

# **WATCHMAN'S TEACHING LETTER**

Monthly Letter #136; August, 2009 By: Teacher Clifton A. Emahiser  
1012 N. Vine Street, Fostoria, Ohio 44830; Ph. (419)435-2836

Fax (419)435-7571; E-mail caemahiser@sbcglobal.net

## **TO THOSE WHOM THE COVENANT BELONGS**

### **A NON-UNIVERSAL CULTURE AWARENESS INSTRUCTIONAL PUBLICATION**

This is a non-copyrighted teaching letter.  
Please feel free to make as many copies as you wish, but not to edit.

### **A MONTHLY TEACHING LETTER**

This is my one hundred thirty-sixth monthly teaching letter and continues my twelfth year of publication. This is another in a series on the apostle Paul, and we'll address what Paul meant by the term "beast" at Hebrews 12:20 where he stated: "**For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.**" In order to cover the term "beast", when used as an idiom throughout Scripture, we will start with a much misunderstood passage found at Jeremiah 31:27 which is rendered thusly by the KJV (except for the name "Yahweh"):

**"Behold, the days come, saith Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man(120), and with the seed of beast(929)."**

In order to grasp the importance of what is being said in this verse, one must take into consideration the entire 30th and 31st chapters of Jeremiah, plus much of Ezekiel chapter 18. This verse is prophecy, and one must determine at what period of time it was, or will be fulfilled. It is only when we survey all of the 30th and 31st chapters of Jeremiah that we can discover the time element for such a fulfillment. The following is a verse-by-verse, general topical outline of chapters 30 and 31 found in Adam Clarke's *Commentary*. We must remember, though, during his lifetime, Clarke was not aware that the present-day people calling themselves "Jews" were and are not Israelites of the tribe of Judah, but nevertheless, some of his comments are worthy of note. Before continuing with this subject, I would highly recommend that each reader take the time to read and study Jeremiah chapters 30 & 31 using the following outline by Clarke:

"CHAPTER XXX: This and the following chapter [XXXI] must relate to a still future restoration of the posterity of Jacob from their several dispersions, as no deliverance hitherto afforded them comes up to the terms of it; for, after the return from Babylon, they were again enslaved by the Greeks and Romans, contrary to the prediction in the eighth verse [of chapter XXX] ... so that this prophecy remains to be fulfilled in the reign of David, i.e., the Messiah; the type, according to the general

structure of the prophetic writings, being put for the antitype. The prophecy opens by an easy transition from the temporal deliverance spoken of before, and describes the mighty revolutions that shall precede the restoration of the descendants of Israel, 1-9, who are encouraged to trust in the promises of God, 10, 11. They are, however, to expect corrections; which shall have a happy issue in a future period, 12-17. The great blessings of Messiah's reign are enumerated, 18-22; and the wicked and impenitent declared to have no share in them, 23, 24.

"CHAPTER XXXI: This chapter continues the subject of the preceding in a beautiful vision represented at a distant period. God is introduced expressing his continual regard for Israel, and promising to restore them to their land and liberty, 1-5. Immediately heralds appear, proclaiming on Mount Ephraim the arrival of the great year of jubilee, and summoning the people to gather unto Zion, 6. Upon which God resumes the speech; and makes such gracious promises both of leading them tenderly by the way, and making them happy in their own land, that all the nations of the world are called upon to consider with deep attention this great salvation, 7-14. The scene is then diversified by a very happy invention. Rachel, the mother of Joseph and Benjamin, is represented as risen from her tomb, in a city of Benjamin near Jerusalem, looking about, for her children, and bitterly lamenting their fate, as none of them are to be seen in the land of their fathers, 15. But she is consoled with the assurance that they are not lost, and that they shall in due time be restored, 16, 17. To this another tender and beautiful scene immediately succeeds. Ephraim, (often put for the TEN tribes,) comes in view. He laments his past errors, and expresses the most earnest desires of reconciliation; upon which God, as a tender parent, immediately forgives him, 18-20. The virgin of Israel is then directed to prepare for returning home, 21, 22; and the vision closes with a promise of abundant peace and security to Israel and Judah in the latter days, 23-26. The blessed condition of Israel under the Messiah's reign is then beautifully contrasted with their afflicted state during the general dispersion, 27, 28. In the remaining part of the chapter the promises to the posterity of Jacob of the impartial administration of justice, increasing peace and prosperity, the universal diffusion of righteousness, and stability in their own land after a general restoration in Gospel times, are repeated, enlarged on, and illustrated by a variety of beautiful figures, 29-40."

