

~GOAT-SHAPED DEMON (263)

[Hebrew, *sa-`ir'*]

- The Hebrew *sa-`ir'*; literally **hairy**, refers to a goat or kid of the goats.
- And he must come out to the altar, which is before Yehowah, and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it upon the horns of the altar round about. (**Leviticus 16:18**)
- One kid of the goats for a sin offering. (**Numbers 7:16**)
- However, in four texts;
- So they should no longer sacrifice their sacrifices to the **goat-shaped demons** with which they are having immoral intercourse. This will serve as a statute to time indefinite for you, throughout your generations. (**Leviticus 17:7**)
- And he proceeded to put in office for himself priests for the high places and for the **goat-shaped demons** and for the calves that he had made. (**2 Chronicles 11:15**)
- And there the haunters of waterless regions will certainly lie down, and their houses must be filled with eagle owls. And there the ostriches must reside, and **goat-shaped demons** themselves will go skipping about there. (**Isaiah 13:21**)
- And haunters of waterless regions must meet up with howling animals, and even the **goat-shaped demon** will call to its companion. Yes, there the nightjar will certainly take its ease and find for itself a resting-place. (**Isaiah 34:14**)
- The word is generally considered by translators as having a sense beyond its ordinary meaning of goat or kid.
- So they should no longer sacrifice their sacrifices to the **goat-shaped demons** with which they are having immoral intercourse. This will serve as a statute to time indefinite for you, throughout your generations. (**Leviticus 17:7**)

- And he proceeded to put in office for himself priests for the high places and for the **goat-shaped** demons and for the calves that he had made. (**2 Chronicles 11:15**)
- It is clear that the term, **Hebrew, *se 'i-rim'*, plural**, is used in referring to things to which worship and sacrifice are given, and this in connection with false religion.
- The translators of the **Greek Septuagint** and **Latin Vulgate**, therefore, rendered the Hebrew word as the senseless things, **LXX**, and the demons **Vg**.
- Modern translators and lexicographers in general adopt the same view in these two texts, using demons, **Ro**, satyrs, **RS, AT, JB, JP**, or **goat-shaped** demons [NW, see also Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros*, Leiden, 1958, p. 926, and *A Hebrew and English Lexicon of the Old Testament* by Brown, Driver, and Briggs, 1980, p. 972]
- Exceptions being the translation by **Robert Young**, which renders the term literally as goat(s), and the **American Standard Version**, which uses he-goats.
- Joshua's words at;
- And now fear Yehowah and serve him in faultlessness and in truth, and remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Yehowah. (**Joshua 24:14**)
- Show that the Israelites had been affected to some extent by the false worship of Egypt during their sojourn there, while Ezekiel indicates that such pagan practices continued to plague them long afterward.
- And her prostitutions carried from Egypt she did not leave, for with her they had lain down in her youth, and they were the ones that pressed the bosoms of her virginity and they kept pouring out their immoral intercourse upon her. (**Ezekiel 23:8**)
- And you continued calling attention to the loose conduct of your youth by the pressing of your bosoms from Egypt onward, for the sake of the breasts of your youth. (**Ezekiel 23:21**)

- For this reason some scholars consider that the divine decree issued in the wilderness to prevent the Israelites from making sacrifices to the **goat-shaped demons**.
- And Yehowah went on to speak to Moses, saying; (**Leviticus 17:1**)
- Speak to Aaron and his sons and all the sons of Israel, and you must say to them; This is the thing that Yehowah has commanded, saying; (**Leviticus 17:2**)
- As for any man of the house of Israel who slaughters a bull or a young ram or a goat in the camp or who slaughters it outside the camp (**Leviticus 17:3**)
- And does not actually bring it to the entrance of the tent of meeting to present it as an offering to Yehowah before the tabernacle of Yehowah, bloodguilt will be counted to that man. He has shed blood, and that man must be cut off from among his people. (**Leviticus 17:4**)
- In order, that the sons of Israel may bring their sacrifices, which they are sacrificing in the open field, and they must bring them to Yehowah to the entrance of the tent of meeting to the priest, and they must sacrifice these as communion sacrifices to Yehowah. (**Leviticus 17:5**)
- And the priest must sprinkle the blood upon Yehowah's altar at the entrance of the tent of meeting, and he must make the fat smoke as a restful odor to Yehowah. (**Leviticus 17:6**)
- So they should no longer sacrifice their sacrifices to the **goat-shaped demons** with which they are having immoral intercourse. This will serve as a statute to time indefinite for you, throughout your generations. (**Leviticus 17:7**)
- And Jeroboam's establishing priests, for the high places and for the **goat-shaped demons** and for the calves that he had made.
- And he proceeded to put in office for himself priests for the high places and for the **goat-shaped demons** and for the calves that he had made. (**2 Chronicles 11:15**)

