

# Seven Days, Numbers and Heavenly Stems

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## Abstract

This investigation presents evidence that the seven days of Genesis have extensive linguistic and numeral match, and also fit the first seven heavenly stems of ancient calendar. Words also match Leviticus, Exodus and additional biblical books. Many semantically related words and creatures match biblical worship, decrees and events, and the evidence is divine. New affixes and biblical etymology are presented. The biblical etymology of Maya colors and zero are also presented. For the first time in history this article provides systematic linguistic basis for the seven divine days described in bible.

**Keywords:** seven days, number, creation, heavenly stem, direction, disease, biblical match, bible, bilingual alignment

## 1. Introduction

Genesis described six divine days of creation and the seventh day when GOD has “rested from all HIS work”, the key reason why GOD does not physically appear to mankind now [1]. Archaeological evidence proves this order of creation, because the chronological order of fossils perfectly matches the order proposed in Genesis 1 (plant on day three → fish to bird on day five → land creatures → human on day six → no more creature on divine day seven) [1]. With astonishing statistical coincidence Hebrews precisely recorded this order that no other nations could because of revelation. However, people may also want to ask evidence for linguistic creation. This investigation provides fully encouraging linguistic answer.

Genesis 11:1-9 described that “LORD scattered them from there over all the earth” and “confused the language of the whole world” [1], although bible often uses the polysemic term “world” to call local continents by ancient people [2]. People have wanted to find linguistic evidence for the confusion of language. When languages crazily burst out around this time, people might also want to know the true etymology of each word. This investigation provides additional linguistic evidence that words have biblical etymology, a crucial discovery in the linguistic field [2, 3].

When GOD scattered people over all earth, a major calendar system, heavenly stems, emerged in China. The heavenly stems, represented by ten sequential words 甲乙丙丁戊己庚辛壬癸, were widely used to record days. These ten stems were the most frequently written words in Shang dynasty. Although their function is to represent time and sequential order, no one figured out their exact etymology. This research provides amazing linguistic answer that their etymology fits the seven divine days of Genesis.

## 2. Method

The basis of this linguistic analysis is to consider that each word in an initial language is a riddle, in other words, logograph. Substructures of each word are analyzed to see how they combine to form a meaningful word to match biblical decrees, events and conversations in graphic and semantic organization. For a word with discovered biblical match, translation of this word in another language is aligned with this word, in order to decode the etymology of the translated word if bilingual match exists for this word.

## 3. Results

### 3.1 One: No Light Emission from Star 𠄎

This research gives a point-to-point etymological analysis of seven numbers, seven days and the first seven heavenly stems. Day 1: In Genesis 1:2-5, “In the beginning GOD created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep” [1]. One is ne o, no star, or no E, no emission. Mono, a prefix of one, can interchange with one by rotating E to m, or mean no (no) emission (m) from star (o). “GOD said, ‘Let there be light,’ and there was light. GOD saw that the light was good, and HE separated the light from the darkness”. There was evening, and there was morning. It was day one [1]. 一, the translation of one, means either no separation between waters or to inhibit

light.

甲, the first stem of the heavenly stem calendar system matches the above verses, because its ancient seal version 𠄎 is no light released from star (一 is to ban, 丨 is light, and 冂 is star). Start is star T, star emission blocked, and beginning is to be igniting, as hot liquid ignited. Such origin of cosmos fits astronomy. According to big bang theory, initially the universe was singularity with unlimited energy, gravity, density and mass—no light could be emitted because of black hole effect and the energy was too high for photon oscillation at visible wave length. Even if light could be generated, it would be trapped by the massive gravity of black hole. Early 早 𠄎 is to ban light emission (𠄎) from astronomical entity 𠄎. It was without year, as sun was not formed yet and there was no calendar year. Early is to ban emission ray.

Earlier than stars created on the fourth divine day, plant emerged on the third day (Sections 3.3 and 3.4). Fully reflecting such biblical description [1], 草 艹 grass has a main affix of plant 艹, no star 𠄎 (一口) and 𠄎 no light emission from star (一 is to ban, 丨 is light, and 冂 is star). 早 𠄎 early of grass 草 艹 can also be interpreted as without light (十) of sun 日. Grass has star and cs that could represent barrier (c) to ban light wave (s), as G is CT in a subset of words (for instance, DIG can be DICT [3]). Straw has star and light wave represented by letter w. Coincidentally, plant is planet without emission (from star).

The universe 宙 has rotated 甲 to mean not to transverse, light not to travel across, although fire from altar in front of Tent of Meeting is the alternative interpretation, as the whole world must worship. 匣 匱 casket has no light leaking through. 甲 also means armor, as water or arrow cannot penetrate through. 闸 brake/floodgate is to bar water release through dam. 鸭 drake is male duck whose feathers ban water. 鸭 Anatidae is anti water infiltration or to block water. 甲板 deck blocks water. 岬 岬 cape is no further extension of land beyond cape.

In Genesis 1:5 [1], GOD called the light “day,” and the darkness HE called “night.” Thus, day has ray and night is ni ight, no light. Two identical and adjacent letters often merge as one. For instance, where ever merge to wherever and ni ight merge to night.

Hebrews used water to represent all forms of liquid fluid in polysemy. This is why it was the plural form “waters” that was written. Liquid 液 has night 夜, fully matching Genesis 1:2 that “darkness was over the surface of the deep” [1]. For thousands of years, people have been puzzled by why night is in liquid in the language of China. Genesis answers such linguistic puzzles and provides its biblical etymology.

The prefix proto, 原 厶 origin, means well-watered water from a gathered source. It includes 厶 to indicate that water is allowed to flow out. The relationship of proto with water shall not be a surprise, as in Greek mythology Proteus is the deity of water. Proto gives rise to protein, proton, protoplasm, prototype and protozoa.

Because 原 厶 resembles well-watered plain, it also means plain such as the plain of Jordan. It still semantically connects to origin, because it “was before” in Genesis 13:10 [1]. “Lot looked up and saw that the whole plain of Jordan was well watered, like the garden of THE LORD, like the land of Egypt, toward Zoar. (This was before THE LORD destroyed Sodom

and Gomorrah.)”

### 3.2 Two: Water to Water Separation

Day 2: In Genesis 1:6-8 GOD said, “Let there be an expanse between the waters to separate water from water.” So GOD made the expanse and separated the water under the expanse from the water above it. GOD called the expanse “sky”—the second day [1]. Two 二 means separation to waters. Sky is schy, separation to two. The second heavenly stem 乙 represents upward air 气 气, which has two water layers 氵 separated by an air layer 一. Liquid is often represented by curve. Alternative interpretation is that ㇀ ㇁ ㇂ all represent vapour. Up is vp of vapor, as u substituted with v in ancient English. Super could involve vapor (vper) and ultra is altar. Sun exhibits low-high-low temperature distribution from inside to outside, and the intermediate part of candle flame is the hottest. Genesis depicts a liquid-vapor-liquid model. The expanding hot air layer pushed the outer liquid layer to disperse outwards, to either form interstellar dust or freeze into planets, satellites or meteorites.

### 3.3 Three: Tree and Terra Firma

#### 3.3.1 Three as Semantic Origin for Tree and Terra Firma

Day 3: In Genesis 1:9-13 [1], GOD said, “Let the water under the sky be gathered to one place, and let dry land appear.” Three 三 reflects this sky-water-land separation. Three has ter, the affix for land in territory, terrestrial, terrain, terrace, terrapin, terra firma, terra cotta and terra incognita, and can be rewritten as eearth to be earth by vowel interchange. Because territory formed on divine day three, tertiary represents three.

The third stem 丙 has 一 that represents convergent water after gathering of liquid flow 人, and 冂 that represents dry land with three borders. Land drift theory proposes that initial earth was one continent, proving the verse “Let the water under the sky be gathered to one place, and let dry ground appear” [1]. Thus, both geographic and linguistic evidence prove the land formation in Genesis 1:9-10. Convenience 便 便 has 丙, coming (venire in Latin) together of blood flow to side of altar 冂, as bird’s “blood shall be drained out on the side of the altar”. Among all the burnt offerings bird offering is relatively convenient.

Land formation 形 形 has 干 dry water 氵. 干 dry is rotated earth 土 (干 dry; earth 土). 冂 is water gathering to one side, and 一 is no more flow as water has gathered. 冂 represents dry lands next to each other. 型 form is from water (letters M/W/m/w can represent water), giving rise to format, formula, formulate, reform, deform, transform and morphology. 旱 arid has dri of dry and dried, although it also has 犛 bull at burnt altar to match Noah’s worship after flood partially dried [1]. To open 开/開 开 has dry lands 干干, as Noah “Put a door in the side of the ark” and “opened the window he had made in the ark and sent out a raven, and it kept flying back and forth until the water had dried up from the earth” [1]. Open has an affix of bird, pen, that will be described in section 3.5.

In etymology, under is ground because ground has undor. Ground is under sky. Ground was from gathered water and to inundate and undulate involves water. In Genesis 1:9, GOD said, “Let the water under the sky be gathered into one place. Let dry ground appear.” This prefix

gives rise to a large number of words such as underbelly, undercharge, undercover, undercurrent, undercut, underdeveloped, underdog, underdone, underestimate, underfed, underfoot, undergo, undergraduate, underground, undergrowth, underhand, underlay, underlie, underline, undermanned, undermentioned, undermine, underneath, undernourished, underpass, underpay, underpin, underprivileged, underrate, undersea, undersecretary, undersell, underside, undersigned, undersized, understaffed, understate, understudy, undertake, undertone, undervalue, underwater, underwear, underweight, underwrite and underworld. Beneath has eath of earth, and down, ownd, is similar to ound of ground. 下 𠄎 under has gathered water 一, 𠄎 water flow and 𠄎 to indicate that water flow has finished.

Then GOD said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it” [1]. Three matches this verse about day 3, as three includes tree. Tri, a prefix of three, is also similar to tree. According to Genesis, there were plants prior to sun, as there was light prior to sun to provide energy to trees. After the creation of sun on divine day 4, earth dramatically altered its orbit and suddenly buried plants to form petrol or natural gas.

### 3.3.2 Tree’s Additional Semantic Origin in Entree

#### 3.3.2.1 Tree and entree

Treaty is related to either tree or treat and agreement has tree, as in the treaty at Beersheba “Abraham brought sheep and cattle and gave them to Abimelech, and the two men made a treaty”. “After the treaty had been made at Beersheba, Abimelech and Phicol the commander of his forces returned to the land of the Philistines. Abraham planted a tamarisk tree in Beersheba” in Genesis 21:23-26:33 [1], and “There ought to be a sworn agreement between” Abimelech and Isaac. “Let us make a treaty with you”. “Isaac then made a feast for them, and they ate and drank. Early the next morning the men swore an oath”.

In Genesis 13:18 “Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar”. In Genesis 18:1-19 “near the great trees of Mamre while he was sitting at the entrance to his tent”, Abraham “hurried from the entrance of his tent to meet” GOD plus two transfigured angels ( $1 + 2 = 3$ ). Thus, the number matches tree. “Let a little water be brought, and then YOU (and you) may all wash YOUR FEET (and your feet) and rest under this tree. Let me get YOU (and you) something to eat, so YOU (and you) can be refreshed”. “Very well,” “do as you say.” Thus, greet has tree, treat is to eat at tree, and 吃 喝 dining is to 乞 entreat for rest 歇. “He then brought some curds and milk and the calf that had been prepared”.

As bilingual match, 安 safe is in feast 宴 with 𠄎 tent and woman 女, as Abraham hurried into tent to Sarah. “Quick,” he said, “get three seahs of fine flour and knead it and bake some bread.” Entertain is in entreat, as Abraham greeted, entertained and entreated GOD and the two angels. In Hebrews 13:2 [4], “Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.” 奇怪 strange has ange of angel and great saint 大圣. In French, entrée matches Abraham’s entree near his tree, indicating multi-linguistic biblical match.

This biblical etree is the etymology of tree 樹 櫨, which has 木 tree, 犛 calf with horns, 𠂇 pious hand, and 豆 food utensil. Thus, Abraham's famous tree [1], where he built altar and live, indeed has matching words in languages! In Genesis 17, "This is MY covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision". "Abraham was ninety-nine years old when he was circumcised" [1]. To circumcise is to cise, cut off, circled skin. 割 割 circumcision has the great tree of Mamre 𣎵, Abraham's tent 冂, 𠂇 altar that he built, and knife 𠂇, matching Genesis perfectly. 契 agreement has man near the great tree of Mamre 𣎵 with knife 𠂇, although it can also mean to carve marks with knife as linguists traditionally interpret.

### 3.3.2.2 Utensil affix 豆

豆 豆 represented food utensil as written in ancient literatures and interpreted by linguists [5]. Later it started to mean bean, a word initially represented by 菽, when Jacob lent his lentil stew to his brother Esau, eater of this red bean stew and 叔 uncle to Jacob's twelve sons and daughter [1]. Utensil has entil of lentil of bean. Jacob's stew and 淑 lady Rebekah's broth [1] needed utensils, so that food utensil transnotes food inside utensil. Thus, Jacob's famous biblical cousine was no historical randomness and matched chronological semantic transformation.

豆 can represent additional types of utensils because of morphology. For instance, it can represent oil on an ordinary lamp with lampstand. 豆 in pox 痘 represents liquid container for cleansing in purification offering [6], and 豆 豆 in drum 鼓 represents the direct morphology of a drum standing on ground.

### 3.3.2.3 Lampstand and emperor

燈 lamp has two steps 𠂇 to mean within walking distance or at opposite side, because two steps can represent either walk or opposite direction in words containing the affix 韋 𠂇. For instance, opposition 違 has 𠂇, two steps and an altar, because of the forbidden steps in Exodus 20:24-26 [7]. "If you make an altar of stones for ME, do not build it with dressed stones", and "do not go up to MY altar on steps". This is a semantic origin of against, oppose and opposition. Oppose has op po as two steps 𠂇, and against has ag ga as two steps at the service institute. In contrast, the two steps in again, ag and ga, means to step again into the next step. 幃 curtain is to 韋 oppose veil 巾, as "whenever he entered THE LORD's presence to speak with him, he removed the veil" in Exodus 34:33-35 [7]. In Exodus 40:28 "he put up the curtain at the entrance to the tabernacle." 韋 tough is 𠂇 against blade 刃. Tenable and tenacious tenacity have ante (anti) to be against 韋 𠂇 blade.

Thus, 燈 lamp's etymology is to be at the opposite side 𠂇 of food utensil or within walking distance 𠂇 of food utensil 豆, because the southern golden lampstand faced the northern table and its pitchers and bowls within Tent of Meeting [7]. In Exodus 40:22-25, "Moses placed the table in the Tent of Meeting on the north side of the tabernacle outside the curtain and set out the bread on it before THE LORD, as THE LORD commanded him. He placed the lampstand in the Tent of Meeting opposite the table on the south side of the tabernacle and set up the lamps". In Exodus 25:23-40 and 37:10-24, "And make its plates and dishes of



pure gold, as well as its pitchers and bowls for the pouring out of offerings. Put the bread of the Presence on this table”. “And they made from pure gold the articles for the table—its plates and dishes and bowls and its pitchers for the pouring out of drink offerings.”

橙 orange or tangerine has egna or egnat to ignite, as the open sections of orange and tangerine resemble flame ㊦ from a lamp. To stare 瞪 is to look at the light of golden lampstand. 登 登 initially meant to ㄩㄨ pass through hall into inner chamber, and was linguistically derived from walking into Tent of Meeting to tend lamps or put the bread and additional offerings. Clear and transparent 澄 is the color of olive oil on lamps 燈, as in Leviticus 24:1-4 Levites should be in shifts to tend lamps and its olive oil. Olive has Levi oil, in addition to relief for Noah to live by olive leaf [1]. “Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. Outside the curtain of the Testimony in the Tent of Meeting, Aaron is to tend the lamps before THE LORD from evening till morning, continually”.

㊦ 葶薺 water chestnut resembles wick fire from almond lamp ㊦. 蟻, the larva of scarabaeidae, resembles lamp wick. 臍 umbilical cord resembles long lamp wick. Their main structures all have 齊 𠄎𠄎 𠄎𠄎 (Bone version) 𠄎𠄎 (Bronze version) 齊 (Seal version), lamp wicks next to one another. This is why 齊 means even, identical length, or concerted and together, because wicks for the seven lamps of golden lampstand 燈 should be at identical length and burn coordinatively. 齊 can also be interpreted as scissors 刀 and 𠄎 trimming wick on olive oil above the surface of each lamp. Its etymology is lamp wicks trimmed or leveled evenly. 𠄎 𠄎 indicate that the wick is formed by twisting together threads, in analogy to the semantic structure of textile affix 𠄎.