You will note that Clarke did quite well by pointing out that Jeremiah 30:8 had not yet been fulfilled during his lifetime, nor has it been fulfilled as yet in 2009 A.D. That verse reads:

**"For it shall come to pass in that day, saith Yahweh of hosts, *that* I will break his yoke from off thy [*Israel's*] neck, and will burst thy bonds, and strangers shall no more serve themselves of him."**

Never before in all of history has the "stranger" (Canaanite-jews, negroids, mongolians, hispanics and arabs) been pilfering and defrauding the White man out of his just dues. In other words, the days of food-stamps and other freebies for the so-called "underprivileged" will be a thing of the past!

Another prophecy pointed out by Clarke in this outline is Rachel, the mother of Benjamin, "weeping for her children" at Jer. 31:15, which was fulfilled when Herod killed many of the Benjamite children in an attempt to kill Christ. Clarke misunderstands

and disbelieves that Matt. 2:17-18 was correct about this. For Jeremiah chapter 31, Clarke quotes from a Dr. Blayney who makes some positive, although not entirely accurate observations thusly:

“NOTES ON CHAP. XXXI

“Dr. *Blayney* has introduced this and the preceding chapter with the following excellent observations:

“‘There are many prophecies,’ says he, ‘in various parts of the Old Testament, which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the Gospel dispensation. These two chapters contain a prophecy of this kind; which must necessarily be referred to these times, because it points out circumstances which certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion. For the people who returned from Babylon were the people of Judah only, who had been carried away captive by Nebuchadnezzar; but here it is foretold, that not only should the captivity of Judah be restored, but the captivity of Israel also, meaning those ten tribes which were carried away before, by Shalmaneser king of Assyria; and who still remain in their several dispersions, having never returned, in a national capacity at least, to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect, not an obscure and partial, but a complete and universal, restoration; when God will manifest himself, as formerly, the God and Patron of all the families of Israel, and not of a few only. Again it is promised that, after this restoration, they should no more fall under the dominion of foreigners, but be governed by princes and magistrates of their own nation, independently of any but God, and David their king. But this was not the case with the Jews [sic Judahites] who returned from Babylon. They then indeed had a leader, Zerubbabel, one of their own nation, and also of the family of David; but both the nation and their leader continued still in a state of vassalage, and the most servile dependence upon the Persian monarchy. And when the Grecian monarchy succeeded, they changed their masters only, but not their condition; till at length under the Asmonean [Hasmonean] princes they had for a while an independent government of their own, but without any title to the name of David. At last they fell under the Roman yoke; since which time their situation has been such as not to afford the least ground to pretend that the promised restoration has yet taken place. It remains therefore to be brought about in the future under the reign of the Messiah, emphatically distinguished by the name of David; when every particular circumstance predicted concerning it will no doubt be verified by a distinct and unequivocal accomplishment. There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery.

“But it may not unreasonably be presumed to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is in direct terms foretold. From hence the transition is natural and easy to the more glorious and general restoration which was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations. Both events are frequently thus connected together in the prophetic writings; and perhaps

