῖς καὶ εἰσελεύσεται εἰς
τὰ χειροποίητα αὐτῆς ὥστε

And my innards are like a city
wall that you restored. ¹² And it
will be for you to feel shame,
because Moab grew weary over
the altars, and it will enter its

^a ἔρημον] S* S^{cb3} ARZ; θάλασσαν S^{ca} B

^b ἄμπελον] S^{ca} ABRZ; ἄμελον S*

^c κατέλαβεν] κατέβαλεν ABRZ

^d ἐλάλησεν] S^B AB^c; ἐλάλησεν Ἀλή S*; Ἐλεαλή B* RZ (Ottley)

^e ἔτι] ἔτι BRZ; *om.* A

^f σου] *om.*

^g ὡσεὶ] SARZ; ὡς B

^h ὃ] *om.* B

προσεύξασθαι, και οὐ μὴ δύνηται
ἐξελεῖσθαι αὐτόν.

handmade things in order to pray
and certainly will not be able to
rescue him.

Moab's three-year fate (16:13-17:1)

¹³ Τοῦτο τὸ ῥῆμα, ὃ ἐλάλησεν Κύριος
ἐπὶ Μωάβ, ὁπότε και ἐλάλησεν. ¹⁴
και νῦν λέγω Ἐν τρισὶν ἔτεσιν ἐτῶν
μισθωτοῦ ἀτιμασθήσεται ἡ δόξα
Μωάβ ἐν παντὶ τῷ πλούτῳ τῷ
πολλῷ, και καταλειφθήσεται
ὀλιγοστός και οὐκ ἔντιμος.

Moab's three-year fate (16:13-17:1)

¹³This is the word that Lord spoke
against Moab when he also
spoke. ¹⁴And now I say, In three
years of the years of a hired
worker, the glory of Moab will not
be valued, with all its great
wealth, and it will be left few in
number and dishonored.

^a τὸ] SARZ; om. B

Commentary

S begins a new section after γῆς, in the middle of 16:1. There are three possibilities for the object of ἀποστελῶ. It could be an implicit object (“I will send *things* like reptiles...”) or gapped, with the preceding object understood (“I will send them like reptiles”), or the sentence could begin with the preceding καὶ (“and I will send the remnant of Adama like reptiles...”). This last option is preferable because it provides an object for ἀποστελῶ.

Moab will flee

(16:7-4)

The prophecy foresees Moab as fugitives, in contrast to Zion. Μή (16:1) indicates that the rhetorical question about Zion expects a negative answer; of course Zion is not a deserted rock.

The second person singular ἔση in 16:2 comes unexpectedly. The last second person forms were in 15:2-3, but those were plural. Here, the identity of the addressee depends on the interpretation of the “daughter”, which is nominative θυγάτηρ in the original hand of S as well as A and B (followed by Ziegler), but changed to vocative by corrector cb3 (followed by Rahlfs). If the nominative is intended rather than the vocative, the daughter is in apposition to the nestling, as something else to which the addressee is compared (“like a nestling and like a daughter of Moab”). However, even if it is nominative in form, the reader likely understood the vocative function because nominative and vocative forms are so often identical. The image used to express Moab’s vulnerability is a baby bird displaced from its nest. The genitive ἀνιπταμένου (from ἀνίπταμαι, a variation of ἀναπέτομαι, “fly away”) matches πετεινοῦ. For ἐπὶ τὰδε (with Swete), the other uncials and editions have ἔπειτα δέ. The two phrases could be spelled the same. The difference is that ἔπειτα indicates the deliberation should happen subsequently, whereas ἐπὶ τὰδε would mean the deliberation should be “upon these things.”

Swete and Ziegler place πλείονα at the end of 16:2; Rahlfs places it at the beginning of verse 3. Since πλείονα is the object of βουλεύου in verse 3, it