Surnames have biblical etymology. 齊 also represents a popular surname and the province of Shan Dong as well as several ancient local dynasties (B.C. 841-B.C. 221; A.D. 551-589; A.D. 1133-1137). It is semantically related to 齋 齋, which has lamp wicks 𠄎 and a well known divine affix 示 representing division at altar. 齋 means divine studio and vegetarian diet, because Holy Place where Aaron tended lamps was a divine studio, and vegetarian bread was offered within this room on table [6, 7]. This is why lamp tending and bread offering are described together in Leviticus 24:1-9. 齋 fine powdery refers to fine flour of bread. “Take fine flour and bake twelve loaves of bread, using two-tenths of an ephah for each loaf. Set them in two rows, six in each row, on the table of pure gold before THE LORD. Along each row put some pure incense as a memorial portion to represent the bread and to be an offering made to THE LORD by fire. This bread is to be set out before THE LORD regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant. It belongs to Aaron and his sons, who are to eat it in a holy place, because it is a most holy part of their regular share of the offerings made to THE LORD by fire.” 劑 dose is the dosage of olive oil to soak wicks on each lamp. To ascend 躋 is to reach up to the wicks to tend the seven lamps. Cen is an affix of fire and cend is similar to cand of candle [2]. Priests press or squeeze 擠 olive oil for lamps. “Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually.” Priests provide relief and need 濟, as they should be in shifts to trim lamp wicks or replenish olive oil. In many religions, 齋 occurs on a specific day of worship, but its etymology is every Sabbath in Jewish belief.

LORD 主 𠄎's etymology is golden lampstand. King is to kindle and ignite. 皇 𠄎 king and emperor mean lamp light from igniting golden lampstand with exactly six branches. Emperor has emp of lamp. In Exodus 37:17-23 [7], "Six branches extended from the sides of the lampstand—three on one side and three on the other. Three cups shaped like almond flowers with buds and blossoms were on" each branch. King and emperor read the book of law in front of the holy room of golden lampstand. To read at night, kings would need light from its lamps. These are why in etymology king and emperor link to golden lampstand. In 2 Kings 23:1-3 [8] "Then the king called together all the elders of Judah and Jerusalem. He went up to the temple of THE LORD with the men of Judah, the people of Jerusalem, the priests and the prophets—all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of THE LORD. The king stood by the pillar and renewed the covenant in the presence of THE LORD—to follow THE LORD and keep HIS commands, regulations and decrees with all his heart and all his soul, thus confirming the words of the covenant written in this book."

### 3.4 Four: Fluorescent Stars Including Sun

#### 3.4.1 Four: Fluorescent Ray

Day 4: In Genesis 1:14-19, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth." GOD made two great lights—the greater light to govern the day and the lesser light to govern the night. HE also made the stars. GOD set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness [1]. Sign was igniting star, and four is fluor of fluorescent stars, the main creatures of divine day four.

Four 四 𠄎 has 𠄎 emission of light from star. 𠄎 is dipper star and 𠄎/𠄎 is cosmos. The Latin-derived quartus, quarto and quarter have arter of aster and rau of ray, and letter q could represent light travel from star, although q can also represent water flow from a source. Genesis claims that sun is younger than the earth. Science enables us to know why—sun has not cooled down, and bigger stars have shorter lifespan in astronomy ( $1/\text{mass ratio}^2$ ), because bigger stars burn nuclear fuel faster by nuclear fusion. Because these igniting signs were typically huge and hot stars, they were created later, written accurately in Genesis due to revelation.

The fourth heavenly stem 丁 and its ancient version 𠄎 represent light radiated to different directions from the point of star. 𠄎 stare has star 丁, as we stare at stars on top 顶. In Genesis 15:5, GOD took Abram outside, "Look up at the heavens and count the stars". "So shall your offspring be." So 丁 also represents people. The simplified lamp 灯 has 丁 as a luminescent object. 停, to halt or stay, has man 𠄎 and incense altar or ark 𠄎 within Tent of Meeting 𠄎 behind entrance 𠄎, as light ray 𠄎 emits from incense altar and golden lampstand. Priest Aaron tended the lamps and thus stayed inside of Tent of Meeting, while ordinary people had to halt and stay outside [9]. In Numbers 1:50-52, "Anyone else who goes near it shall be put to death" [9]. In Leviticus 24:3-4 [6] "Aaron is to tend the lamps before THE LORD from evening till morning, continually. This is to be a lasting ordinance for the generations to come.



The lamps on the pure gold lampstand before THE LORD must be tended continually.” S represents man, T altar or Testimony, A Tent, and Y light ray.

### 3.4.2 Affixes 易/𠄎

陽 𠄎 sun contains sun ☉, offered creature with four legs 𠄎 and forbiddance 𠄎, because we must not worship sun. To strengthen this biblical etymology, 𠄎 is written as 勿 no (-un), to further emphasize forbiddance. This is a typical bilingual biblical match between un and 勿. In Deuteronomy 4:19 and 17:2-5 [10], “when you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshiping things THE LORD your GOD has apportioned to all the nations under heaven.”

No 勿’s ancient form 𠄎 was blood dripping from human hand with fingers 𠄎 that also means knife, because man’s blood shall not be shed (Genesis 9:5-6, Exodus 20:13, Deuteronomy 5:17, Matthew 5:21 and 19:18, Mark 10:19 [1, 7, 10, 11, 12]). GOD gives straightforward reason, “for in THE IMAGE OF GOD has GOD made man” [1]. Ten Commandments include “You shall not murder”. When a man asked “what good thing must I do to get eternal life”, the first commandment Jesus replied was “Do not murder”. Thus, the etymology is fully consistent with biblical decrees.

In Exodus 32:1-35, “They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf.” Thus, object 物 has 勿 no calf 牛, as no created thing such as golden calf should be worshiped. This is the semantic basis for objection (oppose) to link to object as thing.

To discard 剔 剔 has burnt altar with copper grating 𠄎 and offered creature 𠄎 written as 勿 (dis-), because certain parts of offering shall not be on burnt altar and must be removed. Priests are on alert 警惕 not to offer parts that shall not be offered in worship 敬. In Leviticus 1:16 and 4:11-12 “He is to remove the crop with its contents”. “But the hide of the bull and all its flesh, as well as the head and legs, the inner parts and offal—that is, all the rest of the bull—he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it in a wood fire on the ash heap” for sin offering [6]. These inner parts include intestine and colon, and this is why 腸 𠄎 gut also has 勿 and a ceremonially allocated place ☉. Although in Leviticus 1:9-4:12 for burnt offering “He is to wash the inner parts and the legs with water, and the priest is to burn all of it on the altar”, for sin offering the inner parts must be taken outside the camp to the ceremonially clean place. Thus, gut was to go out, 腸 intestine has in/ne 勿, and colon is related to relocation.

In Leviticus 22:17-25, “Do not offer to THE LORD the blind, the injured or the maimed, or anything with warts or festering or running sores.” “Do not place any of these on the altar as an offering” [6]. Thus, sore/ulcer 瘍 has no 勿. Offering with sore is sorted off from altar. Septic ulcer is separated away from altar.

Premature death 殤 殤 has tomb 𠄎 and 𠄎 no offering in front of Tent 𠄎, as Levites need to reach maturity to serve. In Numbers 4:3-48 and 8:24 “Count all the men from thirty to fifty years of age who come to serve in the work in the Tent of Meeting.” “Men twenty-five years old or more shall come to take part in the work at the Tent of Meeting” [9]. In Numbers 1,

only men above twenty were counted in census, as “the men twenty years old or more were listed by name” [9].

Lizard 蜴 currently has 勿 not, because in Leviticus 11:29-35 “these are unclean for you: the weasel, the rat, any kind of great lizard, the gecko, the monitor lizard, the wall lizard, the skink and the chameleon.” “When one of them dies and falls on something, that article, whatever its use, will be unclean, whether it is made of wood, cloth, hide or sackcloth. Put it in water; it will be unclean till evening, and then it will be clean. If one of them fall into a clay pot, everything in it will be unclean, and you must break the pot. Any food that could be eaten but has water in it from such a pot is unclean, and any liquid that could be drunk from it is unclean. Anything that one of their carcasses falls on becomes unclean; an oven or cooking pot must be broken up.” In lizard 蜥, 析 is to break with axe 斤 if it falls into a clay pot. The three most ancient versions of lizard 𪛗 𪛘 𪛙 and its five ancient versions 𪛚 𪛛 𪛜 𪛝 𪛞 all match Leviticus 11:29-35 [6]. 𪛗 𪛘 are bowls and pots, and 𪛙 𪛚 𪛛 𪛜 𪛝 𪛞 are spoons. 𪛗 is water. Different lizards were mentioned six times, so certainly all eight versions include eating utensils and cleaning water. Since such utensils should be replaced, 易 also means change. Change could have nega can, 勿 not in container, as a container is not clean and shall be changed if lizard is in.

湯 𪛟 soup can have three interpretations. It could have spoon with liquid 𪛟, and soup is spou of spoon. It could have 𪛟 water to boil cattle 𪛟 at a designated place. It could also be 勿 no offer at burnt altar 𪛟 because burnt offering is not boiled [6]. In Genesis 25:29-34 “Once when Jacob was cooking some stew, Esau came in from the open country”. “Quick, let me have some of that red stew!” Jacob replied, “First sell me your birthright.” Esau “swore an oath to him, selling his birthright to Jacob. Then Jacob gave Esau some bread and some lentil stew.” The switch of birthright turned Esau to younger brother, and thus the entitled younger brother 弟 has 弓 𪛟 bow, because Esau was an archer [1]. In Genesis 25:27-27:3 “Esau became a skillful hunter”. “Now then, get your weapons—your quiver and bow—and go out to the open country to hunt”. 湯 stew is swet of switch 易 as its biblical etymology, and broth links to brother, because these twins exchanged birthright.

Priests shall neither 褻 unbutton or divest garment nor 袒 be without clothes at altar, but “is to take off these clothes and put on others, and carry the ashes outside the camp to a place that is ceremonially clean”. Thus, 褻 has to 易 change clothes. 踢 tread/kick has hoof 足, 𪛟 place and 勿 no, as in Deuteronomy 25:4 [10] and 1 Timothy 5:18 [13] “Do not muzzle an ox while it is treading out the grain.” 揚, to scatter up, can be the scattering of ashes at ceremonially clean yard 場 where the rest of the bull was burned for sin offering. In consistence, 《Analytical Dictionary of Characters》 interpreted yard as flat place to worship [5].

賜 award’s most ancient version 𪛟 can be considered monthly period and pregnant woman. In Genesis 1:28, GOD blessed them. “Be fruitful and increase in number” [1]. However, there are additional interpretations. 賜 award has to change 易 son to split ram. In Genesis 15:1-17:21, “Do not be afraid, Abram. I AM your SHIELD, your very great reward.” “Sarah will bear you a son, and you will call him Issac”. Test is to set on altar, as “He bound his son Issac and laid him on the altar”. Test 試 is to bind a person 𪛟 on altar. However, the angel

stopped him. “Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son.”

Eldest brother 孟 has son 子 above worshiping utensil 皿, as the firstborn is offered to GOD and Jesus was offered as the firstfruit and firstborn [1, 4, 6]. All major relatives have biblical etymology, as we have recently presented [2] and will further testify in a separate article due to space limitation.

“Look up at the heavens and count the stars—if indeed you can count them.” “So shall your offspring be.” Then Abraham offered offerings burned by divine fire [1]. Thus, 眷 眷 family dependent has star 𠄎 and hands on altar or above eye 睪. Family and familiar 悉 have flame of flame from burning stars or altar. With the star 𠄎 in heart 心, Abraham had full understanding when standing under all the stars.

### 3.4.3 Metal: Meat at Altar and Melt for Temple

錫 tin has in 勿(no) and T (altar), as tin is not a metal to build burnt altar. Stannum has an as no and T as altar. 錫 also means 易 changeable or easy metal 金, because it can easily alter its shape with low melting temperature. 鐵 iron has nor 非, as iron is also not a metal for burnt altar.

Bronze 金 is the metal for burnt altar and its utensils in Exodus 27:2-6 and 38:2-6 [7]. This is why bronze has bron of burn, and 金 𠄎 𠄎 金 金 金 has divided offering 𠄎 at burnt altar with flame 𠄎 east of forbidden Tent 𠄎. Bronze contains 𠄎 as in Exodus 38:30-31 bronze was “the bases for the entrance to the Tent of Meeting, the bronze altar with its bronze grating and all its utensils, the bases for the surrounding courtyard and those for its entrance and all the tent pegs for the tabernacle and those for the surrounding courtyard” [7]. Its most ancient version 𠄎 has two pieces of meat as burnt offering, 𠄎 Tent, 𠄎 fire and simplified burnt altar 𠄎. Remarkably and surprisingly, it is not simply a fire to forge metal but fire of burnt altar to burn meat offerings! In the past, the two pieces were thought to be two pieces of copper, but this analysis concludes that they are two pieces of offered meal. In Genesis 15:10 “Abram brought all these to him, cut them in two and arranged the halves opposite each other”. We have analyzed a lot of words related to cut in pair by Abraham [3], which is the semantic origin of good 善 that has 𠄎 𠄎 divided goat/ram 羊 on the surface of altar 𠄎. Godly good cuts goat to doublet. In the past, linguists thought that 𠄎 was ax, but this analysis concludes that it is fire 𠄎 𠄎 𠄎 𠄎. In the past, linguists thought that king 王 王 was an ax, but it can resemble either fire at burnt altar or simplified golden lampstand, consistent with the linkage among king, kindle and ignition. Etymology will continue to be revised worldwide in large scale to match bible—the decoding book.

In etymology, metal has meta of meat, tem of temple and alt of altar. Its meat matches 𠄎 and 𠄎, tem matches Tent of Meeting 𠄎 and 𠄎, and alt matches altar represented by 𠄎 and 𠄎. Metal is what melts. Metal is where meat is on. Metal is related to temple and altar, as the initial metal bronze was the material for altar and worshiping utensils. When smelting technology developed, 金 represented gold instead, while its original meaning bronze was represented by 銅, which has burnt altar with horns 𠄎 to emphasize involvement in burnt

altar. Gold is related to GOD, as ark, cherubim, golden lampstand and all its accessories, altar of incense, table and its articles, poles and Tent's frames, posts and hooks all have gold [7].

### 3.5 Five: Fish and Ave

#### 3.5.1 Five, Pent and Quint: Fish and Avian Quill

Day 5: In Genesis 1:20-23 [1], "GOD said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." So GOD created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind." So five is related to fish and ave of bird. In Latin, pen represents feather but is an affix of five in words such as pentagon, pentameter, pentathlon, pentateuch and Pentecost, because birds were created on divine day five. British people initially wrote with feather, the etymology of pen. Penguin has the bird affix pent, and quail is similar to quill. In Latin, another affix for five, quint of quins, quintet and quintuplet, links to quill feather, pinna in Greek, because birds were created on the fifth divine day.

五 five and its bone version 𠄎 and 𠄏 have water 氵 to teem with creatures and sky 宀 to have birds. 𠄎 represents creatures, such as turtle 龜, avian 禽, scorpion 蝎 and hedgehog 猬 𦍋 / 彙彙 彙 with sharp pins 𠄎. The related 十 is in a larger number of creatures such as beast 兽, cattle 畜, cat 猫 and crocodile 鼉. Days 二 two and five 五 both have 二 as water and sky layers.

𠄎 also matches Abraham's five offerings on altar, "a heifer, a goat, and a ram, each three years old, along with a dove and a young pigeon" in Genesis 15:4-17 [1]. 吾 self has these 五 five offerings on altar 口, because "a son coming from your own body will be your heir" from Abraham's own flesh. 悟 know has own 吾. 晤 meet has me 吾. In Genesis 15:8-18, "As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. Then THE LORD said to him". 寤 is to wake up after sleep, and has tent 宀, 𠄎 side of heifer/goat/ram, 五 five offerings and altar 口. Abram could mean cutting ram to two. His office 衙 衙 has altar 口 and fif of fifth and fice of sacrifice and five 五 𠄎.

戊, the fifth heavenly stem, is the affix for 茂, fruitful and abundant, as GOD said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth" [1]. The fifth divine day is when the greatest number of species were created, so that this stem is assigned to this day regarding abundance. Please note that all the seven days described are divine days from a mysterious reference system, not our calendar days from earthly rotation. This is why in Psalms 90:4 [14] and 2 Peter 3:8 [15] "For a thousand years in YOUR SIGHT are like a day that has just gone by". "With THE LORD a day is like a thousand years, and a thousand years are like a day." Archaeologists suspect that Maya Haab calendar could base on the orbit of an unknown star.

