

BE KIND TO YOUR KIND

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The primary object of this paper is to bring to the fore the word "kind" as used of a race of people, and secondly, as that benevolent nature found inherent with a single lineage of people. You will notice I have used the word "kind" in both of these senses in the above title. The word kind is the root for the word kindred or kind-red. Oddly enough, the *New College Edition of The American Heritage Dictionary Of The English Language* shows the same root-word in its list of Indo-European word derivatives for both of these senses of meaning. Significantly, the Adam-kind #120 can take the life of most anything, but another #120 kindred man, Genesis 9:6. At Ruth 2:20 the translators chose both the English words "kindness" and "kinsman" in close proximity. The following are the definitions of the word "kind" as used as an adjective and secondly as a noun. Interestingly, both are derived from the same Indo-European root "gene-."

"kind¹ (kind) *adj.* **kinder, kindest.** **1.** Of a friendly nature; generous or hospitable; warmhearted; good. **2.** Charitable; helpful; showing sympathy or understanding: *a kind word.* **3.** Humane; considerate: *kind to animals.* **4.** Forbearing; tolerant; charitable: *very kind about the broken window.* **5.** Courteous; thoughtful: *Thank you for your kind reply.* **6.** Generous; liberal: *his kind words of praise.* **7.** *Informal.* Agreeable; beneficial: *a soap kind to the skin.* [Middle English *kynde, kind*, Old English *gēcynde*, natural, innate. See **gene-** in Appendix.*]

"Synonyms: *kind, kindly, kindhearted, benign, benevolent, gracious, compassionate.* These adjectives apply to persons and their actions when they show evidence of concern or sympathy for others. *Kind* and *kindly* are approximately interchangeable in describing persons and their natures; with reference to acts that reflect consideration or sympathy, *kindly* is more common. *Kindhearted* especially suggests an innate tendency to behave in such manner. *Benign* implies gentleness by nature; *benevolent*, charitableness and desire to promote others' welfare; *gracious*, courtesy and warmth, especially to those at a disadvantage; and *compassionate*, a tendency to be moved to pity easily."

"kind² (kind) *n.* **1.** Variety; sort; type: *the kind of people who are cheerful in the morning.* **2.** A class or category of similar or related individuals: *What kind of dog is that?* **3.** *Rare.* Mode of action; manner; way; *He was successful in his kind.* **4.** *Archaic.* Nature within an order. -See Synonyms at **type.** **-a kind of.** A rough approximation of the category expressed: *a kind of shelter.* **-differ in kind.** To differ in nature, not simply in degree. **-in kind.** **1.** With produce or commodities rather than with money: *pay in kind.* **2.** In the same manner or with

something equivalent; accordingly: *returned the slight in kind*. –**kind of**. *Informal*. Somewhat: *I'm kind of hungry*. [Middle English *kynd(e)*, *kind(e)*. Old English *cynd*, *gecynd(e)*, birth, nature, **race**. See **gene-** in Appendix.*] ...”

