

# DIVERS SEED DEFILES FAMILIES, # 1

Deut. 22:9; Lev. 19:19

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We are about to address the Bible's most serious offense. Everywhere in the Old Testament the Hebrew word for "seed", "sperm" or "descendant" (i.e., "offspring") is Strong's #2233 "zera", except Lev. 19:19 and Deut. 22:9, where the Strong's #3610 is used for "seeds", "diverse kind", "mingled seed" and "mingled"; (once for "seeds" at Deut. 22:9, and three times as "diverse kind", "mingled seed" and "mingled" at Lev. 19:19) in the KJV. These two passages, with their four occurrences, are an exception to the rule.

I will now quote these two verses from e-Sword, with words for Strong's #3610 underlined along with each of the four King James Version renderings:

Deut. 22:9: "Thou shalt not<sup>3808</sup> sow<sup>2232</sup> thy vineyard<sup>3754</sup> with divers seeds<sup>3610</sup>: lest<sup>6435</sup> the fruit<sup>4395</sup> of thy seed<sup>2233</sup> which<sup>834</sup> thou hast sown,<sup>2232</sup> and the fruit<sup>8393</sup> of thy vineyard<sup>3754</sup>, be defiled<sup>6942</sup>."

Lev. 19:19: "Ye shall keep<sup>8104+853</sup> my statutes<sup>2708</sup>. Thou shalt not<sup>3808</sup> let thy cattle<sup>929</sup> engender<sup>7250</sup> with a diverse kind<sup>3610</sup>: thou shalt not<sup>3808</sup> sow<sup>2232</sup> thy field<sup>7704</sup> with mingled seed<sup>3610</sup>: neither<sup>3808</sup> shall a garment<sup>899</sup> mingled<sup>3610</sup> of linen and woolen<sup>8162</sup> come<sup>5927</sup> upon<sup>5921</sup> thee."

I will repeat again that these four occurrences are the only places where Strong's Hebrew #3610 is used, and from the KJV it is rendered once as "seeds" at Deut. 22:9, and three times as "diverse kind", "mingled seed" and "mingled" at Lev. 19:19. But, the KJV cannot always be trusted, so we will turn to the lexicons for a better understanding of the original languages (in this case Hebrew, Arabic & Ethiopic). Sometimes, when the lexicographers can't find a root word in Hebrew, they will often turn to the Arabic because of the similarity of the two languages.

Strong's *Hebrew and Chaldee Dictionary*:

"**3610.** כלאים *kil'ayim*, *kil-ah'-yim*; dual of 3608 in the original sense of *separation*; *two heterogeneties*:— divers seeds (-e kinds), mingled (seed)."

"**3608.** כלא *kele'*, *keh'leh*; from 3607; a *prison*:— prison. Compare 3610, 3628."

The Gesenius' *Hebrew-Chaldee Lexicon OT*:

"**3610.** כלאים dual. *two things of diverse kinds, heterogeneous things*, properly two separations, two separated, i.e., diverse things (Arabic

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both, see De Sacy, *Grammar Arabe* ii. page 122; and Jauhari, as quoted by him on Haririi Cons. page 87; Æthiopic

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two, of a twofold kind). Lev. 19:19; Deut. 22:9."

Gesenius' on "3608: כלא masculine with suffix כלאו Jer. 52:33, a *prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully כלא כח הכלא כח 2 Ki. 17:4; 25:27, plural כלאמ Isa. 42:22."

In all, the Gesenius' *Hebrew-Chaldee Lexicon of the Old Testament* takes into consideration Hebrew, Arabic, Samaritan, Syriac, Phoenician, Ancient Hebrew, Ancient Greek, Ethiopic, Armenian, Coptic, Greek, and German, and has Tables of Alphabets listed on pp. xvi - xvii.

#'s 3610 and 3608 seem to be a strange combination of Hebrew words! #H3610 is rendered "divers seeds", "diverse kind", "mingled seed", and "mingled", and #H3608 means "a prison". It would appear what we have here are two individual seed with dissimilar genetics imprisoned or locked into one capsule from which neither can escape. In other words, "two, of a twofold kind" imprisoned in a single living being or plant. To help the reader understand all of this, I will present some of the essential fundamental data related to this subject. I will first quote from *The World Book Encyclopedia*, vol. 3, pp. 250-250a as follows:

"**CELL** is the basic unit of all life. All living things – tigers, trees, mosquitoes, and men – are made up of cells. Some animals and some plants consist of only one cell. Other plants and animals are made up of many cells. The body of a man has more than a million million (1,000,000, 000,000) cells.