鉞 ax has 戊 abundant metal 金, as ax was the most frequently utilized metal item for cutting firewood and offerings due to burnt offering and additional needs. In Deuteronomy 19:5 "For instance, a man may go into the forest with his neighbor to cut wood, and as he swings his ax to fell on a tree, the head may fly off and hit his neighbor" [10]. 成 成 ready has plenty of emitted light ray 𠄎, as the creation of universe had been completed. 城 城 city has ground with abundant light 𠄎.

### 3.5.2 Bird Affixes, Direction and Disease

#### 3.5.2.1 Bird affixes 隹, 羽 and p+vowel+n

A main bird affix 隹 is in many words related to worship. “Then birds of prey came down to eat”. “But Abram chased the large birds away” [1]. These birds wanted to 奪 seize the offering, hovering 徘徊 and flapping 奮 feathers 非/羽 near fire of altar 白 and the offered goat/ram. These predators could include eagle, kite or any kind of hawk, or falcon. Eagle 雕 might be around the periphery 周 of altar. Eagle 鷹, from the genus Aquila with quill’s affix, has worshiper 人 near Tent 广. Eagle 梟 is to eat cattle. 隼/falcon might be on calf or to fall on the horn of offering or altar or bones 骨. 鷗 kite links to 搖 wave offering and altar, as these birds of prey could hover around when “Aaron waved the breasts and the right thigh before THE LORD as a wave offering” in Leviticus 9:21, 7:31-34 and 8:29-31. “He also took the breast—Moses’ share of the ordination ram—and waved it”. Red kite 鷂 could hover around altar 壇.

Breakfast 饗<sup>隹</sup> has 邕 (liquid dew → altar → worshiper) and 隹 quail to eat 食, because in Leviticus and Exodus 16:8-32 [6, 7] “HE gives you meat to eat in the evening and all the bread you want in the morning”. “That evening quail came and covered the camp. In the morning the ground around the camp was covered with dew”, and “thin flakes appeared on the desert”. “Israel called the bread manna.” 壅, to gather together as block, has quails 隹 and dew covering the camp. 飧 dinner has divided meat 夕.

燃 燬 burn has sacrificed meat 𤇀, fire 火 and worshiper with tool 𠂔. 焦 scorched has ornith 隹 on fire. 樵 樵 firewood indicates the relationship between 火 fire wood 木 and bird 隹 as the most frequently offered burnt offering. 瞻, see 瞻, has birds as offering for worshipers to see. 覓 覓 seek has see 見 見 and 𠂔 as hand. English letters are also hieroglyphic.

羅 is bird net. In Amos 3:5 [16], “Does a bird fall into a trap on the ground where no snare has been set?” Bird droops 垂 垂 wings. Pendent 垂, punch 捶, spindle 纺锤 and nap 睡 all have the bird affix p+vowel+n. 唾 saliva has avi of avian, as Collocalia makes its nest with saliva. 郵 delivery was performed by the dove that delivered olive leaf to Noah [1]. “Then Noah knew that the water had receded” and he was delivered.

锥 drill has bird 隹. Avian bones are sharp, semantically interpreting drill, punch, pink, pinch, puncture, pin, and pinpoint. Spine 脊/椎 is the spine of offered dove or pigeon. Pigeon is similar to pinion and spine has pine of pinion. This article confirms that Latin and Greek-related p+vowel+n represents bird by multi-linguistic analysis.

Pinna and pinion are wing derived from Latin. Punch 戳, punctual 准, pundit 權威 and opinion 觀 have pun/pin as pen 隹. Punctilio has to cut bird. 截 abridge has bird 隹, as bird’s head was wrung off at altar [6]. 翼 wing/pinion has feathers 羽 on igniting altar with copper grating 田. In Exodus 27:5 and 38:4 [7], “They made a grating for the altar, a bronze network”. In Leviticus 1:14-17, “He shall tear it open by the wings, not severing it completely, and then the priest shall burn it on the wood that is on the fire on the altar” [6].



In etymology, 異 𠂇 異 difference is to differ between 𠂇 left and right 𠂇 hands, and to differ has two (di) hands (ff) of worshiper (er) [2]. This is a typical bilingual match. Birds' wings may differ, because a dove is often offered together with a pigeon, but the two birds are different. In purification offering, one bird was sacrificed while the other was released [6]. Two hands are in many words related to worship. For instance, 暖 煖 warm has two arms 𠂇 to handle 𠂇 blood flow from divided offering 二, as blood is warm due to constant temperature of offerings. Warm has liquid letter w and arm to achieve this bilingual match.

Consistent with Matthew 10:29 “Are not two sparrows sold for a penny?” [11] and Luke 12:6 “Are not five sparrows sold for two pennies?” [17], expense has pen of 雀 sparrow. Biblical market was near synagogue, so that market has ram and dove to be purchased as offering. In Mark 11:15 Jesus “entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves”. Sell 售 has 隹 dove and altar 口. 賣 sell/sale has ell/al/el as affixes of flock or herd 犮 [3], altar and the affix of wealth 貝. Retail has ail, herd/flock [2]. 賈 business has bus of combustion and insens of incense for incense altar. Some incenses are very expensive. In Songs of Songs 3:6-7, “perfumed with myrrh and incense made from all the spices of the merchant? Look! It is Solomon’s carriage” [18]. 價 price is spice’s price. Price must be precise to appreciate and evaluate. In Matthew 26:7-13 [11] and John 12:3-5 [19] “Mary took about a pint of pure nard, an expensive perfume” and “woman came to Him with an alabaster jar of very expensive perfume”. “Why wasn’t this perfume sold and the money given?” “This perfume could have been sold at a high price”. Proprietor is priest, as a portion of offering in proportion apportioned to priest [10]. Propriety is pro piety. Enterprise is priestneer to enter Tent to praise GOD.

雇 hire has Tent of Meeting 户 and its cherubim 隹, as in Numbers 4:47-48 [9] “All the men from thirty to fifty years of age who came to do the work of serving and carrying the Tent of Meeting numbered 8,580.” Offering dove and pigeon to the east of Tent of Meeting is also hire’s interpretation. Care 顧 has Tent of Meeting 户, bird 隹 and human 頁 (section 3.7.2.1), as manna and quails were provided at camp [7].

All the linguistic analyses provide extensive evidence to the authenticity of the books written by Moses and his successor Joshua [2, 3]. For instance, 應 should and 肩 shoulder have hous of house 户/宀 as Tent of Meeting with cherubim 隹, as Levites carried all Tabernacle items in Exodus on shoulders. In 1 Chronicles 15:15 “Levites carried the ark of GOD with the poles on their shoulders” [20]. In Numbers 4:4-32 Levites “assign to each man his work and what he is to carry”. “Kohathites are to carry those things that are in the Tent of Meeting” [9]. “This is the service of the Gershonite clans as they work and carry burdens: They are to carry the curtains of the tabernacle, the Tent of Meeting, its covering and the outer covering”. For Merarites, “This is their duty as they perform service at the Tent of Meeting: to carry the frames of the tabernacle, its crossbars, posts and bases, as well as the posts of the surrounding courtyard with their bases, tent pegs, ropes, all their equipment and everything related”.

河 𣶒 river is to ban (一) water flow 𠂇 near carried altar 口 to represent Jordan river, as in Joshua 3-4 as soon as “their feet touched the water’s edge, the water from upstream stopped



flowing” [21]. 江 river is to 扛 carry ark with poles 杠 as important work 功 功, as “priests who carried the ark of the covenant of THE LORD stood firm on dry ground in the middle of the Jordan, while all Israel passed” [21]. The migratory bird Anser cygnoides, Swan goose 鸿/雁/鹄 鴻 雁 鹄, semantically carries 工 ark and poles and sanctum 厂 on 人 man’s shoulder, offers bull 牛 on altar 口, and flies together in team ㇀ that resembles the word 人 people to symbolize the migration of Israelites in Exodus [7]. The etymology of this bird is to fly ㇀ in sanctity to go together. The osteolike growth on goose’s head symbolizes priest’s diadem (crown).

雞 rooster has arrest 奚 梟, with 手 hand, 口 chain and ster 人 as either Jesus or man who “seized Jesus and arrested Him”, as described in Matthew 26:50-57 [11]. 口 is the chain that “bound Him” in Matthew 27:2, Mark 15:1 and John 18:12 [11, 12, 19]. 溪 brook has 口 as it flows in continuation. Rooster has a scarlet cockscomb and crow, because of the crown on Jesus and the blood shed for salvation. Cock crowed three times after the rock of church Peter disowned Christ three times [11, 12, 17, 19].

### 3.5.2.2 Bird affix 鸟/鳥

Island and peninsula 島 have bird 鸟, as in Genesis 8:4-12 “the ark came to rest on the mountains of Ararat” and “on the first day of the tenth month the tops of the mountains became visible. After forty days Noah opened the window he had made in the ark and sent out a raven”. “Then he sent out a dove to see if the water had receded” [1]. Mt. Ararat was the pinnacle, and these mountains were islands during the great flood. 峰 pinnacle has pinna 夆 because of Noah’s raven and dove’s olive leaf 丰 at Ararat mountain 山 [1]. 篷 pavilion has avi of avian ave.

鶯 warbler is full of burnt offering’s fire 火火. Mandarin duck 鸳鸯 鸳鸯 has sacrificed meat 尸, worshipers 人 人, burnt altar or ark with poles 工, and bird 鸟. Wading bird stork’s two long legs resemble two poles of ark, which was carried by priests to wade through Jordan river. Thus, stork has kros to cross Jordan river. Crane is en arc, in ark, as the two poles are in the rings of ark. In Exodus 25:15 and 37:5 [7], “The poles are to remain in the rings of this ark; they are not to be removed”. “And he inserted the poles into the rings on the sides of the ark to carry it.” Thus, crane 鹤 has the ark with two poles 工.

### 3.5.2.3 Affix ver

Puncture and crevice 缝, spine and vertebra 椎, perpendicular and vertical 垂, and sever and abridge 截 indicate that ver may also represent bird as an affix. Vermin has bird. Vice versa means a pair of birds (vers). 歡 revel has ver 佳. 翠 verdant has feathers 羽 羽. Bird flies, and thus ver can also represent direction, in words such as back verse, transverse, reverse and reverberation.

應 response and correspondence have Tent of Meeting 广, man 人 and pon 佳 cherub, as Moses responded to GOD near cherubim [7, 9]. In Exodus 25:22 and Numbers 7:89, “When Moses entered the Tent of Meeting to speak with THE LORD, he heard THE VOICE speaking to him from between the two cherubim above the atonement cover”. Rev. is a title of clergyman like Moses. Revere, reverence, reverend, reverent and reverential have re ver, two cherubim,

as GOD above the two cherubim must be revered.

Between the two cherubim, GOD conversed with Moses to issue a lot of verses and phrases of law. In such conversation, converse is secon (two) ver (cherubim) on cover, with one cherub at converse side of the other. Speech has che of cherubim, and talk has alt of altar. “The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover. Place the cover on top of the ark” [7]. Cover is co ver, two cherubim, on the cover of ark [7]. Covert is co vert, two cherubim in the Most Holy Place. Chamber is cherabm of cherubim that represent the holiest room.

Verdict is di ver DICT [3], two cherubim of GOD, because in Exodus 25:22 “above the cover between the two cherubim that are over the ark of the Testimony, I will meet with you and give you all MY commands” [7]. Thus, opinion has pinion, wings of cherubim. 隹 ornith is throni of throne 權. 權 authority has orith of ornith, another affix of bird. In Psalm 91:4 and 99:1 [14] “HE sits enthroned between the cherubim, let the earth shake.”

#### 3.5.2.4 Ornith and nor 非 as two sides of offerings

In Greek, a bird affix ornith, in words such as ornithology, ornithologist, ornithopod and ornithopter, has nor as not 非. 非 resembles avian wings but surprisingly means nor, because bird’s wings shall not be severed completely in Leviticus 1:14-17 [6]. “He shall tear it open by the wings, not severing it completely”. Neither...nor means neither left wing nor right wing is severed completely.

Nesting under eaves near wall as a swallow 燕 窠, martin has arnit of ornith ㄅ ㄣ and division of bull 𠂇 as burnt offering on 𠂇 altar with fire 火. ㄅ ㄣ can also be considered as both wings of ornith offering or both hands to handle bull on altar [6]. Perfectly reflecting biblical burnt offering, 窠 was created with division of forked tail to symbolize divided offerings and fork to handle them. In Exodus 27:3 and 38:3 [7], “Make all its utensils of bronze—its pots to remove the ashes, and its shovels, sprinkling bowls, meat forks and firepans.”

耀 flare has 光 light of incense altar to shine in shrine that has two cherubim 翟, and honor has ornoh of ornith, because in Exodus 25:22 “between the two cherubim that are over the ark of the Testimony, I will meet with you” [7]. In 1 Kings 8:6-11 “The priests then brought the ark of THE LORD’s covenant to its place in the inner sanctuary of the temple, the Most Holy Place, and put it beneath the wings of the cherubim” [22]. In 2 Samuel 6:2 [23] and 1 Chronicles 13:6 [20], “David and all the Israelites with him went to Baalah of Judah (Kiriath Jearim) to bring up from there the ark of GOD THE LORD, WHO is enthroned between the cherubim—the ark”. In 2 Kings 19:15 [8] and Isaiah 37:16 [24], “GOD of Israel, enthroned between the cherubim, YOU ALONE ARE GOD over all the kingdoms of the earth. YOU have made heaven and earth.”

With fe as feather and w as blood, few 寥 has Tent of Meeting, feathers 羽, priest and blood 𠂇, as bird’s blood is very scanty. Drone and hornet 蜂 have nor and ornet of ornith 𠂇, as drone and hornet fly like bird. 排 row is bird torn open by the wings in burnt worship [6]. 雙 pair reflects the offering of a pair of birds, as two birds 隹隹 are held by worshiper’s hand 𠂇. 靠

depend has feathers 非/pen. 非 red refers to scarlet yarn and bird(非)'s blood. The bird is sacrificed “over fresh water in a clay pot” in Leviticus 14:3-7 [6].

As a typical bilingual match to sin offering, 謬 𠄎 wrong has nor (羽 羽 ornith wings) and wng (wing), 人 man and liquid 氵, because man 戮 shed bird's blood to redeem sin in Leviticus 5:1-10 [6]. “If he cannot afford a lamb, he is to bring two doves or two young pigeons to THE LORD as a penalty for his sin” “to sprinkle some of the blood of the sin offering against the side of the altar; the rest of the blood must be drained out at the base of the altar. It is a sin offering. The priest shall then offer the other as a burnt offering”. To be penitent or repent 懺 has 非 bird at altar and 从 sinner next to priest. Repent has re (two) and pent (birds). Penitent is peni (bird) in front of Tent of Meeting. With pine as an affix of bird related to pinna, repine has two birds, as the worshipers should offer at altar if they repine.

鐵 iron can be regrouped as orni of ornith 非. 織 fine fiber is scarlet yarn 纈 in leprosy purification offering with priest and infected man 从 and bird 非. In Leviticus 14:1-7 “priest shall order that two live birds and some cedar wood, scarlet yarn and hyssop be brought for the one to be cleansed” [6]. It turns to black 緇 when burned on altar 田. 絳 red consists of two steps to represent priest and patient, as the yarn for purification is scarlet. Scarlet has eltar of altar.

北 𠄎 north has nor to represent two sides of an offering, because in Leviticus 1:11 “He is to slaughter it at the north side of the altar”. North is in ornith, and 北 𠄎 is in 非 to a large extent. The etymology of ornith is or thin, either dove or pigeon at altar, as thin is to cut offering at altar [3]. Offering is cut and thus thinner.

### 3.5.2.5 Direction

All four directions, north, south, east and west, match Exodus and Leviticus, as we have presented for east as the location of burnt altar [3] and north as a slaughtering site. 北 𠄎 north represents split sheep or goat [6]. Orient has net of burnt altar. 凜 cool has east 東, as “the cool of the day” was “in the east, in Eden” after the forbidden fruit in Genesis 2:8-3:21 [1]. 棟 ridgepole has altar as building was initially created for worship. 梁 beam/purlin has sharp 刃 and blood due to worship.

西 𠄎 west represents cherub above the western incense altar or fume rising from incense altar, as 𠄎 refers to either plant incense or firewood. West have est of testimony, where cherubim are. W in west could represent fume, blood or wings of cherubim. There are two ancient versions of west 西: 𠄎 with incense altar 𠄎 and 𠄎 tool to hold incense, and 𠄎 with 煙 smoke/fume 𠄎 from altar of incense 𠄎. In Leviticus 16:12-13, “He is to take a censer full of burning coals from the altar before THE LORD and two handfuls of finely ground fragrant incense and take them behind the curtain. He is to put the incense on the fire before THE LORD, and the smoke of the incense will conceal the atonement cover above the testimony” [6].

