

# IDENTIFYING THE “BEAST OF THE FIELD”, #7

Clifton A. Emahiser's Teaching Ministries  
1012 N. Vine Street, Fostoria, Ohio 44830  
Website: emahiser.christogenea.org

In part #'s 1 through 6 of this series, I have addressed the many errors in identifying who are “the beast of the field”. With this paper, I will review some of the main points we have discovered concerning this Biblical expression from various sources. In paper #3, I gave evidence from Adam Clarke's *Bible Commentary*, volume 1 of 6, pages 47-50 under “Notes On Chapter III”, and especially on the terms “*nachash*” and “*beast*” at Genesis 3:1 that the “devil” and the “ape” have the same name! Also that “Satan” is equivalent to “orangutan”. Clarke went to great lengths to try to make sense out of this passage, even going to the Arabic, as many Hebrew scholars do, when needing to understand a critical root word.

Summing up Clarke's findings on this subject it boils down to: “We have seen, *khanas*, *akhnas*, and *khanoo*s, signify a creature of the *ape* or *satyrus* kind. We have seen that the meaning of the root is, he *lay hid*, *seduced*, *slunk away*, &c.; and that *khanas* means the *devil*, as the inspirer of evil, and seducer from God and truth. See *Goliath* and *Wilmet*. It therefore appears to me that a creature of the *ape* or *ouran outang* (orangutan) kind is here intended; ... Is it not strange that the *devil* and the *ape* should have the same name, derived from the same root, and that root so very similar to the word in the text?”

Then I went on in part #3 to show how Clarke was in agreement with the Dead Sea Scrolls! From the book, *The Dead Sea Scrolls, A New Translation* by Michael Wise, Martin Abegg Jr. and Edward Cook, ©1996, on page 247, a translation of 1Q23, fragments 1 + 6: “<sup>1</sup> [... two hundred] <sup>2</sup> donkeys, two hundred asses, two hund[red ... rams of the] <sup>3</sup> flock, two hundred goats, two hundred [... beast of the] <sup>4</sup> field from every animal, from every [bird ...] <sup>5</sup> [...] for miscegenation [...]”. *[underlining mine]*

These fragments are from the oldest known manuscripts of *The Book Of Giants* reputedly written by Enoch whom we are told “... **walked with God: and he was not; for God took him.**”, (Gen. 5:24). Also in part #3 in this series, I presented further evidence that Adam Clarke is not the only one to declare that satyr means “ape”. From *A Greek-English Lexicon* by Liddell & Scott, page 1232, on the Greek equivalent to the Hebrew word “satyr” we find the following definition: “ὄνοκένταυρα ἢ, or ὄνοκένταυρος, ὄ, a kind of *tailless ape*, Ael. NA 17.9. 2. a kind of *demon* haunting wild places, LXX Is. 13:22, 34:11, 14.” Notice especially Isa. 34:14! What better description could be given of a negroid than a “tailless ape”?

I don't want to leave the impression that I believe or promote the premise that it was a negroid who seduced Eve in the 3rd chapter of Genesis, as that is also a mistaken presumption. At Gen. 3:1, the “beast” is Strong's #2416, “chay”, whereas, when a person of a nonwhite race is meant, it is #929 “bhemah” as an idiom.

One good example of four-footed/quadrupeds #929, “bhemah” being **IDIOMATIC** for the nonwhite races is found at Leviticus 20:15-16: “<sup>15</sup> **And if a man lie with a beast<sup>929</sup>, he shall surely be put to death: and ye shall slay the beast<sup>929</sup>.** <sup>16</sup> **And if a woman approach unto any beast<sup>929</sup>, and lie down thereto, thou shalt kill the woman, and the beast<sup>929</sup>: they shall surely be put to death; their blood shall be upon them.**” Four-footed/ quadrupeds have sex standing upright on their feet!

In part #4 of this series I cited the 1894, 9th ed. of the *Encyclopedia Britannica*, vol. 21, pp. 336-337 under the topic Satyr where they stated in part, “... In the earlier Greek art they appear as old and ugly, much like wild apes ...”.

Another witness is from the *World Scope Encyclopedia*, vol. 10 under the topic “Satyrs” and states in part: “... The satyr of Praxiteles at Athens is a famous specimen of Greek sculpture. Pliny used the word to indicate a kind of ape.” Pliny was well learned in Natural History (*i.e.*, zoology).