Appendix: “**gene-**. Also *gen-*. To give birth, beget; with derivatives referring to aspects and results of procreation and to familial and tribal groups. **1.** Suffixed zero-grade form **gn-yo-* in Germanic **kunjam*, family, race, in: **a.** Old English *cyn(n)*, race, family, kin: KIN; **b.** **kuningaz*, king (< ‘son of the royal kin’), in Old English *cyning*, king: KING. **2.** Suffixed zero-grade form **gn-ti-* in: **a.** Germanic **kundjaz*, family, race, in Old English *cynd*, *gecynd(e)*, origin, birth, race, family, kind: KIND¹, (KINDRED); **b.** Germanic **kundiz*, natural, native, in Old English *gecynde* (*ge-*, collective prefix; see **kom**), natural, native, fitting: KIND²; **c.** Germanic variant **kinth-* in Old High German *kind*, child: KINDERGARTEN, KRISSE, KRINGLE; **d.** Latin *gens* (stem *gent-*), race, clan: GENS, (GENTILE), GENTLE, (GENTEEL); GENDARME. **3.** Suffixed full-grade form **gen-es-* in: **a.** Latin *genus* (stem *gener-*), race, kind: GENDER, GENERAL, GENERATE, (GENERATION), GENERIC, GENEROUS, GENRE, GENUS; CONGENER, (CONGENIAL), DEGENERATE, (ENGENDER), MISCEGENATION; **b.** Greek *genos* and *genea*, race, family: GENEALOGY, GENOCIDE, GENOTYPE, HETEROGENEOUS; **c.** Greek suffix *-genes*, ‘-born’: -GEN, -GENY. **4.** Suffixed full-grade form **gen-yo-* in: **a.** Latin *genius*, procreative divinity, inborn tutelary spirit, innate quality: GENIUS, GENIAL¹; **b.** Latin *ingenium* (*in-*, *IN-*), inborn character: INGENIOUS, ENGINE. **5.** Suffixed full-grade form **gen-a-* in Latin *indigena* (*indu-*, variant of *in-*, *IN-*), born in (a place), indigenous: INDIGEN, (INDIGENOUS). **6.** Suffixed full-grade form **gen-wo-* in Latin *ingenuus* (*in-*, *IN-*), born in (a place), native, natural, freeborn: INGENUOUS. **7.** Suffixed fullgrade form **gen-men-* dissimilated in Latin *germen*, shoot, bud, embryo, germ: GERM, GERMAN², (GERMANE), (GERMINAL), (GERMINATE). **8.** Suffixed full-grade form **gene-ti-* in Greek *genesis*, birth, beginning: GENESIS, -GENESIS. **9.** Reduplicated form **gi-gn-* in: **a.** Latin *gignere* (past participle *genitus*), to beget: GENITAL, GENITIVE, GENITOR, GENT¹, GINGERLY; CONGENITAL, PRIMOGENITURE, PROGENITOR, (PROGENY); **b.** Greek *gignesthai*, to be born: EPIGENE. **10.** Suffixed zero-grade form **-gn-o* in Latin *benignus* (*bene*, well; see **deu-**²), good-natured, kindly, and *malignus* (*male*, ill; see **mel-**⁵), evil-natured, malevolent: BENIGN, MALIGN. **11.** Extended form **gna-* in Latin *praegnas* (*prae-*, before, *PRE-*), pregnant: PREGNANT¹. **12.** Suffixed zero-grade form **gne-sko-* becoming **gna-sko-* in Latin *gnasci*, *nasci* (past participle *gnatus*, *natus*), to be born: NAIVE, NASCENT, NATAL, NATION, NATIVE, NATURE, NEE, NOËL; AGNATE, (ADNATE), COGNATE, CONNATE, ENATE, INNATE, NEONATE, PUNY, (PUISNE), RENAISSANCE. **13.** Suffixed o-grade form **gon-o-* in Greek *gonos* (combining form *-gonos*), child, procreation, seed: GONAD, (-GONIUM), GONO-; ARCHEGONIUM, EPIGONE. **14.** Full-grade form **gen-* in: **a.** Persian *zadan*, to be born: MIRZA; **b.** Persian *zata-*, born, in *azad-*, free: AZEDARACH. **15.** Zero-grade form **gn-* in Sanskrit *ja-* in *krmi-ja-*, ‘produced by worms’ (see **kwrmi-**). (Pok. 1. *gen-* 373.)”