Salt 鹽 has 𠄎 that initially included sea salt, as in Leviticus 2:13 “Season all your grain offerings with salt.” 𠄎 is tool and 𠄎 is burnt altar with salt powder. Censor 甄 has the altar of incense and 瓦 the material for jar 瓶, as incense in jar should be carefully examined and

selected for the altar. 標 sign has ign of ignite. Singe, s igne, ignites tips of priest's long hair. Altar can symbolize insignia and dignity, as in significance, insignia is to ignite in sin offering and dignity has to ignite. 票 originally meant to float 飄 as ash of altar when wind 风 blows, and its top is either incense altar or burnt altar 燔. 瞟 is to look quickly at flashing light from altar. 漂 is to float on water when ash is blown to nearby washing basin. 瓢 gourd ladle is melon 瓜 to float on water 漂. 標 is nimble and swift, as priest has to quickly move to and away from fire in handling offering. Nimble has min as the sacrificed meat. Swift has twis, twice for cut to two. Another definitive evidence is from fat 膘, as in Leviticus 4:26 "He shall burn all the fat on the altar" [6].

For atonement, one bull and one goat were slaughtered. Sacrifice 犧 has one bull 牛 and one goat 羊 and blood from altar 灑. 沿 follow/along can have sprinkled 洒 blood flow along the edges of burnt altar, as in Leviticus 1:11 "priests shall sprinkle its blood against the altar on all sides" [6].

南 𠂔 𠂔 𠂔 south has simplified golden lampstand 𠂔 𠂔 behind the curtain 𠂔 𠂔 to Tent of Meeting 𠂔 𠂔 and burnt altar 𠂔, because in Exodus 26:35 and 40:24-25 Moses "put the lampstand opposite it on the south side." "He placed the lampstand in the Tent of Meeting opposite the table on the south side of the tabernacle and set up the lamps before THE LORD, as THE LORD commanded him." Alternatively, 𠂔 could have lampstand 𠂔 𠂔 at the opposite side of table 𠂔. 𠂔 has bull, sheep or goat 𠂔 in front of the entrance to Tent of Meeting 𠂔 𠂔, as in Exodus 29:10-11 and Leviticus 3:7-8 and 4:4-33 "He is to present the bull at the entrance to the Tent of Meeting before THE LORD. He is to lay his hand and slaughter it". For fellowship offering, "If he offers a lamb, he is to present it before THE LORD. He is to lay his hand on the head of his offering and slaughter it in front of the Tent of Meeting", although for burnt, sin and guilt offerings goat and sheep are slaughtered "at the north side of the altar before THE LORD". The direction from the slaughtered sheep or goat to burnt altar points to south, when priest was "to slaughter it at the north side of the altar" in Leviticus 1-7.

In etymology south has hous of house, Tent of Meeting, as the golden lampstand in Tent of Meeting is on the south side. As emperor 皇 皇 is derived from lamp light (3.3.2.3), the larva of locust 蝗, 螞, has 南 southern lampstand 𠂔. 情 temperament has empera and 青 𠂔 𠂔, lampstand and either table or burnt altar. Temperature is empera (golden lampstand)'s temperature. 喃 continual murmur is gentle voice in the room where golden lampstand locates.

Sections 3.2 and 3.3 have presented up and super as vapor, and down and under as ground. Above could be bovine or dove above altar. In Leviticus 1:8-17, "priests shall arrange the pieces, including the head and the fat, on the burning wood that is on the altar", so that down could also have wood below altar.

左 𠂔 left is left hand 𠂔 when priest faces two poles of altar 工, as in Exodus Hebrews left each place with the carried ark or altar. Help 佐 is to assist in such worship. "Bring the tribe of Levi and present them to Aaron the priest to assist him." In Exodus 25:15 "The poles are to remain in the rings" [7]. Hole has H 工 simplified ark/altar/table with two poles, O ring, l pole and E hand. Polish is to polish poles of ark overlaid with gold or the poles of altar overlaid

with bronze. Therefore to polish 擦 has worship 祭. Sinistral and dextral have trial of altar.

右 𠄎 right is represented by right hand 𠄎 on burnt altar 𠄎. 佑 to protect and bless have man's right hand at altar. In Leviticus 7:33 "the son of Aaron who offers the blood and the fat of the fellowship offering shall have the right thigh as his share". "Aaron waved the breasts and the right thigh before THE LORD as a wave offering". Thus, right has right of thigh.

前 前 前 前 前 front has ship 𠄎 [2] and water 𠄎 to go 𠄎. However, it can also be surprisingly interpreted as two infants 𠄎 𠄎 touching each other through foot 𠄎 when amniotic fluid 𠄎 indicates delivery, because in Genesis 25:23-27 "they named him Esau." "After this, his brother came out, with his hand grasping Esau's heel; so he was named Jacob." The foot of Esau is front so that 前 forward has orwar of arrow 箭, as Esau was an archer [1] and in 1 Samuel 20:22-38 "But if I say to the boy, 'Look, the arrows are beyond you,' then you must go" [25]. In Genesis 25:23-27:29 "the older will serve the younger" [1]. In Luke 13:23-30 [17], "Indeed there are those who are last who will be first, and first who will be last." In Mark 10:31 [12] and Matthew 20:16 [11] "who are first will be last, and the last first." In Mark 9:35, "If anyone wants to be first, he must be the very last, and the servant of all." 煎 fry or simmer refers to cooking by Esau or Jacob in Genesis 25:28-34 and 27:31 [1]. Front, fore, forward and before all have for, which may semantically link to foot and mean a person (or)'s foot (f), Esau's heel. 後 後 behind has 𠄎 interconnection of 幼 infants at foot 𠄎, and behind is Jacob's hand that grasped Esau's heel. 碍 hinder has hand 𠄎 寸. In Leviticus 1-7, priests have to peel, cut, wash and detach fat prior to offering on altar to burn. This is why altar is later. 后 后 later or behind has alter of altar and hind of hand. Central has cen, fire from center of altar.

An affix of GOD, RECT, is in direction [3]. The positive direction, 正 正 正, is to poise situ, not move further, as 止 止 means footstep and 一 indicates prohibition in Exodus 3:4-5 when GOD called Moses [7]. Visit, site and position are related words. Direction and tendency 向 向 向 has Tent of Meeting and burnt altar. 晌 part of the day is the time of worship around Tent of Meeting and burnt altar. Moses often walked from burnt altar to Tent of Meeting.

### 3.5.2.6 Purification offering and etymology of disease and medicine

Biblical purification offering interprets why 痒 prickly heat has bird 非[6]. 癱 paralysis has burnt ox 𠄎 and bird 佳 due to such offering. Paralysis has para, cut to two. Paralysis 痺 has burnt offering on altar. Lamelimp 癩 has limb 力, lamb's meat 肉 and altar 𠄎, as Hebrews pray for healing by adding more flesh on burnt altar [6]. 蘸 dip has bird 佳, water container 𠄎 and hyssop represented by a plant affix 𠄎, because in Leviticus 14:3-7 "priest shall order that one of the birds be killed over fresh water in a clay pot. He is then to take the live bird and dip it, together with the cedar wood, the scarlet yarn and the hyssop, into the blood" [6].

This article presents arrow 矢 𠄎 𠄎 as a new affix that represents the wild countryside. For example, 雉 雉 pheasant has arrow 矢 to indicate that it is wild poultry, and 猴 猴 monkey has arrow 矢 to indicate that it is wild anthropoid. In etymology, 猴 monkey resembles 𠄎 wild man 𠄎 on high place 𠄎. Monkey could be mon kony, man of countryside. 喉 throat is where to throw arrow at. 至 至 arrival has arrow to point to ground. Marquis 侯 侯 indicates



a person who has arrived at a higher place, while addition of a vertical line indicates that the person has not arrived, giving rise to wait 候. Arrow represents wildness, because it shoots very far away, the archer Esau was “a skillful hunter, a man of the open country”, and Ishmael “lived in the desert and became an archer” in Genesis 25:27 and 21:20 [1].

医醫 匚 匚 medicine has region 匚 匚 匚 and 矢 𠂆 𠂆 arrow to represent the wild, because in Leviticus 13:46 and 14:3-8 for leprosy patient “he must live outside the camp”. “The priest is to go outside the camp and examine him” [6]. It also has 𠂆 human arm and 酉 oil or water container for purification, because “priest shall order that one of the birds be killed over fresh water in a clay pot” in Leviticus 14:3-7 and in Leviticus 14:12-18 “the priest is to take one of the male lambs and offer it as a guilt offering, along with the log of oil”. “The priest shall then take some of the log of oil, pour it in the palm of his own left hand, dip his right forefinger into the oil in his palm, and with his finger sprinkle some of it before THE LORD seven times.” “The rest of the oil in his palm the priest shall put on the head of the one to be cleansed and make atonement for him before THE LORD.” In James 5:14, “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil” [26]. Apostle James and a number of other direct witnesses of Jesus Christ received powerful gifts of Holy Spirit in healing. Region 區 區 means to move burnt altar 口 to three places along migration route 匚 from initial site 一.

As a multi-linguistic match, 醫 medicine has cide 𠂆, an affix of killing 殺, as “priest shall order that one of the birds be killed”. To match 匚 匚, medicine has ne dem, not at house, as “he must live outside the camp” and dem is an Indo-European affix of house. Its core root medic can also mean side dem, side of house. Latin medicus, French médecine, Spanish médico and Italian medico all have such match.

疾 𠂆 𠂆 disease has the wild 矢 𠂆 𠂆, because leprosy patients live outside to segregate aside. Sick could mean to a side such as outside. Disease’s bone and bronze versions 𠂆 𠂆 mean a patient in the wide because “he must live outside the camp”. Its seal version has the affix of disease 疒 疒, which has flock 𠂆 𠂆 because patients offer lambs in Leviticus 14 [6]. Thus, for the first time in history this article provides biblical etymology for the affix of disease 疒.

Sick is related to side, also because sickness 病 has the affix of disease 疒 and blood flow 人 to one side (一) of altar 匚, as in Leviticus 1:14-15, 14:30-31 and 15:13-30 “its blood shall be drained out on the side of the altar” for burnt offering with bird, and ““he shall sacrifice the doves or the young pigeons, which the person can afford, one as a sin offering and the other as a burnt offering. In this way the priest will make atonement before THE LORD on behalf of the one to be cleansed.” These are the regulations for anyone who has an infectious skin disease and who cannot afford the regular offerings for his cleansing”. “When a man is cleansed from his discharge...priest is to sacrifice them, the one for a sin offering and the other for a burnt offering”. “When she is cleansed from her discharge...priest is to sacrifice one for a sin offering and the other for a burnt offering”.

矯 correction has to relocate 喬 people to the wild 矢 for GOD to correct Miriam in Numbers 12:10-15 and for priests to correct leprosy. Moses cried out to THE LORD, “O GOD, please



heal her!” “So Miriam was confined outside the camp for seven days” [8]. In Leviticus 13:45-46 “The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, ‘Unclean! Unclean!’ As long as he has the infection he remains unclean. He must live alone; he must live outside the camp.” This is the etymology of therapy, which has to tear apart due to torn clothes.

The etymology of disease is se aside, seclude or segregate aside, because in Leviticus 13:4, 13:26, 13:31-33, 13:45-46, 13:50-54 and 14:8 “the priest is to put the infected person in isolation for seven days”. After being ceremonially clean “he must stay outside his tent for seven days”. “The person with such an infectious disease must wear torn clothes...He must live alone; he must live outside the camp” [6]. Disease and medicine are excellent examples of words of biblical origin. We will present many additional examples of biblical etymology of diseases in a separate article due to space limitation.

### 3.5.2.7 Avian affixes ave 禽 and pter

Avian 禽 禽 has the forbidden Tent to represent camp 旃, 纛 cord to pull bird snare or trap 罟, and 罟 capturer. Ave, the avian affix in Latin, Spanish, English and related languages, has Av to match 旃 in morphology. 擒 capture, camp pter, is the captured quail near camp 旃, because in Exodus 16:13 “quail came and covered the camp” [7] and in Numbers 11:31-32 “a wind went out from THE LORD and drove quail in from the sea. It brought them down all around the camp to about three feet above the ground...people went out and gathered quail” [9]. In capture, pter is an affix of bird derived from pteron in Greek as wing. 堆 pile is for quail 佳 to pile up. Because in Leviticus 1:15 “he is to offer a dove or a young pigeon”, the etymology of option is related to pteron, as priests can opt to choose either dove or pigeon as offering.

In Psalms 124:7 [14] and Proverbs 6:5 [27], “We have escaped like a bird out of the fowler’s snare”. 离 離 嶠 leave has ave 禽/佳, because the quail should try to deviate away from snares in evasion when people captured them. Evade, evasive and evasion all have ave. 离離 evacuation has ave 禽/佳, as evacuation of house of mildew and infected patient requires offering two birds. In Leviticus 14:1-57 “the priest shall order that one of the birds be killed over fresh water in a clay pot”. “Then he is to release the live bird in the open field” for the bird to leave and avoid death. This live bird is waived. “After this he may come into the camp, but he must stay outside his tent for seven days.” “Then he shall sacrifice the doves or the young pigeons, which the person can afford, one as a sin offering and the other as a burnt offering”. “The priest is to order the house to be emptied before he goes in to examine the mildew”. “To purify the house he is to take two birds and some cedar wood, scarlet yarn and hyssop.” “The person with such an infectious disease” “must live outside the camp”.

As a typical multilinguistic match, 稚 naive is avien and evian of avian 佳 derived from purification offering for newborn children or young pigeon in this offering. 雏 young has 𪚩 ruminant and bird 佳, as in Leviticus 12:6 [6] “When the days of her purification for a son or daughter are over, she is to bring to the priest at the entrance to the Tent of Meeting a year-old lamb for a burnt offering and a young pigeon or a dove for a sin offering.” 稚 naive has not only avian 佳 but also ain of grain 禾 𪚩 offering, because all firstfruits were offered

in Deuteronomy 26:1-11 [10].



嗜 嗜 avid has avi 雥, as in Numbers 11:4-34 “the anger of THE LORD burned against the people” avid for quail [9]. 老 老 senior has 匕 man to hold raven or dove 雥, as in Genesis 7:11-8:13 “In the six hundred years of Noah’s life”, Noah “sent out a raven, and it kept flying back and forth until the water had dried up from the earth. Then he sent out a dove”. 考 考 senior man has 雥 raven or dove when water 氵 was banned 一 [2]. Senior has ornise of ornith (bird).


Navigation has avi as birds to navigate. The dove and raven navigated with the navigator Noah. “When the dove returned to him in the evening, there in his beak was a freshly plucked olive leaf!” Olive 橄欖 has bravery 敢 with rave of raven and ave of dove, as among the bravest are who bring in peace and salvation.

With double ave as the etymology, 鴿 dove is often offered in doublet at altar 冂 in front of the forbidden Tent 宀. The burnt altar and Tent of Meeting form the worshipping unit in unity 合. 合 was worshipping ritual for convention, when Duke Huan gathered the assembly of all dukes nine times [28].

To weave has ave representing cherub, and 帷 curtain has holy bird 佳, because in Exodus 25:8-37:1 “They made the curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim worked into it” [7]. With textile affix 帛 and cherubim 佳 representing Tent of Meeting where they located, maintenance 維 is to maintain Tent of Meeting and curtains. Nave is central part of church with ave, as cherubim are a central structure of Tabernacle.

### 3.5.2.8 Bird affixes in Maya language

In Maya language, birds may represent affixes to express abstract meanings, in analogy to many words presented in section 3.5.2. For instance, quetzal ,  or additional birds frequently included in Maya words ought to include affix to match 佳 that refers to both cherub and natural birds. Some people propose that 佳 is short tailed while 鳥 has longer tail, but most linguists disagree. This article proposes that 佳 more frequently represents cherub on ark, in words such as authority 權 and march 進, but 鳥 primarily refers to natural birds.

The word  on a discovered Maya clay bowl should match one of the words in dictionary that contains bird affixes 佳, 羽, 鳥 and 禽, for example, sale 售, practice 習 and so on. This greatly reduces the difficulty in figuring out its meaning as a word riddle. In this perspective, Maya language is predicted to show comparable features in linguistic organization with the reference language of China. We envision that bilinguistic alignment between words in the languages of Maya and China will be a major way to decode Maya and related languages and reveal the mystery of this splendid ancient culture.

