

Biblical Etymology of Tabernacle and Altar

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Abstract

Regarding the linguistic origin, Genesis claims that ancient languages were divinely created and diversified. In consistence, this testimony presents systematic evidence of biblical etymology related to tabernacle and altar in numerous words. The biblical etymology of time and season is also presented. These support a crucial discovery in human civilization that Bible is the definitive dictionary of etymology for languages.

Keywords: Origin of language, Etymology, Tent of meeting, Altar, Bible, Bilingual match

1. Introduction

Etymology studies the origin, history and meaning of words. Recently, Bible was shown to be the source of etymology in main human languages, a crucial discovery in the linguistic field, and multilingual analyses presented a series of evidence that words have biblical etymology (Moses, 2nd millennium B.C.a.; Du, 2019a-c). For instance, the translation of word, 詞, has 冫 hand at altar 阝 in the language of China.

For the first time in human history, this article presents systematic evidence for biblical etymology of Tent of Meeting and altar. The biblical etymology of time and four seasons is also presented, supporting a major discovery in human civilization that Bible is the definitive dictionary of etymology.

2. Method

All native words in ancient hieroglyphic languages are riddles, in other words, logograph. Thus, substructures of each word in the language of China are analyzed to see how they form a meaningful word to match biblical events, decrees, worshipers and conversations. For a word with discovered biblical match, its translation in English and any additional language is aligned with it in their graphic and semantic substructures. This is the way to decode the etymology of the translated word. In addition, word linkage analysis is performed to

interconnect different words to identical biblical source in etymology, strengthening the conclusion that etymology of native words is from Bible.

3. Results

3.1 Tent of Meeting

3.1.1 Tent in Front View

3.1.1.1 Affixes 宀 宀 宀 宀

宀 宀 宀 宀 are one set of affixes that represent tent, the divinely visited tents of Abraham and Moses and Tent of Meeting (Moses, 2nd millennium B.C.a and b). Among these affixes, the most typical example is the forbidden Tent of Meeting called tabernacle 宀. Letter A resembles this tabernacle among all its meanings, and sometimes represents no in a subset of words such as atypical and atom, because ordinary people are not allowed to enter tabernacle.

Consistent with the description of biblical structures, the translation of meeting, 會 (會 as its ancient version), has Tent of Meeting 宀 and burnt altar 冫 with flame 火 (Moses, 2nd millennium B.C.b). Its simplified version 会 has divine cloud 云. Temple has Tent of Meeting and meat burnt at high temperature. 繪 drawing has Tent of Meeting 會, and paint could have panti as the affix of bird (Du, 2019c), because holy birds cherubim are woven into Tent of Meeting. This original biblical church has two cherubim. 向向向向 toward is linguistically related to drawing, because it is toward tabernacle 宀 from burnt altar 冫.

The translation of 命 命 令 令, instruction, is in curtain, as GOD instructed Moses, who was the servant 僕 in Tent of Meeting 宀 enclosed with curtains. In Leviticus 8:2-3, Moses was instructed with intent to “gather the entire assembly at the entrance to the Tent of Meeting” (Moses, 2nd millennium B.C.b and c). 命 also means fate and life, once man knocks 叩, as in Matthew 7:7-8, Luke 11:9-10 and Revelations 3:19-21 “knock and the door will be opened to you” (Matthew, 1st century; Luke, 1st century; John, 1st century b). This door is the narrow door of heaven defined by Jesus Christ in Luke 13:23-30. “Make every effort to enter through the narrow door”. It is narrow as it needs effort.

3.1.1.2 Affix 宀

As direct linguistic evidence of biblical structure, another affix of tent is 宀, whose tip represents junction line of 50 loops, 50 loops and 50 clasps to join the left and right sets of curtains. Typical examples are room 室 and content 容 容, which contain tent 宀. 守 守 protection has divine hand to guard Tent of Meeting 宀, as Levites stand in front of tabernacle to protect it. In Numbers 1:50-52 “appoint the Levites to be in charge of the tabernacle of the Testimony” and “they are to take care of it and encamp around it.” “Anyone else who goes near it shall be put to death” (Moses, 2nd millennium B.C.d).

3.1.2 Tent in Side View

3.1.2.1 Affixes ㄩ ㄩ

The third group of affixes for Tent are ㄩ ㄩ ㄨ, side view of Tent of Meeting. The tip represents the junction line (.....) of 50 loops, 50 loops and 50 clasps to join the two sets of curtains (5+6) together (Moses 2nd millennium B.C.b). 麻 linen has plant 木 and Tent ㄩ, as curtains of tabernacle are made of twisted linen and priests wear fine linen. In Ezekiel 44:17, “When they enter the gates of the inner court, they are to wear linen clothes” (Ezekiel, 1st millennium B.C.). 府 office has offer 付 𠄎 of sacrifice in front of sacred tabernacle ㄩ.

度 度 extent has tent ㄩ and ox 𠄎 handled by hand 𠄎. The extent of Tent of Meeting is 30 cubits long, 12 cubits wide and 10 cubits high (Moses, 2nd millennium B.C.b). 躄 loiter has oil to anoint priest and altar. 扩, to expand or amplify, has Tent of Meeting of the camp. 嚴 嚴 severe has to sever meat 𠄎 according to strict ritual. 儼然 means dignified, neatly arranged or just like, as it is in front of tabernacle to sever and burn 燃. Offerings are presented daily, monthly or in festivals throughout the calendar year, so that 曆 calendar has grain (禾) offering in pair, altar 日, and Tent of Meeting ㄩ.