with this design, that when that which was nearest at hand should be accomplished, it might afford the clearest, and strongest, and most satisfactory kind of evidence that the latter, how remote soever its period, would in like manner be brought about by the interposition of Providence in its due season. But though this prophecy relates wholly to one single subject, it seems naturally to divide itself into three distinct parts. The first part, after a short preface, in which the prophet is required to commit to writing the matters revealed to him, commences with representing, in a style of awe and energy, the consternation and distress which, in some future day of visitation, should fall upon all nations, preparatory to the scene of Jacob's deliverance, ver. 5-9. Israel is encouraged to confide in the Divine assurance of restoration and protection, ver. 10, 11. He is prepared previously to expect a severe chastisement for the multitude of his sins; but consoled with the prospect of a happy termination, ver. 12-17. This is followed by an enumeration at large of the blessings and privileges to which the Jews [sic Judahites] should be restored upon their re-admission into God's favour, ver. 18-22. Again, however, it is declared that the anger of JEHOVAH would not subside till his purposed vengeance against the wicked should have been fully executed; and then, but not till then, an entire reconciliation would take place between him and all the families of Israel, ver. 23, chap. xxxi. 1. The second part of this prophecy begins chap. xxxi. 2, and is marked by a sudden transition to a distant period of time, represented in a vision, and embellished with a variety of beautiful scenes and images. God announces the renewal of his ancient love for Israel; and promises, in consequence thereof, a speedy restoration of their former privileges and happiness, ver. 2-5. Already the heralds have proclaimed on Mount Ephraim the arrival of the joyful day; they summon the people to re-assemble once more in Zion; and promulgate by special command the glad tidings of salvation which God had accomplished for them. God himself declares his readiness to conduct home the remnant of Israel from all parts of their dispersion, to be compassionate and relieve their infirmities, and to provide them with all necessary accommodations by the way, ver. 6-9. The news is carried into distant lands; and the nations are summoned to attend to the display of God's power and goodness in rescuing his people from their stronger enemies, and in supplying them after their return with all manner of good things to the full extent of their wants and desires, ver. 10-14. Here the scene changes; and two new personages are successively introduced, in order to diversify the same subject, and to impress it more strongly. Rachel first; who is represented as just risen from the grave, and bitterly bewailing the loss of her children; for whom she anxiously looks about, but none are to be seen. Her tears are dried up; and she is consoled with the assurance that they are not lost for ever, but shall in time be brought back to their ancient borders, ver. 15-17. Ephraim comes next. He laments his past undutifulness with great contrition and penitence, and professes an earnest desire of amendment. These symptoms of returning duty are no sooner discerned in him, than God acknowledges him once more as a darling child and resolves with mercy to receive him, ver. 18-20. The virgin of Israel is then earnestly exhorted to hasten the preparations for their return; and encouraged with having the prospect of a single miracle wrought in her favour, ver. 21, 22. And the vision closes at last with a promise that the Divine blessing should again rest upon the land of Judah; and that the men of

Judah should once more dwell there, cultivating it according to the simplicity of ancient institutions, and fully discharged from every want, ver. 23-26. In the third part, by way of appendix to the vision, the following gracious promises are specifically annexed: That God would in time to come supply all the deficiencies of Israel and Judah; and would be as diligent to restore as he had ever been to destroy them; and would not any more visit the offences of the fathers upon the children, ver. 27-30. That he would make with them a better covenant than he had made with their forefathers, ver. 31-34, That they should continue his people by an ordinance as firm and as lasting as that of the heavens, ver. 35-37. And that Jerusalem should again be built, enlarged in its extent, and secure from future desolation, ver. 38-40.”

It is apparent, here, that Dr. Blayney, whomever he might have been, falsely believed that Ephraim (the ten northern tribes of Israel) and Judah of the southern two tribes would in the future return to old Palestine. Other than this supposition, Dr. Blayney did quite well on these two chapters, especially his projecting these unfulfilled prophecies into the future. Thus, Jeremiah 31:27 is a prophecy to be fulfilled beyond the time of Dr. Blayney and Adam Clarke! It is the purpose of this exposé to determine just how this verse has already been fulfilled in the last 50 years, up until 2009.

In order to determine what Jeremiah is implying at 31:27, we must take into consideration the next two verses at 28 and 29. Let’s now read Jeremiah 31:27-29:

“<sup>27</sup> ¶ **Behold, the days come, saith Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.** <sup>28</sup> **And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahweh.** <sup>29</sup> **In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge.”**

To understand what is being said here, we must go to Ezekiel 18:2-13 as follows:

“<sup>2</sup> **What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge?** <sup>3</sup> **As I live, saith Yahweh *singular*-Elohim, ye shall not have *occasion* any more to use this proverb in Israel.** <sup>4</sup> **Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.** <sup>5</sup> **But if a man be just, and do that which is lawful and right,** <sup>6</sup> **And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour’s wife, neither hath come near to a menstruous woman,** <sup>7</sup> **And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;** <sup>8</sup> **He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,** <sup>9</sup> **Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith Yahweh *singular*-Elohim.** <sup>10</sup> **If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,** <sup>11</sup> **And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his**

neighbour's wife, <sup>12</sup> Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, <sup>13</sup> Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.”