Nelson’s *New Illustrated Bible Dictionary* by Youngblood, Bruce & Harrison, page 59, under “Animals Of The Bible, Ape”, says in part: “... Some commentaries suggest that Isaiah’s reference to ‘satyrs’ who ‘dance’ and ‘cry to [their] fellow[s]’ (Isa. 13:21; 34:14, KJV; wild goats, NIV) would fit the dogfaced baboon honored by the Egyptians.”

There are two Hebrew words translated as “devils” in the Old Testament, and they are Strong’s #’s 8163 & 7700:

“8163 ... sâ’îyr, saw-er’; or ... sâ’îr, saw-er’; from 8175; *shaggy*; as noun, a *he-goat*; by analogy, a *fawn*:– devil, goat, hairy, kid, rough, satyr.”

“7700 ... shêd, *shade*; from 7736; a *dæmon* (as *malignant*):– devil.”

Inasmuch as #7700 is from #7736 and that the *Theological Wordbook of the Old Testament*, by R. Laird Harris gives a better definition, I will cite him: “Undoubtedly Hebrew *šêd* is to be connected with the Babylonian word *shêdu*, a demon either good or evil. In pagan religions the line between gods and demons is not a constant one. There are demons who are beneficent and gods who are malicious. Generally speaking though, a demon was conceived as being less powerful than a god. In Mesopotamian thought the *shêdu* was a supernatural protective power for whose presence the gods were invoked. Specifically, the function of *shêdu* may have been to represent the vitality of the individual, his sexual potency ...”. Like the rock concerts of today, I would suggest that the motive back then for worshipping false gods was for “sexual potency”.

At Lev. 17:7, #8163 is translated as “devils”: “**And they shall no more offer their sacrifices unto devils<sup>8163</sup>, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.**”

At 2 Chr. 11:15, #8163 is translated as “devils”: “... for Jeroboam and his sons had cast them off from executing the priest’s office unto Yahweh: <sup>15</sup> **And he ordained him priests for the high places, and for the devils<sup>8163</sup>, and for the calves which he had made.**”

At Gen. 27:11, #8163 is translated as “hairy” man: “**And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy<sup>8163</sup> man, and I am a smooth man.**”

At Gen. 27:23, #8163 is translated as “hairy” man: “**And he [Isaac] discerned him not, because his hands were hairy<sup>8163</sup>, as his brother Esau’s hands: so he blessed him.**”

At Isa. 13:21, #8163 is translated as “satyrs”: **“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<sup>8163</sup> shall dance there.”**

At Isa. 34:14, #8163 is translated as “satyr”: **“The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr<sup>8163</sup> shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.”**

At Deut. 32:17, #7700 is translated as “devils”: **“They sacrificed unto devils<sup>7700</sup>, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.”**

At Psa. 106:37, #7700 is translated as “devils”: **“<sup>36</sup> And they served their idols: which were a snare unto them. <sup>37</sup> Yea, they sacrificed their sons and their daughters unto devils<sup>7700</sup>.”**

Surely Paul had these eight passages in mind when he wrote the following at 1 Cor. 10:20: **“But I say, that the things which the [lost Israelite] nations sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.”**

Today, we as Israel, are worshipping devils as we did in Biblical times, and these devils are surely “tailless apes”! The altars where we worship them are the television sets throughout our homes, and other places, and the devils are the tailless-apes running up and down the various football fields, basketball courts or other sporting endeavors. Not sports only, but this also includes almost every kind of production broadcast on television today! It seems that it is impossible to have any sort of entertainment without having a tailless-ape in it!

But it wasn't always this way in America, as back in 1880, a professor of geology and paleontology at the University of Michigan by the name of Alexander Winchell wrote a book entitled *PreAdamites*. I will quote him from page 68 to 73 in a chapter entitled “Principal Types Of Mankind”:

“Among black-skinned peoples we recognize no less than four races. Besides their black or very dark skins, they all have narrow heads (*dolicho - cephalous* – a term which means having long heads; but they are only relatively long because so thin) and *projecting (prognathous)* jaws. They possess long thigh bones, and sometimes, also, long arms. The shanks are lean, the pelvis is obliquely set, and the secondary sexual characters are deficient. The NEGRO race is further distinguished by short, crisped hair, each fibre of which is flattened like the fibre of wool. The beard is almost wanting, the lips are, thick and prominent, the mouth often enormously large, the forehead retreating and the nose flattened. The skin is thick and velvety, and emits an exhalation of a pungent, unpleasant and characteristic odor. Most Negroes also have meagre thighs, calfless legs, elongated heels and archless feet. The home of the Negro is all Africa from the southern border of the Sahara to the country of the Hottentots and Bushmen – except some portions on the extreme east, and a belt along the tenth parallel of latitude north, extending from near the west coast nearly to the center of the continent, which regions have fallen into the possession of hybrid Hamites interspersed with fewer hybrid Semites.