3.1.2.2 Affix 尸

As the fourth affix of Tent of Meeting, letter a resembles 𠄎, the mirror image of 尸 尸, entrance of tabernacle or half of this entrance in side view. Sometimes letter a represents no, as the forbidden tabernacle can not be allowed to enter except by priests at specific times (Moses, 2nd millennium B.C.c and d). The affixes an- and na- can represent no in identical etymology, although they have additional biblical etymology and meanings. For instance, an can also represent one, and can has an but means yes, like nat of native and nation and ant of servant to serve.

所 institute has tent formed by stitched curtains. 啟/肇 initiation has 尸 entrance of Tent of Meeting, altar 口, and hand holding either staff or veil as represented by 肆, which is also in words such as ford 津, hand (f) with staff (rod). 护 protection protects tabernacle 户 with hand 𠄎. To establish has tablet of tabernacle, because law tablet is in tabernacle (Moses, 2nd millennium B.C.b). To establish is to establish tabernacle as the estate, and has estab of taber. To calibrate has taberacli of tabernacle. Due to tabernacle’s strict size, it should be calibrated when being established.

編 編 to weave has tabernacle and biblical blue, purple and scarlet yarn of three threads 𠄎 𠄎 𠄎. In Exodus 26:1-36 and 38:18, “Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them”. These curtains cover 扁 flat frames (Moses, 2nd millennium B.C.b). To weave has ave, cherubim as holy birds, and embroider has bird cherub. Linguists might guess that embroider was from braid, but its etymology turns out to be holy bird woven in the biblical textile.

述 to narrate has art 术 𠄎, which has hand 𠄎 to cut offering to pieces 𠄎. Art in art, craft, smart, artisan and article has Tent of Meeting (A), person (R) and altar (T), as in Exodus 31:1-36:4 “I have filled him with THE SPIRIT OF GOD, with skill, ability and knowledge in

all kinds of crafts-- to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship.” “I have given skill to all the craftsmen to make everything I have commanded you: the Tent of Meeting, the Ark of the Testimony with the atonement cover on it, and all the other furnishings of the Tent-- the table and its articles, the pure gold lampstand and all its accessories, the altar of incense, the altar of burnt offering and all its utensils, the basin with its stand— and also the woven garments”. “HE has filled them with skill to do all kinds of work as craftsmen, designers, embroiderers”. “Bezalel, Oholiab and every skilled person to whom THE LORD has given skill and ability to know how to carry out all the work of constructing the sanctuary are to do the work just as THE LORD has commanded.” Thus, article is related to art, and to furnish is related to shrine. 工 craft resembles simplified ark with two poles to carry it. The two poles are with ark in tabernacle. The wisdom of Albert Einstein, physical descendant of the testifying nation, is also spiritual gift.

3.1.2.3 Affix 𠄎

The fifth type of affix for Tent is 𠄎. In Exodus 26:7-14 and 36:14-19, “They made curtains of goat hair for the tent over the tabernacle—eleven altogether”. This refers to 𠄎, side view of these joined curtains of tabernacle from rear to front. It is written in word of square system, although its real dimension is 𠄎, 10 cubits x 30 cubits. Scrutinize, curtain size, is to exam in detail the size of such a curtain in scrutiny.

“Fold the sixth curtain double at the front of the tent”. This fold 𠄎 refers to the tip of 𠄎 and is 4 cubits. Roof is related to fold as this front roof is folded double. Subtracting this sixth part of 4 cubits from 44, it will be exactly the height and length of the twenty connected frames that form the south or north side, $10+(1.5 \times 20=30)=40$. Tabernacle needs 32 cubits, $10 \times 2+(6+2) \times 1.5$, to cover its two sides of 10 cubits in height and roof of 12 cubits in width. So this cover of 30 cubits lacks 2 cubits, and leaves 1 cubit gap on each side complemented by its underneath curtains that have extra 4 cubits on each side.

“Then they made for the tent a covering of ram skins dyed red, and over that a covering of hides of sea cows.” 𠄎 of 𠄎 is this covering. 𠄎 could also be the covering cloud, as in Exodus 40:34-35 “cloud covered the Tent of Meeting” and “Moses could not enter the Tent of Meeting because the cloud had settled upon it” (Moses, 2nd millennium B.C.b and d). In Numbers 9:15-22, “From evening till morning the cloud above the tabernacle looked like fire. That is how it continued to be; the cloud covered it, and at night it looked like fire.”

As the layers of covering required a lot of ram and sea cows’ bodies, 𠄎 also means body 尸 𠄎, and 層 layer has animal 兽. “As for the additional length of the tent curtains, the half curtain that is left over is to hang down at the rear of the tabernacle.” This refers to tail and rear end 尾 𠄎. 屈 injustice and wrongful treatment has body 尸 出 to come out (of tomb) for Son, as written in all four gospel books (Matthew, 1st century; Luke, 1st century; Mark, 1st century; John, 1st century a).

屈 𠄎, to bend or bow, has tabernacle, burnt offering 𠄎 and fire 𠄎, as in Leviticus 9:23-16:18 “Moses and Aaron then went into the Tent of Meeting. When they came out, they

blessed the people; and THE GLORY OF THE LORD appeared to all the people. Fire came out from THE PRESENCE OF THE LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.” In Romans 14:11 and Isaiah 45:23 “every knee will bow before ME; every tongue will confess to GOD” (Paul, 1st century a; Isaiah, 1st millennium B.C.).