From this passage, there are 19 proverbial ways for the fathers to eat sour grapes and set the children's teeth on edge. But these are merely Hebrew proverbs that simply were not always true in the sense of passing on the father's sins to their offspring down line. Therefore, we must separate the sins that affect the generations of the children down line from the sins that only affect the father who commits them! Here is a list of the sour-grape sins a father may have committed, and I will place a “\*” behind the sins that can affect the children down line:

1.- hath eaten upon the mountains\* 2.- hath lifted up his eyes to the idols\* 3.- hath defiled his neighbour's wife\* 4.- hath come near to a menstruous woman, 5.- hath oppressed 6.- hath not restored to the debtor his pledge 7.- hath spoiled by violence 8.- hath not given his bread to the hungry 9.- hath not covered the naked with a garment 10.- hath given forth upon usury 11.- hath taken increase 12.- hath not withdrawn his hand from iniquity 13.- hath not executed true judgment between man and man 14.- hath not walked in my statutes 15.- hath not kept my judgments 16.- hath oppressed the poor and needy 17.- hath spoiled by violence 18.- hath not restored the pledge 19.- hath committed abomination\*.

#### “ HATH EATEN UPON THE MOUNTAINS ”

The Hebrew word for “eaten” sometimes carries with it the idiom meaning sexual intercourse, such as at Gen. 3:2, 3, 4, 6, 11, 12, 13 and Prov. 30:20. Support for this assertion is found in *The Interpreter's One Volume Commentary On The Bible* by Charles M. Laymon, on page 455, which makes the following comment concerning Hosea 4:10-19: “**The Absurdity of Baal Worship.** The whole harlotrous system of **Baal** fertility rites is utterly ineffectual as well as degrading. Its purpose is to provide fertility for human beings, flocks, and crops; but though the people **play the harlot**, i.e. carry on the sexual fertility acts at the shrine, they do not **multiply** ... Despite woman's usual secondary place in ancient society, there will be no double standard, for the **men** are responsible for the shame of cult prostitution. It is they who require their **daughters** to become **cult prostitutes**, lit. ‘holy women’ ...” And further on concerning Hosea 5:7: “In their **Baal** worship they give birth to **alien children** (vs. 7), the offspring of sexual cult rites ...” For Hosea 5:7 says: “**They have dealt treacherously against Yahweh: for they have begotten strange children ...**” Here the implications of this, which still affect us to this day, shall be examined. It should be obvious that, in the case of “hath eaten upon the mountains”, the sins of the father/mother (eating sour grapes) may affect the following generations forever in the case of race-mixing!

Race-mixing is described by Jeremiah at 2:13 as: “**For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.**” And then Jeremiah gives a case-in-point in the same chapter at verses 21-22 thusly: “<sup>21</sup> **Yet I**

had planted thee [*Judah*] a noble vine, wholly a right seed: how then art thou turned into the degenerate [*race-mixed*] plant of a strange vine unto me? <sup>22</sup> For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith Yahweh *singular-Elohim*.” What we have here is a situation where neither the terms “sour grapes” nor “broken cisterns” can be taken literally.

This is why the Brenton’s LXX translates Proverbs 5:15-20 thusely: “<sup>15</sup> Drink waters out of thine own vessels, and out of thine own springing wells. <sup>16</sup> Let not waters out of thy fountain be spilt by thee, but let thy waters go into thy streets. <sup>17</sup> Let them be only thine own, and let no stranger partake with thee. <sup>18</sup> Let thy fountain of water be *truly* thine own; and rejoice with the wife of thy youth. <sup>19</sup> Let *thy* loving hart and thy graceful colt company with thee, and let her be considered thine own, and be with thee at all times; for ravished with her love thou shalt be greatly increased. <sup>20</sup> Be not intimate with a strange woman, neither fold thyself in the arms of a woman not thine own.”