“The *Bantu* family of Negroes occupies the known portion of South Africa from the parallel of 20° south to that of 5° north. The eastern tribes include the people of Zanzibar, and the Mozambique nations from the coast to lake Nyassa. The Betshuans

are farther inland, and the Kaffir tribes belong to the east. The west coast Bantus include the Bunda nations, the Ovambo, the Ba-nguela and the A-ngola. A second division embraces the Congoes, and a third, in the northwest, includes the tribes of the Gaboon and the Cameroon mountains.

“The *Soudan* family of Negroes stretches from the Atlantic coast to the valley of the upper Nile, occupying all the space between the Desert and the Bantus except the belt held by the Fulbe, who will be mentioned presently. Among them we find, in the west, tribes speaking the dialects of Joruba and Dahomey, those on the Gold Coast, and the Ashantees, Fantees and Mandingoes. Between the Gambia and the Senegal live the Joloffers, ‘the finest of the Negro races.’ Between the Niger and Bournou is spoken the Hausa language, known to Herodotus. The tribes of Bournou and those speaking the Tédá stretch farther eastward, to the border of the Libyan Desert. The lowest of all Negro tribes are found in the region of the White (or western) Nile. Here are the Shillook and Dinka tribes, which, in physical characters, also closely resemble the Fundi Negroes of the Blue (or eastern) Nile. The latter founded the kingdom of Sennaar. They have very long crimped hair, a skin possessing a strong odor, and a color ‘varying from brown to blue-black, with the exception of the hand and the sole of the foot, which are of a flesh-red color. The finger nails are also of an agate-brown. The lips are fleshy, but not intumescent; the nose straight or slightly aquiline, as among many Negroes of southern and western Africa.’ It is extremely probable that the Fundi are of mixed race.

“In the district of the Niger, stretching along the tenth parallel of latitude, are found the Fulbe or Fulah, a peculiar people who have sometimes been described as a red race. By surrounding nations they are called Peuls, Foulahé, Fellani, Fellatahs and Foulan. They have a reddish, yellowish or brownish color, and oval face, a long and somewhat arched nose, teeth vertical, lips somewhat thin, figure slim and tall. The hair is black, glossy, long, and reaching to the shoulders. They are shepherds and nomads, and in religion, professors of Islam. They are said by Barth to have come from the east at a remote period. According to other authorities they are known to have reached this region from the north. Friedrich Müller, who places them in ethnic association with the Nuba, refers them collectively to the northeast. In any event, they are not an African type, and cannot be cited as proof of the diversification of the Negro race. Features, language, religion and traditions point them out as a hybridized colony of Hamites from Barbary. The Nuba are probably hybridized Hamites from the east coast. On all the borders of these nations is noticed a blending with the Negro type.

“The other black race of Africa is that of the HOTTENTOTS and BUSHMEN. They occupy the southern parts of the continent. The common characters of these two families are the tufted matting of the hair of the head, a scantiness of hair upon other parts of the body, moderate prognathism, laterally projecting cheekbones, full lips and a narrow opening of the eyes.

“The *Hottentot* family, styled by themselves Koi-Koin, speak a language of great ethnological interest, since, according to Moffat, Lepsius, Pruner Bey, Max Müller, Whitney and Bleek, it presents some resemblance to the language of ancient Egypt. Though other philological authorities dissent from this view, the existence of an opinion of this kind, so well indorsed, proves that the Koi-Koin are in possession of a language which has reached a remarkable development. Whether these people are descendants,

with more or less extraneous mixture, from the ancient Egyptians, or have lived in communication with them, or some other civilized people, are questions which naturally arise for discussion. It is not impossible that even so rude a people as the Koi-Koin should have created a language as complex and polished as that which they employ; though it seems more probable that they present to-day the mere ruins of a former better condition, or the reminiscences of ancient contact with a higher race.