We should notice a couple of things about the above appendix definition from the Indo-European root “**gene-**.” (1) It also happens that “gene-” is also the root-word for “noel” as found in the Christmas carol, and its meaning is “to be

born.” I mention this because there are a lot of people in Israel Identity going around saying that it means “no God.” They are erroneously taking the English word “no” and the Hebrew word “el” and combining them, spawning a false premise! In pointing this out, I’m in no way advocating the pagan observance of the winter solstice! It’s just a matter that when we make such charges, we should know what we are talking about! (2) More importantly, “gene-” is the Indo-European root for the Greek term “*gonos*” or “*genos*.” With that in mind, we will go to *An Expository Dictionary Of New Testament Words* by W. E. Vine on the translated word “kind”:

“KIND (Noun): 1. *genos* (1085), akin to *ginomai*, ‘to become,’ denotes (a) ‘a family,’ Acts 4:6, ‘kindred;’ 7:13, RV, ‘race’ (KJV, “kindred”); 13:26, ‘stock;’ (b) ‘an offspring,’ Acts 17:28; Rev. 22:16; (c) ‘a nation, a race,’ Mark 7:26, RV, ‘race’ (KJV, ‘nation’); Acts 4:36, RV ‘(a man of Cyprus) by race,’ KJV, ‘of the country (of Cyprus);’ *genos* does not mean ‘a country;’ the word here signifies ‘parentage’ ... 7:19, RV, ‘race’ (KJV, ‘kindred’); 18:2, 24, RV, ‘by race’ (KJV, ‘born’); 2 Cor. 11:26, ‘countrymen;’ Gal. 1:14, RV, ‘countrymen’ (KJV, ‘nation’); Phil. 3:5, ‘stock;’ 1 Pet. 2:9, RV, ‘race’ (KJV, ‘generation’); (d) ‘a kind, sort, class,’ Matt. 13:47, ‘kind;’ in some mss. in 17:21, KJV, ‘kind;’ Mark 9:29, ‘kind;’ 1 Cor. 12:10, 28, ‘kinds’ (KJV, ‘diversities’); 14:10 (ditto). See BEGET, B.

“2. *phusis* (5449) among its various meanings denotes ‘the nature, the natural constitution or power of a person or thing,’ and is translated ‘kind’ in Jas. 3:7 (twice), “kind” (of beasts etc.), and ‘(man)kind,’ lit., ‘human kind.’ See NATURE, NATURAL.

“Notes: (1) The indefinite pronoun *tis*, ‘some, a certain, one,’ is used adjectively with the noun *aparche*, ‘firstfruits,’ in Jas. 1:18, ‘a kind of.’ (2) In 1 Cor. 15:37, RV, ‘some other kind’ (KJV, ‘some other grain’) translates a phrase which, lit. rendered, is ‘some (one) of the rest (*loipos*).’ (3) In 2 Cor. 6:13, ‘(for a recompense) in like kind,’ RV, (KJV, ‘in the same’), is, lit., ‘(as to) the same (recompense).’

“KIND (Adjective), KIND (be), KINDLY, KINDNESS: A. Adjectives. 1. *chrestos* (5543), ‘serviceable, good, pleasant’ (of things), ‘good, gracious, kind’ (of persons), is translated ‘kind’ in Luke 6:35, of God; in Eph. 4:32, enjoined upon believers. See BETTER, EASY, GOOD, GOODNESS, GRACIOUS. 2. *agathos* (18), ‘good,’ is translated ‘kind’ in Titus 2:5, RV. See GOOD. **B. Verb.** *chresteuomai* (5541), akin to A, No. 1, ‘to be kind,’ is said of love, 1 Cor. 13:4. **C. Nouns.** 1. *chrestotes* (5544), akin to A, No. 1, and B, used of ‘goodness of heart, kindness,’ is translated ‘kindness’ in 2 Cor. 6:6; Gal. 5:22, RV (KJV, ‘gentleness’); Eph. 2:7; Col. 3:12; Titus 3:4. See GOODNESS. 2. *philanthropia* (5363), from *philos*, ‘loving,’ *anthropos*, ‘man’ (Eng., ‘philanthropy’), denotes ‘kindness,’ and is so translated in Acts 28:2, of that which was shown by the inhabitants of Melita to the shipwrecked voyagers; in Titus 3:4, of the ‘kindness’ of God, translated ‘(His) love toward man.’ See LOVE. **D. Adverb.** *philanthropos* (5364), akin to C, No. 2, ‘humanely, kindly,’ is translated ‘kindly’ in Acts 27:3 (KJV, ‘courteously’). See COURTEOUSLY.”