The KJV renders this same passage: “<sup>15</sup> Drink waters out of thine own cistern, and running waters out of thine own well. <sup>16</sup> Let thy fountains be dispersed abroad, *and* rivers of waters in the streets. <sup>17</sup> Let them be only thine own, and not strangers’ with thee. <sup>18</sup> Let thy fountain be blessed: and rejoice with the wife of thy youth. <sup>19</sup> *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. <sup>20</sup> And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?”

My opinion is that Jeremiah 31:27-29 is speaking of a future time when the house of Israel and the house of Judah will no longer be able to blame their own misfortune on the sins of their forefathers, but must become accountable for their own sins. Since the 1960’s the house of Israel and the house of Judah have been literally, on an unprecedented scale, mixing their Holy seed with the seed of beasts. The sins that the house of Israel and the house of Judah are committing today would make their forefathers blush in comparison! Yes, our fathers did some very bad things and deserved to be punished, but the sins (sour grapes) of their children today are reprehensible:

“<sup>27</sup> Behold, the days come, saith Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man(120), and with the seed of beast(929). <sup>28</sup> And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahweh. <sup>29</sup> In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge.”

### **BUT JUST WHO ARE THE “BEASTS”?**

In order to determine just who the “beasts” are, it will be necessary to examine several passages to find out. We must remember, though, that many times in Scripture

a term is used in a literal manner and at other times in a figurative sense. Let's now consider Jonah 3:5-8 which states:

“<sup>5</sup> So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. <sup>6</sup> For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. <sup>7</sup> And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man(120) nor beast(929), herd nor flock, taste any thing: let them not feed, nor drink water: <sup>8</sup> But let man(120) and beast(929) be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.”

Some may have read this passage many times without comprehending the context which was being stated. Jonah was sent by Yahweh specifically to Nineveh to warn the people that if they didn't change their ways, He was going to destroy them as He had formerly destroyed Sodom and Gomorrah. Upon hearing the warning of Yahweh's messenger, Jonah, the king and all of his subjects repented in sackcloth and ashes for their sins, whatever those sins might have been. But not only did the men and women and the king repent in sackcloth and ashes, but we're told that the beasts also repented of the works of their hands, and they also put on sackcloth and ashes. No doubt, many of you have witnessed people repenting of their sins in various evangelistic meetings, but have you ever witnessed fourfooted quadruped beasts of any shape, size or form repenting either in sackcloth and ashes or anything else! So we must ask the questions: What does it mean when it speaks about “man”, and what does it mean when it speaks about “beast”? For this I will refer to the E-sword program where the Strong's number/s follow/s each word in verses 7 and 8:

“Jonah 3:7: And he caused *it* to be proclaimed(2199) and published(559) through Nineveh(5210) by the decree(4480), (2940) of the king(4428) and his nobles,(1419) saying,(559) Let neither(408) man(120) nor beast,(929) herd(1241) nor flock,(6629) taste(2938) any thing:(3972) let them not(408) feed,(7462) nor(408) drink(8354) water:(4325)

“Jonah 3:8: But let man(120) and beast(929) be covered(3680) with sackcloth,(8242) and cry(7121) mightily(2394) unto(413) God:(430) yea, let them turn(7725) every one(376) from his evil(7451) way,(4480), 1870 and from(4480) the violence(2555) that(834) *is* in their hands.(3709)”

It should be clear here that the word “man” (#120) can only refer to the Adam-man that is recorded at Gen. 1:26-27 and 2:7-8! It is also evident that the term “beast” (#929) is referring to four-footed cattle, unless it is a metaphor for a beastly type of person. *The Theological Wordbook of the Old Testament* describes Strong's #929 thusly under its own numbering system of 208:

“בְּהֵמָה (*bēhēmâ*). **Beast, animal, cattle.** (ASV and RSV similar.) Used 137 times, *bēhēmâ* denotes four-footed animals and is distinguished from birds (Gen 6:7), fishes, and reptiles (I Kgs 4:33 [H 5:13]).