## 3.6 Six: Human

### 3.6.1 Six and Hex for Human Creation

Day 6: In Genesis 1:24-31, GOD said, “Let the land produce living creatures according to

their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” Then GOD said, “make man in Our Image, in Our Likeness, and let them rule”, clearly telling why we erect as the last creature on earth [1]. In Genesis 2:2, “By the seventh day GOD had finished the work HE had been doing; so on the seventh day HE rested from all HIS work.” This fits fossil observation that no any new species was discovered after human emerged. Like P/p and R, S/s and h represent human in morphology and some of them are case sensitive. Six is hex of Greek, like semi is hemi (half) and sept is hept (seven). S resembles the human affixes 𠂇 𠂈, worshiper in side view, and h resembles the human affix 𠂉 人. Six is in exist 存 𠂉, including 𠂉 子 man with 𠂉 arms and head and torso 𠂉.

The language and calendar system of China fully reflect why six represents human. Six 六 has 丶 head, 一 stretching arms and two legs 八. 𠂉 𠂉, two ancient versions of 六 from Shang (B.C. 1600-1046) to Zhou (B.C. 1046-221) dynasties, resemble human. Another example for six 六 to represent man is 冥 𠂉, spiritual world, with 𠂉 as Tent of Meeting’s curtain or priest’s turban 冠 𠂉, 日 as either ark or head turban with blue cord, and 𠂉 as high priest. Its initial version resembled two hands to wrap ark with curtain. In Numbers 4:5 [9], “when the camp is to move, Aaron and his sons are to go in and take down the shielding curtain and cover the ark of the Testimony with it.” 冥 also means sacred and profound darkness and obscure, as “Moses approached the thick darkness where GOD was”, and “he brought the ark into the tabernacle and hung the shielding curtain and shielded the ark of the testimony” in Exodus 20:21-40:21 [7]. 𠂉 represents closure of eyes before the spiritual world is accessed, as eyelid symbolizes concealing curtain.

己, the sixth heavenly stem, resembles worshiper created on the sixth divine day. This is why 己 also means self. By addition of h, one of the letters representing human, self will be flesh. In 1 Corinthians 13:4-8 and 10:24-11:1 Paul defined love [29]. “It does not envy” and “it is not self-seeking”. “Nobody should seek his own good, but the good of others.” “For I am not seeking my own good but the good of many, so that they may be saved.” Languages reflect such biblical view, because selfish heart, 己心, is taboo 忌, while altruism and altruist have altar of altar. In Matthew 16:24-26 and Mark 8:34-37 [11, 12], “If anyone would come after Me, he must deny himself and take up his cross and follow Me.”

### 3.6.2 Eden, Dragon and Bone

There are numerous words that match bible’s stories. For instance, garden and dragon. If the first four letters are inverted and perform e-o vowel interchange, garden will be dragon. Revelation 12:9 gives its definition [30]: “The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray.” Snake is related to naked, as the “man and his wife were both naked” in Genesis 2:25 [1]. It was only after they were persuaded by the snake and gripped the forbidden fruit that “they realized they were naked”.

龍 𠂉 𠂉 dragon has 𠂉 辛 sin or hard labor, 𠂉 flesh, and 𠂉, mirror simulation of 𠂉 lizard. 龍 dragon’s most ancient version 𠂉 has 𠂉 hard labor and ancient snake 𠂉. Terrible lizard gives rise to the term of dinosaur. 聾 deaf has 龍 dragon, as listening to dragon is the worst hearing. 矚 means 龍 obscure eyesight and 矚 is dim light, as the dragon is in locked abyss per

divine millennium in Revelation 20:1-3 [30]. Anthro throat 嚨 has dragon 龍 because of Adam's apple. 龐 large building matches Matthew 4:5-7 [11] and Luke 4:9-12 [17], as it had Son "stand on the highest point of the temple. "If You are the Son of GOD," he said, "throw Yourself down from here". Jesus answered, "It says: 'Do not put THE LORD your GOD to the test.'" 寵 indulge in favoritism fits Matthew 4:5-10 [11]. It "took Him to a very high mountain and showed Him all the kingdoms of the world and their splendor". "All this I will give You," he said, "if You will bow down and worship me." But Jesus answered, "Worship THE LORD your GOD, and serve HIM only." In Acts 10:34 [31], "I now realize how true it is that GOD does not show favoritism but accept men from every nation who fear HIM and do what is right."

骨 𠄎 bone or osteo has to go 𠄎 from a western place 𠄎 to an eastern place 𠄎, because the ouster of the "bone of my bones" from Eden garden and relocation of Joseph's bones from Egypt to Shechem are its etymology. Ouster gives rise to osteo, the affix of bone in osteology, osteoclast and osteoblast. 𠄎 indicates that Adam and Eve walked within Eden garden, and then out of the garden in eastern direction. In words west is upper position as ark and Tent of Meeting are on the west <sup>W</sup><sub>S-E-N</sub>. GOD "took one of the man's ribs and closed up the place with flesh. Then THE LORD GOD made a woman from the rib". The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." However, the bone of bones gripped the forbidden fruit and "HE drove the man out" and "placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life" [1]. Telescope is to watch at a distance. Skeleton has tele for distance, as "GOD banished him from which he had been taken". In Genesis 50:25 and Exodus 13:19 [1, 7], Moses took the bones of Joseph with him because Joseph had made the sons of Israel swear an oath. He had said, "GOD will surely come to your aid, and then you must carry my bones up with you from this place." In Hebrews 11:22 [4] "By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions about his bones." In Joshua 24:32, "Joseph's bones, which the Israelites had brought up from Egypt, were buried at Shechem" [21]. 𠄎 reflects that Israelites walked in Egypt 𠄎 in Exodus from north to south, and then out of Egypt in eastern direction 𠄎 to Sinai and Canaan 𠄎. Word organization fits biblical orientation.

Washed bloody bones are slippery in the hand of priest. 滑 𠄎 slide is 1 side, move from one side to the other. Slither has 1 site. Sledge has 1 edge. Sleek can transform to slick. 猾 sly has to go 𠄎 from Eden 𠄎 to exiled place 𠄎, as "they hid from THE LORD GOD among the trees" and the man answered, "I was afraid because I was naked; so I hid", and made excuse that "The woman you put here with me—she gave me some fruit from the tree". The woman made excuse that "The serpent deceived me".

禍 bane has the affix of bone 𠄎 𠄎 and 𠄎 move from a place to a place with altar 𠄎, as in Genesis 2:20-3:24 GOD banned Adam and Eve from Eden Garden, and their first son Cain moved to "the land of Nod, east of Eden" [1]. 𠄎 also resembles skull, neck and shoulder [5]. It's snake's mistake 過 for Miss Eve to mis take the fruit. 過 also means go to, as they were in exile. Created with a very hard cortex and soft inside, 蒿 lettuce resembles skeleton 𠄎. 鍋 pot/pan/boiler is for cooking bone 𠄎. In Leviticus 6:28, "if it is cooked in a bronze pot, the

pot is to be scoured and rinsed with water. Any male in a priest's family may eat it" [6]. In Ezekiel 24:3-12 [32], "Put on the cooking pot; put it on and pour water into it. Put into it the pieces of meat, all the choice pieces—the leg and the shoulder. Fill it with the best of these bones."

The donor for cloned sheep Dolly was taken from mammary gland, proving Genesis 2:22 about creation by a part of flesh. By created machines, reagents, facilities and method, we created Dolly. Genesis claims that woman was from man. Genetics answers why. Man has X and Y sex chromosomes (XY), but woman has only X chromosomes (XX). It is much easier to get female from male by removing Y and duplicating X, but more difficult to generate de novo Y chromosome. Adam listened to Eve, as the initial society was female dominated matriarchal society. Eight major surnames of ancient China included female 女, such as 姬, the national surname for Zhou dynasty (B.C. 1046-B.C. 256), 姜 surname for its first prime minister, and 嬴, the national surname for Qin principality and dynasty (B.C. 841-B.C. 206). Surname 姓 is born 生 by woman 女. Ancient people called each other you 汝 that has woman 女.

Sophisticated has phisica of physical. Physical 體 體 has phyl (trees 丰丰) in cis, bone 骨 and utensil 豆. Two trees are "the tree of the knowledge of good and evil" and "tree of life" in Genesis 2:17 and 3:22 [1]. Its bone is "man's ribs" and "bone of my bones" in Genesis 2:23. Its utensil is where Abel and Cain worshiped, as in Genesis 3:23-4:4 "Cain brought some of the fruits of the soil as an offering to THE LORD. But Abel brought fat portions from some of the firstborn of his flock" [1]. 豔/豐色 means woman or thing pleasing to eye as "the woman saw that the fruit of the tree was good for food and pleasing to the eye". 禮 means gift, courtesy, rite and custom of worship, as Cain and Abel performed. It also represents grain offering in celebrating harvest 豐/豐 [6, 10].

"He must not be allowed to reach out his hand and take also from the tree of life". Thus, to forbid 禁 has two trees 木木, and 示 has been interpreted as divine altar by all linguists and is an affix for abstract words such as GOD 神 示 [3, 5]. Forbidden and Forbiddance link to forest Eden. 慧 wisdom has two trees 丰丰, hand and heart. Wisdom is wise dom, way to another domain, as after gripping the fruit of wisdom Adam and Eve walked out of Eden. Regret has tree, and regret 悔 has 人 human mother 母, because the biblical mother Eve should be in morose remorse from the two trees. Such words apparently match bible, as an essential conclusion in the linguistic field.

All five versions of day 天 in ancient archives include human, season 季 季 has wheat 禾 and son 子, and year 年 年 has people to carry cereal, as in Genesis 3:17-18 "through painful toil you will eat of it all the days of your life", "and you will eat the plants of the field" [1].

### 3.6.3 Clothing

Garden 園 has the affix of ape 猿 with 衣 clothes. "GOD made garments of skin for Adam and his wife and clothed them" [1]. Thus, 裔 progeny or kinship has clothing 衣, and skin 膚 has kin 胄. Descendant 裔 has 衣 clothes and 八 division on altar 口. Despite relatively icy ages (ice 冰 was initially written as 兂 iceberg and glacier), human degenerated fury skin. Human



also developed long hair disfavored by survival. To hunt preys or escape from predators, hair will twine around branches, stumble people and block view. How could nature select ~100°C higher body temperature of penguin in freezing temperature when chemical collision tends to cease? Many basic logics indicate creation.

Clothing/dress 衣 衤 is the leather of flock and herd in etymology. 衤 卒 also represents clothes. Shred 裁/裂/碎 has herd that represents clothing 衤 衣 and 衤 卒. 裋 衤 naked is nude flock 衤 after priest 衤 peels its leather near altar 口. Front of garment 襟 has divine altar 示. Full front of gown 裾 has 冫 Tent. 褱 front of clothes refers to front of robe with altar 口. “They made the robe of the ephod entirely of blue cloth”. 褱 褱 shabby describes the ash-attached and blood-stained clothes of priest that should be washed. 懷 衤 bosom is human tear on torn clothes to sober and somber in 壞 bad fortune. 鰥 widower or bachelor cries for the lost family member. Apparel and undergarment 裳 must be worn to cover 擋 privacy when priests cut in pair. Skirt 裙 has 君 Sir’s hand 衤 to worship on altar 口.

𠃉 皮 derm is herd’s dermal skin, and has priests’ hand 衤 skinning bull leather 𠃉 [6]. The postfix for passive tense –ed 被 has detached leather 皮. 表 衤 surface has fur 衤 and 衤 sacrificed flock, initially representing fur leather. Thus, the two languages match each other for fur of surface. In etymology surface is not sur face but sacred offering’s fur. 里 衤 inside is the inner of the dissected ox 衤 at altar 田. To wrap 裹 衤 has the leather of ox 衤. Parcel is to cut apart el (flock/herd [2]) 衤.

“He is to remove the crop with its contents and throw it to the east side of the altar”. The contents include severed air sac as an etymology of vesicle. Vesicle is to slice ave. The other etymology of vesicle is sliced bladder, gallbladder, sac stomachs, scrotum, womb or other cysts of offered herd or flock. Vesicle 囊 衤 has bull 𠃉, worshiper on work 衤 and firewood 𠃉. 囊 cyst is related to assist 襄 衤 and mosaic 镶, as priests assisted in severing offering and wore mounted items [7]. In Exodus 25:11-39:13, for Ephod “mount the stones in gold filigree settings and fasten them on the shoulder pieces of the ephod”. For breastpiece “mount four row of precious stones”. 讓 means yield, as in Matthew 5:23 if “your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift” [11]. Offense has offe of offer. Insult is sin ult of altar.

貯 𠃉 is to store leather supply. 綴 纒 is to stitch or embellish leather clothes. Supine is leather lying flat on the back. 啜 啜 sup and suck are surprisingly related to leather 𠃉, as initial water was in skin! In Genesis 21:14-20, “Abraham took some food and a skin of water and gave them to Hagar”. “When the water in the skin was gone, she put the boy under one of the bushes”. “Then GOD opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink” [1].

### 3.6.4 Creatures

Since the last century, we have mutagenized a huge number of species in the world by physical, chemical and biological ways such as X ray, Y ray, UV, EMS, random mutagenesis, knockout, knockin and CRISPR. Even fruits are sterilized with radiation to keep them fresh. Thus, we have replicated natural selection and accelerated selection millions of times faster. So far, no any new species can emerge. This clearly indicates creation. Thus, it is not a






surprise that a lot of biological words match bible, as already presented [2, 3] and described in this article as examples.

### 3.6.4.1 Plant creatures

In Genesis 13:18-19:17, “Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar”. Luck 吉 has burnt altar 冪 and 尗 as the great tree of Abraham. Orange 桔 has 吉, as the sections of orange, tangerine and pomelo resemble flame ㊦. Tangerine 柑 has 艹 of ignite for burnt altar 冪 冪. The inside of pomelo or shaddock 柚 resembles fire 火. 抽 draw is to take out a piece of firewood or burnt offering from altar. 釉 glaze is burned in blaze. Sleeve 袖 is where priest’s robe has to be elevated from fire of altar, as 由 冪 resembles fire 火 from firewood 柴.

卯 兕 𠂔 𠂔 𠂔 in 柳 willow resembles blood flow through utensil. Willow’s twigs resemble blood lines to flow down. In Shang and Zhou dynasties (B.C. 1600-B.C. 221) 卯 already meant sacrifice. Theological origin explains popular surnames such as 劉 as sacrifice of offering. 榴 pomegranate represents blood flow down from receptacle, as priest wears it. In Exodus 28:33, “Make pomegranates of blue, purple and scarlet yarn around the hem of the robe” [7]. This is why the color of pomegranate juice is red, the color of blood. Although pomegranate is pomelo granule, symbolically its septum can be considered as copper grating of the altar, all granules as pieces of the burnt offering, and juice as sacrificed blood. 留 𠂔 𠂔 𠂔 means retention and resembles blood flow from container to side of burnt altar 田, since such blood must be kept for sprinkling or pouring [6, 7]. In Exodus 29:12 “Take some of the bull’s blood and put it on the horns of the altar with your finger, and pour out the rest of it at the base of the altar.” In Leviticus 4:7-18 and 8:15 “The rest of the bull’s blood he shall pour out at the base of the altar”. In Leviticus 4:25-34 and 9:9, priest also poured out the rest of the goat and calf’s blood at the base of altar. 瘤 initially meant swelling and needs worship at altar to redeem. 馏 distill has still side, still retentive 留 on the bottom side after distillation. As retention is to enter tent, retention of blood is required on the day of atonement to be brought into Tent. In Leviticus 16:15 “He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall sprinkle it on the atonement cover and in front of it.”

蕉 banana has 隹 bird on fire, as its leaves resemble feathers and every bundle of banana resembles flames. 楂 haw has offering on burnt altar 日. 芹 celery resembles bundle of firewood and is prone to being broken 折, as firewood is cut by ax 斤/斧.

豌 pea  is in weapon and resembles weapon  that cuts offering 𠂔 to pieces . 𠂔 has 𠂔 worshiper in front of Tent of Meeting 𠂔. Priest cut 剝 off offering with wrist 腕. 惋 lament has meal 𠂔 and Tent 𠂔. In Lamentations 3 Jeremiah claimed “I am the man who has seen affliction” [33].

菇 mushroom has 古 ancient woman 女 under two trees 𠂔𠂔 and 苦 miserable woman 女, as mushroom resembles tree. In Genesis 3-4 “You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it”. However, “When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining

wisdom, she took some and ate it.” So toxic mushrooms are pleasing to eyes, while nutritious mushrooms are not so splendid to eyes.

蔥 scallion/onion links to clever 聰, as they 葱 mimic human skull with hair and beard. The smarter Adam and Eve had to cover their skin and scallion and onion have skin. We cry in tear when tearing onion’s skin, as to Eve “I will greatly increase your pains” and Adam was “through painful toil”. 荆 thorn has penalty 刑, as “It will produce thorns and thistles” as a penalty to Adam in Genesis 3:17-19 [1], although criminals were also flogged by thorns.

