

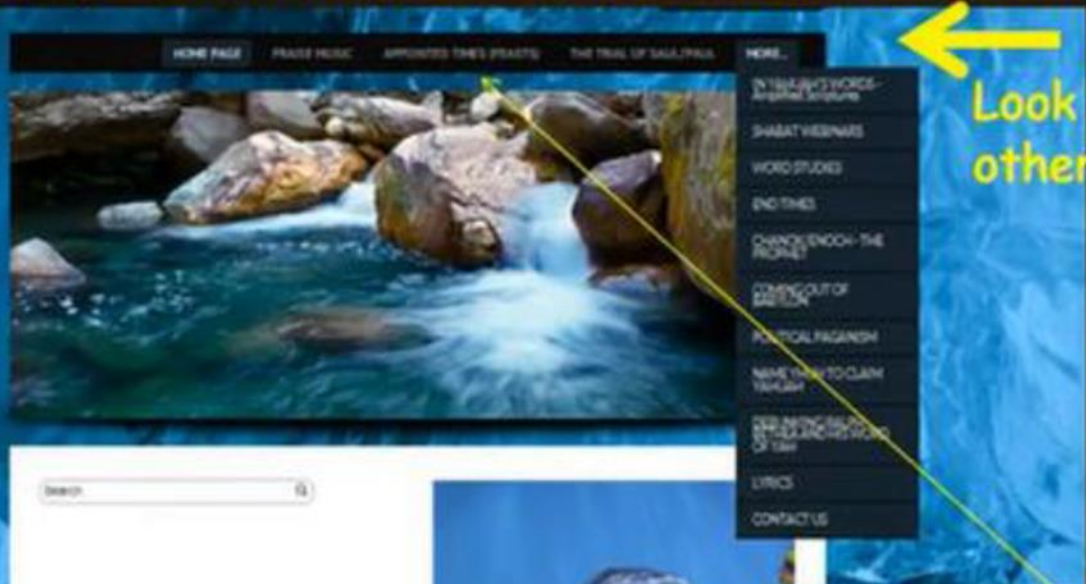
The Day of Yahuah

Yom Kippurm 2018 Part 1

9/15/2018




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2016

YOM KIPPUR

A JOURNEY
BEYOND
TIME
AND
SPACE

9/15/2018

3

2017



YOM KIPPUR-DAY OF RECONCILIATIONS 2017
YAHUAH BALANCES THE SCALES

YOU

TORAH



Psalms 32:1

By David. --An
Instruction. O the
happiness of him whose
transgression *is* forgiven,
Whose sin is covered.

Psalms 32:2

O the happiness of a
man, To whom
Yahuah finds no
iniquity, And in
whose spirit there is
no deceit.

Created for
a Purpose

9/15/2018

8/20/2017

This year we are going to try and take a look into the future by seeing what Yahuah had to say in the past about the day of reconciliations and what is coming in the Day of Yahuah.





Day of Yahuah- Reconciliations

Enoch 92:2-3

Let not your spirit be troubled on account of the time, for the Qodesh and Great One has appointed days for all things. Then the righteous one shall arise from sleep, and walk in the paths of the righteousness, and all his path and conversation shall be an eternal goodness and trust. **He will be gracious to the righteous and give him eternal righteousness, and He will give him power so that he shall be with goodness and righteousness. And he shall walk in eternal light.** Then sin shall perish in darkness forever, and shall no more be seen from that day for evermore.

John 14:1 , 14:27

- “Do not let your heart be troubled; trust in Yahuah, trust also in me (Yahusha)”.
- “Peace I leave with you; **my peace I give to you; not as the world give do I give to you. Do not let your heart be troubled, nor let it be fearful.**”

Enoch 94

Hold My words in the thoughts of your hearts, and permit
them not to be erased from your hearts



Enoch 94:5-11

And hold My words in the thoughts of your hearts, and permit them not to be erased from your hearts: for I know that sinners will tempt men to evilly entreat wisdom, so that no place may be found for her, and temptation will increase.

Woe to those who build unrighteousness and oppression and lay deceit as a foundation; for they shall be suddenly overthrown and they shall have no peace.



Enoch 94:5-11

Woe to those who build their houses with sin; for from all their foundations shall they be overthrown, and by the sword shall they fall. And those who acquire gold and silver shall suddenly perish in judgment.

Woe to you, you rich, for you have trusted in your riches, and from your riches shall you depart, because you have not remembered the Most High in the days of your riches.



Enoch 94:5-11

You have committed blasphemy and unrighteousness, and have become ready for the day of slaughter, and the day of darkness and the day of the great judgment.



Enoch 94:5-11

Thus I speak and tell you: He who has created you will overthrow you, and for your fall there shall be no compassion, and your Creator will rejoice at your destruction. And your righteousness shall be a reproach to the sinners and the evil in those days.

Isaiah 2

And He shall judge between the nations, and shall reprove many peoples.

Isaiah 2

1The word that Yashayahu the son of Amots saw concerning Yahudah and Yarushalayim: **2**And it shall be in the latter days that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it.

3And many peoples shall come and say, "Come, and let us go up to the mountain of יהוה, to the House of the Eternal of Ya'aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of יהוה from Yarushalayim."

Isaiah 2

4And He shall judge between the nations, and shall reprove many peoples. And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither teach battle any more. 5 O house of Ya'aqob, come and let us walk in the light of יהוה.

Isaiah 2

6For You have forsaken Your people, the house of Ya'aqob, because they have been filled from the East, and practice magic like the Philistines, and they are pleased with the children of foreigners. 7And their land is filled with silver and gold, and there is no end to their treasures. And their land is filled with horses, and there is no end to their chariots. 8And their land is filled with idols; they bow themselves to the work of their own hands, to what their own fingers have made. 9And the lowly bows down, and the high is humbled; therefore **You do not forgive them.**

Isaiah 2

10 Enter into the rock, and hide in the dust, because of the fear of יהוה and the splendor of His excellency. **11** The lofty looks of man shall be humbled, the pride of men shall be bowed down, and יהוה alone shall be exalted in that day. **12** For יהוה of hosts has a day against all that is proud and lofty, against all that is lifted up, so that it is brought low; **13** and against all the cedars of Lebanon that are high and lifted up, and against all the oaks of Bashan; **14** and against all the high mountains, and against all the hills that are lifted up; **15** and against every lofty tower, and against every strong wall; **16** and against all the ships of Tarshish, and against all the desirable craft.

Isaiah 2

17 And the loftiness of man shall be bowed down, and the pride of men shall be brought low. And יהוה alone shall be exalted in that day, 18 and the idols completely pass away. 19 And they shall go into the holes of the rocks, and into the caves of the earth, from dread of יהוה and the splendor of His excellency, when He arises to shake the earth mightily. 20 In that day man shall throw away his idols of silver and his idols of gold, which they made, each for himself to worship, to the moles and bats, 21 to go into the clefts of the rocks, and into the crags of the rugged rocks, because of the fear of יהוה and the splendor of His excellency, when He arises to shake the earth mightily. 22 Cease from man, whose breath is in his nostrils, for in what is he to be reckoned upon?

Isaiah 13

יהוה of hosts is gathering an army for battle:





1The message concerning Babel which Yashayahu son of Amots saw. **2**
“Lift up a banner on the high mountain, raise your voice to them; wave
your hand, let them enter the gates of the nobles. **3** “I have commanded
My set-apart ones; I have also called My mighty men for My displeasure,
My proudly exulting ones.” **4** The noise of an uproar in the mountains, like
that of many people! A noise of uproar of the reigns of gentiles gathered
together! יהוה of hosts is gathering an army for battle.



5They are coming from a distant land, from the end of the heavens, even יהוה and His weapons of displeasure, to destroy all the earth. **6** Howl, for the day of יהוה is near! It comes as a destruction from the Almighty. **7**Therefore all hands go limp, every man's heart melts, **8**and they shall be afraid. Pangs and sorrows take hold of them, they are in pain as a woman in labor; they are amazed at one another, their faces aflame! **9** See, the day of יהוה is coming, fierce, with wrath and heat of displeasure, to lay the earth waste, and destroy its sinners from it.



10 For the stars of the heavens and their constellations do not give off their light. The sun shall be dark at its rising, and the moon not send out its light. **11** “And I shall punish the world for its evil, and the wrong for their crookedness, and shall put an end to the arrogance of the proud, and lay low the pride of the ruthless. **12** “I shall make mortal man *scarcer* than fine gold, and mankind scarcer than the gold of Ophir. **13** “So I shall make the heavens tremble, and the earth shall shake from her place, in the wrath of יהוה of hosts and in the day of the heat of His displeasure.

14“And it shall be as the hunted gazelle, and as a sheep that no man takes up – every man turns to his own people, and everyone flees to his own land.
15“Whoever is found is thrust through, and everyone taken falls by the sword.

16“And their children are dashed to pieces before their eyes, their houses plundered and their wives ravished. **17** “See, I am stirring up the Medes against them, who do not regard silver, and as for gold, they do not delight in it. **18**“And bows dash the young to pieces, and they have no compassion on the fruit of the womb, their eye spare no children. **19** “And Babel, the splendor of reigns, the comeliness of the Chaldeans’ pride, shall be as when (the) Eternal overthrew Sedom and Amorah.

20“She shall never be inhabited, nor be settled from generation to generation; nor shall the Arabian pitch tents there, nor shepherds rest their flocks there.



21“But wild beasts of the desert shall lie there, and their houses shall be filled with owls. And ostriches shall dwell there, and wild goats frolic there.

THE MANDELA EFFECT

What do you remember?

Alert !!

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This is quite a change

Isaiah 13:21

Original Verse

But wild beasts of the desert shall lie there; and their houses shall be full of howling creatures; and owls shall dwell there, and wild goats shall dance there.

Description of Change

howling > doleful / wild goats > satyrs

New Verse

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

Isa 13:21 But wild beasts of the desert^{H6728} shall lie^{H7257} there;^{H8033} and their houses^{H1004} shall be full^{H4390} of **doleful creatures**;^{H255} and owls^{H1323 H3284} shall dwell^{H7931} there,^{H8033} and **satyrs**^{H8163} shall dance^{H7540} there.^{H8033}

9/15/2018



Comparison versions Isa 13:21

But wild beasts of the desert shall lie there; and their houses shall be full of howling creatures; and owls shall dwell there, and wild goats shall dance there.

(JPS) But **wild-cats** shall lie there; and their houses shall be full of **ferrets**; and **ostriches** shall dwell there, and **satyrs** shall dance there.

(ASV) But wild beasts of the desert shall lie there; and their houses shall be full of **doleful creatures**; and **ostriches** shall dwell there, and **wild goats** shall dance there.


(BBE) But the beasts of the waste land will have their holes there; and the houses will be full of **crying jackals**, and **ostriches** will have their place there, and **evil spirits** will be dancing there.

(Bishops) But fearefull wyld beasts shall lye there, and the houses shalbe ful of great **Owles**, **Estriches** shall dwell there, and **Apes** shall daunce there.

(Brenton) But wild beasts shall rest there; and the houses shall be filled with howling; and **monsters** shall rest there, and **devils** shall dance there,

Contemporary English Version Only **desert creatures**, **hoot owls**, and **ostriches** will live in its ruins, and **goats** will leap about.

(Geneva) But Ziim shal lodge there, and their houses shal be ful of Ohim: Ostriches shal dwel there, and the Satyrs shall dance there.