Ruler and the measurement unit 尺 𠂇, ~1/3 meter, matches cubit, ~1.5 feet or 0.45 meter, as cubit is the principal scale of length, width and height of biblical structures. Cubit could be the distance between hand and elbow. 局 𠂇 local station is Tent of Meeting and its incense altar. 侷 is to be restrained in such place.

Tent gives rise to room 屋 𠂇 / 居 𠂇 and screen 屏 𠂇, which has posts, hooks and bands. 并 is to combine bands. 倨 is too proud, as it is pride to be at Tent of Meeting. 出 𠂇 fire is to come out 出, as “Fire came out”. 出 𠂇 is to go out, as burnt offering occurs outside Tent of Meeting and fire goes out of altar. Moses had to go out of Tent of Meeting to offer the vast majority of worship. To conclude has cloud and fire (con), and conclusion has cloud in vision that looked like fire at night.

3.1.2.4 Affixes 𠂇 𠂇

The sixth group of affixes of Tent of Meeting are 𠂇 and 𠂇. 𠂇 is side view of Tent, and 𠂇 and 𠂇 mean not to entry or Tent’s dual layers, inner layer of 5+5 curtains and outer layer of 5+6. Tent’s Most Holy Place allows high priest to enter on the day of atonement, and no ordinary people are allowed to enter.

3.1.3 Curtain at Entrance to Tent of Meeting

The entrance to tabernacle was an important structure and mentioned many times in Bible, for instance, “curtain for the doorway at the entrance to the Tabernacle” and altar “in front of the entrance to the Tabernacle” in Exodus 35:15 and 40:6 (Moses, 2nd millennium B.C.b). Thus, it is not a surprise that a large number of words match either Tent of Meeting or its entrance.

𠂇 𠂇 𠂇 𠂇 door, is hieroglyphic, but can also be considered to have three threads, the tricolor yarn 𠂇 of curtains hooked on posts for the entrance to tabernacle and courtyard. Cord is thus related to door and courtyard in etymology. Entry has three/tri/try threads (E 𠂇) and is to enter Tent of Meeting, which has crossbars and center crossbar 𠂇 to 開 open or close 關.

In alternative etymology, door has ood of blood and roo of room to match Exodus 12:7-23 that “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” 𠂇. Floor is 1 roof, not roof. Words such as room, roof, floor, and door indicate systematic design of English.

內 endo, indo and indu are in door to Tent. Industry is to construct Tent from tricolor yarn. Endoderm is inner embryonic layer, and endocytosis is to take into the inside of cell. When not in tent, it could be indolent. Evidence that en links to Tent also includes prone 俯, pro entrance of the divine office 府. In Leviticus 9:23-24 (Moses, 2nd millennium B.C.c), “Mose

and Aaron then went into the Tent of Meeting...And when all the people saw it, they shouted for joy and fell facedown.”

Tent's en is in envy. 妒 envy has 户 tent of Abraham and Sarah, the biblical tent divinely visited prior to Moses' tent and Tent of Meeting. In envy, woman 女 Sarah mistreated the other woman Hagar “that slave woman's son will never share in the inheritance with my son Isaac” (Moses, 2nd millennium B.C.a). Fortunately, this mistreatment did not lead to Hagar's death. Sarah certainly could not be credited as righteousness in such way. She was barren for nine decades, and blessed through her half brother Abraham instead.

Endorse is to serve en door in addition to be on dorsal. Endow could be sprinkled blood inside Tent of Meeting, although endue and endure are in duality, as Abraham cut offering in doublet in Genesis 15:10. “Abram brought all these to him, cut them in two and arranged the halves opposite each other” (Moses, 2nd millennium B.C.a; Du, 2019a).

闕 threshold is wooden posts and curtain of tabernacle's entrance. The curtain has three-colored threads of blue, purple and scarlet, and this is why threshold is holy thread and to hold three-colored threads. This threshold strictly restricts ordinary people from entry. 闕 obstacle has 門 door to tabernacle, divine offering 𠂇, and burnt altar 𠂇. In Exodus 26:36-40:29, “For the entrance to the tent make a curtain of blue, purple and scarlet yarn and finely twisted linen”. “Make gold hooks for this curtain and five posts of acacia wood”. “He set the altar of burnt offering near the entrance to the tabernacle, the Tent of Meeting”. Obstacle has obst of post and tacle of ta bernacle. In Numbers 1:51 “whenever the tabernacle is to be set up, the Levites shall do it. Anyone else who goes near it shall be put to death” to 攔 obstruct intrusion into tabernacle (Moses, 2nd millennium B.C.d). Obstruction has post and curtain. Curtain, 門 door to tabernacle, has curt 簡. 蘭 orchid has cord 𠂇 of this door 門. 爛, colorful and splendid colors, reflects curtain's blue, purple and scarlet yarn. 爛, thoroughly cooked, refers to burnt offering.

3.1.4 Threads of Three Colors

In definitive biblical etymology, thread is related to three. Strand has three threads twisted together. In Exodus 26:1-38:18, “Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn” (Moses, 2nd millennium B.C.b). Chord has cord. Orchestra plays chord in front of temple. Stringent is tri strings tent, as the strings of three colors are stringently woven into the curtains of Tent of Meeting and courtyard. 弦 string has 玄 𠂇 to 系 tie and tighten 繫 tricolor threads 𠂇. 玄 represents profound mystery as reddish black, the combined color of scarlet, blue and purple of curtain's threads. 炫 brightness has thread 玄, as in Exodus 40:34-38 “cloud of THE LORD was over the tabernacle by day, and fire was in the cloud by night”. 眩 to be bewildered can be a response. 耀 brightness has two cherubim 羽 𠂇 as divine birds 佳. 炫耀 boast is in pride for such holiness. In 2 Corinthians 10:17 and Jeremiah 9:24, “Let him who boasts boast in THE LORD” (Paul, 1st century b; Jeremiah, 1st millennium B.C.).