We should be starting to see the close connection between the word “kind” as a race of people and “kind” as the genetic nature of that same race.

Now there are some in Israel Identity who claim that the Bible nowhere speaks of “race”, but it should be obvious from W. E. Vine that it’s a matter of finding the right Hebrew and Greek term as we see above. Next we will go to *Enhanced Strong’s Lexicon* for the word “kind” found under *Strong’s* #1085:

“Greek #1085: **γένος** [*genos* /*ghen-os*] n n. From 1096; *Theological Dictionary of the New Testament* 1:684; *Theological Dictionary of the New Testament Abridged* 117; Goodrick Kohlenberger 1169; 21 occurrences; AV translates as ‘kind’ five times, ‘kindred’ three times, ‘offspring’ three times, ‘nation’ twice, ‘stock’ twice, ‘born’ twice, ‘diversity’ once, and translated miscellaneously three times. **1** race. 1A offspring. 1B family. 1C stock, race, nation. 1C1 i.e. nationality or descent from a particular people. 1D the aggregate of many individuals of the same nature, kind, sort.”

The *New American Standard Hebrew-Aramaic and Greek Dictionaries* on *Strong’s* Greek #1085: “**γένος genos**; from 1096; *family, offspring*:— birth (2), countrymen (2), descendant (1), descent (1), family (2), kind (3), kinds (3), nation (1), native (1), race (3).”

Now from the *Theological Dictionary of the New Testament Abridged* 117: “*gēnos*. 1. ‘Posterity,’ ‘family,’ as in Acts 17:28 (all [sic. all Adamites] are related to God) and, individually, in Rev. 22:16 (descendant, not representative). 2. ‘People, e.g., the Jewish [sic. Judaeen] people in Gal. 1:14; Phil. 3:5, Christians in 1 Pet. 2:9 (quoting Isa. 43:20). 3. ‘Kind,’ e.g., species of animals or plants, but also tongues (1 Cor. 12:10, 28).” Surely, the Christians at 1 Pet. 2:9 were Israelites as Isaiah 43 demonstrates. It’s amazing how blind the lexicographers are! At this point it would be advisable to go to the Greek word #1074 in the *Enhanced Strong’s Lexicon* for it is related to #1085:

“**1074 γενεά** [*genea* /*ghen-eh-ah*] n f. From (a presumed derivative of) 1085; *Theological Dictionary of the New Testament* 1:662; *Theological Dictionary of the New Testament Abridged* 114; Goodrick Kohlenberger 1155; 42 occurrences; AV translates as ‘generation’ 37 times, ‘time’ twice, ‘age’ twice, and ‘nation’ once. **1** fathered, birth, nativity. **2** that which has been begotten, men of the same stock, a family. 2A the several ranks of natural descent, the successive members of a genealogy. 2B metaph. a race of men very like each other in endowments, pursuits, character. 2B1 esp. in a bad sense, a perverse race. **3** the whole multitude of men living at the same time. **4** an age (i.e. the time ordinarily occupied by each successive generation), a space of 30—33 years.”

The lexicon says “a presumed derivative” here. With the remainder of the definition it would seem more like a certainty.