Comparison versions Isa 13:21

But wild beasts of the desert shall lie there; and their houses shall be full of howling creatures; and owls shall dwell there, and wild goats shall dance there.

(Darby-1889) But beasts of the desert shall lie there, and their houses shall be full of owls; and ostriches shall dwell there, and wild goats shall dance there.


(Douay Rheims - 1899) But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:

(ERV) The only animals living there will be wild animals from the desert. People will not be living in their houses in Babylon. The houses will be full of owls and large birds. Wild goats will play in the houses.

(ESV) But wild animals will lie down there, and their houses will be full of howling creatures; there ostriches will dwell, and there wild goats will dance.

(ISV) But desert beasts will lie down there, and their houses will be full of howling creatures; there owls will dwell, and goat-demons will dance there.

(LEB) But wild animals will lie down there, and their houses will be full of howling creatures, and the daughters of ostriches will live there, and goats will dance there.



Comparison versions Isa 13:21

But wild beasts of the desert shall lie there; and their houses shall be full of howling creatures; and owls shall dwell there, and wild goats shall dance there.

(LITV) But the desert creatures shall lie there; and their houses shall be full of howling creatures; and daughters of ostriches shall dwell there; and he goats shall skip there.

(MKJV) But the wild beasts of the desert shall lie there; and their houses shall be full of howling creatures; and ostriches shall dwell there, and he-goats shall dance there.

(YLT) And Ziim have lain down there, And full have been their houses of howlings, And dwelt there have daughters of an ostrich, And goats do skip there.

(LBP Aramaic Peshitta) But wild beasts shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and satyrs shall dance there.

(WEB) But wild animals of the desert will lie there, and their houses will be full of jackals. Ostriches will dwell there, and wild goats will frolic there.

(Webster) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.



Isaiah 13:21 Treasury of Scripture knowledge

But: Isa_34:11-15; Rev_18:2
wild beasts: Heb. Ziim

doleful creatures: Heb. Ochim, owls. or, ostriches. Heb. daughters of the owl.

H8163

שׂעִיר שׂעִיר

śâ'îyr śâ'îr

saw-er', saw-er'

From H8175; *shaggy*; as noun, a *he goat*; by analogy a *faun*: - devil, goat, hairy, kid, rough, satyr.

Isaiah 13:21 Jamieson Fausset and Brown Commentary

wild beasts – *Hebrew, tsiyim, animals dwelling in arid wastes. Wild cats, remarkable for their howl [Bochart].*

doleful creatures – “howling beasts,” literally, “howlings” [Maurer].

owls – rather, “ostriches”; a timorous creature, *delighting in solitary deserts and making a hideous noise [Bochart].*

satyrs – *sylvan demi-gods - half man, half goat - believed by the Arabs to haunt these ruins; probably animals of the goat-ape species [Vitranga]. Devil-worshippers, who dance amid the ruins on a certain night [J. Wolff].*

But all kinds of beasts of the desert and waste places make their homes there instead.

The list commences with *ziyyim* (from *zi*, dryness, or from *ziyi*, an adj. relat. of the noun *zi*), i.e., dwellers in the desert; the reference here is not to men, but, as in most other instances, to animals, **though it is impossible to determine what are the animals particularly referred to.** That *ochim* are horned owls (*Uhus*) is a conjecture of Aurivillius, which decidedly commends itself. On *b^enoth ya ʿānâh*, see at [Job_39:13-18](#). Wetzstein connects *ya ʿānâh* with an Arabic word for desert; it is probably more correct, however, to connect it with the Syriac ܝܥܢܐ, greedy. The feminine plural embraces ostriches of both sexes, just as the *'iyyim* (sing. ܝܝܐ = ܝܝܐ, from *'âvâh*, to howl: see Bernstein's *Lex. on Kirsch's Chrestom. Syr.* p. 7), i.e., jackals, are called *benât āwa* in Arabic, without distinction of sex (*āwa* in this appellation is a direct reproduction of the natural voice of the animal, which is called *wawi* in vulgar Arabic). *Tan* has also been regarded since the time of Pococke and Schnurrer as the name of the jackal; and this is supported by the Syriac and Targum rendering *yaruro* (see Bernstein, p. 220), even more than by the Arabic name of the wolf, *tinân*, which only occurs here and there. ܝܒܢܐ, *ibnu āwa*, is the common jackal found in Hither Asia (*Canis aureus vulgaris*), the true type of the whole species, which is divided into at least ten varieties, and belongs to the same genus as dogs and wolves (not foxes). *Tan* may refer to one of these varieties, which derived its name from its distinctive peculiarity as a *long-stretched* animal, whether the extension was in the trunk, the snout, or the tail.

The animals mentioned, both quadrupeds (*râbatz*) and birds (*shâcan*), are really found there, on the soil of ancient Babylon. When Kerporter was drawing near to the Nimrod-tower, he saw lions sunning themselves quietly upon its walls, which came down very leisurely when alarmed by the cries of the Arabs. And as Rich heard in Bagdad, the ruins are still regarded as a rendezvous for ghosts: *sâ'ir*, when contrasted with *'attūd*, signifies the full-grown shaggy buck-goat; but here *se'irim* is applied to demons in the shape of goats (as in [Isa_34:14](#)). According to the Scriptures, the desert is the abode of unclean spirits, and such unclean spirits as the popular belief or mythology pictured to itself were *se'irim*. Virgil, like Isaiah, calls them *saltantes Satyros*. It is remarkable also that Joseph Wolf, the missionary and traveller to *Bochâra*, saw pilgrims of the sect of Yezidis (or devil-worshippers) upon the ruins of Babylon, who performed strange and horrid rites by moonlight, and danced extraordinary dances with singular gestures and sounds. On seeing these ghost-like, howling, moonlight pilgrims, he very naturally recalled to mind the dancing *se'irim* of prophecy (see Moritz Wagner's *Reise nach Persien und dem Lande der Kurden*, Bd. ii. p. 251). And the nightly howling and yelling of jackals (*'ânâh* after *rikkēd*, as in [1Sa_18:6-7](#)) produces its natural effect upon every traveler there, just as in all the other ruins of the East. These are now the inhabitants of the royal *'arm^enoth*, which the prophet calls *'alm^enoth* with a sarcastic turn, on account of their widowhood and desolation; these are the inhabitants of the palaces of pleasure, the luxurious villas and country-seats, with their hanging gardens. The Apocalypse, in [Rev_18:2](#), takes up this prophecy of Isaiah, and applies it to a still existing Babylon, which might have seen itself in the mirror of the Babylon of old.



Isaiah 13:21

But (P) wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

(P) Who were either wild beasts or fools, or wicked spirits, by which Satan deluded man, as by the fairies, goblins, and such like fantasies.



9/15/2018

Isaiah 13:21

But wild beasts of the desert shall lie there,.... What sort of creatures are meant is not certain. The Targum renders it by a word which signifies monstrous, astonishing creatures; the Latin interpreter of it calls them apes. Jarchi and Kimchi say such are intended as are called martens or sables, a creature of the weasel kind. The Hebrew word does not much differ from the Arabic one used for "wild cats":

and their houses shall be full of doleful creatures; whose voices are very mournful and unpleasant. Aben Ezra says such creatures are meant, that those that see them are amazed at them. Jarchi declares they are a kind of creatures he was ignorant of; and Kimchi thinks they are the same with "furon", or "ferrets": and the Latin interpreter of the Targum renders the word that uses by "weasels":

and owls shall dwell there; or "the daughters of the owl", or "of the ostriches", as the Targum and Syriac version; with which agrees the Vulgate Latin, rendering the word "ostriches", as it is in Lam 4:3; the Septuagint version translates it "sirens", or "mermaids":

Isaiah 13:21

וְרִבְצוּ-שָׁם צִיִּים וּמְלֹאוּ בְתֵיהֶם אֲחִים
 וְשָׁכְנוּ שָׁם בָּנוֹת יַעֲנָה וְשִׁעִירִים
 לְרִקְדוֹ-שָׁם: | LEB OT RI |

But wild animals will lie down there, and their houses will be full of howling creatures, and the daughters of ostriches will live there, and goats will dance there. | LEB

צִיִּים *ṣiy-yîm'* But **wild animals** will lie down there, and

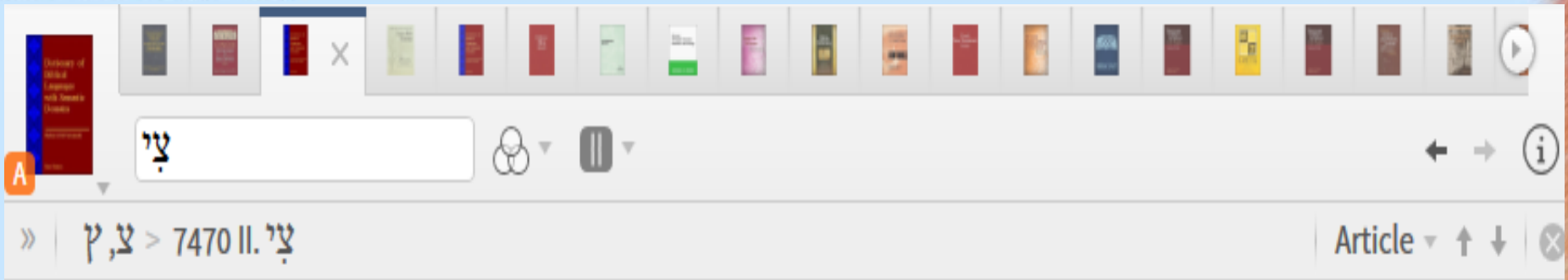
צִי *ṣî* animals of the desert, wild cats; inhabitants of the steppe; demons?
 noun, masculine, plural, absolute ± common

Sense: desert creature – an animal that dwells in desert places.

BDB desert-dweller; or crier, yelper

III. [צִי S^{6716, 6728} TWOT^{1907, 1908} GK^{7469, 7470}] n.m. Je 50:39 a wild beast, proposes either **desert-dweller** (denom. from צִיָּה, so most), or **crier, yelper** (√* צוה = ضوى (*ṣwy*) [*yelp*, Dozy], Ba^{NB 188}, cf. Ew^{s 146 g, note});—in any case a specif. animal, but not certainly identif.; Bo^{Hieroz. i, lib. 3, § 14}, cp. Arabic ضَيَّوْنٌ (*daywanun*) wild cat;—pl. צִיִּים Is 13:21 (f. אֲיִים v 22), 23:13; 34:14 (+ אֲיִים), Je 50:39 (id.; all betokening desolation); 'לְעַם לְצַ' 74:14 (read 'לְעַם צַ' Hup-Now Bae); appar. of people 72:9, but prob. corrupt, Ol conj. צָרִים (|| אֲיָבִיו), and so most moderns.