彩 colour has clou of cloud, couor of cover, and roo of room, as 𠂇 represents either the tricolor cords or radiant light from cloud to cover Tent of Meeting. Colour is also ocular,

because colour 色 𠄎 has ancient serpent 𧈧 talking to human 𧈧, as “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. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened” (Moses, 2nd millennium B.C.a).

效 𧈧, to imitate, is to tie mita, tie threads 𧈧 by hand 𧈧, as mito is a root of thread in words such as mitochondrion and mitosis. 交 𧈧 cross is to tie together linen and tricolor cords for cords to cross. When a divinely gifted craftsman tied yarns of the three colors together to make curtains of Tent of Meeting and priestly garments, coworkers imitated in twisting such threads. 蛟 / 蛟 is legendary sea creature elongated like cord. 絞 twist/wring/entwine has either three strings 𧈧 crossed over one another 𧈧, or two (twi) fine linen fibers twisted together. Fiber has fire, as scarlet yarn and linen are involved in offering at burnt altar. Fabrication is to make such fibers.

郊 𧈧 countryside/outskirt has twisted tri-threads 𧈧, altar 𧈧 and worshiper 𧈧, as in Exodus 25:3-35:29 worshipers contributed tricolor yarn and linen near Sinai mountain and built altar. “These are the offerings you are to receive from them: gold, silver and bronze; blue, purple and scarlet yarn and fine linen; goat hair; ram skins dyed red and another type of durable leather; acacia wood; olive oil for the light; spices for the anointing oil and for the fragrant incense; and onyx stones and other gems to be mounted on the ephod and breastpiece”. “Everyone who had blue, purple or scarlet yarn or fine linen, or goat hair, ram skins dyed red or hides of sea cows brought them.” “Every skilled woman spun with her hands and brought what she had spun—blue, purple or scarlet yarn or fine linen.” These women were spiritually beautiful 姣. 校 correction has the twisted cord 𧈧 to calibrate. 较 contrast or contrary has the tricolor yarn 𧈧, and can be the color contrast of red, blue and purple. To coordinate is to twist cords together and weave Tent of Meeting and priestly garments with these cords in coordinated way.

3.2 Altar

3.2.1 Altar in Culture

As biblical tradition is to dissect offering near altar, 常 ordinary has yarn and cord of cloth 巾 of curtain, as well as culture 尙 to 𧈧 cut bull near altar 𧈧, which is in front of Tent of Meeting. Culture’s ultur is altar by vowel interchange. Custom is to cut as culture 尙 (Du, 2019b). Habit has ha of half and bi of halves. 特 particular has altar and calf 牛 cut to parts near temple 寺. Specific is sacrifice. In English, French and related languages, custom also means clothes 裳, which originally referred to clothing of biblical priests. Thus, in multiple languages culture and custom are biblical in etymology.

The translation of rationale, 理, has altar with grating 田, and rationale has altar, because burnt altar has copper grating (Moses, 2nd millennium B.C.b). To not to cut near altar is reluctant. To resolve is to sever bull. This is why to resolve, 解, has knife 刀 to sever bull 牛. 懈 relax and lax are to take a break after the dissection 解. Several is semantically related to resolve, as several is to sever veal. Operation is to tear apart offering, and averse is not to sever.

犧牲 sacrifice has 牛 bull and sheep/goat 羊, as in Leviticus 1:2 “When any of you brings an offering to THE LORD, bring as your offering an animal from either the herd or the flock”. Such fission of sacrifice is sacred. 群 refers to either flock or crowd, and has sheep/goat 羊, altar 口 and three fingers holding staff 尹.

赦 𠄎 pardon is for donor to donate parts on fire 火. We should respond and ponder on this. 然 𠄎 burn has sacrificed meat 𠄎, worshiper with ax 𠄎, and fire 火. 能 能 to be able (can) is to burn on fire 熊, and has smoke of fire 𠄎, affix of fire 𠄎, meat offering 𠄎, and two cut parts 𠄎, as Abraham cut cattle to halves in burnt offering (Moses, 2nd millennium B.C.a). All the etymology of these words are from the five books of Moses, indicating biblical authenticity. This also enables the world to judge whether a religion is from true revelation.

Statement is to taste offered meat. Method has meat to cut in doublet. 熱 𠄎 heat has the skill 藝 to burn ox and wheat on theological altar. Consecutive is second cut. 比 comparison has co and pair, and is to compare two sides of offering. Such semantic organization indicates that words were created to match not only pronunciation but also biblical meaning, because of divine creation.

In bilingual biblical match, acceleration 加速, celebration 贺 and tolerance 容 have altar 口. Like drive (v+ride) and ride, a letter is inserted in the affix of altar in celebration. To dissect burnt offering near altar should be accelerated to celebrate. To congratulate whoever offers burnt offering, congratulation has ultar of altar and grat of grating. Tensile is mechanic strength of this grating network. In Exodus 27:4-38:4, “They made a grating for the altar, a bronze network, to be under its ledge” (Moses, 2nd millennium B.C.b). This linguistic analysis expands the roots of altar to include, for example, ultar and eltar.