The *Theological Dictionary of the New Testament Abridged* describes the *Strong’s* Greek word #1074 thusly:

“*geneá*. This means a. ‘birth,’ ‘descent,’ b. ‘progeny,’ c. ‘race,’ and d. ‘generation.’ In the NT it is common in the Synoptics, rare in Paul, and absent from John. It mostly means ‘generation’ and is often qualified: ‘adulterous’ (Mk. 8:38), ‘evil’ (Mt. 12:45), ‘unbelieving and corrupt’ (Mt. 17:17); the formula ‘this generation’ is very common (Mk. 8:12 etc.). ‘Crooked generation’ in Acts 2:40; Phil. 2:15 is based on Dt. 32:5 (cf. Mt. 17:17 and Dt. 32:20). The use of ‘generation’ by Jesus expresses his comprehensive purpose: he aims at the

whole people and is conscious of their solidarity in sin. *genea* has the sense of 'age' in Mt. 1:17; Acts 13:36; Eph. 3:5; Col. 1:26, and of 'manner' in Lk. 16:8. In Acts 8:33 there is an allusion to Is. 53:8 in a literal rendering of the obscure original.

Here the lexicographer places 'birth,' 'descent,' 'progeny,' & 'race,' in the 1st, 2nd, 3rd & 4th positions of importance, and then foolishly states "It mostly means 'generation'", an obvious contradiction! No doubt he made this statement as an apology for some of the translators! We must give him credit, though, for he at least placed the primary definitions out in front.

Before we go to the Hebrew, it should be mentioned, in addition to the Greek #s 1074 & 1085, there are also the Greek #s 1075, 1076, 1080, 1081, 1083 & 1084 which are closely related. The most used word for "race" is #1085 and is found 21 times in the New Testament. Of these 21 occurrences, all but five have racial signification.

From the *Enhanced Strong's Lexicon*, on the Hebrew for the word "kind", or *Strong's #4327*:

"#4327: מין [miyn /meen/] n m. From an unused root meaning to portion out; *Theological Dictionary of the Old Testament* 1191a; Goodrick Kohlenberger 4786; 31 occurrences; AV translates as 'kind' 31 times. **1** kind, sometimes a species (usually of animals). *Additional Information:* Groups of living organisms belong in the same created 'kind' if they have descended from the same ancestral gene pool. This does not preclude new species because this represents a partitioning of the original gene pool. Information is lost or conserved not gained. A new species could arise when a population is isolated and inbreeding occurs. By this definition a new species is not a new 'kind' but a further partitioning of an existing 'kind'.

This last sentence is important, for there are those in Israel Identity who claim that the impostor "Jews" are not Biblically designated as a race! Though racially mixed as they are, the proper Biblical term is "race." Though they constitute a new species from "a further partitioning", they are generated into existence as a "mixed kind." Hence, John the Baptist was calling them a "race (#1081) of vipers" at Matthew 3:7. It is a blatant error to spiritualize this passage as many do!

WALKING THROUGH SCRIPTURE ON "KIND"

As mentioned above, the Greek word #1085 *genos* is used more often than any other word in the New Testament to mean "race." Probably the most important passage where it is used is 1 Peter 2:9: "**But ye are a chosen race (#1085), a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.**"

It should be noted that the *RSV* has translated 1 Peter 2:9 properly as "race." We will now consider other passages where *genos* is used:

Mark 7:26: "**The woman was a Greek, a Syrophenician by race (#1085); and she besought him that he would cast forth the devil out of her daughter.**"

Acts 4:6: **“And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the (#1085 racial) kindred of the high priest, were gathered together at Jerusalem.”**

Acts 7:19: **“The same dealt subtilly with our (#1085 racial) kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.”**

Acts 13:26: **“Men *and* brethren, children of the (#1085 racial) stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.”**

Acts 17:28-29: **“28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his (#1085 racial) offspring. 29 Forasmuch then as we are the (#1085 racial) offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.”**

2 Corinthians 11:26: **“*In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* (#1085 racial) countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren.”**

Philippians 3:5: **“Circumcised the eighth day, of the (#1085 racial) stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.”**

Revelation 22:16: **“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the (#1085 racial) offspring of David, *and* the bright and morning star.”**

Especially interesting is Matthew 13:47 in the parable of the dragnet from verses 47 through 50 which reads as follows:

“47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every (#1085 racial) kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

From this you can see very clearly that this passage completely debunks the theory of universalism. It is stated very unequivocally here that there are categorically two racial groups, “good” and “bad”, and the fact that only the good racial group will be “gathered into vessels.” The good group are only those racially pure descended from Adam. Just think of all the wasted time, effort and blood thrust upon those not of our “kind.” Obviously, we are not to be “kind” to those not of our “kind”! Don’t get mad at me, I didn’t write the Book! Besides, this passage is in red letters in my Bible, so what kind of connotative reflections does that have on Yahshua our Redeemer who said those words?