Dictionary of Biblical language



» | יצ > 7470 II. יצ | Article ▾ ↑ ↓ ×

7469 I. יצ (šî): n.masc.; ≡ Str 6716; TWOT 1907—LN 6.41-6.51 **ship**, vessel, i.e., an ocean-going boat (Nu 24:24; Isa 33:21; Eze 30:9; Da 11:30+)

7470 II. יצ (šî): n.masc.; ≡ Str 6728; TWOT 1908—**1. LN 4.1-4.37 desert creature**, i.e., a wild desert-creature, likely a smaller range mammal, specific identification is not known (Isa 13:21; 23:13; 34:14; Jer 50:39+), note: some of these contexts may be a desert demon, see below; **2. LN 11.90-11.95 tribes of the desert** (Ps 72:9+); **3. LN 12.1-12.42 desert demon** a supernatural class of being that haunts the desert (Ps 74:14+), note: some interp as a normal desert animal, see above

אָח

Transliteration

'oach

Pronunciation

ō'akh (Key)



Part of Speech

masculine noun

Root Word (Etymology)

Probably from אָח (H253)

Dictionary Aids

TWOT Reference: 65a

KJV Translation Count — Total: 1x

The KJV translates Strong's H255 in the following manner:
doleful creatures (1x).

Doleful or Howling?

Outline of Biblical Usage [?]

- I. howling animal
 - A. jackal
 - B. hyena

Strong's Definitions [?]

(Strong's Definitions Legend)

אָח 'ôach, o'-akh; probably from H253; a howler or lonesome wild animal:—doleful creature.

Gesenius' Hebrew-Chaldee Lexicon [?]

אָח only in pl. אָחִים prop. *howlings*; hence *howling animals* (comp. אָח No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. *Uhu*, *Uhu*, French *hibou*; see אָח No. II. and the root אָחִים.



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35

יַעֲנָה

Transliteration	Pronunciation
ya`anah	yah·an·ā' (Key) 🔊

Part of Speech	Root Word (Etymology)
feminine noun	From יַעֲנָן (H3283)

Dictionary Aids
TWOT Reference: 884b

KJV Translation Count — Total: 8x

The KJV translates Strong's H3284 in the following manner:
 owl (8x).

- I. an unclean bird
 - A. owl, ostrich, literally translated as "daughters of the owl"
 - B. perhaps an extinct bird, exact meaning unknown



9/15/2018

יַעֲנָן

Transliteration	Pronunciation
ya`en	yä·ān' (Key) 🔊

Part of Speech	Root Word (Etymology)
feminine noun	From the same as יַעֲנָן (H3282)

Dictionary Aids
TWOT Reference: 884a

KJV Translation Count — Total: 1x

The KJV translates Strong's H3283 in the following manner:
 ostrich (1x).

Gesenius' Hebrew-Chaldee Lexicon [?]

יַעֲנָן *an ostrich*, so called from its greediness and gluttony; see the root יַעֲנָן. Once found in plur. יַעֲנָנִים Lam. 4:3 in קרי; and there it is used ἐπικοίνωσ, of the female ostrich, for בְּנוֹת יַעֲנָה. LXX. ὡς στρουθίον. Vulg. sicut struthio. (As to the sense compare Job 39:17). Of much more frequent use is—

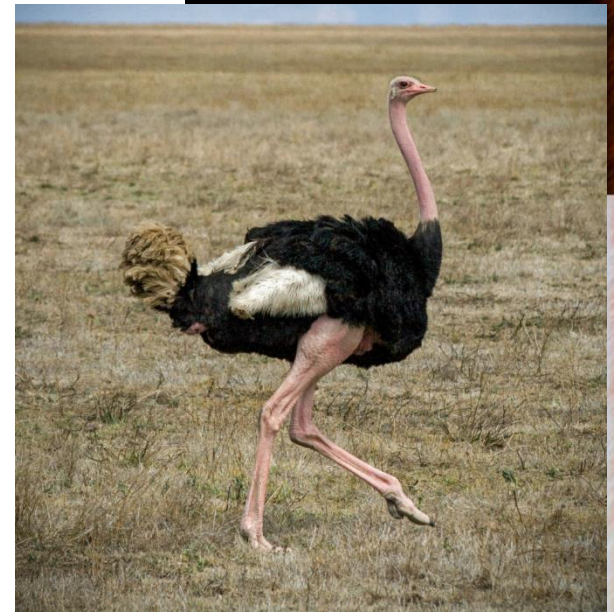
יְעִנָּה yă·'ănā(h) creatures, and the daughters of **ostriches** will li

יְעִנָּה yă·'ănā(h) **ostrich**

noun, feminine, singular, absolute ± common

Sense: daughter of ostrich – a particular kind of owl.

BDB greed
GHCLOT an owl; to cry out
CHAL ostrich
DBL Hebrew a kind of owl
NASB Dictionaries
CDWGTHB



3613 יְעִנָּה (yă·'ănā(h)): n.fem.; ≡ Str 3284; TWOT 884b—LN 4.38–4.46 unit: בַּת ט יְעִנָּה (băṭ ṭ yă·'ănā(h)) bird, formally, daughter of greed, or daughter of wilderness, i.e., ceremonially unclean animal, hence not eatable: winged creature; (NIV, KJV, NJB) **a kind of owl** (Lev 11:16; Dt 14:15; Job 30:29; Isa 13:21; 34:13; 43:20; Jer 50:39; Mic 1:8+); (ASV, NASB, NKJV, RSV, NRSV, NAB, Tanakh) female ostrich *Struthio camelus*



בְּנוֹת *b'ênôt'*

howling creatures, and **the daughters of** ostriches will live there,

בַּת *băṭ* daughter

noun, feminine, plural, construct ± common

Sense: daughter of ostrich – a particular kind of owl.

BDB daughter

GHCLOT shame; ignominy, a vile and ignominious condition; an idol; a dau...

CHAL daughter; membership; personification; statement of age

DBL Hebrew daughter; women; environs; a kind of owl

TLOT daughter

16. LN

4.38-4.46 unit: בַּת ט יַעֲנָה (*băṭ ṭ yă.ċānā(n)*) *ōra*, formally, daughter of greed, or daughter of wilderness, i.e., ceremonially unclean animal, hence not eatable: winged creature; (NIV, KJV, NJB) **a kind of owl** (Lev 11:16; Dt 14:15; Job 30:29; Isa 13:21; 34:13; 43:20; Jer 50:39; Mic 1:8+); (ASV, NASB, NKJV, RSV, NRSV, NAB, Tanakh) female ostrich *Struthio camelus*



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38

יְעִנָּה f. of the preceding (as to the form compare יְעִל fem. יְעִלָּה, not יְעִלָּה), everywhere joined with בַּת־הַיְעִנָּה: בַּת the daughter of the female ostrich, i.e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to תְּחִמָּס the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, בָּנוֹת יְעִנָּה is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex نَعَامٌ (a word which I judge kindred to the Hebrew), يَنْتُ نَعَامَةً, نَعَامَةٌ. Others have badly rendered יְעִנָּה an owl, from עֵנָה to cry out (?) in opposition to the context and the authority of the ancient interpreters.

Gesenius Hebrew Chaldees Lexicon OT

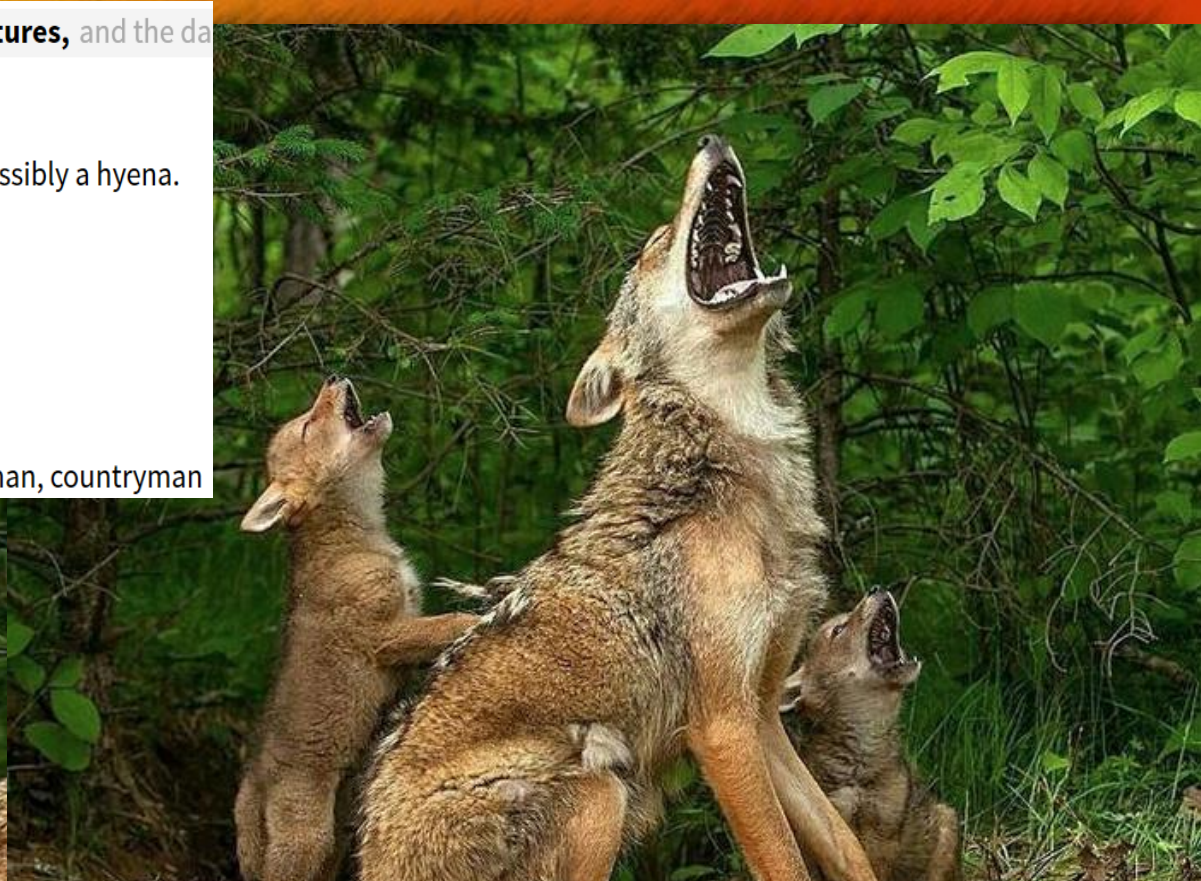


וְהִיָּמָּה 'ō·hîm' their houses will be full of **howling creatures**, and the da

וְהִיָּמָּה 'ō·hî howling desert animals
noun, masculine, plural, absolute ± common

Sense: hyena – a desert animal known for its howling; possibly a hyena.