"Most cells are so small that they can be seen only under a microscope. It would take about 40,000 of your blood cells to fill this letter *o*. It takes more than a million cells to make up one square inch of your skin.

"Some one-celled plants and animals lead independent lives. Others live in loosely organized groups. In plants and animals made up of many cells, the cells are specialists with particular jobs to do. As you read these words, for example, nerve cells in your eyes are carrying messages of what you are reading to your brain. Muscle cells attached to your eyeballs are moving your eyes across the page. Nerve cells, muscle cells, and other specialized cells group together to form *tissues*, such as nerve tissue or muscle tissue. Different kinds of tissues form *organs*, such as the eyes, heart, and lungs. All the specialized cells together form you – or a giraffe, a daisy, or a bluebird.

"Almost all cells have some things in common, whether they are specialized cells or one-celled plants and animals. A cell is alive – as alive as you are. It 'breathes,' takes in food, and gets rid of wastes. It grows and *reproduces* (creates its own kind). And, in time, it dies.

"A thin covering encloses each cell. Within the covering is a fluid that looks like jelly. This fluid is called *cytoplasm*. It contains many tiny structures. Each has a job to do, such as producing energy. Near the center of the cell is the nucleus, the cell's control point. The nucleus contains a master plan that controls almost everything the cell does. The entire living substance that makes up the cell is often called *protoplasm*.

"Just as all living things are made up of cells, every new cell is produced by a cell. Most cells reproduce by dividing, so that there are two cells where there once was one. When a cell divides, each of the two new cells gets a copy of the master plan.

"The master plan is a chemical substance called *DNA* (deoxyribonucleic acid). All DNA, whether it comes from a human cell, an animal cell, or a plant cell, looks much alike, and has about the same chemical composition. But DNA has a chemical code that makes every living thing different from all other living things. This code makes a

dog different from a fish, a zebra different from a rose, and a willow different from a wasp. It makes you different from every other person on earth ....” While *The World Book Encyclopedia* did well on the subject of the “Cell”, they completely destroy their credibility on the subject of “Heredity” by inserting vain propaganda, promoting their unproved hypothesis of evolution found in almost all available data!

### THE SATANIC LIE THAT “ENVIRONMENT” INFLUENCES ONE’S HEREDITY

I will now quote and underline a portion from *The World Book Encyclopedia* on “Heredity” where they deliberately interwove the LIE of EVOLUTION in their otherwise appropriate data, vol. 9, p. 192

“**HEREDITY** is the passing on of characteristics from parents to offspring. All living things – human beings, plants, and animals – pass on traits from one generation to the next.

“Nearly all forms of life are made up of vast numbers of tiny *cells* (units of living matter). For example, a person’s body contains about a *hundred trillion* (a hundred million million) cells. Each person begins life as a single cell, however. This cell comes from the joining of a tiny *egg* cell of the person’s mother with an even tinier *sperm* cell from his father. Egg and sperm join in a process called *fertilization*.

“A fertilized egg contains a set of ‘instructions’ on how the egg should grow. These ‘instructions’ differ from one form of life to another. For this reason, a human egg grows into a human being and not into something else. Even among human beings the ‘instructions’ vary in detail. Except for identical twins, no two persons inherit ‘instructions’ that are exactly alike.

“All children inherit traits from their parents. A boy may be blond and blue-eyed like his mother. A girl may have curly hair like her father, and a nose like her grandmother. Sometimes traits can be traced to more distant relatives. The traits that you inherited from your parents by way of the sperm and egg are called your *biological inheritance*.

“Your biological inheritance alone does not make you the person you are. Your environment (surroundings) influences your inherited traits. Ever since you were born you have needed air to breathe, food to eat, and water to drink, as well as protection from cold weather. But environmental influences began even before you were born – when you were an egg in your mother’s body. While you were developing, your mother’s blood brought food and carried away waste products. An unborn child is very sensitive to substances in its mother’s blood ...” [Here I have underlined the horrendous lie and the misleading statements.] Question: Just when did the “environment” change the genetic code given to us by our father and mother, who in turn received it from our Almighty Father, Yahweh?