To cast lot 占 has direct hieroglyphic match, as 卜 is T while 口 is O. Related are dot and blot 点點, note 帖, and to put note on 贴. 站 stand is to 立 stand next to altar 口, and stood has ot. In Numbers 5:16, “The priest shall bring her and have her stand before THE LORD.” People in Shang dynasty of China (B.C.1600-B.C. 1046) were extremely pious that they even cast their divination at night to determine whether they should travel the next day, and their words of bone version are full of biblical etymology in the entire lexicon (Du, 2019a-c).

外 𠄎 foreign has to ignite fire for sacrificed meat 𠄎 at twilight, as in Exodus Moses said to Pharaoh, “You must allow us to have sacrifices and burnt offerings to present to THE LORD our GOD. Our livestock too must go with us; not a hoof is to be left behind. We have to use some of them in worship” (Moses, 2nd millennium B.C.b). As foreigners they were brought out of a foreign land to another foreign land, as foretold to Abraham and Moses. 卜 can represent staff, hyssop, or direction. 𠄎 resembles offering 𠄎 and moon as it means twilight 夕, as at twilight people “slaughtered the Passover lamb. Take a bunch of hyssop, dip it into the blood”, put blood on doorframe, and roasted lambs. In Exodus 12:11-17, “with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is THE LORD’s Passover”. “LORD kept vigil that night to bring them out of Egypt”. This is the definitive etymology of foreign.

In Exodus 22:21-23:9, “Do not mistreat or oppose a foreigner, for you were foreigners in Egypt.” In Leviticus 19:33-23:22, “Love them as yourself, for you were foreigners in Egypt. I AM THE LORD your GOD.” “Leave them for the poor and for the foreigner residing among you. I AM THE LORD your GOD.” Foreigner is related to neighbor as both ignite offering on fire.

3.2.2 Altar in Atlas

Atlas is related to altar in definitive etymology because of the drawing of biblical land maps and lots. Map and atlas 圖 圖 (Bronze version) 圖 (Seal version) has 𠄎 and 𠄎 of 𠄎 GOD, 𠄎 𠄎 outer and inner rooms of Tent of Meeting 𠄎 in two (二) sections, divided offering 𠄎 𠄎, and courtyard 𠄎 𠄎. Alternatively, 𠄎 could represent worshiping utensil. In the divine presence is in front of Tent of Meeting 𠄎. So atlas is in front of holy tent of GOD for Joshua to allot land by drawing lot. Allocation casts lot to allot all lots of land. 京 capital or great city has altar 𠄎.

3.2.3 Altar in Migration

Two to four altars 𠄎 𠄎, 𠄎 𠄎 𠄎 and 𠄎 𠄎 𠄎 represent place to place, as Hebrews installed burnt altar wherever they went, like Abraham and Moses performed (Moses, 2nd millennium B.C.a-d; Joshua, 2nd millennium B.C.), so that travel has eltar of altar. 區域疆, region, all have such altars 𠄎 (altar with horns) and 田 (altar with copper grating) when worshipers go on. In Genesis 6-8, “Abram traveled through the land as far as the site of the great tree of Moreh at Shechem.” “So he built an altar there to THE LORD”. “From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to THE LORD and called on THE NAME OF THE LORD. Then Abram set out and continued toward the Negev.” Street is for man to travel through tree to altar.

區 區 region has three altars at three places to ignite offering. 區分 discern is to dice near altar from place to place. 毆 hit is to hit flock or herd when dissecting them near altar from place to place. 謳 sing is to sing near altar when igniting sin offering, as in Deuteronomy 31:30 “Moses recited the words of this song from beginning to end in the hearing of the whole assembly” (Moses, 2nd millennium B.C.e). 軀 represents the flesh of worshiper near altar at all places. 樞 pivot has pious altar in all places. 驅 ride is to drive donkey to altar, as Abraham did in Genesis 22:2-5 to 嶇 rugged mountains. 甌 bowl is near altars. 鷗 gull has altar from place to place, as flying sea gull resembles sacrificed bird on altar with both wings open. In Leviticus 1:17, “He shall tear it open by the wings, not severing it” (Moses, 2nd millennium B.C.c).

漚 bubble on water’s surface resembles stone of primitive altar washed by water, as washing offering is required before burning on altar. For example, in 1 Kings 18:31-35 (Unknown author, 1st millennium B.C.), “With the stones he built an altar in THE NAME OF THE LORD, and he dug a trench around it large enough to hold two seahs of seed. He arranged the wood, cut the bull into pieces and laid it on the wood. Then he said to them, “Fill four large jars with water and pour it on the offering and on the wood.” “Do it again,” he said, and they

did it again. “Do it a third time,” he ordered, and they did it the third time. The water ran down around the altar and even filled the trench.”

澡/沐 bath has the affix of water, firewood or herd 𠂇 to indicate burnt offering, and altar at three places 品 to indicate migration in Exodus, as priests took bath before worship. 燥, hot and dry, represents what is around the holy altar. 操 manipulation is to manage offering near altar everywhere. 噪 noise has golden calf 𠂇 in this migration indicated by altar at three places 品. In Exodus 32:1-24, “When Joshua heard the noise of the people shouting”, he said to Moses, “There is the sound of war in the camp.” Moses replied: “It is not the sound of victory, it is not the sound of defeat; it is the sound of singing that I hear.” When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablet out of his hands, breaking them to pieces at the foot of the mountain. And he took the calf they had made and burned it in the fire” so that noise has some of stone for Moses to break the stone tablet impetuously 躁.