BDB	jackal
GHCLOT	howlings; howling animals
CHAL	howling wild creature; Bubo bubo
DBL Hebrew	howling creature
TLOT	brother; sister
NASB Dictionaries	
BYBHV	brother; blood-relation; fellow tribesman, countryman



*וְהִיָּמָּה: pl. וְהִיָּמָּה: **howling wild creature**, usually: eagle-owl, **Bubo bubo**; but oth. prp.: laughing hyena; Is 13:21. †

Concise Hebrew Aramaic Lexicon of the OT

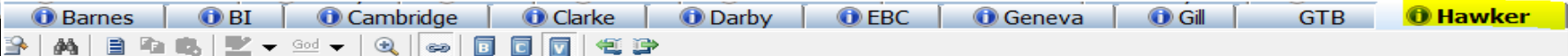
280 וְהִיָּמָּה (ʿō·hî): n.[masc.]; ≡ Str 255; TWOT 65a—LN 4.1-4.37 **howling creature**, i.e., an animal that inhabits deserted, uninhabited places, likely a dog-like creature that howls (Isa 13:21+), note: very widely interpreted: doleful creature (KJV, ASV), howling creature (RSV, NRSV); (eagle) owl (NASB, NKJV, NJB, NAB, KB); porcupine (NEB, REB); wild dog (NCV), jackal (NIV, BDB), Hyena (Holladay) note: ety. suggests a howling creature of some type, context may best suggest a creature similar to a jackal or wild dog

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Dictionary of Biblical Languages with Semitic Domains

and satyrs shall dance there; a sort of monstrous creatures with the ancients, painted half men and half goats; the upper part of them like men, except the horns on their heads, and the lower parts like goats, and all over hairy; and the word here used signifies hairy; and is used for goats, and sometimes for devils, either because they have appeared in this form, as Kimchi says, to them that believe them; or because they, by their appearance, inject such horror in men, as cause their hair to stand upright: hence the Targum, Jarchi, and Kimchi, interpret it of devils here; and so the Septuagint version, and those that follow it, the Syriac and Arabic, render it, "and demons shall dance there": with this agrees the account of mystical Babylon, [Rev 18:2](#).

Rev 18:2 And^{G2532} he cried^{G2896} mightily^{G1722 G2479} with a strong^{G3173} voice,^{G5456} saying,^{G3004} Babylon^{G897} the^{G3588} great^{G3173} is fallen,^{G4098} is fallen,^{G4098} and^{G2532} is become^{G1096} the habitation^{G2732} of devils,^{G1142} and^{G2532} the hold^{G5438} of every^{G3956} foul^{G169} spirit,^{G4151} and^{G2532} a cage^{G5438} of every^{G3956} unclean^{G169} and^{G2532} hateful^{G3404} bird.^{G3732}



Isaiah 13:19-22

Poor Mans Commentary by Robert Hawker

I pray the Reader to read this prophecy very attentively, and mark well the awful destruction threatened. Sodom and Gomorrah were destroyed in a day; and Babylon in a night. In the same moment when Belshazzar was rioting, came his death. [Dan 5:30](#). The glory of Babylon is not only related by profane historians to have been the greatest of all monarchies; but sacred scripture makes mention of it as such. Thou saidst (saith the Lord) I shall be a lady forever; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come upon thee in a moment, in one day; the loss of children, and widowhood. See [Isa 47:5](#) to the end; and the accomplishment, [Dan 5:31](#). And what is yet, if possible, more remarkable in the fulfillment of this prophecy, is the astonishing overthrow. All conquerors, when they subjugate kingdoms, conquer them to possess them; and the more splendid they are, the more they delight in their conquests. But concerning Babylon, the Lord had said, **it should never be inhabited, nor dwell in from generation to generation; unless by doleful creatures, satyrs, and beasts of the desert; and this was literally fulfilled: for historians who have visited Babylon, all agree in one report, that the very spot where it stood, though in its splendour it covered over thirty miles in breadth; cannot now be ascertained. None indeed have ventured to explore the interior parts of it, on account of the beasts of prey, and serpents which dwell in it.** There is one thought more, which this prophecy, connected with its accomplishment, furnisheth; and that is the view winch the gospel hath taken of it, when speaking of it as a type of the utter destruction of Babylon under the New Testament dispensation. If the Reader will consult Re 17 and Re 18 and compare them with this prophecy, and the passage already referred to, [Isa 47:5](#) to the end, he will find abundant matter to furnish him with subjects of the most improving nature. - I only add, as a finishing comment on the whole, when the Reader hath made his own observations upon these solemn scriptures, looking up to God the Holy Ghost for instructions to improve the whole to the divine glory, and his own happiness, I beg of him to look into the human heart, yea, into his own, and see whether, by the fall of man, there is not a similar ruin induced, so that the heart which was once the temple of the living God, is now become the habitation of corrupt passions, like dragons and beasts of prey? Oh! the state, the 41 fallen state of fallen man!

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Satyr and sleeping nymph, Apulian red-figure kylix C4th B.C., Metropolitan Museum of Art



Satyrs with biga chariot, Athenian red-figure stamnos C5th B.C., Museum of Fine Arts Boston



שְׂעִירִים *śē'î-rîm'* ostriches will live there, and **goats** will dance there.

שְׂעִיר *śā·îr* the hairy one, a goat (buck) demon, satyr
noun, masculine, plural, absolute ± common

Sense: **goat** – an agile ruminant related to sheep, but having a beard and straight horns; **considered ceremonially clean.**

BDB **satyr, demon**

GHCLOT hairy, rough; a he-goat; wood demons, satyrs; shower

CHAL demon

DBL Hebrew goat-idol; goat-demon

NASB Dictionaries

BYBHV (; adj.;) hairy; (; n.;) billy-goat, buck; demon, satyr (61, 23 in Lev,.

8537 I. שְׂעִיר (*śā·îr*): adj.; ≡ Str 8163; TWOT 2274c, 2274e—LN 8.13 **hairy**, shaggy, i.e., pertaining to having more hair than is normal for a particular kind (Ge 27:11, 23; Da 8:21+), note: for another parsing in Daniel, see 8538

8538 II. שְׂעִיר (*śā·îr*): n.masc.; ≡ Str 8163; TWOT 2274c—LN 4.1-4.37 **goat**, he-goat, i.e., a male, mature, **small mammal which is a ceremonially clean**, hollow-horned, ruminant of the genus *Capra*, (2Ch 29:23), note: for another parsing of Da 8:21, see 8537; note: for another parsing in Isa 13:21; 34:14, see 8539

8539 III. שְׂעִיר (*śā·îr*): n.masc.; ≡ Str 8163; TWOT 2274c—1. LN 6.96-6.101 **goat-idol**, i.e., a goat-shaped idol (Lev 17:7; 2Ch 11:15+), see 8538; note: some reprint 2Ki 23:8 “gates,” as “goat idol.”; 2. **goat-demon**, satyr, i.e., a spirit being that inhabits desolate areas (Isa 13:21; 34:14+), note: (most versions) in Isa. translate as 8538

שָׂעִיר

Transliteration

sa`iyr

Pronunciation

sä·ēr' (Key)



Part of Speech

adjective, masculine noun

Root Word (Etymology)

From שָׂעַר (H8175)

Dictionary Aids

TWOT Reference: 2274c,2274e

KJV Translation Count — Total: 59x

The KJV translates Strong's H8163 in the following manner:

kid (28x), goat (24x), devil (2x), satyr (2x), hairy (2x), rough (1x).

One of the many "tells" is that when you look in the lexicons they do not mention the new word. Here Gesenius not only mentions it but comments on it. So we believe that if it is indeed changed, the change is meant to push the demonic aspect of the verse which it may not have done in the KJV in the past.

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past.

Outline of Biblical Usage [?]

adj

I. hairy

n m

II. he-goat, buck

A. as sacrificial animal

B. satyr, may refer to a demon possessed goat like the swine of Gadara (Mt. 8:30-32)

Strong's Definitions [?]

(Strong's Definitions Legend)

שָׂעִיר *sâ'iyr*, saw-er'; or שָׂעַר *sâ'ir*; from H8175; shaggy; as noun, a he-goat; by analogy, a faun:—devil, goat, hairy, kid, rough, satyr.

Gesenius' Hebrew-Chaldee Lexicon [?]

שָׂעִיר m.—(1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully שָׂעִיר עֲזִים (*Ziegenbock*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). *As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. שָׂעִירָה a she-goat, which see.*

(3) pl. *wood demons, satyrs, resembling he-goats, inhabiting deserts*, Isa. 13:21; 34:14; see as to these superstitions [?] Bochart, Hieroz. ii. 844, and my Comment. on Isa. locc. cit. LXX. *δαίμόνια*.

(4) pl. *shower* (*Regen[s]hauer*), Deu. 32:2, compare שָׂעַר to shudder.

To stand erect or upright. Hence Eng. *to shore up, a shore, and perhaps to soar.*

I. **To stand erect, upright, or on end, as the hair in astonishment or horror.** Ezek. xxvii. 35, שער שער had *their hair stand on end.* (To this purpose Montanus *horripilaverunt crine.*) So Ezek. xxxii. 10. comp. Job iv. 15. This effect of astonishment or horror is often observed by the poets. Thus Virgil, *Æn.* ii. lin. 774, and iii. lin. 48;

IV. **As a N. שער, fem. in reg. שעירת, a he- or she-goat, from their shaggy-hair, q. d. a rough hairy one.** So the Greek *τραγος* a he-goat, is from *τραχυσ* rough, on account of the roughness of his hair, and the Latin *hircus* a he-goat, from *hirtus* rough. This word is frequently followed by *עזים* of the goats, as in Gen. xxxvii. 31. Lev. iv. 28. v. 6. xvi. 5, 7, & al. freq. Comp. Dan. viii. 21. **And in the same sense of a he-goat I would understand שער in Isa. xiii. 21. xxxiv. 14; in which latter text Aquila and Symmachus render it by *τριχων*, and Vulg. by *pilosus* a hairy one.** The qualities mentioned in the texts just cited, eminently agree to he-goats, which are remarkable for calling to one another, for their skipping motion, and also for delighting to browse on the spontaneous vegetables springing up among ruined buildings. Thus Dr Chandler, *Travels in*

buildings. Thus Dr Chandler, *Travels in Asia Minor*, p. 150, describing the ruins of the temple of *Apollo Didymeus*, observes, that "at evening a large flock of goats returning to the fold, their bells tinkling, spread over the heap, climbing to browse on the shrubs and trees growing between the huge stones."

I shall not trouble the reader with the nonsense of the Rabbins and their followers, who will have it that these שְׂעִירִים in Isa. were devils, who, they say, used to appear in a hairy form. But if צִיִּים, אֲהִים, &c. in these texts, be the names of some kind of animals, so must שְׂעִירִים be likewise. It is not, however, improbable that the Christians borrowed their goat-like pictures of the devil, with a tail, horns, and cloven feet from the heathenish representations of Pan the terrible. See Spence's Polymetis, dialog. xvi. p. 255. Comp. sense IX.

Parkhurst recognizes that the Rabbis of old pushed for the more demonic translation where he is opting to stay with the theme of the sentence and so it would be translated as a real animal- not a demon.

Webster's 1600 dictionary

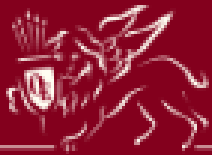
* SĀ'TYR (sā'tur), *n.* [L. *satyrus*; Gr. *σατυρος*.] In *mythology*, a sylvan deity or demi-god, represented as part man and part goat, and extremely wanton. The satyrs were attendants of Bacchus.

In Greek mythology, a sylvan deity represented as a goat-like man

What are some names of sylvan deities?

Abu (god) . Aker (god) . Ash (god)
Berstuk . Buxenus **Cernunnos**
Cocidius . **Cult of Dionysus** Damu
Dionysus Ebisu (mythology) Emesh
Fagus (god) . Fufluns Grand Bois. Ha
(mythology) . H cont. . Horned God
Jarilo L'inglesou . Loco (loa) . Lord of
the animals . Lupercus Mafui'e . Marduk
. N . Nemestrinus **Osiris Pan**
(mythology) . Perun . Pylumnus .
Porewit . Porvata . Prajapati . Pulastya
Robor . Ruaumoko . Rudra **Selvans** .
Siliniez . Silvanus (mythology) . Sirsir .
Sucellus Tawals . Tepeyollotl . Tui Delai
Gau Veles (god) . Virbius . Viridios .
Voltumna Wadj-wer Xochipilli

Sylvan refers to a deity of the woods or the spirits of the woods. There is a Greek God known as Pan - the Greek god of the wild - which was a half-man and half-goat with horns.



satyr (n.)