is preferable to keep it with that verse, as Rahlfs does. S has ποίει τε as two words, to maintain the singular, as does Ziegler, but Swete and Rahlfs have the plural form ποιεῖτε, which doesn't match the singular Arnon, the addressee of this imperative. The Arnon is the major river in Moab, flowing into the middle of the east side of the Dead Sea, symbolizing all of Moab. Arnon is to provide a shelter of sorrow (πένθους, genitive of πένθος) for "her" (αὐτῇ). The identification of this feminine singular does not depend on whether the "daughter of Moab" was understood as nominative or vocative. Either way, the daughter of Moab is the closest matching potential referent (closer than the daughter of Zion). ἀπ' ἀρχῆς is written the same as the genitive noun ἀπ' ἀρχῆς "of an official," which makes no sense here. B has ἀχθῆς and Rahlfs and Ziegler have ἀπαχθῆς, both second person subjunctives functioning as negative imperatives, which are still out of place. Silva translates Ziegler's ἀπαχθῆς as "do not be taken away." ἀπ' ἀρχῆς is much preferable because it parallels διὰ παντός earlier in the verse. Eusebius's commentary resumes here in 16:3; it omits comment on chapter 15 since 15:2.

The river and the Moabites are to shelter each other from the one causing the devastation. The translation of 𐤒𐤕 "destruction" as ἄρχων (16:4) is the result of misreading it as 𐤒𐤔, which refers to a commander, because of the similar-looking Hebrew letters Dalet and Resh. Relief is to come when this ruler dies.

David's throne restored

(16:5)

When this ruinous ruler dies, a Davidic ruler is to be restored; his reign will be characterized by legal fairness and righteousness.

The insolence of Moab

(16:6-7)

As is typical in Isaiah, the primary crime is an attitude of egotistical arrogance, ὑβρις (16:6).

Swete and Ziegler place οὐχ οὕτως in verse 6, but Rahlfs has them in 16:7. S begins a new section after Δέσεθ, so the dative phrase τοῖς κατοικοῦσιν Δέσεθ is read with the preceding ἀπάντες ὀλολύξουσιν rather than with the

following μελετήσεις. The prophecy warns that such self-promotion will be self-defeating; it will end with wailing.

Wandering across the wilderness

(16:7-8)

Although Μελετήσεις begins a new section, it does not begin a new paragraph in S. οὐκ is probably the results of misreading Hebrew לֹא for תֹּא. Although ἐντραπήση could mean “feel misgiving” (LSJ II. Med. or Pass.), the meaning “feel shame” (LSJ II. 4. Abs.) is more common in the LXX.

Heshbon is a town in northern Moab, exemplifying Moab’s fate. She will change from a nation who devours others’ vines to one that has nothing of value. Καταπίνοντες translates יגב (“swallowing down”) instead of the MT לֹב (“lords”). Eusebius says Moab will grieve because their land had become deserted (1.71). Those wandering the wilderness (ἔρημον) are mentioned in the second person, then in the third person (16:8). In the latter case, they are also described as those sent (ἀπεσταλμένοι), which translates the Hebrew agricultural word תִּהְיוּ (“offshoots”) literally. Corrector ca’s reading θάλασσαν for ἔρημον indicates he had an exemplar like Vaticanus. Corrector cb3 reverted the reading to ἔρημον; reversion is typical of cb3’s scribal activity.

Moab’s harvest will fail

(16:9-12)

Eusebius notes the change to first person verbs in 16:9, and attributes these words to the prophet, who is so compassionate as to grieve with the Moabites for their fate. He says the fruit and vine symbolism refers to the bloom of youth, which in the Moabites’ case was wasted on partying (1.71).

The happiness that will be taken away is exemplified as winemaking (16:10).

According to Eusebius, the distress of the prophet’s body parts (belly and inward parts; 16:11) illustrates the inner anguish he feels at the Moabites’ fate. In S there is a paragraph break after ἡχθήσει, which breaks the two similes into separate sentences. This makes the second simile into a verbless clause, so “are” is added to the English.

The purpose of this distress is to cause the Moabites to feel shame over their idolatrous practices. Eusebius notes that the other translators have εἰς τὸ ἁγίασμα αὐτοῦ “enter its sanctuary” instead of “enter the works of her hands” (1.71).

Moab's three-year fate

(16:13-17:1)

The prophecy against Moab has an explicit conclusion, followed by one additional comment that the prophecy will be fulfilled within three years. Eusebius, however, shows a preference for the later Greek translations over the Septuagint in their renderings of 16:14 because they have a conjunction between the clause about the hired worker and the clause about the gloom of Moab. He therefore applies the three-year time span not to the interval at the end of which the prophecy would be fulfilled, but to the time span over which the prophet prophesied against Moab at various times (1.71).

References

{Bibliography}