Although interpreted to be hitting 罄 罄 empty pot in the past, 聲 聲 sound’s etymology includes elimination 𠂇 after walking down mountain 屵 and 𠂇 hearing noise from people around idolized golden calf 𠂇, as Moses purged idol worshipers. The third etymology of sound, voice and noise is surprisingly related to ounce and pound. 𠂇 sound, voice or noise has 𠂇 burnt offering on altar with ledge and bronze grating 𠂇, while ounce or pound is the weight of offering. Many words have multiple biblical interpretations, but all the interpretations for each word are biblical in etymology, indicating divine design.

3.2.4 Altar in Character

Integrity has greting of altar’s grating. Integration is to integrate the grating network. This metal frame is for flame to burn offering. Character is to char offering in action to transnote the character of the corresponding worshipers such as Abraham and Job. In Job 1:1-5, “In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared GOD and shunned evil.” “Early in the morning he would sacrifice a burnt offering for each of them”. “This was Job’s regular custom” (Unknown author, 1st or 2nd millennium B.C.). 品 character is full of altars 口, and related to char and charcoal due to burnt altar. Charm is to char ram. To care both ark and table is charitable.

煉 refine is en fire 火. In Proverbs 17:3 (Solomon and others, 1st millennium B.C.), “The crucible for silver and the furnace for gold, but THE LORD tests the heart.” Kind is to kindle burnt offering. 善 kind has division of lamb 羊 in doublet 𠂇 for altar 口 to transnote the kind character of Abraham. For instance, Abraham feared and listened to GOD, greatly cared about the life of Sodom and Gomorrah, almost sacrificed his own son Isaac, but rescued other people’s sons and daughters on battlefield. Twinkle is related to kindle, and blink is to kindle as priests blink when smoke from burnt altar reaches eyes.

青 青 green has 𠂇 first fruit offering on burnt altar 𠂇 to thank relocation in Deuteronomy 26:1-10, so that green is related to region and 情 emotion has motion to move. 請 please is to plea by offering first fruit. Jesus offers Himself as First Fruit. 清 clear olive oil is often mixed with offerings. In Leviticus 2:14-16, “If you bring a grain offering of firstfruits

to THE LORD, offer crushed heads of new grain roasted in the fire. Put oil and incense on it”. 清 clear’s alternative etymology is oil of lampstand 𠄎 𠄎. In Leviticus 24:2, “Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually.” Olive has oil and is oil to live.

哭 哭, to weep, has hunter 𠄎 with weapon of bow 𠄎 from one place to another place as represented by two altars 𠄎 𠄎, as in Genesis 27:2-34 Issac told Esau: “Now then, get your weapons—your quiver and bow” to hunt. But after he returned, Isaac blessed Jacob instead. “When Esau heard his father’s words, he burst out with a loud and bitter cry” (Moses, 2nd millennium B.C.a). Cry was from archer. 器 equipment includes quiver related to weapon 武器. 𠄎 is part of hunt 獵 𠄎 but can also represent a worshiper with ax to cut offering. 盔 helmet has hand 𠄎 on 火 fire with worshiping utensil 𠄎 to melt meal to ash 灰, and might initially resemble ash holder. 戈 戈 weapons such as 刀 刀 knife, 劍 sword, 矛 矛 spear, 棍 staff, 斧 ax, 盔 helmet and bow 弓 are all created according to worship or worshiper, as Israelites marched to Canaan as the division of GOD.

3.2.5 Altar and Flavor

In Leviticus 11 and Deuteronomy 14 (Moses, 2nd millennium B.C.c and e), “You may eat any animal that has a split hoof divided in two and that chews the cud.” Accordingly, appetite has ap pe as divided hoof, as p+vowel is an affix of foot (Du, 2019a-c). Spice has sectioned hoof, and pepper has a peer (pair) of ep pe, divided hoof, to transnote burnt offering. Pepper is hot as fire is hot. It resembles flames in shape and its numerous seeds mimic grain offering.

惠 惠 favour is for priest to handle offering on burnt altar of copper grating, and flavour is flavoured flour in grain offering. In Leviticus 2:13-16, “If you bring a grain offering of firstfruits to THE LORD, offer crushed heads of new grain roasted in the fire. Put oil and incense on it; it is a grain offering.” “Season all your grain offerings with salt. Do not leave the salt of the covenant of your GOD out of your grain offerings; add salt to all your offerings.” This is why ingredient is grein (grain) in diet. This is also why salt is related to altar in definitive etymology.

鹽 salt has salt mixed with grain offering on burnt altar 𠄎, servant 臣, and worshiping utensil 𠄎. 鹹 salty also has salt mixed with grain offering on burnt altar 𠄎. 咸 salty has alt of altar 𠄎. 憾 chagrin has grain mixed with salt, as in Leviticus 2:13-5:11 “he is to bring as an offering for his sin a tenth of an ephah of fine flour for a sin offering”. “Season all your grain offerings with salt.” It has salt also because Lot’s wife ran away but looked back and was turned to a salt pillar (Moses, 2nd millennium B.C.a). In a typical bilingual match, 咸 saline is related to silent 緘.