First use: late 14th century

Origin: woodland deity, companion of Bacchus, from Latin *satyrus*, from Greek *satyros*, of unknown origin.

woodland deity, companion of Bacchus, late 14c., from Latin *satyrus*, from Greek *satyros*, of unknown origin. "The etymology of [satyros] is unknown. A number of hypotheses have been proposed, but none of them makes sense ..." [Beekes].

In pre-Roman Greek art, a man-like being with the tail and ears of a horse; the modern conception of a being part man, part goat is from Roman sculptors, who seem to have assimilated them to the fauns of native mythology. In some English bibles used curiously to translate Hebrew *se'irim*, a type of hairy monster superstitiously believed to inhabit deserts.



SATYRS OF THE SATYRIDES ISLANDS

Pausanias, Description of Greece 1. 23. 6
(trans. Jones) (**Greek travelogue C2nd A.D.**) :
"Wishing to know better than most people who the Satyroi (Satyrs) are I have inquired from many about this very point. Euphemos the Karian (Carian) said that on a voyage to Italia he was driven out of his course by winds and was carried into the outer sea, beyond the course of seamen. He affirmed that there were many uninhabited islands, while in others lived wild men. The sailors did not wish to put in at the latter, because, having put in before, they had some experience of the inhabitants, but on this occasion they had no choice in the matter. The islands were called Satyrides by the sailors, and the inhabitants were red haired, and had upon their flanks tails not much smaller than those of horses. As soon as they caught sight of their visitors, they ran down to the ship without uttering a cry and assaulted the women in the ship. At last the sailors in fear cast a foreign woman on to the island. Her the Satyroi (Satyrs) outraged not only in the usual way, but also in a most shocking manner."

Interesting History..

Greek city of Thasos, an Island off Thrace

Silver Stater 16mm (4.00 gm) Struck circa 412-404 B.C.

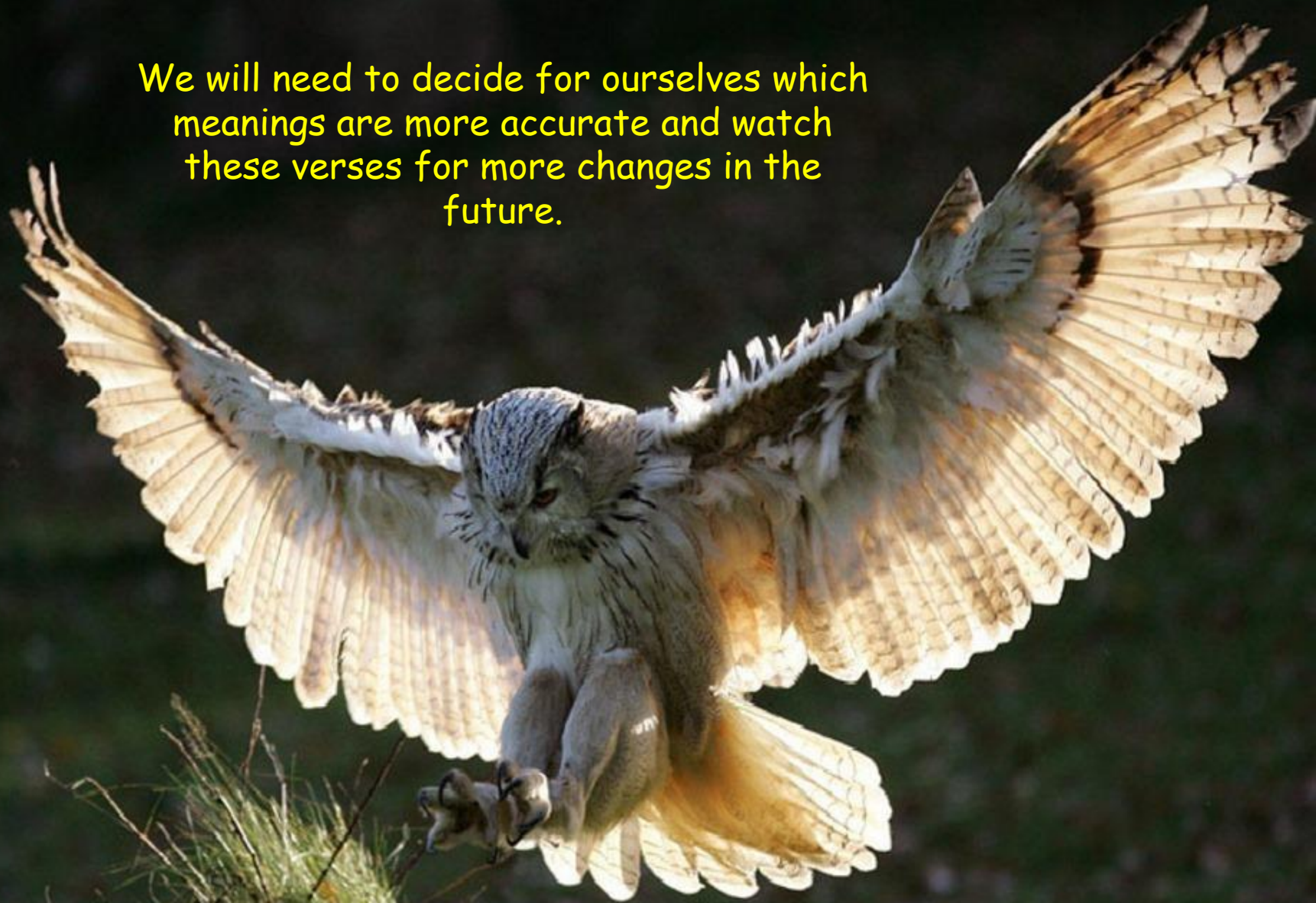
Ithyphallic satyr advancing right, carrying off protesting nymph.

Quadripartite incuse square.

Reference: Le Rider, Thasiennes 7; HGC 6, 335



We will need to decide for ourselves which meanings are more accurate and watch these verses for more changes in the future.





22“And hyenas shall cry in their houses, and jackals in their pleasant palaces. And her time is near to come, and her days are not drawn out.”

THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



22“And hyenas shall cry in their houses, and jackals in their pleasant palaces. And her time is near to come, and her days are not drawn out.”

Isa 13:22 And the wild beasts of the islands^{H338} shall cry^{H6030} in their desolate houses,^{H490} and dragons^{H8577} in *their* pleasant^{H6027} palaces:^{H1964} and her time^{H6256} is near^{H7138} to come,^{H935} and her days^{H3117} shall not^{H3808} be prolonged.^{H4900}



Compare Scripture versions

(JPS) And **jackals** shall howl in their **castles**, and **wild-dogs** in the pleasant palaces; and her time is near to come, and her days shall not be prolonged.

(ABP+) And ^{G2532} **satyrs** ^{G3685.1} shall dwell there, ^{G1563 G2730} and ^{G2532} [²shall build a nest ^{G3556.1} ¹**hedgehogs**] ^{G2191.1} in ^{G1722 G3588} their houses. ^{G3624 G1473}

(ASV) And **wolves** shall cry in their **castles**, and **jackals** in the pleasant palaces: and her time is near to come, and her days shall not be prolonged.

(BBE) And **wolves** will be answering one another in their towers, and **jackals** in their **houses of pleasure**: her time is near, and her days of power will quickly be ended.

(Bishops) **Wylde cattes** shall crye in the **palaces**, and **dragons shalbe** in the **pleasaunt** houses: And as for **Babylons** tyme it is at hande, and her dayes shall not be prolonged.

(Brenton) and **satyrs** shall dwell there; and **hedgehogs** shall make their **nests** in their houses. It will come soon, and will not tarry.

(CEV) **Hyenas and wolves** will howl from **Babylon's fortresses** and beautiful **palaces**. Its time is almost up!



Compare Scripture versions

(Darby) And jackals shall cry to one another in their palaces, and wild dogs in the pleasant castles. And her time is near to come, and her days shall not be prolonged.

(DRB) And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.

(ERV) Wild dogs and wolves will howl in the great and beautiful buildings. Babylon will be finished. The end is near, and it will not be delayed."

(ESV) Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.

(GNB) The towers and palaces will echo with the cries of hyenas and jackals. Babylon's time has come! Her days are almost over."

(GW) Hyenas will howl in Babylon's strongholds, and jackals will howl in its luxurious palaces. Its time has almost come. Its days will not be extended.

(ISV) Hyenas will howl in its strongholds, and jackals will make their dens in its citadels. Its time is close at hand, and its days will not be extended any further. 54



Compare Scripture versions

(JUB) And the **wild beasts of the islands** shall cry in their palaces, **and dragons** in *their* pleasant palaces; and her time *is* near to come, and her days shall not be prolonged.

(LEB) And **hyenas** will answer in **its palaces**, **and jackals** in the **pleasure palaces**; and its time is coming soon, and its days will not be prolonged.

(LITV) And **hyenas** shall cry along with **his widows**; **and jackals** in **palaces of delight**. Yea, her time to come is near, and her days shall not be prolonged.

(YLT) And **Aiim** have responded in his forsaken habitations, And **dragons** in **palaces of delight**, And near to come *is* her time, And her days are not drawn out!

(LBP) And the **screech-owls** shall cry in **their palaces**, and **jackals** in **their pleasant temples**; its time is soon to come, and its days shall not be prolonged.

(RV) And **wolves** shall cry in **their castles**, **and jackals** in **the pleasant palaces**: and her time is near to come, and her days shall not be prolonged.

(TLV) Hyenas will howl in their citadels and jackals in their pleasant palaces. Her time is near to come—her days will not drag

(Webster) And the **wild beasts of the isles** shall cry in **their desolate houses**, **and dragons** in **their pleasant palaces**: and her time *is* near to come, and her days shall not be prolonged.

Isaiah 13:22

וְעֵנָה אֵימָם בְּאֶלְמְנוֹתָיו וְתַנִּים בְּהִיכְלֵי
 עֵנָה וְקָרֹב לָבוֹא עִתָּהּ וְיָמֶיהָ לֹא
 יִמָּשְׁכוּ: | LEB OT RI |

And **hyenas** will answer in its **palaces**, and **jackals** in the **pleasure palaces**; and its time *is coming soon*, and its days will not be prolonged. | LEB

עֵנָה 'ā·nā(h)' And hyenas **will answer** in its palaces, and jackals

עֵנָה 'nh to sing

verb, Qal, third person, singular ± w^aqātal (waw + perfect), masculine, perfect, active, suffixed (perfect) sequential, feminine

Sense: to howl – to cry loudly, as of animals.

BDB sing

GHCLLOT TO SING; to lift up the voice, to begin to speak; to speak to; to an...