John the Baptist also said some **racial** words at Matthew 3:7 which are repeated at Luke 3:7: **“But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O (#1081 race) of vipers, who hath warned you to flee from the wrath to come?”**

Yahshua the Messiah reasserted the words of John the Baptist at Matthew 12:33-34: **“33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O (#1081 race) of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.”**

To follow the context of what is being said in this passage, one must first consider that at verses 31-32, Yahshua the Messiah had just concluded speaking about “the blasphemy *against* the *Holy* Ghost”, which is race-mixing. (See my brochure *The Unpardonable Sin*.) Then, He speaks of either making the tree good or corrupt. Once miscegenation had taken place it is obvious that the tree (“Jews” of Revelation 2:9 & 3:9) is a corrupt tree in verse 33. From this it is evident why He called them a “race of vipers”, for they had mixed with the race of Cain (Matthew 23:35, Luke 11:51). Again, at Matthew 23:33 Yahshua says: **“Ye serpents, ye (#1081 race) of vipers, how can ye escape the damnation of hell?”**

On the negative side Yahshua first accused the “Jews”, and the “Jews” answered Him at John 8:41: **“Ye do the deeds of your father. Then said they to him, We be not (#1080 racially) born of fornication; we have one Father, even God.”**

On the positive side, we read at 1 John 2:29: **“If ye know that he is righteous, ye know that every one that doeth righteousness is (#1080 racially) born of him.”**

Again, at 1 John 3:9: “Whosoever is (#1080 racially) born of God doth not commit sin; for his (#4690 *sperma*) seed remaineth in him: and he cannot sin, because he is born of God.”

That it is speaking of physical “seed”, we will consult the *Enhanced Strong’s Lexicon* on the Greek word 4690:

“4690 σπέρμα [sperma /sper·mah/] n n. From 4687; *Theological Dictionary of the New Testament* 7:536; *Theological Dictionary of the New Testament Abridged* 1065; Goodrick Kohlenberger 5065; 44 occurrences; AV translates as ‘seed’ 43 times, and ‘issue’ once. **1** from which a plant germinates. **1A** the seed i.e. the grain or kernel which contains within itself the germ of the future plants. **1A1** of the grains or kernels sown. **1B** metaph. a seed i.e. a residue, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing). **2** the semen virile. **2A** the product of this semen, seed, children, offspring, progeny. **2B** family, race, posterity. **2C** whatever possesses vital force or life giving power ...”

On #4690 the *Enhanced Strong’s Lexicon* adds: “**2C1** of divine energy of the Holy Spirit operating within the soul by which we are regenerated.” It is paramount that we understand that it is necessary to be physically born of pure Adamic seed, or otherwise the Holy Spirit cannot abide in us.

At 1 John 5:1 we see: **“Whosoever believeth that Yahshua is the Christ is (#1080 racially) born of God: and every one that loveth him that (#1080 racially) begat loveth him also that is (#1080 racially) begotten of him.”**

I hope by now the reader has a better comprehension of the importance of the term “kind” both as a noun and an adjective. In the book of Genesis the phrase “after his/its kind” is used 17 times, and for good reason! On the contrary, never but never is anything or anyone blessed that is not after its kind, ever! But Adam, speaking of Eve, said the same thing in different way at Genesis 2:23: **“And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”**

Don’t let anyone ever tell you that the subject “race” is not spoken of in Scripture, for it’s the main theme throughout its pages!