淡 淡, light in taste, has fire (火) and is full of fire 炎, as meat is not mixed with salt and therefore tastes light, although plant offerings are mixed with salt at altar. Its water 𠄎 is also consistent with meat offering, as the offered pieces and “the inner parts and the legs” were washed with water prior to being burnt on altar, as described in Leviticus 1:9-13 and 1 Kings 18:33 (Moses, 2nd millennium B.C.c; Unknown author, 1st millennium B.C.). “He arranged

the wood, cut the bull into pieces and laid it on the wood. Then he said to them, “Fill four large jars with water and pour it on the offering and on the wood.””

甘 𠄎 fragrant and sweet 甜 have burnt altar 𠄎 to burn fragmented offering cut to two (twice). 苦 bitter is from herb as plant 艹 艹. It is full of offering on burnt altar 𠄎 due to Passover. Hyssop is a frequent offering at burnt altar. In Exodus 12:8 “they are to eat the meat roasted over the fire, along with bitter herbs, and bread without yeast”.

酸 sour is from vinegar 醋 when ferment finishes 竣, and has Man 公 to taste vinegar after people 𠄎 went to a jar 酉. In John 19:28 (John, 1st century a), “Later, knowing that all was now completed, and so that the scripture would be fulfilled, Jesus said, “I Am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ Lips. When He had received the drink, Jesus said, “It is finished.””

3.2.6 Public Burnt Altar and Private Incense Altar

Duke 公 𠄎 is to cut offering in duality with division 𠄎. The cut parts are handled at park 公园. 松 conifer has fire 𠄎 after dicing offering 𠄎. Conifer has fire (ifer) and resembles fire. 瓮 urn is part of burn for burnt offering. 公 also means public with division 𠄎 and fire 𠄎, as the division of offering near altar is public to all worshipers. Community cuts meat (mun) in halves (co) as common biblical ritual. Throng offers ornith, bird in burnt offering, for crowd to worship. Public is to split bull and gives rise to republic, publican, publicist, publicity, publish, publicize and publication. 𠄎 出版 𠄎 publication has one side of offering as a big piece 𠄎 burnt on fire 𠄎.

Similar to people that contains pe and po, 普 𠄎 popular has po and pu to represent two standing people 𠄎 at west toward the eastern burnt altar 日, which is the orientation of biblical priests in popular burnt offering for the population. Popular also has plura po, plural people, and people is ple pe po, plural people. 替 replacement has two people 夫 at burnt altar 日, and substitution is to substitute priests at fire institution (burnt altar), as sub/bus can represent combustion.

私 𠄎 private has fire fume 𠄎 and perfume 香 of incense altar. In Exodus 30:1, “You shall make an altar on which to burn incense; you shall make it of acacia wood.” Priva could be prior to avian cherubim, as altar of incense precedes cherubim that cover the ark. In Exodus 25:31-39 and 30:6, “Put the altar in front of the curtain that is before the ark of the Testimony”. This Holy Place is private between LORD and the priest Moses and no one else can access. Such privacy is a privilege privy only to the biblical priest. Privet resists fume and its leave mimic incense shovels.

杏 𠄎 almond is on lamp and has plant 木 and incense altar with horns 𠄎, as “on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms” and in Numbers 17:8 “The next day Moses entered the tent and saw that Aaron’s staff, which represented the tribe of Levi, had not only sprouted but had budded, blossomed and produced almonds.” In Hebrews 9:3-5 (Paul, 1st century c), “Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of

the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant." Psalm has lamps. The seven lamps give ample light, as ample is multiple lamps.

3.3 Time

3.3.1 Tent and Altar in Time

In etymology, 時 𠄎 time has temple 寺. It is also not a surprise that time is related to meat, because of burnt offering with every item. 時 also represents hour. 分 𠄎 minute has menu of meat and knife 刀 to divide offering 八. 秒 𠄎 second is to dissect offering to two 八, as Abraham performed (Moses, 2nd millennium B.C.a). The biblical etymology of day, month and year has already been presented (Du, 2019c).

The affix for division of offering 八 is extensively present in words. For instance, all the single-digit even numbers 二 two, 四 four, 六 six and eight 八 resemble division = or 八, although the original etymology of two, four and six is from six divine days of Genesis (Du, 2019c). Tetra is to tear apart, hex+vowel is hemi to cut in halves, eight has to tie, and oct+vowel is to co cut.

To ignore is nor ign, not to ignite burnt offering, while attention is at tent of meeting. Tentative has Tent, and temporary has temple, as in Leviticus 9:12-16:17 "No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out". This was tentative with a limited time. Transient also has Tent, and instant is related to sin Tent, as high priest enters Tent of Meeting on day of atonement to redeem sin. 暫 tentative or transient has execution 斬, as cutting altar's offering in front of Tent of Meeting is instant.

今 𠄎 𠄎 𠄎 𠄎 present has 一 forbidden Tent 𠄎 as 𠄎. Present or current means that only priest can enter Tent of Meeting enclosed by curtains to present service. 捻 twist has the forbidden Tent of Meeting 𠄎, as in Exodus 26:1-27:18 "Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn". 念 think has knit, as the twisted yarn was knitted into Tent of Meeting. 昔 old's ancient form has water waves and burnt altar, as the language considers great flood as old but Exodus as the present, consistent with the linguistic creation after great flood but no later than Moses' biblical writing.

From initial to terminal times, words are coherent with Bible. 初 initial has the affix of clothes 𠄎 and hand 𠄎 to knit clothes, because initially the couple knitted "fig leaves together and made coverings for themselves" and LORD clothed them in Genesis 3:7-21 (Moses, 2nd millennium B.C.a). Winter is related to terminal, as terminal is terminal to be winteral, which will be analyzed in the next section "Seasons".