CHAL sing; singing, noise; howl; sing to

DBL Hebrew sing; sing to; howl; shout

6702 IV. עֵנָה ('ā·nā(h)): v.; ≡ **Str 6030**; TWOT 1650—**1.** LN 33.109–33.116 (qal) **sing**, i.e., make a vocal communication using words, melody, and/or rhythm (Ex 15:21; Nu 21:17; 1Sa 18:7; 21:12[EB 11]; 29:5; Ezr 3:11; Ps 119:172; 147:7; Hos 2:17[EB 15]+); (piel) **sing to**, sing about (Ex 32:18c; Isa 27:2+), note: in Ps 88:1[EB title] as a technical music term, see 4361; note: Jer 25:30; Hos 2:17[EB 15] some parse as 6699 qal; **2.** LN 14.74–14.86 (qal) **howl**, formally, sing, i.e., make a wailing noise from a nocturnal animal of the canine family (Isa 13:22+), note: for another root analysis, see 6410; **3.** LN 14.74–14.86 (qal) **shout**, i.e., make a vocal communication, but with a focus on the giving a general impression, and not having a focus on verbal information (Ex 32:18ab; Jer 51:14+)

And **hyenas** will answer in its

אֵיִם *'iy-yîm'*

אֵי *î* jackal

noun, masculine, plural, absolute ± common

Sense: **hyena** – a desert animal known for its howling; possibly a hyena.

BDB jackal

GHCLOT howling, cry; a howler; woe!

CHAL jackal; goblin

DBL Hebrew spirit

363 II. אֵי (אֵי): n.masc.; = Str 338; TWOT 43a—1. LN 4.1-4.37 **carnivorous nocturnal mammal that howls, two are suggested, the hyena and the jackal (Isa 13:22; 34:14; Jer 50:39+), note: in Isa 13:22 if the parallelism is synonymous, then jackal is preferred; if synthetic, then hyena, note: for another interp, see next; 2. LN 12.1-12.42 spirit, ghost, goblin, i.e., a night demon or dead spirit (Isa 13:22; 34:14; Jer 50:39+), note: this would be one from the distant lands, i.e., referring to the nether worlds, see 362; note: context favors a howling creature of the animal kingdom.**

אלמנותי 'ālm·nô·tāy' hyenas will answer in its **palaces**, and jackals in the pleasure

אלמן 'āl·mān **palace**

noun, feminine, plural ± common, construct, suffixed

Sense: **military defensive tower** – a tower used for defensive or military purposes.

BDB citadel

GHCLOT palaces; a widow; desolate palaces

CHAL palace

DBL Hebrew stronghold

528 II. אלמן (ʿāl·mān): n.[fem.]; ≡ Str 488; TWOT 103—LN 7.2–7.25 **stronghold**, palace, i.e., a structure which is in a population center for either military or government (Isa 13:22+), note: oth read as 810; Eze 19:7, oth read as 530

531 אלמנות (ʿāl·mā·nût): n.fem.; ≡ Str 491; TWOT 106—LN 10.53–10.61 **widowhood**, i.e., the state of being without a spouse because of death of that person (Ge 38:14, 19; 2Sa 20:3; Isa 54:4+), note: the state of widowhood had certain social traditions to show mourning



תַּנְיִם *tăn-nîm'*

תַּן *tăn* jackal

noun, masculine, absolute ± common, plural, singular

Sense: **jackal** – a predatory canine associated with deserted areas or regions that sometimes hunts in a pack, but usually alone or as a member of a pair.

BDB jackal

GHCLOT great serpents; jackal, wild dog

CHAL jackal

DBL Hebrew jackal

9478 תַּן (*tăn*): n.masc. and fem. [La 4:3 K ?; Mal 1:3?+]; = Str 5886, 8565, 8568; TWOT 2528a—LN

4.1-4.37 **jackal**, i.e., a long-eared mammal of the dog family (smaller than a true wolf), an omnivore which will also eat carrion, that hunts at night, often in packs, with a distinctive howl *Canis aureus* (Job 30:29; Ps 44:20[EB 19]; Isa 13:22; 34:13; 35:7; 43:20; Jer 9:10[EB 11]; 10:22; 14:6; 49:33; 51:37; La 4:3 Q; Mic 1:8; Mal 1:3+), note: some change text and interp Mal 1:3 as 5661, see BHS fn

תַּנְיִם (*tăn-nîm*): see 9478 and 9490

9490 תַּנִּין (*tăn-nîn*): n.masc.; = Str 8577; TWOT 2528b—1. LN 4.51-4.57 **sea monster**, sea-dragon, i.e., a serpent-like monster (of myth?) that lives in the deep (of river or ocean), which can only be controlled by great powers (Ne 2:13; Job 7:12; Ps 74:13; Isa 27:1; 51:9; Eze 29:3; 32:2+); 2. LN 4.58-4.61 **sea creatures**, i.e., very large, impressive-looking creatures of the oceans, including very large fish and large marine mammals (Ge 1:21; Ps 148:7+), note: possibly referring to a sea monster; 3. LN 4.51-4.57 **serpent**, snake, i.e., a limbless reptile with a poisonous venom (Ex 7:9, 10; Dt 32:33; Ps 91:13+); 4. LN 4.51-4.57 **serpent monster**, **dragon**, i.e., a serpent-like monster (of myth?) that lives on land, capable of consuming whole persons (Jer 51:34+), note: possibly referring to a sea monster

הַיְכָלִי *hê·kālî* and jackals in the **palaces**; and its time is coming soon

הַיְכָל *hê·kāl* **palace; temple**
noun, masculine, plural, construct ± common

Sense: **palace** – a large and stately residence affiliated with governing authorities or royalty.

- BDB palace, temple
- GHCLLOT to be capacious, spacious; a large and magnificent building, a palace; hea...
- CHAL palace; temple; main room
- more »

Notes

עֲנָג *‘ō·nēg* palaces, and jackals in the **pleasure** palaces; and its time is coming

עֲנָג *‘ō·nēg* **pleasure**
noun, singular, absolute ± common, masculine

Sense: **pleasantness** – the quality of giving pleasure.

- BDB daintiness, exquisite delight
- GHCLLOT delights, delicate life
- CHAL enjoyment, pleasure, delight
- DBL Hebrew a delight; luxury

6696 עֲנָג (*‘ō·nēg*): n. [masc.]; ≡ Str 6027; TWOT 1648a—**1.** LN 25.102–25.115 **a delight, a pleasure**, i.e., what causes enjoyment and relish (Isa 58:13+); **2.** LN 79.9–79.17 **luxury, lavishness**, i.e., that which is splendid and exquisite, and so having a beautiful appearance, implying extravagance (Isa 13:22+), see also domain LN 88.252–88.255

עָנָג (*‘ā·nōg*) BDB: v.—see 6695

6697 עָנָג (*‘ā·nōg*): adj.; ≡ Str 6028; TWOT 1648b—**1.** LN 88.59–88.65 **sensitive, gentle**, i.e., pertaining to the moral qualities of being receptive to the needs of those around him, especially those dear to him, so exhibiting a gentle behavior (Dt 28:54, 56+); **2.** LN 79.100–79.101 **delicate, tender**, pertaining to being soft and delicate and having uncalloused, tender skin from labor, implying a privileged life (Isa 47:1+)

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Popular | Psalms | **Pulpit** | RWP | SB | SBC | Scofield | TSK | VWS | Wesley
 MacLaren | Meyer | MHCC | NET. | Weekly Torah Portion | PNT
 GTB | Hawker | Hebrew Audio | Henry | JFB | K&D | KJV Audio
 Barnes | BI | Cambridge | Clarke | Darby | EBC | Geneva | Gill

God

[Isa 13:22](#)

Wild beasts of the islands. In the Hebrew, *iyyim*, which means "wailers" or "howlers," probably "jackals." The Revised Version gives "wolves." **In their desolate houses; or, in their castles** (Cheyne). **And dragons; i.e. "serpents."** These have not been observed recently; but one of our old travelers notes that "the land of Baby-lone," in his day, "was full of dragons and grote serpentes, and dyverse other veney-mouse ecstes alle abouten". **Near to come.** About one hundred and eighty years elapsed between the utterance of this prophecy and the fall of Babylon—a short period in the lifetime of a nation.



GTB | Hawker | Hebrew Audio | Henry | **JFB** | K&D | KJV Audio
 Barnes | BI | Cambridge | Clarke | Darby | EBC | Geneva | Gill

God

Isaiah 13:22

wild beasts of the islands — rather, "jackals"; called by the Arabs "sons of howling"; an animal midway between a fox and a wolf [Bochart and Maurer].

cry — rather, "answer," "respond" to each other, as wolves do at night, producing a most dismal effect.

dragons — serpents of various species, which hiss and utter dolorous sounds. Fable gave them wings, because they stand with much of the body elevated and then dart swiftly. Maurer understands here another species of jackal.

her time ... near — though one hundred seventy-four years distant, yet "near" to Isaiah, who is supposed to be speaking to the Jews as if now captives in Babylon ([Isa 14:1](#), [Isa 14:2](#)).

Mathew Henry's Commentary

thence. Historians say that this was fulfilled in the letter. Benjamin Bar-Jona, in his Itinerary, speaking of Babel, has these words: "This is that Babel which was of old thirty miles in breadth; it is now laid waste. There are yet to be seen the ruins of a palace of Nebuchadnezzar, but the sons of men dare not enter in, for fear of serpents and scorpions, which possess the place." Let none be proud of their pompous palaces, for they know not but they may become worse than cottages; nor let any think that *their houses shall endure for ever* ([Psa 49:11](#)), when perhaps nothing may remain but the ruins and reproaches of them. 3. It is intimated that this destruction should come shortly ([Isa 13:22](#)): *Her time is near to come*. This prophecy of the destruction of Babylon was intended for the support and comfort of the people of God when they were captives there and grievously oppressed; and the accomplishment of the prophecy was nearly 200 years after the time when it was delivered; yet it followed soon after the time for which it was calculated. When the people of Israel were groaning under the heavy yoke of Babylonish tyranny, sitting down in tears by the rivers of Babylon and upbraided with the songs of Zion, when their insolent oppressors were most haughty and arrogant ([Isa 13:11](#)), then let them know, for their comfort, that Babylon's time, her day to fall, is near to come, and the days of her prosperity shall not be prolonged, as they have been. When God begins with her he will make an end. Thus it is said of the destruction of the New Testament Babylon, whereof the former was a type, *In one hour has her judgment come*.

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Wagner's *Reise nach Persien und dem Lande der Kurden*, Bd. ii. p. 251). And the nightly howling and yelling of jackals (*'ânâh* after *rikkēd*, as in [1Sa 18:6-7](#)) produces its natural effect upon every traveller there, just as in all the other ruins of the East. These are now the inhabitants of the royal *'arm^enoth*, which the prophet calls *'alm^enoth* with a sarcastic turn, on account of their widowhood and desolation; these are the inhabitants of the palaces of pleasure, the luxurious villas and country-seats, with their hanging gardens. The Apocalypse, in [Rev 18:2](#), takes up this prophecy of Isaiah, and applies it to a still existing Babylon, which might have seen itself in the mirror of the Babylon of old.

Isaiah 13:22

And the wild beasts of the islands - (**יִיִּיִּם** *îyîym*); see the notes at [Isa 11:11](#); [Isa 41:1](#), on the word rendered 'islands.' The word denotes islands, or coasts, and as those coasts and islands were unknown and unexplored, the word seems to have denoted unknown and uninhabited regions in general. Boehart supposes that by the word here used is denoted a species of wolves, the jackal, or the "thoes." It is known as a wild animal, exceedingly fierce, and is also distinguished by alternate howlings in the night ("see" Bochart's "Hieroz." i. 3. 12). The word wolf probably will not express an erroneous idea here. The Chaldee renders it, 'Cats.'