- Indicate there was some form of **goat worship** among the Israelites such as was prominent in Egypt, particularly in Lower Egypt. Herodotus [II, 46] claims that from such Egyptian worship the Greeks derived their belief in Pan and also in the satyrs, woodland gods of a lustful nature, who were eventually depicted as having horns, a goat's tail, and goat's legs.
- Some suggest that such half-animal form of these pagan gods is the source of the practice of picturing Satan with tail, horns, and cloven feet, a custom prevalent among professed Christians in the Dark Ages.
- Just what such hairy one's, *se 'i-rim'*, actually were, however, is not stated. While some consider them to be literal goats or idols in the form of goats, this does not necessarily seem to be indicated, nor do other scriptures provide evidence of that nature.
- The term used may simply indicate that **in the minds of those worshipping them** such false gods were conceived of as being **goatlike** in shape or hairy in appearance.
- Or, the use of goats in these references may be merely a means of expressing contempt for all idolatrous objects in general, even as the word for idols in numerous texts is drawn from a term originally meaning dung pellets, not denoting, however, that the idols were literally made of dung.
- And I shall certainly annihilate your sacred high places and cut off your incense stands and lay your own carcasses upon the carcasses of your dungy idols, and my soul will simply abhor you. (**Leviticus 26:30**)
- And you used to see their disgusting things and their dungy idols, wood and stone, silver and gold, that were with them. (**Deuteronomy 29:17**)
- The sense of *sa- 'ir'* and *se 'i-rim'* in the other two texts;
- And there the haunters of waterless regions will certainly lie down, and their houses must be filled with eagle owls. And there the ostriches must reside, and **goat-shaped demons** themselves will go skipping about there. (**Isaiah 13:21**)
- And haunters of waterless regions must meet up with howling

- animals, and even the **goat-shaped demon** will call to its companion. Yes, there the nightjar will certainly take its ease and find for itself a resting-place. (**Isaiah 34:14**)
- Is not as generally agreed upon as being connected with false worship. In these passages the desolate ruins of Babylon and of Edom are depicted as inhabited by wild creatures, including the *se 'i-rim'*.
 - Some translations render the term in its ordinary sense as goat(s), **Yg**, or wild goat(s), **AS**, while **Rotherham**, though using demons at Leviticus and Second Chronicles, prefers shaggy creature(s) in Isaiah.
 - Those preferring such renderings in these texts point out that the word appears among other creatures known to be literal beasts or fowl. Objecting to the rendering of *sa- 'ir'* as satyr at;
 - And haunters of waterless regions must meet up with howling animals, and even the **goat-shaped demon** will call to its companion. Yes, there the nightjar will certainly take its ease and find for itself a resting-place. (**Isaiah 34:14**)
 - **G. R. Driver** [**Palestine Exploration Quarterly**, London, 1959, p. 57] points out that; The satyr was nowhere used in mythology as a symbol of desolation but, rather, of lasciviousness and revelry, in favor of considering the *sa- 'ir'* to be a literal goat, he shows that goats flourish in bleak spots and that wild goats are reported to be common at the South end of the Dead Sea, and thus in the direction of desolated Edom, against whom Isaiah's prophecy focused.
 - And haunters of waterless regions must meet up with howling animals, and even the **goat-shaped demon** will call to its companion. Yes, there the nightjar will certainly take its ease and find for itself a resting-place. (**Isaiah 34:14**)
 - Those favoring a translation in Isaiah such as is indicated by the Leviticus and Second Chronicles texts show that the **Septuagint** translation uses demons for *se 'i-rim'* in Isaiah and that John uses the same language as that of the **Septuagint**.
 - And there the haunters of waterless regions will certainly lie down, and their houses must be filled with eagle owls. And there the ostriches must reside, and **goat-shaped** demons themselves will go skipping about there. (**Isaiah 13:21**)

- **When describing desolated Babylon the Great as the habitat of unclean birds and demons.**
- **And he cried out with a strong voice, saying; She has fallen! Babylon the Great has fallen, and she has become a dwelling place of demons and a lurking place of every unclean exhalation and a lurking place of every unclean and hated bird! ([Revelation 18:2](#))**
- **Of course, whether the apostle John here actually quoted from the [Septuagint](#) cannot be definitely stated. It is also to be noted that the [Septuagint](#) uses not only demons for *se`i-rim`*, but also monsters and satyrs at;**
- **And there the haunters of waterless regions will certainly lie down, and their houses must be filled with eagle owls. And there the ostriches must reside, and **goat-shaped demons** themselves will go skipping about there. ([Isaiah 13:21](#))**
- **And jackals must howl in her dwelling towers, and the big snake will be in the palaces of exquisite delight. And the season for her is near to come, and her days themselves will not be postponed. ([Isaiah 13:22](#))**
- **Whereas modern translations render the same [Hebrew](#) words as ostriches and jackals or hyenas, [Da](#), [Mo](#), [RS](#), [NW](#).**
- **Thus, the matter is not one allowing for absolute certainty. Isaiah may have injected into his list of literal animals and birds references to demons, not meaning that such demons actually materialized in the form of goats but, rather, that the minds of the pagans around those places would imaginatively people the desolate sites with such demon inhabitants.**
- **History shows that the people of Syria and Arabia have long associated monstrous creatures with similar ruins, and the [jinn](#) of the Arabs are depicted as having monstrous hairy forms. On the other hand, the *se`i-rim`* occupying the desolate ruins of Edom and Babylon may well have been real animals, shaggy-haired and perhaps of such appearance as to cause observers to think of demons.**