The Day of Yahuah
Yom Kippur 2018 Part 1
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YOM KIPPUR

A JOURNEY

BEYOND TIME

AND SPACE
Yom Kippur-Day of Reconciliations 2017
Yahuah Balances the Scales

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
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.
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.
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.
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.
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.
The word that Yashayahu the son of Amots saw concerning Yahuḏah and Yarushalayim: 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.

And 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’aqoḇ, 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.”
And 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. O house of Ya‘aqob, come and let us walk in the light of יהוה.
6 For You have forsaken Your people, the house of Ya‘aqoḇ, because they have been filled from the East, and practice magic like the Philistines, and they are pleased with the children of foreigners. 7 And 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. 8 And their land is filled with idols; they bow themselves to the work of their own hands, to what their own fingers have made. 9 And the lowly bows down, and the high is humbled; therefore You do not forgive them.
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.
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, and the idols completely pass away. 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. 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, 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. Cease from man, whose breath is in his nostrils, for in what is he to be reckoned upon?
Isaiah 13

The Lord of hosts is gathering an army for battle.
The message concerning Baḇel which Yashayahu son of Amots saw.  

“Lift up a banner on the high mountain, raise your voice to them; wave your hand, let them enter the gates of the nobles. I have commanded My set-apart ones; I have also called My mighty men for My displeasure, My proudly exulting ones.”  

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.
5 They 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 Baḇel, the splendor of reigns, the comeliness of the Chaldeans’ pride, shall be as when (the) Eternal overthrew Seḏom and Amorah.
“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.
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 shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

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 wylde beastes 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 shall lodge there, and their houses shal be ful of Ohim: Ostriches shall dwel there, and the Satyrs shall dance there.
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.

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:

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.

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.

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.

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.
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.

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.

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.

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.

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.

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

H8163
שׂער    שׂעיר
šâ‘îyr  šâ‘îr
saw-er', saw-er'

From H8175; shaggy; as noun, a he goat; by analogy a faun: - devil, goat, hairy, kid, rough, satyr.
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 *ziyī*, 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 *bēnoth yaʾānāh*, see at Job_39:13-18. Wetzstein connects *yaʾānāh* with an Arabic word for desert; it is probably more correct, however, to connect it with the Syriac *ﲏ Arrival*, greedy. The feminine plural embraces ostriches of both sexes, just as the *ʔiyim* (sing. *ʔīn = *ʔīyān, from *ʔāvā*, to howl: see Bernstein's *Lex.* on Kirsch's *Chrestom. Syr.* p. 7), i.e., jackals, are called *benāt 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, *tinān*, which only occurs here and there. *ʔān, 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 (rabatz) 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’îr, when contrasted with ‘attûd, 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 ‘armînoth, which the prophet calls ‘almînoth 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.
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.

Who were either wild beasts or fools, or wicked spirits, by which Satan deluded man, as by the fairies, goblins, and such like fantasies.
Isaiah 13:21

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.

 אך ידועותADDRESS THEM華穀 창문 לברברים לימים אתים

Isi 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

[ consolation = צוֹחָה [yelp, Dozy], BaNB 188, cf. Ewג 146g, note]; — in any case a specific animal, but not certainly identifiable.
BoHieroz. 1, lib. 3, § 14, cp. Arabic حِيْل أَيُّن (daywanun) wild cat; — pl. אָרָיָה לֶבֶן לאָרָיָה
Is 13:21 (f. אָרָיָה v. 22), 23:13; 34:14 (לְבֶן אָרָיָה), Je 50:39 (id.; all betokening desolation); appar. of people 72:9, but prob. corrupt, Ol conj. אָרָיָה | לְבֶן | אָרָיָה (and so most moderns.

9/15/2018
Dictionary of Biblical language

7469 I. יִז (ṣî): 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. יִז (ṣî): 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
<table>
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<th>Transliteration</th>
<th>Pronunciation</th>
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<td>'oach</td>
<td>ð'-akh (Key)</td>
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<tr>
<th>Part of Speech</th>
<th>Root Word (Etymology)</th>
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<td>masculine noun</td>
<td>Probably from הָעַח (H253)</td>
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**Dictionary Aids**

**TWOT Reference:** 65a

**KJV Translation Count — Total: 1x**

The KJV translates Strong's H255 in the following manner:

doleful creatures (1x).

Outline of Biblical Usage

1. howling animal
   A. jackal
   B. hyena

Strong's Definitions

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

Gesenius' Hebrew-Chaldee Lexicon

Only in pl. הנוֹכֵחַ; prop. howlings; hence howling animals (comp. אָב No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. ûh, ûhut, French hibou; see הָעַח No. II. and the root הָעַך.
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<td>Root Word (Etymology)</td>
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<td>Root Word (Etymology)</td>
<td>From the same as יֵנְא (H3282)</td>
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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

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*Gesenius' Hebrew-Chaldee Lexicon [?]*

An ostrich, so called from its greediness and gluttony; see the root יֵנְא. Once found in plur. לַעֹדְגֵנֵא and there it is used ἵπποντας, of the female ostrich, for יֵנֵא יֵנֵא. LXX. ὡς στροφείον. Vulg. sicut struthio. (As to the sense compare Job 39:17). Of much more frequent use is—
The daughters of ostriches will live.

n. fem.; = Str 3284; TWOT 884b—LN 4.38–4.46 unit: בַּתָּ † בְּטֶץ יָּנָה (bâṭ t āḇā yā.nā(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.
bāṭ 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
daughter; women; environs; a kind of owl

daughter

TLOT

4.38–4.46 unit: בַּת הָעַנָּה (bāṭ ʰā·‘ānā(ḥ)) dūra, 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
f. of the preceding (as to the form compare דְּעָלָה, דְּעָלָה, not דְּעָלָה, דְּעָלָה), everywhere joined with הַנַּעַם the daughter of the female ostrich, i.e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to הֲמָס the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, בְּנֵי נַעַם 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 נַעַם (a word which I judge kindred to the Hebrew), נַעַם נַעַם, נַעַם נַעַם. Others have badly rendered בְּנֵי נַעַם an owl, from בְּנֵי to cry out (?) in opposition to the context and the authority of the ancient interpreters.
**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: brother; blood-relation; fellow tribesman, countryman

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

Concise Hebrew Aramaic Lexicon of the OT

280 **דר** (דר): 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

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 he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every hateful bird.