And dragons - (**תַּנִּינִי** *tanniîyn*). This word, in its various forms of "tanim, tananim, tannin, and tannoth," denotes sometimes "jackals or thoes," as in [Job 30:29](#); [Psa 44:19](#); [Mic 1:8](#); [Mal 1:3](#). But it also denotes a great fish, a whale, a sea monster, a dragon, a serpent. It is translated 'a whale' in [Gen 1:21](#); [Job 7:12](#); [Eze 32:2](#); 'serpents,' [Exo 7:9-10](#), [Exo 7:12](#); 'dragons,' or 'dragon,' [Deu 32:33](#); [Neh 2:13](#); [Psa 44:19](#); [Psa 74:13](#); [Psa 91:13](#); [Psa 148:7](#); [Isa 27:1](#); [Isa 51:9](#); [Jer 14:6](#); [Jer 51:34](#); [Mal 1:3](#), "et al.;" and once 'sea monsters,' [Lam 4:3](#). A "dragon" properly means a kind of winged serpent much celebrated in the dark ages. Here it may not improperly be rendered "jackal" ("see" Bochart's "Hieroz." i. 1. 9, p. 69).

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In their pleasant palaces - Hebrew, 'Their palaces of luxury and pleasure.' The following testimonies from travelers will show how minutely this was accomplished: 'There are many dens of wild beasts in various parts.' 'There are quantities of porcupine quills.' 'In most of the cavities are numberless bats and owls.' 'These caverns, over which the chambers of majesty may have been spread, are now the refuge of jackals and other savage animals. The mouths of their entrances are strewn with the bones of sheep and "goats;" and the loathsome smell that issues from most of them is sufficient warning not to proceed into the den.' - (Sir R. K. Porter's "Travels," vol. ii. p. 342.) 'The mound was full of large holes; we entered some of them, and found them strewn with the carcasses and skeletons of animals recently killed. The ordure of wild beasts was so strong, that prudence got the better of curiosity, for we had no doubt as to the savage nature of the inhabitants. Our guides, indeed, told us that all the ruins abounded in lions and other wild beasts; so literally has the divine prediction been fulfilled, that wild beasts of the deserts should lie there.' - (Keppel's "Narrative," vol. i. pp. 179, 180.)

And her time is near to come - This was spoken about 174 years before the destruction of Babylon. But we are to bear in mind that the prophet is to be supposed to be speaking to the captive Jews "in" Babylon, and speaking to them respecting their release (see [Isa 14:1-2](#); compare remarks on the Analysis of this chapter). Thus considered, supposing the prophet to be addressing the Jews in captivity, or ministering consolation to them, the time was near. Or if we suppose him speaking as in his own time, the period when Babylon was to be destroyed was at no great distance.

On this whole prophecy, we may observe:

(1) That it was uttered at least 170 years before it was fulfilled. Of this there is all the proof that can be found in regard to any ancient writings.

(2) When uttered, there was the strongest improbability that it would be fulfilled. This improbability arose from the following circumstances:

(a) The Jews were secure in their own land, and they had no reason to dread the Babylonians; they had no wars with them, and it was improbable that they would be plucked up as a nation and carried there as captives. Such a thing had never occurred, and there were no circumstances that made it probable that it would occur.



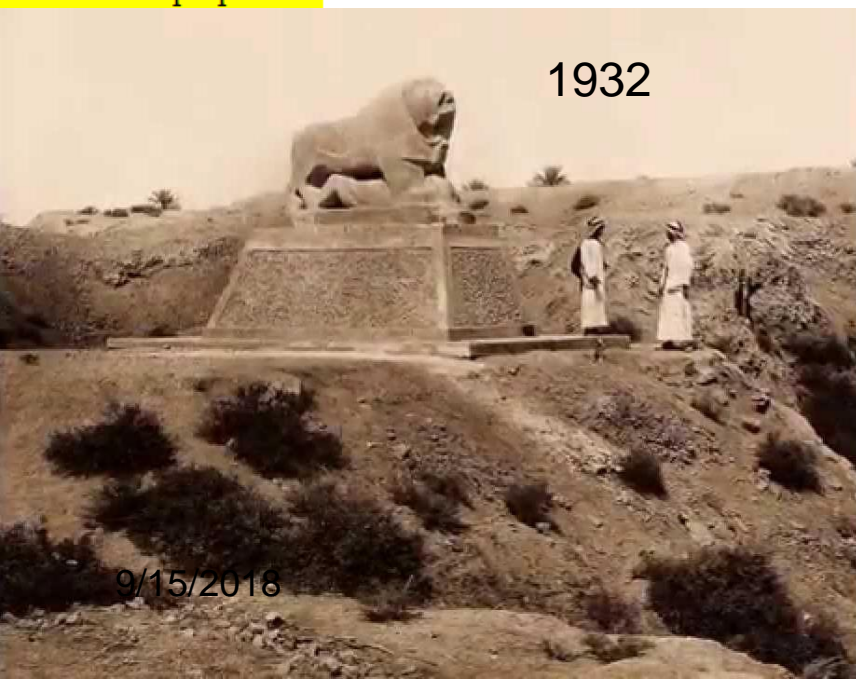
(b) The great strength and security of Babylon rendered it improbable. It was the capital of the pagan world; and if there was any city that seemed impregnable, it was this.

(c) It was improbable that it would be overthrown by "the Medes." Media, at the time when the prophecy was uttered, was a dependent province of Assyria (note, [Isa 13:17](#)), and it was wholly improbable that the Medes would revolt; that they would subdue their masters; that they would be united to the Persians, and that thus a new kingdom would arise, that should overthrow the most mighty capital of the world.

(d) It was improbable that Babylon would become uninhabitable. It was in the midst of a most fertile country; and by no human sagacity could it have been seen that the capital would be removed to Susa, or that Seleucia would be founded, thus draining it of its inhabitants; or that by the inundation of waters it would become unhealthy. How could mere human sagacity have foreseen that there would not be a house in it in the sixteenth century; or that now, in 1839, it would be a wide and dreary waste? Can any man now tell what London, or Paris, or New York, or Philadelphia, will be two years hence? Yet a prediction that those cities shall be the residence of 'wild beasts of the desert,' of 'satyrs' and 'dragons,' would be as probable now as was the prediction respecting Babylon at the time when Isaiah uttered these remarkable prophecies.

where the hanging gardens use to be

65



1932

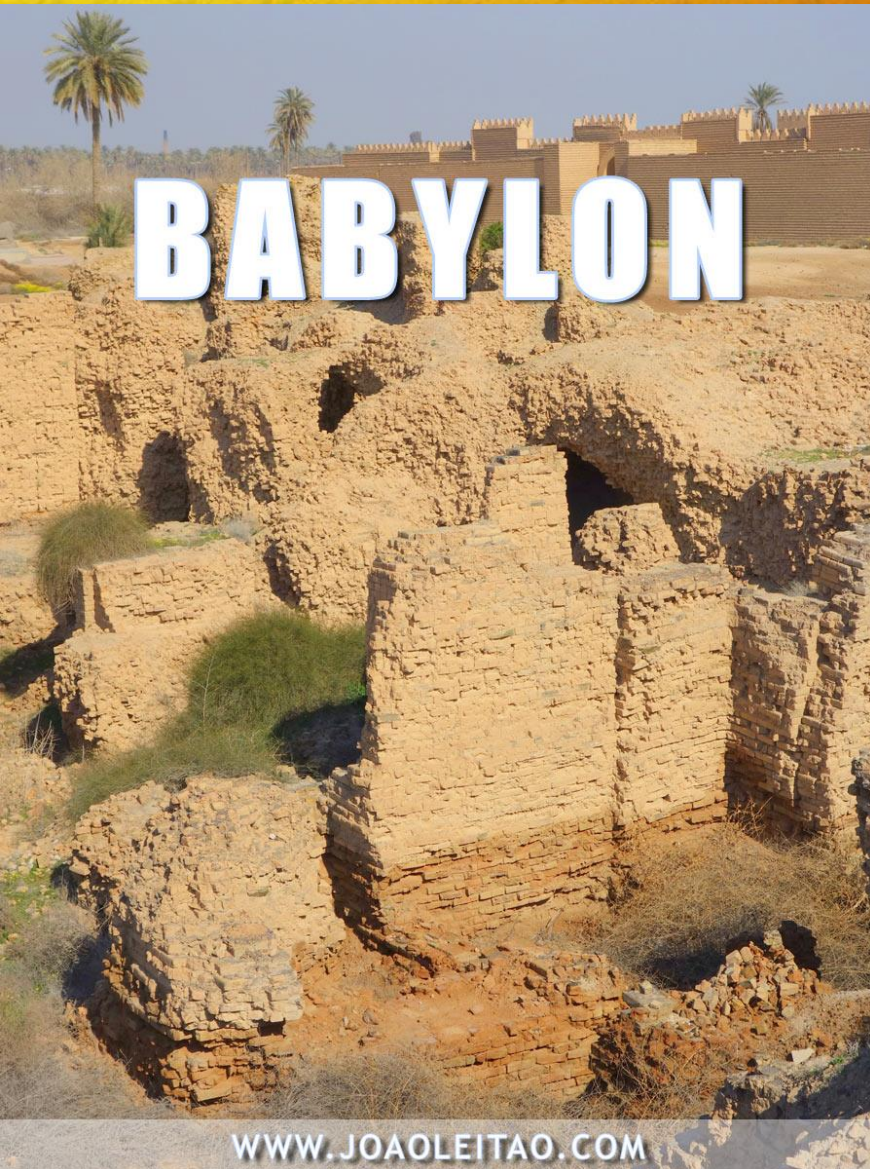
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(3) The prophecy is not vague conjecture. It is not a "general" statement. It is minute, and definite, and particular; and it has been as definitely, and minutely, and particularly fulfilled.

(4) This is one of the evidences of the divine origin of the Bible. How will the infidel account for this prophecy and its fulfillment? It will not do to say that it is accident. It is too minute, and too particular. It is not human sagacity. No human sagacity could have foretold it. It is not "fancied fulfillment." It is real, in the most minute particulars. And if so, then Isaiah was commissioned by Yahweh as he claimed to be - for none but the omniscient Jehovah can foresee and describe future events as the destruction of Babylon was foreseen and described. And if "this" prophecy was inspired by God, by the same train of reasoning it can be proved that the whole Bible is a revelation from heaven. For a very interesting account of the present state of the ruins of Babylon, furnishing the most complete evidence of the fulfillment of the Prophecies in regard to it, the reader may consult an article in the "Amos Bib. Rep.," vol. viii. pp. 177-189. (See also the two "Memoirs on the Ruins of Babylon," by C. John Rich, Esq. London, 1816 and 1818.) The frontispiece to this volume, compiled from the sketches of recent travelers, gives accurate and interesting views of those ruins.

BABYLON

Babylon was one of the largest cities in the world during the sixth century BC. German archaeologist Robert Koldewey unveiled the buried monuments, contributing to one of the greatest archaeology discoveries of all time.