菠 spinach has wave 波, as spinach mimics leaf or leather floating on water. Spinach has ship. Alternatively, it has skin 皮 from spin or schin. 芙蓉 芙蓉 represents cottonrose hibiscus or lotus whose flower is reminiscent of splashing water with the edge of petals resembling ripples, as priests bathed 浴 in basin in front of Tent of Meeting 门 before being allowed 容 to enter in Exodus 30:17-21 and 40:30-32 [7]. 茉莉 茉莉 jasmine, in majes, smells fragrant in MAJESTY.

In Exodus 12:2-14:22, Hebrews “slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe”, “because it was on this very day that I brought your divisions out of Egypt” to pass Red sea. Hyssop has the water affix hydro’s hy, and is pass hy, pass over.

蘋 apple has ap as step 步 and people blocking face 臭, and resembles head and red face, as in Exodus 3:1-17 “LORD appeared to him in flames of fire from within a bush”. Moses hid his face, because he was afraid to look at GOD. Thus, apple is linked to appal, no steps further.

蒲公英 dandelion has don Daniel, 公 Mr. pastor 甫 as hero 英. Dandelion’s golden flower is blown away by wind, as in Daniel 2:31-38 he interpreted Nebuchadnezzar’s first dream [34]. The head of the statue was “broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away”. Dandelion’s flower and stem resemble a tree, as in Daniel 4:9-33 he interpreted Nebuchadnezzar’s second dream about a tree [34]. Dandelion flower also mimics head furs of lion, dandelion is de lion den, and Daniel is lion den, as in Daniel 6:21-23 “he shut the mouths of the lions”. “The king was overjoyed and gave orders to lift Daniel out of the den.” Its seeds are blown by wind to new places, as Daniel, Hananiah, Mishael and Azariah exiled to Babylon.

#### 3.6.4.2 Sea creatures

Every creature is created to reflect biblical wisdom. 蟹 crab raises claws, resembling rabbi raising hands at burnt altar to worship. Rabbi 解 dissects flock, herd, dove or pigeon [6]. Such dissection 解 has bull 牛, knife 刀, 肉 that resembles meat 肉, and 师 priest the anatomist. 龟 turtle has eltur of altar 祭. Its shells resemble copper grating of burnt altar [3].

鲑 salmon, *Salmo salar*, travels from one place 土 to another place 土. It migrates for a thousand of miles to proliferate and then return, symbolizing the migration from and to Canaan in Genesis and Exodus. Salmo is salvation by move on. Salar is salav of salvation. When swimming upstream, salmon is in starvation for the migration that symbolizes the famine that relocated the people [1]. Salmon’s great jump symbolizes the astonishing cross of

Red sea, and the streaks on its meat resemble water ripples.

In Jonah 1:17, “LORD provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights” [35]. The greatest fish 鯤 鯨 has altar 日, fish 鱼 and sailors 帆. 鲸 whale has great city 京, as “it vomited Jonah onto dry land. Then THE WORD OF THE LORD came to Jonah a second time: “Go to the great city of Nineveh and proclaim to it the message I give you.” ” Whale blows hallow water pillar to salute, as “inside the fish Jonah prayed” “with a song of thanksgiving”. 吞 嚥 swallow has sea 一, man 人 and altar 日, as “they offered a sacrifice to THE LORD and made vows to HIM. But THE LORD provided a great fish to swallow Jonah”. Swallow is to allow a man in water. Based on biblical description and orientation of region 吐 in vomit 嘔, Jonah was from the northern port Joppa to a southern coast, from west to east after landing, and then from south to north to reach Nineveh [35].

In Leviticus 11:9-12 and Deuteronomy 14:9-10 [6, 10], “Of all the creatures living in the water, you may eat any that has fins and scales.” 鳞 scale has emission of firelight of burnt offering, and is often light reflective. 粼 is water shining. 璘 is jade shining. 磷 is combustible. 遴 is to carefully select, for instance, to “selac” scaled fish. 邻/鄰 neighbor has igne of ignite. As Hebrews worshiped by burnt offering and walked by feet on Sabbath days, they preferred to live close to synagogue as neighbors as the semantic origin of neighbor. 憐 sympathy/compassion/pity has 𠂔 as two feet or divided hoof (sym path, com pass, two pi).

憫 mercy has door 门 and word 文, as in Deuteronomy 11:18-20 [10] “Talk about them when you walk along the road”. “Write them on the doorframes of your houses. Also write them on your gates.” Hebrews write verses on paper in boxes called mezuzah hung by doors. Children were taught to touch these boxes, reminding them to obey GOD. As blood symbolizes life, commiserate 恤 has serim, serum 血. Misery is serummy with 人 human serum 血, as shedding human blood is misery 惨. Misery also has semi, to tear clothes in halves (semi means half as an affix from Latin and Greek). 渗 permeate is to permeate serum. 掺 blend is to blend blood in water, as in Leviticus 14:5-50 “priest shall order that one of the birds be killed over fresh water” [6]. 珍 treasure has three lines of serum 血, as priests wear treasure and shed offering’s blood to serve.

鳧 eel resembles curtain 幔 of “twenty-eight cubits long and four cubits wide” for tabernacle and “thirty cubits long and four cubits wide” for the tent over tabernacle in Exodus 26:2-8 and 36:9-15 [7]. Fish 鱼 𩺰 has man 人 handling fire 火 at burning place 囿, as in John 21:9 “When they landed, they saw a fire of burning coals there with fish on it” [19]. Fish can be fin, fire or human fission to cut offering. Tinea 癣 𩺰 is to burn lamb 羊 at burnt altar 罏 for cleansing.

In Acts 12:6-16 [31], “Peter kept on knocking, and when they opened the door and saw him, they were astonished.” 愕 shock/astonish/stunned/astound have two stones 口口 for shock to link to rock and astonish to have stoni. 鳄 crocodile has two rocks 口口, co roc, cro and roc. Its hide is hard like rocks piling together to form primeval burnt altar. This is why in Job 41:7-23 “His chest is hard as rock, hard as a lower millstone” [36]. “Firebrands stream from his mouth; sparks of fire shoot out. Smoke pours from his nostrils as from a boiling pot over a

fire of reeds. His breath sets coals ablaze, and flames dart from his mouth.” 萼 petal has pet, the affix of rock in petrol, Peter and petrify. 颚 palate can be regrouped as petala to match petal.

Lobster is lobby ster, prayer at lobby. 蝦 shrimp is written similar to shrine, including a novel affix 段 ㄣ with hand 扌 to detach head or leather 丷 from bird or flock/herd 𠂇 [6]. This affix was similar to skin 皮 𠂇 with leather 丷 detached from ox 𠂇 by priest's hand 扌, as for bull “He is to skin the burnt offering and cut it to pieces.” For bird the priest shall “wring off the head and burn it on the altar; its blood shall be drained out on the side of the altar. He is to remove the crop with its contents and throw it to the east side of the altar”. Cut bird is se bird, debris. Shrimp is created according to its resemblance to bowing worshiper in prayer. Its head can be wrung off like the sacrificed bird, and its shell is as red as sacrificed blood after burning.

假 𠂇 initially meant suppose, in case, if and substitution, because in Leviticus 5:7-10 and 12:8 “If he cannot afford a lamb, he is to bring two doves or two young pigeons” [6]. 𠂇 represents the offering. 丷 represents detached head or skin. 假 𠂇 pseudo, sep doue, separates dove. Pseudonym is substituting name. Pseud is to pretend to be the other in derived meaning. Seem is semi, a pair of birds for as if. 假 furlough, vacation and leave of absence refer to the rest around purification from childbirth. “When the time of their purification according to the Law of Moses had been completed”, Joseph and Mary offered in this way after Jesus' circumcision on the eighth day in Luke 2:21-24 [17]. In Genesis 32:22-31 Jacob got crippled after crossing Jabbok ford [1], linking Jabbok stream's ripple to cripple. Cripple 跛; ripple 波.

### 3.6.4.3 Land creatures as evidence and affix 豕

豕 represents land animals. With 一 to indicate prohibition, 豕 swine or porcine is 勿 not to be eaten or offered on altar, because in Leviticus 11:7 and Deuteronomy 14:8 [5, 9] “The pig is also unclean; although it has a split hoof, it does not chew the cud. You are not to eat their meat or touch their carcasses.” With 一 as gathered water (section 3.3 and 3.5), 豕 豕 is also herd of pig drown in lake [11, 12, 17].

證 𠂇 evidence has divided hoof represented by two feet ㄣ ㄣ on food utensil 𠂇 as proof. Evidence has a newly identified affix den that matches ㄣ foot [2]. For instance, send 發 𠂇 has two footsteps ㄣ ㄣ to indicate movement. 據 evidence is divine evidence by itself. It has a divine affix 𠂇 and either prohibition of unclean animal or horse drown under Red sea 豕. As a typical bilingual match, 據 evidence has divine of divine 𠂇! Side view of Tent of Meeting 𠂇 and two worshipers 𠂇 (Moses and Aaron) form 𠂇 𠂇, the affix of piety 虔. Piety has tie py, two people, as tie is two things together.

Coincidentally, the simplified version of 據 is 据 with 古 ancient body 尸, a crucial evidence of new testament. In Luke 24:1-3, “the stone rolled away from the tomb, but when they entered, they did not find the body” [17].

劇 𠂇 means both drama and dramatic with horse 豕 drown underwater 一, because in Exodus 15:19-21 [7] after people crossed Red sea in piety 虔, “Miriam the prophetess,

Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing. Miriam sang to them: "Sing to THE LORD, for HE is highly exalted. The horse and its rider HE has hurled into the sea." " As 彡 can match dra/ard/dre/erd/dro/ord of herd, drama could have mar ard, marine horse. 戲 drama has 豆 as worshipping utensil or drum, 鼓 tambourine of Miriam. 彭 is the sound of hitting drum near water 彡. Although drama 劇 was interpreted as tiger fighting boar, our current analysis indicates biblical interpretation. 演 彡 彡 彡 彡 彡 play has Red sea 𠄎, Tent 冂 and arrival 丩 in similarity to 彡 至 represented by arrival of an arrow. Opera 戲 has pera peo, a pair of people to match 彡 彡 of 彡. 戲 戲 theatre has three at, three worshipers 彡 彡 near Tent of Meeting 冂. Theatre is three people near theological meeting place 處. To the surprise of the world, the creation of drama does not show bloody colosseum but reflects biblical piety in all interpretations.

Legion "lived in the tombs, and no one could bind him any more, not even with a chain. For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. Night and day among the tombs and in the hills he would cry out and cut himself with stones" [11, 12, 17]. 冢 tomb is bound \ pig 豕 in tomb 冂. He 嚙 shouted and cried out around tomb 冢 to 礮/剝 chop himself.

Jesus Christ said to Legions, "Go!" and they "went into the pigs, and the herd, about two thousand in number, rushed down the steep bank into the lake and drowned". Condemn is con demon, against demon. Pig and hog have the affix of go, pi/ig and og, as they chased 逐 one another into the lake. 丩, divided waters (although it represents division of offering more frequently), — lake, earth 土, pig 豕 and 彡, an affix representing movement from one place to another, form drop or fall down 墜. Drop has por of pork 豕, when the group 隊 彡 of herd dropped from hillside to lake [11, 12, 17]. There is very high word matching frequency for details of this miracle.

In dual biblical etymology, the affix 豕 彡 is also from Exodus. 丩 represents split water walls, because in Exodus 14:21-28 "The waters were divided, and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left." The two water walls form a tunnel 隧 彡 when the 邃 deep Red sea was crossed. However, when group of troop 隊 彡 pursued them, they 墜 fell down to the sea [7].

Tassel 縵 縵 has textile's affix that resembles tassel 彡, 彡 step across Red sea 彡, livestock 彡, 彡 split water walls and — sea water, as in Numbers 15:38-41 "Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. You will have these tassels to look at and so you will remember all the commands" from "GOD, WHO brought you out of Egypt". Crossing Red sea links tassel 縵 to tunnel 隧. Called nun 彡 in Phoenician language, Letter N resembles water wave in ancient Egyptian language as 彡, in proto-Semitic language as 彡, in Etruscan language as 彡, and in Greek as N V. Pharaoh's troops 逐 "pursued the Israelites", but "The horse and its rider HE has hurdled into the sea" and horsehair is wavy. 遂 means flee [5] or success in will, matching the escape in Exodus and the song of Moses and Miriam that "HE has become my salvation" [7]. 燧 flint has flee 遂 in success, as "All the people that came out had been



circumcised” [1] and in Joshua 5:2-8 “Joshua made flint knives and circumcised the Israelites at Gibeath Haaraloth” [21].

Pig 猪 has 者 𠬞 for man 𠬞 to 睹 witness 𠬞 drop into splashed water [11, 12, 17]. 者 has 𠬞 to fall from earth 土 to lake. Witness has swine. Alternatively, 𠬞 and 𠬞 represent hillside. 𠬞 altar is included as purified men go to priest and offer offering. For instance, healed leprosy patient was told to “show yourself to the priest and offer the gift” in Matthew 8:3-4 [11]. 煮 is to boil pork. 屠 is to slaughter pig. 储 is to store pork. 诸/都 many and all are the two thousands of pigs attached by legion, “for we are many” [11, 17]. 渚 is a piece of land above water where the pigs fell. 褚 is clothes of “the man who had been possessed by the legion of demons, sitting there, dressed”, so that 蒙 𠬞 cover has the tomb and banned pigs. Its meaning of cover gives rise to 朦 obscure, 矇 obscure eyesight, 蒙 obscure mind, 濛 hazy rain and 矇 dim light. The protruding mouth of pig is a potential etymology for the mouth of 蠓, a type of gnats, 獠, a type of sharp mouthed animal, and 鸚, a type of big mouthed seabird.

𠬞 𠬞 𠬞 pig has two people 𠬞 and arrow 矢 𠬞 to indicate the wild, as near hillside to lake (the wild) “When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, and the people went out to see what had happened” [17]. 彙 report has por of pork. 𠬞 could be a derived form of 𠬞 亡 that originally meant run away. The attached legion went out of man and into pigs to run down 𠬞 缘 𠬞 along the steep bank into lake. Under 𠬞 of 𠬞, 𠬞 indicates this lake as it represents gathered water in a subset of words (sections 3.3 and 3.5). 𠬞 is also in reciprocal 互 with porci of porcine, as the legion reciprocally transferred from men to porcine. Porcupine is porcine full of pins.

喙 𠬞 beak has to 𠬞 run away near gathered water, as “the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded” for him to 彖 judge that water receded. This dove fled away so as not to be included in Noah’s burnt offerings [1]. Predators peck 啄 at tied animals not offered for burnt offering.

#### 3.6.4.4 𠬞 related to horse, donkey and sea horse

Equidae, horse, has equid of liquid, as “The horse and its rider HE has hurled into the sea.” However, half of the words previously considered to involve horse refer instead to donkey of the horse family. Ride 騎 has man to ride donkey 𠬞 to stop water 𠬞, although it can also be Pharaoh’s horsemen riding horses after Red sea congealed. 馳 𠬞 gallop has snake 𠬞 that could turn to staff after the call to Moses, as in Exodus 4:2-20 “Moses reached out and took hold of the snake and it turned back into a staff in his hand”. “Moses took his wife and sons, put them on a donkey and started back to Egypt. And he took the staff of GOD in his hand” [7]. 駐 lodge has LORD 主, as “At a lodging place on the way, THE LORD met Moses and was about to kill him.” “But Zipporah took a flint knife, cut off her son’s foreskin and touched Moses’ feet with it”. How could the marker of nation not be performed until divine jeopardy—Because it was historical fact to indicate that he had no motivation to be their leader but was divinely chosen to be.

Assay 驗 have ass 馬, 厶 mountain, stone-built altar 冂冂 and two persons 人人, as to put a person on altar by another person at mountain is a test. In Genesis 22:1-18, “GOD tested Abraham” and asked him to sacrifice his son. “Abraham got up and saddled his donkey” and approached the mountains. “Abraham built an altar there and arranged the wood on it. He bound his son Issac and laid him on the altar”.

Hippocampus, sea horse, has human walk (pi po) with camp, as “Pharaoh’s horses and chariots, horsemen and troops—pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon”. “Tell the Israelites to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea”. Sea horse resembles horse with armor, as “The horse and its rider HE has hurdled into the sea”. In two pages of crossing Red sea, horse was written 5 times, chariot 11 times, and horsemen 7 times. Camp was mentioned four times, dwelling twice, and sanctuary once. In Greek and Roman myths, hippocampi were chariot horses of sea king Poseidon or Neptune. In etymology, hippo has two steps, di pose of Poseidon. Poseidon has pedis of pedestrian. Sea horse has two additional features distinct from other sea creatures: It swims erectly as people walked erectly across Red sea. To nurture infants, the brood pouch of male hippocampus symbolizes salvation of the children of the chosen nation. Sea horse is a tonic in traditional medicine to improve male’s potency and woman’s labor induction in delivery. “THE LORD is my strength and my song; HE has become my salvation”.