I simply cannot let this comment that “An unborn child is very sensitive to substances in its mother’s blood” without addressing it. In a normal birth of a child, the mother’s blood never comes into contact with the child, nor does the baby’s blood come into contact with the mother! In the 1980 edition of *Collier’s Encyclopedia*, vol. 11, p. 748, under “Prenatal Circulation”, it states:

“Circulation of blood in the unborn child (the fetus), called the fetal circulation, is important because it functions directly in nutrition, excretion, and respiration. During the fetal or prenatal stage, there is present a special organ, the placenta, which connects

the body of the fetus with the mother. The fetal blood runs through the placental tissue as does the maternal blood. However, the blood of the fetus and of the mother do not mix at any time. The exchange of different substances takes place through the very thin contacting walls of the placental membranes. Through them, the fetal blood takes up oxygen and nutritive materials from the mother's blood. At the same time, it gives off waste substances which are then eliminated through the mother's excretory system.

"From the placenta, the newly oxygenated blood passes through the umbilical vein towards the heart. Much of it first goes through the liver; hence the liver is quite large in proportion to other organs in this early stage of life. The blood that does not go through the liver goes through the ductus venosus to the inferior vena cava. There, it mixes with blood from the lower parts of the body and the abdominal wall, and the blood from the liver which comes through the hepatic vein. This mixed blood then enters the right atrium of the heart. Guided by the valve of the inferior vena cava, it passes into the left atrium through the foramen ovale which is a fetal opening in the wall that separates the two atria. There, it meets a small amount of blood from the lungs that comes through the pulmonary vein. The blood then passes into the left ventricle and is pumped out into the aorta and distributed to the head and upper parts of the body. The blood returns from the head and upper regions through various veins into the right atrium via the superior vena cava. It then enters the right ventricle and is pumped into the pulmonary artery; however only a small quantity goes to the lungs since they do not function until birth and need only enough blood for their nutrition. The greater part is forced through a blood vessel, the ductus arteriosus, which is present only in the fetus, directly into the aorta. The blood is then distributed to the lower limbs and abdominal organs, but the greater portion of it returns to the placenta via the umbilical arteries.

"At birth, the umbilical blood vessels are severed and the placenta is cast off. Several changes then occur in the circulatory system which culminate in the permanent circulatory system. The lungs start functioning and blood is sent to them for the carbon dioxide-oxygen exchange. The foramen ovale usually ceases to function within two months after birth and closes up entirely within a year. It becomes an oval depression known as the fossa ovalis. Failure to close after birth results in a congenital heart disorder known as an atrial septal defect which can now be corrected by the newest techniques of heart surgery. Immediately after respiration is established, the ductus arteriosus begins to contract and becomes obliterated. It eventually becomes the ligamentum arteriosum, which is an impervious cord without function. Failure of this to occur after birth results in a disorder known as patency of the ductus arteriosus which can be corrected surgically in a large percentage of cases. The umbilical vein, the ductus venosus, and the umbilical arteries usually disappear about five days after birth. With the commencement of food intake, the digestive tract begins to function. The digestive system then takes over the function of providing nutrients for the blood to pick up and distribute throughout the body. Wastes are eliminated through the urinary system."

Ibid. vol. 9, p. 123, under "Development Of The Embryo": "A human embryo in the uterus, suspended in a protective sac of amniotic fluid. During its development, the embryo receives oxygen and food materials from the mother's bloodstream through the placenta, a spongy membrane composed of tissue from the embryo and the uterus. Waste products from the embryo are released into the mother's bloodstream through

the same membrane. Although the blood vessels from the embryo and uterus interlock, the blood does not intermix.”

Ibid. vol. 9, p. 123, under “Extraembryonic Membranes”: “... The placenta develops as a specialized outgrowth of the fetal membranes. A spongy membrane, the placenta is composed of interlocking blood vessels from the embryo and the mother. It is through the placenta that nutrients, oxygen, and metabolic wastes are passed by diffusion. Normally, however, there is no actual intermingling of fetal and maternal blood because layers of cells separate the blood vessels. At birth the placenta is discarded as the afterbirth, and its tasks are assumed by the digestive systems, lungs, and kidneys ....” This reference material concerning how Yahweh protects our women even though they have committed miscegenation is vital to our cause!