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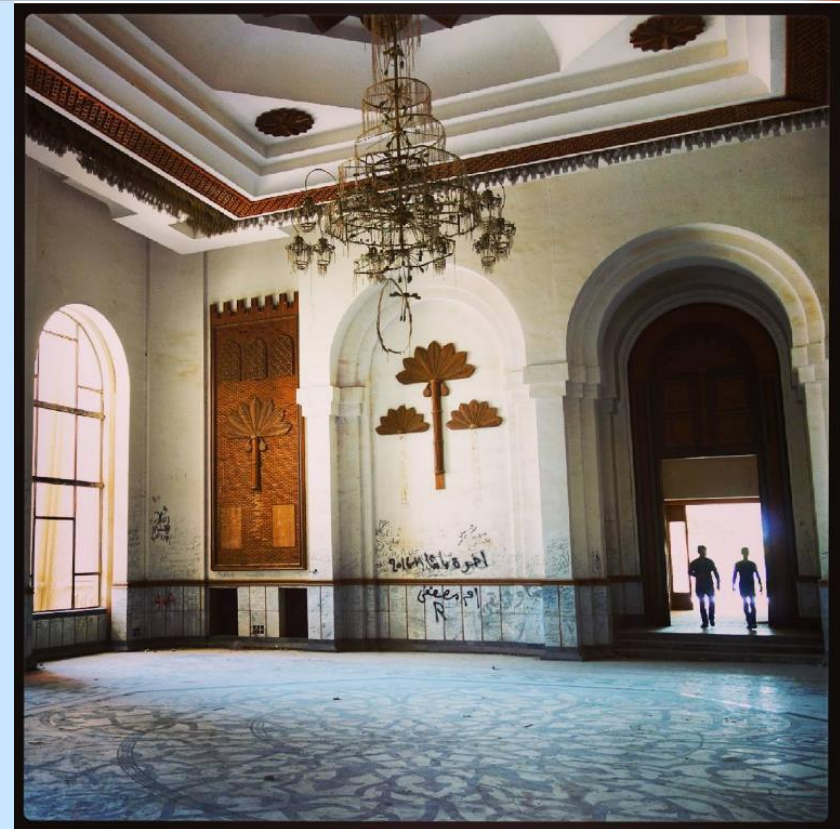


This city was a massive urban center in former times composed of Ancient walls, temples and the Etemenanki ziggurat dedicated to Marduk, which inspired the Tower of Babel and the Hanging Gardens. 66

SADDAM PALACE



The abandoned Summer Palace of
Saddam Hussein and the ruins of
Babylon



One then enters a small garden and
the Nebuchadnezzar Museum,
**which was looted during the
U.S. invasion of 2003.** ⁶⁷

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In the 1980s, former president Saddam Hussein started to rebuild the city on top of the ancient ruins with more modern materials. On the bricks that he used in his restoration he would **mimic the king's actions** by also including the inscription "This was built by Saddam, son of Nebuchadnezzar, to glorify Iraq" (pictured below). Not only was this an act of propaganda to portray himself as the king of the land, it was also a scare "tactic" for any country that had thoughts about invading.

Saddam Hussein was rebuilding the ancient city of Babylon.



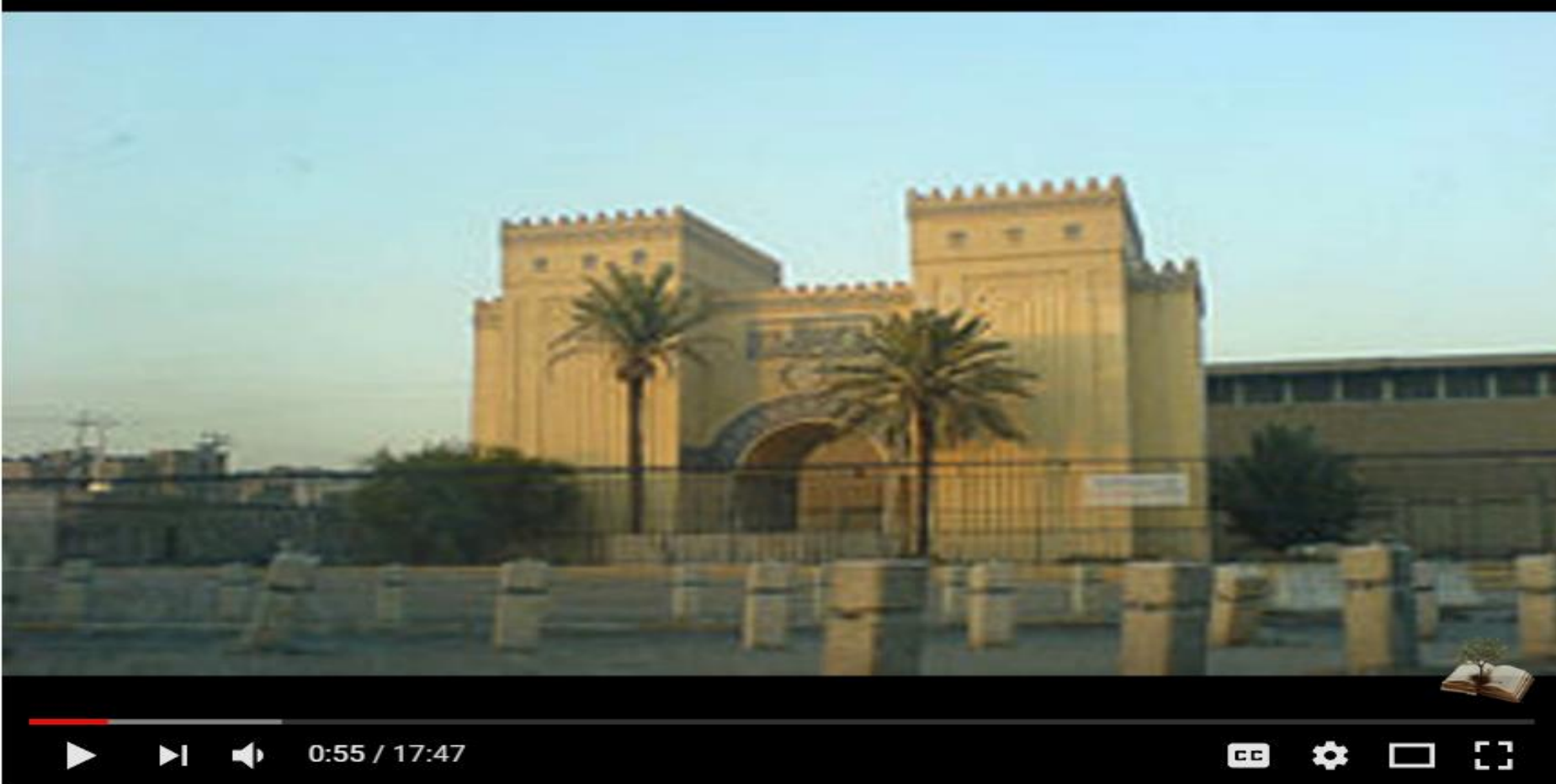
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Satellite photo of the eastern half of ancient Babylon, showing it still in ruins. Circle is one of Saddam's palaces.





This may answer a lot of questions- Steve Quale and Tom Horn state we went in looking for DNA and the Key to ancient technologies held by the ancients that Hussain found during excavations.



The Real Reason Why We Went Into Iraq In 2003!

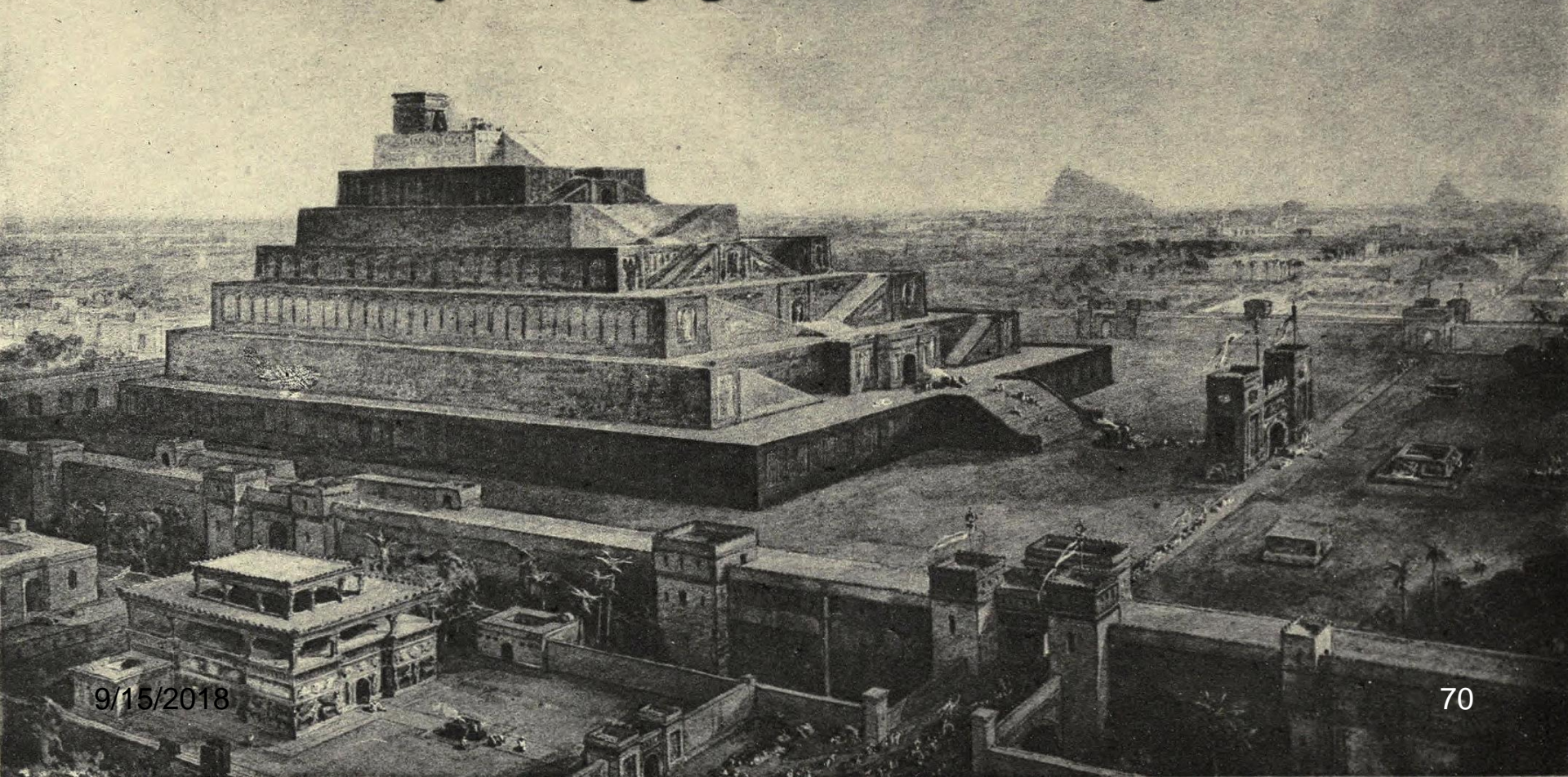
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<https://www.youtube.com/watch?v=AbXY1LXYNog>



We will end part 1 here and continue on with Joel next time as we look at the day of reconciliation.

Did what they found in 2003 help bring about the Mandela effects we now see that started in about 2008? Interesting to ponder for sure. One thing for sure Babylon is not going to be rebuilt in this region.





Wait there is more but we will take that up in Part 2.