Isaiah 13:19-22

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 fallen state of fallen man!
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

www.theoi.com
Postriches will live there, and **goats** will dance there.

**šā·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
demon

**CHAL**

**DBL Hebrew**

goat-idol; goat-demon

**NASB Dictionaries**

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

**8537 I.** (šā·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.** (šā·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.** (šā·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 repoint 2Ki 23:8 “gates,” as “goat idol.”; 2. (KJV, RSV, NRSV, NAB, Tanakh) **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
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.
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 ו_suspend the 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. שעיר, fem. in reg. שעיר, a he- or she-goat, from their shaggy-hair, q. d. a rough hairy one. So the Greek σκορπίς a he-goat, is from σκορπις 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 צאן 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 in Isa. xiii. 21. xxxiv. 14; in which latter text Aquila and Symmachus render it by σκορπις, 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 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 שטירים in Isa. were *devils*, who, they say, used to appear in a *hairy form*. But if אוהם, זיימ, &c. in these texts, be the names of some kind of *animals*, so must שטירים 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.
In Greek mythology, a sylvan deity represented as a goat-like man

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.

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)
- Horned God
- Jarilo
- L'inglesou
- Loco (loa)
- Lord of the animals
- Lupercus
- Mafui’e
- Marduk
- N
- Nemestinus
- Osiris
- Pan (mythology)
- Perun
- Pilumnus
- Porewit
- Povata
- Prajapati
- Pulastya
- Robor
- Ruaumoko
- Rudra
- Selvans
- Siliniez
- Silvanus (mythology)
- Sirsir
- Sucellus
- Tawals
- Tepeyollotl
- Tui Delai
- Gau
- Veles (god)
- Virbius
- Viridios
- Voltumna
- Wadj-wer
- Xochipilli
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 superstition believed to inhabit deserts.
Interesting History..

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 Satyrois (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 Satyrois (Satyrs) outraged not only in the way grown, but also in a most shocking manner."

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.
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.”
And the wild beasts of the islands 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.

 Isa 13:22  And the wild beasts of the islands 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.
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.

And satyrs shall dwell there, and shall build a nest. And hedgehogs shall make their nests in their houses. It will come soon, and will not tarry.

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

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

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."

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.

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

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.

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.
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.

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.

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.

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!

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.

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.

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

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.
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

עָנָה \(\text{nh} \) to sing
verb, Qal, third person, singular ± w\textsuperscript{w}q\textsuperscript{ā}tal (waw + perfect), masculine, perfect, active, suffixed (perfect) sequential, feminine
Sense: to howl – to cry loudly, as of animals.

BDB sing
GHCLOT 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. עָנָה (\(\text{a-na(h)}\)): 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 15:22+, giving a general impression, and not having a focus on verbal information (Ex 32:18ab; Jer 51:14+)
And *hyenas* will answer in it

jackal

noun, masculine, plural, absolute ± common

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

BDB: jackal
GHCLLOT: howling, cry; a howler; woe!
CHAL: jackal; goblin

DBL Hebrew: spirit

363 II. קִז (ק) 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
hyenas will answer in its **palaces**, and jackals in the pleasure

**👶 'ālm·nō·ťāy'**

noun, feminine, plural ± common, construct, suffixed

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

BDB cite: citadel
GHCLOT: palaces; a widow; desolate palaces
CHAL: palace

**DBL Hebrew**
stronghold

528 II. **חָלֶם** (‘āl·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 **אָלָמְנָה** (‘āl·mā·nūt): 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
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 תָּנָ(טָנָ) (tān): 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 ft

9490 תָּנִּים (tānîn): see 9478 and 9490

9490 תָּנִּים (tānîn): 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; Ps 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
The word **hē·kāl** (place, temple) is defined as a large and stately residence affiliated with governing authorities or royalty.

The word **'ō·nēg** (pleasure) is defined as the quality of giving pleasure.

The word **'ā·nōg** (sensitive, gentle) pertains to the moral qualities of being receptive to the needs of those around him, especially those dear to him, so exhibiting a gentle behavior.
Wild beasts of the islands. In the Hebrew, *iyyim*, which means "wailers" or "howlers," probably "jackalas." 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 lande of Baby-lone," in his day, "was fulle 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.

**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 captures in Babylon (*Isa* 14:1, *Isa* 14:2).
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.
And the nightly howling and yelling of jackals (ʾānāḥ 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 ʾarmōth, which the prophet calls ʾalmōth 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.

And the wild beasts of the islands - (םיִם ʾiyīm); 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 - (תָּנִיִּים tanniyn). This word, in its various forms of "tannim, taninim, 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; Ez 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).
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 strewed 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 strewed 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 if it remained so long, it would be a wide and dreary waste? Can any man now tell what London, or Paris, or New York, or Philadelphia, will be twenty 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.

(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 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.

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

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.