From *The Ante-Nicene Fathers*, vol. 1, ch. 4, Dialogue of Justin Philosopher and Martyr, with Trypho, speak of something similar: “... The Soul of Itself Cannot See God.” – “Tell me, however, this: Does the soul see [God] so long as it is in the body, or after it has been removed from it?” – “So long as it is in the form of a man, it is possible for it, ... ‘And what do those suffer who are judged to be unworthy of this spectacle?’ said he. – ‘They are imprisoned in the bodies of certain wild beasts, and this is their punishment.’” [*emphasis mine*] (See my *Angels That Sinned “Chained In Darkness”*, 2 *Pet. 2:4 & Jude 6* (#1). It would appear “the angels that sinned” are genetically mixed ½ & ½ with animal-kind/s! Until we comprehend that there is no record that Yahweh created the nonwhite races, we are naïvely doomed to adopt dangerous premises. In order to learn more about Justin Martyr and Trypho, I will quote from *A History of the Christian Church* by Williston Walker, under the topic “The Apologists”, section 11, pp. 50-51:

“These charges against Christians, and the hostile attitude of the Roman government, aroused a number of literary defenders, who are known as the Apologists. Their appearance shows that Christianity was making some conquest of the more intellectual elements of society. Their appeal is distinctly to intelligence. Of these Apologists the first was Quadratus, probably of Athens, who about 125 presented a defense of Christianity, now preserved only in fragments, to the Emperor Hadrian. Aristides, an Athenian Christian philosopher, made a similar appeal, about 140, to Antoninus Pius. Justin wrote the most famous of these defenses, probably in Rome, about 153. His disciple, Tatian, who combined the four Gospels into his famous *Diatessaron*, also belonged to the Apologists. With them are to be reckoned Melito, bishop of Sardis, who wrote between 169 and 180; and Athenagoras, of whom little is known personally, whose defense, which survives, was made about the year 177. Here also belongs the *Epistle to Diognetus*, often reckoned among the writings of the Apostolic Fathers.

“There is no evidence that any of these Apologists greatly influenced heathen opinion, or that their appeal was seriously considered by the rulers whom it was their desire to persuade. Their work was deservedly valued in Christian circles, however, and undoubtedly strengthened Christian conviction of the nobility of the cause so earnestly defended. Several of the Apologists were from the ranks of the philosophers, and their philosophical interpretation aided in the development of theology. The most significant was Justin, and he may well stand as typical of the whole movement.

“Justin, called the Martyr, from his heroic witness unto death in Rome under the prefect Rusticus, about 165, was born in Shechem, in the ancient Samaria, of heathen ancestry. He lived, for a time at least, in Ephesus, and it was in its vicinity probably that the conversion of which he gives a vivid account took place. An eager student of philosophy, he accepted successively Stoicism, Aristotelianism, Pythagoreanism, and Platonism. While a Platonist his attention was directed to the Hebrew prophets, ‘men more ancient than all those who are esteemed philosophers.’ Theirs is the oldest and truest explanation ‘of the beginning and end of things and of those matters which the philosopher ought to know,’ since they were ‘filled with the holy Spirit.’ ‘They glorified the Creator, the God and Father of all things, and proclaimed His Son, the Christ.’ By his newly acquired conviction of the truth of their ancient prophetic message, Justin says: ‘straightway a flame was kindled in my soul; and a love of the prophets and of those men who are friends of Christ. ... I found this philosophy alone to be safe and profitable.’ These quotations show the character of Justin’s religious experience. It was not a profound and mystical union with a risen Lord, as with Paul. It was not a sense of forgiveness of sin. It was a conviction that in Christianity is the oldest, truest, and most divine of philosophies. Justin continued to look upon himself as a philosopher. He made his home in Rome and there wrote, about 153, his *Apology*, addressed to the Emperor Antoninus Pius and that sovereign’s adopted sons, defending Christianity from governmental antagonism and heathen criticisms. A little later, perhaps on a visit to Ephesus, he composed his *Dialogue with Trypho*, similarly presenting the Christian case against Jewish objections. A second sojourn in Rome brought him to a martyr’s death ...”

From the work *Who’s Who in Christian History*, we will examine a short excerpt: “The *Dialogue* was a discussion with a Jewish rabbi (possibly the historical Rabbi Tarphon) about the superiority of Christianity over Judaism ...” At Justin’s time, whether *Trypho* was an Edomite or an Israelite cannot be determined, but it is quite evident he was steeped in Judaism! Nevertheless, both men were highly educated and acquainted with the writings of the Old Testament, and grasped the meaning of the Hebrew word “**kil’ayim**”, being two dissimilar seed[s] permanently imprisoned in the body of a beast, and the offspring thereof. I hope the reader now sees the difference between “kil’ayim” and “zera”!