“*bēhēmâ* is in contrast to man (*ʿādām*) (e.g. Ex 9:9–10) and though both are subsumed under living things (*ḥayyâ*), there is nowhere a classification of man as



animal. *bēhēmâ* can refer to both wild beast, though exclusive use as wild beast is less frequent (cf. Jer 7:33) and domestic animal. When referring to domestic animals, *bēhēmâ* usually includes both large cattle (*bāqār*, q.v.) and sheep (*šō'n*), but not the 'creeping things' (*remēs*) ..."

This is a good definition as far as it goes in the Hebrew, but we need to go to Hebrews 12:20 where Paul states: "**For they could not endure that which was commanded, And if so much as a beast(2342) touch the mountain, it shall be stoned, or thrust through with a dart.**" Here Paul was quoting Exodus 19:12-13 where it is stated: "<sup>12</sup> **And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:** <sup>13</sup> **There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast(929) or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.**"

One can clearly see from this that the "beast" of Hebrews 12:20 in the Greek corresponds to the "beast" of Exodus 19:13 in the Hebrew! Therefore, we also need to take into consideration the definition for "beast" for #2342 in the Greek: I will use the Strong's *Enhanced Concordance*: "**2342** θηρίον *therion* <thay-ree'-on> **Meaning:** 1) an animal 2) a wild animal, wild beast, beast 3) metaphor a brutal, bestial man, savage, ferocious **Origin:** diminutive from the same as 2339; TDNT - 3:133,333; n n. **Usage:** AV - beast 42, wild beast 3, venomous beast 1; 46 ..." Notice that a metaphor derived from this Greek word can mean: "3)a brutal, bestial man, savage, ferocious ..."

Are we to believe that Moses spoke to the four-footed cattle instructing them that they should "not go up into the mount or touch the border of it" and "whosoever toucheth the mount shall be surely put to death ... there shall not a hand [not paw or hoof here] touch it"? Surely, Moses wasn't speaking to the four-footed animals in the camp of Israel; their cattle, their sheep, their goats, "don't put your paws or hooves on the border of the mountain, or you're going to be shot through"! A dumb animal would never have understood Moses' instructions! This is evidence that the "beasts" of these cited passages fall under the category of metaphors rather than literal statements, regardless of what today's commentaries and lexicons say otherwise!

Another passage which uses this same term "beast" in allegory or metaphor or symbolic language is Exodus 22:19, which is found among specific instructions regarding unlawful acts: "**Whosoever lieth with a beast(929) shall surely be put to death.**" Let's follow up this passage with Leviticus 20:15-16: "**15 And if a man lie with a beast(929), he shall surely be put to death: and ye shall slay the beast(929). 16 And if a woman approach unto any beast(929), and lie down thereto, thou shalt kill the woman, and the beast(929): they shall surely be put to death; their blood shall be upon them.**" Now, these verses are inserted between the commands of other forbidden sexual relationships. You will notice that the command is "not to lie with" and this can hardly apply to four-footed animals, as they have sexual intercourse standing on their feet! Common sense alone should substantiate that this is idiomatic language! It makes a lot more sense to put a two-legged beast to death for such a crime than a

fourfooted beast! If this passage is referring to a two-legged beast, then there are a lot of two-legged beasts today needing the death penalty!

**Again, Who Are These Called Beasts?:** Evidence is mounting from various sources, such as the *Book Of Giants* found in the Dead Sea Scrolls, that the fallen angels came to this planet thousands of years before Adam and committed “miscegenation” with certain animals, producing creatures appearing half-animal and half-human-like. This evidence can be found in a book entitled *The Dead Sea Scrolls, A New Translation*, ©1996, by Michael Wise, Martin Abegg, Jr., & Edward Cook, chapter 33, pages 246-250. For all of those who would like further data on this, check my *Watchman’s Teaching Letter*, #114 in an article written by William Finck entitled *The Problem With Genesis 6:1-4*. The Hebrew in chapter 1 of Genesis does not support the hypothesis that they were ever created by Yahweh Elohim (but it does support that the “man” at Gen. 1:26-27 is the same “man” as at Gen. 2:7 & 8). Not only this, but the Almighty has said that He is going to root-up everything He did not plant, Matt. 15:13!