#### 3.6.4.5 The divine affix 虍

Section 3.6.4.3 has described the divine affix 虍. It is in 虎 tiger, tie ger, two standers. Its seal version in Qin Dynasty (B.C. 841-B.C. 206) is 虍. Its bone inscribed version in Shang dynasty (B.C.1600-B.C. 1046) 𠂔 is structurally different and mimics Tent in side view. Even the tier of joined pieces of curtain is symbolized. The seal version could not evolve from its earlier bone version. They are separately created, like monkey and human were separately created. This is why these two versions share identity and diversity.

虍 tiger is also triger, because besides the two priests 𠂔 𠂔 in 𠂔, it also has the third person 𠂔 to match tri as the affix of three. Tiger has stripes and golden color, like the edges of eleven pieces of curtain that covers Tent of Meeting and the forty gold covered frames that support it. Rearrangement of letters will turn stripe to priest. 𠂔 strip represents priest 𠂔 coming into and out of tabernacle 𠂔 in piety to change clothes 𠂔. In Leviticus 6:10-23 “Aaron is to go into the Tent of Meeting and take off the linen garments he put on before he entered the Most Holy Place”.

People all thought that 虍 𠂔 torture was tiger’s paw 𠂔. However, biblical interpretation reveals its alternative etymology as Moses 𠂔, Aaron 𠂔 and Miriam 𠂔’s hand 𠂔. In Numbers 12:4-13, “Come out to the Tent of Meeting, all three of you.” “Why then were you not afraid to speak against MY servant Moses?” “When the cloud lifted from above the Tent, there stood Miriam—leprous, like snow.” Dinosaur was possibly wiped out by pathogen, rather than a coincidental meteorite.

虍 captive and 虍 capture have piety 虍 and altar 田, because in Numbers 31:19-35 “On the

third and seventh days you must purify yourselves and your captives.” “You and Eleazar the priest and the family heads of the community are to count all the people and animals that were captured.” 廬 house is Tent of Meeting of holy use where ordinary men have to be outside [8]. 爐 furnace is burnt altar 田 of piety 庀 to burn (can [2]) fire (fure).

#### 3.6.4.6 Other creatures

The antennae and jaws of termite resemble hair and beard of priest, as priest’s hair and beard shall not be trimmed [6]. In Leviticus 19:27 “Do not cut the hair at the sides of your head or clip off the edges of your beard.” 蟻 termite/ant has righteousness 義, which has 羊 lamb above me 我 to be offered. This creature carries things in social order, as priests carry all the cut parts and blood back and forth and take ashes and the rest of bull outside camp.

羸 wasp has secular (凡) flesh (月) of dead (亡) worm (虫) at sealed nest (口), as it paralyzes and lays eggs on worm and seal its nest. Its etymology fits entomological discovery that wasp murders worm, although for the initial few millenniums people thought that this type of wasp took moth’s larva to be its adopted son and turned the worm to wasp. Its seal version 𪛗 was quite different from its bronze version 𪛘, indicating that seal version was not evolved from bronze version.

𪛙 𪛚 in 蝎 scorpion represents people to go from a place to another place. 𪛙 is disciple. In Luke 10:1-19 and Matthew 10:1-20, Jesus sent disciples “out two by two ahead of Him. They went to every town and place”. “I have given you authority to walk all over snakes and scorpions.” Thus, scorpion is corps pi on, corps walk on. 蛋 egg also has eg to bilingually match go 走. 渴 thirsty has 𪛛 worshiper to 𪛙 go along a route with altar, because in Exodus 17:1-6 [7] “They camped at Rephidim, but there was no water for the people to drink.” “But the people were thirsty for water”. “LORD answered, “take in your hand the staff”, “Strike the rock, and water will come out of it for the people to drink”, giving rise to thirst 渴, rest 歇, 竭 lack of water, rock 碣, 揭 to lift staff, and drink 喝.

𪛜 𪛝 𪛞 薑 scorpion has fire to burn crop as grain offering and also means ten thousand (section 3.8), and was created according to resemblance to worshiper 𪛟. Scorpion raises both hands to worship, but raises toxic sting from back, so that addition of shrine 厂 to 萬 gives rise to fierce 厲. 邁 is to walk over it.

豹 leopard, *Panthera pardus*, has circular spots resembling circumcised foreskins. This is why it is linguistically related to 約 𪛠 covenant of circumcision, which has bowing worshiper 𪛡 𪛢 circumcised at the pointed part of body、一. It is also related to lineage 系 symbolized by tassel. 𪛡 represents worshiper in words such as bowing down 匍匐 and secundina 胞. In the covenant in Genesis 15-17, “smoking firepot with a blazing torch appeared and passed between the pieces”. Thus, panther is pan ther, all thermo, full of heat in etymology. Panther is *panthère* in French and *panthera* in Latin, and thus exhibits at least quadruple linguistic match to bible. “Abraham and his son Ishmael were both circumcised on the same day. And every male in Abraham’s household” “was circumcised with him”. 灼 scorch is to burn the flint knife and all the meat pieces. Leopard is ard peel. Its animal affix 豸 matches ard, and peel is to peel foreskin. Panther likes to climb onto tree, and the covenant was established

near Abraham's great tree. Panther is covered by many solid as well as circled spots resembling the circumcised foreskins of all Abraham's people.

Destination 的 has fire of altar and the circumcision, as Canaan was Abraham's destination. In Genesis 12:1, "Leave your country, your people and your father's household and go to the land I will show you" [1]. 妁 matchmaker is the chief servant of Abraham who was the matchmaker for Isaac. In Genesis 24:2-67 Abraham told him to "go to my country and my own relatives and get a wife for my son Isaac" [1].

熊 Bear originally means burning fire. Its ancient bone version 𧀓 and later seal version 𧀓 underwent major transformation of structure. When bear raises and clasps its two hands, it resembles prayer who raises hands. This is why semantically bear is related to burn because of burnt offering. Bear does not touch dead body, as priest shall not touch dead body [6, 9]. In Leviticus 21:11 "He must not enter a place where there is a dead body." In Numbers 6:6-19:16 "Throughout the period of his separation to THE LORD he must not go near a dead body." "Anyone out in the open who touches someone who has been killed with a sword or someone who has died a natural death, or anyone who touches a human bone or a grave, will be unclean for seven days." "But some of them could not celebrate the Passover on that day because they were ceremonially unclean on account of a dead body."

In etymology, both 鹿 麋 麂 deer and bear 熊 have two ar ㄨㄛˊ. 麋 is deer with horns. 廡 is Tent of Meeting. Doe is double ㄨㄛˊ, divided hoof. 麝 musk has an affix for room in mosque and museum. Antelope 羚 has worshiper in front of (ante) Tent 舍. 塵 dust has dut ㄨㄛˊ as deer runs fast and stirs dust. 鹿 deer gives rise to pretty 麗 麗, as in Song of Songs 2:7-8:14 [18] "I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires". "My lover is like a gazelle or a young stag." "Until the day breaks and the shadows flee, turn, my lover, and be like a gazelle or like a young stag on the rugged hills." "Your breasts are like two fawns, twins of a gazelle." "Come away, my lover, and be like a gazelle or like a young stag".

犀 犀 rhinoceros has shrine 廡 with two layers 層 of covering for Tent of Meeting. The solid skin of rhino symbolizes cover of the shrine. A type of birds like to stay together with rhino, as two cherubim are with shrine. In addition, rhino has horn, as both incense altar within the shrine and burnt altar in front of the shrine have horns.

犬 dog's bone version 𧀓 and bronze version 𧀓 underwent transformation to reach its seal version 𧀓 that mimics a worshiper 𧀓 wielding tool, as it is a faithful creature. Canine has can to burn offering [2]. Its derived affix 𧀓 represents not only itself but also other creatures, as in most words 𧀓 represents worshiper. For instance, 髮 hair's 发 𧀓 refers to priest, whose head is forbidden to be shaved [6]. Sudden 突 has worshiper with ax in front of Tent of Meeting, as cutting with ax is sudden action. To burn with fire 然 has offered meat 𧀓, worshiper with tool 𧀓 and fire. 伏 prostrate has the worshiper 𧀓, as in Leviticus 9:24 "they shouted for joy and fell facedown" [6]. With worshiper holding ax, shape 狀 refers to all the shapes of cut pieces 片. Dog demonstrates personality and appetite distinct from wolf. The theory that dog is from wolf has no experimental basis. Both were independently created to show that though similar in appearance, one is faithful and the other cruel.

狐 𤝵 𤝵 𤝵 fox has the worshiper with tool and vine rack 𤝵 to represent farm, as in Judges 15:4-16:21 [37] “So he went out and caught three hundred foxes and tied them tail to tail in pairs. He then fastened a torch to every pair of tails, lit the torches and let the foxes loose in the standing grain of the Philistines. He burned up the shocks and standing grain, together with the vineyards and olive groves.” Fox is fire fox, as its big tail and color resemble burning fire 𤝵 as torches were fastened to their tails.

Mouse’s bone version 𤝵 and seal version 𤝵 are also different. Its bone version has three grains, and seal version has 𤝵, either ark or pot. 鼠 murine could relate to marine ark described in Genesis 6:14-21 with three levels. “You are to bring into the ark two of all living creatures” [1]. These creatures included mice. Ancient ships were from wood, but mice gnaw holes through wood and threaten sail. This could be why it links to ship. 𤝵 could be water. 𤝵 also means pot, the three grains are rice 稻. “You are to take every kind of food that is to be eaten and store it away as food for you and for them”. Mice lived well in Noah’s ark with food pots all around.

### 3.7 Seven: To Save, Sever and Sleep

#### 3.7.1 Day of Rest

Day 7: In Genesis 2:1-3 [1], “By the seventh day GOD had finished the work HE had been doing; so on the seventh day HE rested from all HIS work. And GOD blessed the seventh day and made it holy, because on it HE rested from all the work of creating that HE had done.” This is an important verse about human origin, as it clearly claims human as the last creature [1]. This is why we cannot see new species. In Exodus 20:8 and Deuteronomy 5:12-15 [7, 10], “Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to THE LORD your GOD. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days THE LORD made the heavens and the earth, the sea, and all that is in them, but HE rested on the seventh day.” Consequently, restrict is strict rest, restrain in rest. Sinister coincidentally is sin ni rest, sin of no rest, as man must rest on Sabbath. Sine is without in Latin, in sine qua non for instance. So, sinister is also sini rest, without rest, as the breakage of Sabbath is sinister against ten commandments. Interest is to enter rest, to such extent that when GOD was angry, HE would announce that “They shall never enter MY REST”, as described in Psalms 95:11 and Hebrews 4:3 [4, 14]. This is why we are repeatedly reminded by bible with Sabbath, the day of rest, as a key restraining decree. Words reflects this critical commandment that was even a reason for Pharisees to investigate Jesus, as He healed on Sabbath of Jewish calendar, although this was miracle rather than human effort and bible does not define which calendar. 趣 𤝵 interest is into rest to be taken away 取走, when pupil 瞳仁 dilates to see The Merciful Child 仁童, Who 𤝵 touched ear 𤝵 as “He touched the man’s ear and healed him” [17].

We are still on the seventh divine day. 七 seven is related to sever 切, as Hebrews sever offerings to worship [6]. 庚, the seventh heavenly stem, represents worship with human hand 𤝵. 七 also resembles people in sleep, and the affix of seven, sept, is related to slept. 七 seven is in transformation 化, because after our rest on this day we will transform to eternal life.



Matthew 24:42-44 raised a parable about on what day our LORD will come [11]. It will be like a thief 窃 into the room.

### 3.7.2 Face and Ear

#### 3.7.2.1 Face, head and human affix 頁

Face 面 面 / 顏 顏 and head 首 首 / 頭 頭 share a human affix 頁 頁 that resembles hand (or cloak) over nose or eye to cover (一) self (自), as in Exodus 3:6 “Moses hid his face, because he was afraid to look at GOD” [7], in Exodus 33:20 “you cannot see MY FACE, for no one may see ME and live” [7], and in 1 Kings 19:13 “When Elijah heard it, he pulled his cloak over his face and went out” [22]. Thus, the etymology of face and head is such response by Moses and Elijah on their way 道 to Mount Horeb.

鼻 nose represents self 自, as in Genesis 2:7 “GOD formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being”. Nose has son as Adam was one of “the sons of GOD” in Genesis 6:2. In Luke 3:38 “the son of Adam, the son of GOD” defines Adam as son, although Jesus is Son [17] in biblical polysemy.

Head 首 首 has hand with fingers to cover eye 目, although erected hairs or eyebrows due to divine fear is alternative interpretation. Head 頭 has 冪 oil (冪) utensil (冪) to anoint the head of high priest 冪, who leads 領 領 as “the one among his brothers who has had the anointing oil poured on his head and who has been ordained to wear the priestly garments” in Leviticus 21:10 [6]. Blood holder in consecrating high priest is alternative interpretation for 冪.

In fear or divine exposure, cheeks turn pale or radiant for cheek 顴/頰 to have 頁. Face 顏 顏 has two structures: prophet covering himself 頁 and Moses 𠄎 near Tent 厂 full of radiant light 𠄎 [7], whose three lines indicate radiance. In Exodus 34:29-30 “his face was radiant because he had spoken with THE LORD. When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him”, so that afraid has radia of radiant as its etymology.

Ancient legends were full of imaginative but deviated description of divinity, because in John 1:18 “No one has ever seen GOD” [19]. Moses only saw THE BACK, and Abraham and Jacob met THE IMAGE [1, 7]. Such privilege enabled Hebrews to describe THE TRUE GOD. As 彦 man of virtue and ability, Moses wrote proverbs, adages and sayings 谚 such as “The secret things belong to THE LORD our GOD, but the things revealed belong to us and to our children forever, that we may follow all the words of this law” in Deuteronomy 29:29 [10].

#### 3.7.2.2 Ear 耳

Consecration 聖 聖 has 耳 ear, 冪 altar and 𠄎 priest and could be related to 𠄎 in Maya language, because its etymology is Exodus 28:2-29:21 and Leviticus 8:3-9:21 [6, 7]. “Take some of the bull’s blood and put it on the horns of the altar with your finger, and pour out the rest of it at the base of the altar”. “Slaughter it and take the blood and sprinkle it against the altar on all sides”. “Moses slaughtered the ram and took some of its blood and put it on the

lobe of Aaron's right ear", and "also brought Aaron's sons forward and put some of the blood on the lobes of their right ears". "Then he and his sons and their garments will be consecrated." Letter e is sufficient to represent ear in morphology. Ear was written as 𪛗, 𪛘 and 𪛙, with 𪛗 ear, 𪛘 spread of blood and 𪛙 arm to match blood on the lobe of ear by hand. Lobby 廳 𪛚 is by ear lobe and refers to the entrance where priests are consecrated. 聘 employment has 𪛗 of temple, ear 耳 and sprinkled blood flow 灑 from altar of fire 由.

Because of the consecration, 職 career has ear 耳. To swear has ear, as priests are sworn into office in inauguration after blood on earlobes. The most sacred career is priest. Assembly 聚 has 耳 ear, hand to put blood, and 眾 crowd, as "the assembly gathered at the entrance to the Tent of Meeting" to watch consecration blessing. 摄/攝, to take power, has plenty of ears. Fear 懼/懾 and 聂/聶 careful are full of ears because biblical ritual must be carefully and fearfully followed, when blood was on right ear rather than left ear. Aaron's two sons were taken away by fire because of inappropriate procedure in Leviticus 10:1-3 [6]. 蹶/躡 is to move carefully.

緝 arrest has ear 耳, and brave/dare 敢 has ear and resembles 攻耳, to attack ear, because in John 18:10-11 [19] and Luke 22:50-51 [17] "Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear." 敢 audacity has audi, an affix of ear 耳 in audio, auditory, audible, audience, audit, auditor and auditorium. Peter received predestined linguistic approval for his bravery, although the arrested Jesus was more courageous, "Put your sword away! Shall I not drink the cup THE FATHER has given Me?" and "touched the man's ear and healed him". The Sacred 聖 rebuilds 葺 temple in our heart. No cure is cruel. Courage has to cure ear and bilingually matches encouragement 勉 𪛛, which has a novel ear affix 𪛛 (3.7.2.3), when Jesus encouraged Peter to "Put your sword away!"