“The *Bushman* family (called also *Bojesman*, from *Boschjes-man* of the Dutch) are of smaller stature. Their complexion is of a leathery-yellow or brown color, and the skin becomes greatly wrinkled at an early age. The women possess an enormous development of fat upon the haunches, which is known as steatopygy, and also a character which Cuvier styles ‘la particularité la plus remarquable de son organization,’ the so-called ‘apron,’ or enormous development of the nymphae, together with some other sexual peculiarities. The two sexes, beyond these particulars, have but feeble secondary characters for their distinction.”

While I don't rate him 100%, here again is an excerpt from Alexander Winchell's book entitled *PreAdamites*. I will quote him from pages 156-157, chapter 11, entitled “Race Distinctions”:

“That the Brown races constituted wide-spread populations in Asia and Europe at the time of the dispersion of the posterity of Noah, seems to be a conclusion established beyond reasonable cavil. I anticipate that the judgment of anthropologists will yet pronounce them preadamites. The four Black races must be regarded as prenoachites, on the strength of all the evidence which concerns the epoch of the Brown races, together with the added evidence which I shall offer that they are even descended from preadamites.

“When we contemplate the Black races in their general expression, they appear to be strongly isolated from the rest of mankind. In their anatomical, physiological and psychic characteristics, we can barely say that a deep-laid basis of human sympathy and likeness exists between them and us; but this is so covered up by the more obtrusive details of their being and life, that the first impression remains ineradicable, that these are creatures which are practically strange to our tastes, our modes of thought and our very natures. I shall claim for these races all the characteristics, rights and responsibilities which pertain to humanity; but I will not affect to ignore the ethnic chasm which splits them from the mass of [*White*] Noachite humanity. Withdrawn in their color, features and relative intelligence, they are similarly withdrawn in their geographical positions. Shut up for countless ages within the bosoms of vast and impenetrable continents, it seems as if Nature, conscious of their irremediable estrangement, had contented herself to herd them in regions where they would never mingle in the stir and strife of social and national struggles. When we consider what mankind has achieved, these humble races never enter our thoughts. They have written no history; they have achieved no results for history to record. Their thousands of years outlived are silent, and dark and blank; not an echo of a former generation comes down to our apprehension. If we learn aught of their past, it is through the studies of the White race. If we unravel the mystery of their migrations, their affinities, or their origin, it is by studying their zoological characters and their fossil remains, as we investigate the natural history of the horse or the pig. For all which *they* have achieved, this planet would have remained in the wildness and raggedness of Nature. All which

they have accomplished would have left our continents in the condition in which *they* were the home of the *Brontotherium*, the *Sivatherium* or *Coryphodon* of middle and earlier Tertiary time. The breach which separates brutishness, indolence, inertia and stupidity from the indomitable energy; the flashing intellect, and the heaven-reaching aspirations which have made our planet the abode of civilization, art and science, is a breach which reaches back more than a few centuries, more than a few generations, and must find its origin deep in the ages, and in the early divarication of courses of events which have emerged in our own times. In short, these races were preadamic.”

At the bottom of page 157, Winchell quotes a brief comment by Theodore Parker thusly:

“The following is Theodore Parker’s estimate of the relative importance of the Caucasian race: ‘The Caucasian differs from all other races: he is humane, he is civilized, and progresses. He conquers with his head as well as with his hand. It is intellect, after all, that conquers, not the strength of man’s arm. The Caucasian has been often master of the other races – never their slave. He has carried his religion to other races, but never taken theirs. In history, all religions are of Caucasian origin. All the great limited forms of monarchies are Caucasian. Republics are Caucasian. All the great sciences are of Caucasian origin; all inventions are Caucasian; literature and romance come from the same stock; all the great poets are of Caucasian origin, – Moses, Luther, Jesus Christ, Zoroaster, Buddha, Pythagoras were Caucasian. No other race can bring up to memory such celebrated names as the Caucasian race. ... To the Caucasian belong the Arabian [*sic pre-Arabic Ishmaelites & Joktanites*] Persian, Hebrew, Egyptian; and all the European nations are descendants of the Caucasian race.’” You will notice that I added Ishmael and Joktan in brackets as they were White Adamites. It was only later that Ishmael and Joktan arabized their bloodlines by mixing with the non-Adamic peoples. You will also notice that Theodore Parker spoke of Zoroaster, Buddha, and Pythagoras being White, and, yes it is true! Parker also spoke of Confucius being a Chinese philosopher, but I would rather believe that Confucius was a Chinese-jew!

There are Chinese-jews, but the main object of this series of papers is to correctly identify of the Biblical idiom, “the beast of the field”.