### 3.7.2.3 Ear 𪛛

If 𪛗's 𪛗 ear is rotated, ear will be 𪛛. Further addition of man 𪛛, which matches arm 𪛙, will give rise to 𪛛 as a new affix of ear. Two creatures and many words have this affix. 兔 𪛛 hare has this affix of ear 𪛛 and two legs 𪛛 that represent an individual. The long ear is the etymology of hare (hare = h+ear).

The other word for hare is rabbit with rabbi, as in John 18:10-11 and Luke 22:50-51 Rabbi Jesus "touched the man's ear and healed him". Rabbi was a term for Jesus and the prophet John in Mark 10:51 and John 1:49, 3:2-26, 4:31-6:25, 9:2-11:8 and 20:16. Nathanael declared, "Rabbi, you are The Son of GOD". "Rabbi, I want to see." Nicodemus came to Jesus at night and said, "Rabbi, we know You are a Teacher Who has come from GOD". Mary turned toward Him and cried out in Aramaic, "Rabboni!" Jesus has a famous saying "He who has ears, let him hear", as written in Matthew 13:9 and Luke 14:35. John could hear VOICE from heaven when baptizing Jesus. This is why rabbit has long ears!

Thus, rabbit 兔 𪛛 was created to symbolize good hearing of worshipers. Rabbi Jesus received crown 冕 as the most wrongly treated 冤 𪛛 innocent Son. Wrong is ctrown of crown [3]. In Matthew 27:29, the soldiers "twisted together a crown of thorns and set it on His Head." 婉

childbirth includes the delivery of Jesus. Joseph and Mary were instructed by angel to 逸 逸 flee to Egypt with Jesus. In Matthew 2:12-23, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the Child to kill Him.” “So he got up, took the Child and His mother during the night and left for Egypt”. 免 free is semantically similar to flee 逸, as the original sins are redeemed free of charge.

挽 挽 is to hold by arm between two consecrated priests. 讒 讒 slander is for a priest 𠄎 to speak such words to rabbi 𠄎 ear to ear (ㄩ to ㄩ). 饑 饑 gluttonous has two priests, as in 1 Samuel 2:12-17 Eli’s priestly sons were greedy for sacrificed meat [25].

The long ear is also the etymology of elephant 象 象 象, linguistically representing a land animal 彳 with remarkable ear 彳. Although elephant could be elevant in elevated height, its etymology is el e ph ant, with el as 彳, e as ear in direct morphology, and ph as 彳. As eleph is elef (like phantasy is fantasy), to flee 逸 逸 shares 彳 with elephant 象.

像 photo has oto as an affix of ear in otoscope and otolaryngology. 象 象 also means vision, appearance or phenomenon, and appearance has ear to match 彳, and phenomenon has phen of elephant. Words related to appearance, such as phantasm, phantom and phenotype, have phant/phen of elephant. Thus, elephant and fantastic appearance exhibit bilingual match.

### 3.8 Zero and Eight to Billion

In Genesis 2:4-6, “When THE LORD GOD made the earth and the heavens”, “GOD had not sent rain on the earth and there was no man to work the ground, but streams came up from the earth and watered the whole surface of the ground”. Thus, 雨 rain, ni ar, means no man. If rotating Z to N, ze will be ne, and zero is ne or, no man. Thus, zero 零 has rain 雨. Even Maya language likely matches: zero 零 includes 零 earth, 零 water, 零 stream, 零 heaven, and 零 another heaven. 零 can represent heavens that GOD created.

Eight, nine and ten days are not talked about in bible, as they involve secrets of the future and in Deuteronomy 29:29 “The secret things belong to THE LORD” [10]. By three days Christ rebuild temple in our heart. In 2 Chronicles 8:18, Solomon talked about “The heavens, even the highest heavens” [38]. In 2 Corinthians 12:2 [39], “I know a man in Christ who fourteen years ago was caught up to the third heaven.” Nevertheless, the larger numbers have biblical etymology.

Eight, 八 octo, is to cut, as the way Moses worked hard in burnt, sin, fellowship and guilt offerings [6]. 辛 hard labor is the eighth heavenly stem and eight can represent two sides. Weight has eight, because to weight 秤 has 平 平 equal division with eight 八. Height has eight, as it measures between two sides. Neighbor has eigh, as neighbors live side by side. Divine separation is described in Malachi 3:18 [40], Luke 16:19-27 [17] and Matthew 13:30 [11]. Nine 九 九 mimics bowing servant in service. 十 ten is net of burnt altar [2].

Hundred has durn herd to burn herd. As hundred, cent 百 百 has an affix for fire 火, cen, in cent, percent, century, centenary, centenarian, centurion, centigrade, centimeter, centipede, and hundreds of accents. Hundred was also Abraham’s age when he offered burnt offering upon the circumcision of Isaac. In Genesis 21:4-5 [1], “Abraham circumcised him, as GOD

commanded him. Abraham was a hundred years old when his son Isaac was born”. Born is similar to burn. Hundred also links to Genesis 15:13-17, as his descendants “will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years” and “smoking firepot with a blazing torch appeared and passed between the pieces” [1]. Lodge 宿 宀 has man 亻 near fire of altar 火 in front of forbidden Tent of Meeting 会, as in Leviticus 6:8-13 “The burnt offering is to remain on the altar hearth throughout the night, till morning, and the fire must be kept burning on the altar.” Priest slept nearby at night to tend the fire and regularly removed ashes so that the remains shrank 缩 in front of shrine. To concentrate 缩 has con and cent 百. 阡陌 are lanes between fields with fire from burnt altar 百, as land was distributed to Israelites and Joshua cast lot for allotments in front of GOD in Numbers 32:33-42 [9].

Thousand 千’s 丩 is included in year 年 艹, which has crop 禾, and in the simplified version of migration 迁. In Genesis 3:17-9:29 “through painful toil you will eat of it all the days of your life” [1]. The couple migrated after “GOD banished him from the Garden”. This was the first generation. “Adam lived 930 years”. In the second generation, “Cain went out from THE LORD’s presence and lived in the land of Nod, east of Eden” [1]. In the ninth generation, Lamech named Noah, “He will comfort us in the labor and painful toil of our hands caused by the ground” [1]. “Lamech lived 777 years”. In the tenth generation, “Noah, a man of the soil, proceeded to plant a vineyard.” “Noah lived 950 years” [1]. For the sixth generation, “Jared lived 962 years”. For the eighth generation, “Methuselah lived 969 years” [1]. Thousand represents the threshold of initial human lifespan.

Thousand 千’s seal version has 丩 man to be forbidden 一, as “He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever” [1]. Thousand has thou that represent people. 千 has 亻, the affix of human, and ban 一. Another word related to thousand is house 宅 宀 (Bone version) 宀 (Bronze version) 宀 (Seal version), with a horizontal line to ban people’s entry 丩 丩 丩. Initial house included Tent of Meeting to seclude ordinary people [9]. 千 thousand has housa of house 宅.

The claim in Genesis that ancestors lived longer is with linguistic evidence [2]. In Genesis 4:22 [1] “Lamech married two women, one named Adah and the other Zillah.” “Zillah also had a son, TubalCain, who forged all kinds of tools out of bronze and iron.” Forge 铸 has 寿 longevity, as biblical people around that time all lived extremely long. TubalCain lived in identical generation (the eighth from Adam) as Methuselah (the eighth from Adam; 969 years). This interpreted why ancient population expanded quickly. Initial human fossils often looked very young, like Lucy of Africa. If she could live to 969 years, at 69 years old she might look only like a teenager.

Vegetable has vegit of longevity, and longevity has only vegit, as in Genesis 1:29 “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food”, although animal meat was not forbidden. Correspondingly, people around that time lived extremely long. It was only after average human lifespan would be reduced to 120 years that animals started to be mentioned as food [1], as after the great flood in Genesis 9:3 “Everything that lives and moves will be food for you. Just as I gave you

the green plants, I now give you everything.”

Million refers to grain offerings, such as 黍 milium in Latin and meline in Greek. 萬 𠄎 𠄎, ten thousand, has 𠄎 fire and smoke and 𠄎 grain offering, 𠄎 firewood of burnt altar, and bowing worshiper 𠄎. In Leviticus 2:1-3, “When someone brings a grain offering to THE LORD, his offering is to be of fine flour.” “The priest shall take a handful of the fine flour and oil, together with all the incense, and burn this as a memorial portion on the altar”. Grains are ground 礪 to fine flour. Billion is related to million.

### 3.9 Maya Colors

白 𠄎 𠄎 white is fire light from burnt altar with ledge and grating. 𠄎, white in Maya language, matches fire from altar. 黑 𠄎 black has burnt altar and fire [3]. 𠄎, black in Maya language, also has fire. 黄 𠄎 yellow has bull or cow above fire from altar [3]. 𠄎, yellow in Maya language, has burnt altar. 紅 red has thread 𠄎 because of “blue, purple and scarlet yarn” for curtains and garments of priests. Thus, thread has red and scarlet has eltar of altar. 𠄎, red in Maya language, has burnt altar with copper grating 𠄎.

### 3.10 Biblical Etymology of Number 數

数/數 𠄎 number has radiating starlight 𠄎 米, 如 𠄎 𠄎, and 𠄎 hand with tool to cut offering, because in Genesis 15:1-20 [1] GOD took Abraham outside and said, “Look up at the heavens and count the stars—if indeed you can count them.” Then HE said to him, “So shall your offspring be.” ““Bring ME a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.” Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half.” Thus, count is no cut or cut on, no cut on birds but cut on heifer, goat and ram, and quantity have quint (five) of quintuplet and quintet, as Abraham offered five offering to quantify.

數 count is to count 𠄎 shining stars 如 𠄎 if indeed you can count on them. 揆/揆 embrace has embr of number 数/數 and Abrem of Abram, as the promise of his offspring as numerous as stars was initially given for the birth of Ishmael by Hagar. “I put your servant in your arms, and now that she knows she is pregnant” [1]. 許 𠄎 promise has emis, emission of starlight 𠄎. The bottom 𠄎 represents that “a thick and dreadful darkness came over him”. Promise also means pro semi, as Abraham cut three offerings to two [1]. In addition, promise means pro Semite due to Abraham. 藪/藪 lake has kal of calculation 数/數, as in Genesis 13:10-18:33 “the whole plain of the Jordan was well watered” and includes Sodom, a city next to Salt Sea, and Abraham pleaded to GOD to save the city by 屢/屢 repeatedly reducing the number of people required to spare the city from “fifty righteous people” all the way down to ten [1].

Amount has to mount mountain with cloud 𠄎, as in Genesis 22:1-18 “Sacrifice him there as a burnt offering on one of the mountains I will tell you about”, and “because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore” [1].

## 4. Discussion

Divine creation of languages answers why numbers have biblical match. For instance, four 四



𠃉 has 八 two streams of light emitted from fluorescent star. Divine creation interprets why words related to diseases match Leviticus and the etymology of disease is segregation aside. Divine creation interprets why consecration 聖 𠃉 has 耳 ear, 𠃉 altar and 𠃉 priest. Divine creation answers why in bilingual match 據 evidence has divine of divine 虎, 安 safe is in feast 宴, and opposition 違 has 𠃉 op po as two steps 𠃉. Widespread bilingual match between words and bible is definitive evidence of divine creation, because otherwise it was impossible to achieve such large-scale coincidental match.

This article presents arrow 矢 𠃉 𠃉 as a new affix that represents the wild. 医 醫 𠃉 医 medicine has region (𠃉 𠃉 𠃉) and arrow (矢 𠃉 𠃉) to represent the wild, and 疾 疾 疾 disease has the wild 矢 𠃉 𠃉, because a leprosy patient “must live outside the camp” and “priest is to go outside the camp and examine him” [6]. In addition, this article provides the biblical etymology for the affix of disease 疒 疒, which has flock 𠃉 𠃉 because patients offer lambs [6]. This article also presents 𠃉 as a new affix of ear.

In both languages, 𠃉 hare has an affix of ear 𠃉 and man 𠃉, and the long ear is the etymology of hare. By the same token, elephant and fantastic appearance match 象 象, which also has remarkable ear. Such bilingual matches indicate identical source of design. No man could achieve such miraculous coincidences—only divine design could. This is powerful evidence for divine creation of languages.

Although it was easier to record days and years by numbers, ancient people adapted a complicated heavenly stem system to record time. What do the heavenly stems base on? This has puzzled the world for thousands of years. This analysis indicates that the heavenly stem system matches the seven divine days of Genesis.

This article provides biblical etymology for a series of words linguistically puzzling linguists for thousands of years. For example, 非(nor of ornith) resembles avian wings but means not, because bird’s wings shall not be severed completely in Leviticus 1 [6]. 悔 regret has 人 human mother 母, because this word was designed to match tree of Eden in Genesis 3.

腸 腸 gut has a ceremonially allocated place 𠃉, as inner parts of bull were not offered on altar in sin offering but carried outside to a ceremonially allocated place. Here, the morphology of 𠃉 represents a designated place rather than sun, reflecting that a grapheme can have multiple meanings. In the past people thought that swallow 燕 燕 was created according to morphology. However, its etymology is surprisingly not that simple—this word perfectly reflects biblical burnt offering. A lot of linguistic surprises are consistent with Genesis 11:9 “LORD confused the language of the whole world” [1, 2, 3].

Although 家 home could be 一 not at temple 𠃉 to cut cattle 𠃉 for its 篆 seal version 家, linguists all agree that home 家’s bronze and bone versions have pork 豕, ruling out the possibility that biblical priests created the language. Linguistically linked to porcine pork or porker 豕, 稼 crop could be the large portion of crop not offered as firstfruit.

Millet 稷 has offered grain 禾, step 𠃉 and 八 cut near burnt altar 田 [6]. Legends claimed that agriculture was taught by 后稷 as a man of renown, rather than gradual accumulation of domestic strains. Genesis 6:4 mentioned “the heroes of old, men of renown” [1]. No

ancestors claimed that they were from monkey but all believed that there was spiritual world [28].

Quite a number of words do not show gradual transition from bone and bronze versions to seal version, to the extent that in the past people hypothesized that some words might be miscopied when ancient people inherited words. Our analysis indicates that none of the words was miswritten—they were all correctly created. The bone inscribed version of tiger 𧇑 is structurally different from its seal version 𧇑. Pig's bone version 豕 does not resemble its seal version 豕. Bear's bone version 𧇑 is different from its seal version 𧇑. Mouse's bone version 𧇑 is different from its seal version 𧇑. Hare's seal version 兔 is very different from its bone version 兔, indicating that seal version could not be evolved from the earlier versions.

As night is ni ight, two identical and adjacent letters often merge as one. Thus, if two identical letters in a word are next to each other, structure of this word is often divided between these two letters. For instance, Fission consists of fis and sion. Exception to this rule exists for structures of connection, such as oo in words like rooster, loop, noose, hook and crook.

All the known colors of Maya language analyzed in this article match altar or its fire in biblical burnt offering. A lot of Maya words have network of altar 𧇑 [3]. Thus, it is very likely that the Maya word for education 𧇑 has biblical altar's grating 𧇑. This reduces the difficulty to decode Maya language.

The five books of Moses reach the highest etymology matching frequency. A significant number of words even underwent structural change to chronologically match the emergence of these five books. This not only reflects biblical authenticity, but also indicates that since the beginning of linguistic creation, words had been predesigned to match bible [2, 3]. The historical breakthrough in decoding etymology and amazing discovery of a major mystery in human civilization—etymological match to bible—will greatly enhance our faith, love and understanding of our origin.

## 5. Conclusion

By bilingual alignment and biblical matching approaches, this article presents systematic evidence that words for numbers and heavenly stem calender match seven days of Genesis and the rest of bible. Their semantically linked words also match bible. For instance, the first stem 𧇑 is no light released from star, under is undor of ground, four 𧇑 has light emission from star, and tree is from three and entrée near Abraham's tree. 數 𧇑 number has radiating starlight 𧇑, if 𧇑 𧇑 and 𧇑 Abraham's hand with tool. 帷 curtain has bird 佳, because cherubim were woven into curtains. 豕 is pig or horse drown underwater. 劇 𧇑 / 戲 𧇑 drama has two worshipers 𧇑 𧇑 near Tent of Meeting 𧇑 in piety 𧇑 𧇑. 善 good has 𧇑 divided goat 羊 on the surface of altar 𧇑. 陽 𧇑 sun has to forbid offering cattle 𧇑, and the biblical meaning of affix 𧇑 in additional words was presented. Many affixes are presented to match bible. Directions, diseases and known colors in Maya language also match bible. Bilingual alignment between the languages shows biblical correlation in etymology. Thus,

this article provides further linguistic basis for the authenticity of biblical creation, decrees and events.

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