Fire will occur in the future (Matthew, Luke, Mark, Peter, 1st century; John, 1st century a; Malachi, 1st millennium B.C.), and future has the prefix of fire in fuse, furnace, fury and futile. In 2 Peter, "But the day of THE LORD will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought

you to be? You ought to live holy and godly lives as you look forward to the day of GOD”. In Isaiah 65:17-25, Jerusalem as it is termed will still be present in new heavens and earth (Isaiah, 1st millennium B.C.). Thus, the new earth could be a mirror world, as proposed by string theory in physics. GOD can copy soul, like we back up audio and video tapes and e files.

3.3.2 Seasons

After the great flood in Genesis 8, GOD has promised that “seedtime and harvest, cold and heat, summer and winter, day and night will never cease”. This not only indicates that in ancient time climate might not be regular, but also gives rise to linguistic match to season. Season is no cease, as seedtime, summer, harvest and winter will never cease. 季 season has seed 禾 due to “seedtime and harvest”. GOD blessed Noah and his sons, “Be fruitful and increase in number and fill the earth. The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature”, so that 悸 fear has 子 son and season 季.

3.3.2.1 Spring

Spring 春 𠄎 (Bronze version) 𠄎 (Seal version) has 一 annihilated plant 卩 and 卩 creatures including man, when springs 泉 𠄎 burst out. Currently, 春 spring is reminiscent of 人 man in water 𠄎. Addition of an additional crossing line represents big flood, 𠄎, 𠄎, 𠄎 and 𠄎, as spring was when “all the springs of the great deep burst forth” and “Every living thing on the face of the earth was wiped out” (Moses, 2nd millennium B.C.a). “In the six hundredth year of Noah’s life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights.” “Every living thing that moved on the earth perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind.” The seventeenth day of the second lunar month is in spring.

蟻 stinkbug’s triangular shell resemble mountain as “waters rose and covered the mountains”. Inundated bodies stank. In contrast to typical view that spring brings hope and prosperity, 蠢 fool has spring 春 and flood, as “men and animals and the birds of the air were wiped from the earth. Only Noah was left, and those with him” (Moses, 2nd millennium B.C.a).

GOD considers true wisdom as peace rather than violence, which was the exact reason for the flood of Genesis. “I AM going to put an end to all people, for the earth is filled with violence” (Moses, 2nd millennium B.C.a). As the result, 暴 violence is related to not only flood 洪 but also mountain spring 瀑, although initially it also meant under sun exposure 暴/曝. In typical bilingual match to violent explosion of bursting springs, 爆 explosive has to expose 暴.

3.3.2.2 Summer

夏 𠄎 summer represents the season after Noah’s family walked out of ark. 𠄎 represents worshiper who fears GOD (Du, 2019c). 𠄎 represents Noah’s hands to worship. 𠄎 foot represents migration. “By the twenty-seventh day of the second month the earth was completely dry. Then GOD said to Noah, “Come out of the ark”. “Then Noah built an altar to

THE LORD”. “I have set MY rainbow in the clouds”. Summer could be to consume offerings and resume life. Summer has to submerge summit, as around the preceding summer “The waters flooded the earth for a hundred and fifty days”. “They rose greatly on the earth, and all the high mountains under the entire heavens were covered. The waters rose and covered the mountains to a depth of more than twenty feet” (Moses, 2nd millennium B.C.a). We have to point out that “the earth” refers to the local earth (Du, 2019b).

When Adam and Eve were created, it should be summer 夏 𠄎, as in Genesis 2:25 the “man and his wife were both naked”, took fruits by hands 𠄎 and “realized they were naked; so they sewed fig leaves together and made coverings for themselves” while 𠄎 walking around Eden. 𠄎 represents covered worshipers as the initial Adam and Eve.

3.3.2.3 Autumn

It should turn to the season of fall after Adam and Eve fell, as it was “in the garden in the cool of the day” in Genesis 3:8-23. 秋 𠄎 autumn has fire 火 because of flaming sword. “After HE drove the man out, HE 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.” It also has crop 禾 since after the forbidden fruit “It will produce thorns and thistles for you, and you will eat the plants of the field” for Adam to 揪 pull and pluck thorns and plow with spade 锹. 愁 𠄎 worry has crop 禾, crushed snake 𠄎, and 火 flaming sword.

The fall of the first Adam led to atonement with the symbolic Last Adam in 1 Corinthians 15 (Paul, 1st century d), and atonement is related to autumn. Thus, 禾 (禾) of 𠄎 autumn can also be considered as incense 香 on incense altar 日, and its 火 is fire from incense altar on the day of atonement. In addition, fall represents fall of water level as “the waters receded”, and autumn has maunt of mountain Ararat where Noah’s automobile rested, as “on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat” (Moses, 2nd millennium B.C.a). 瞅 watch has water and fall, as Noah wanted “to see if the water had receded from the surface of the ground”, when there were numerous ponds 湫. 鳅 mud fish is reminiscent of not only water wave but also mud from flood.

3.3.2.4 Winter

Winter is related to terminal. 终 terminal is terwinal by m/w rotation. When reordered, terwinal is winteral to include winter 冬 𠄎, whose top means star 𠄎 to be blocked 𠄎, while its bottom are two light waves 𠄎. As a whole, this word means no shining—to block asters from emitting light. Aster and astro are star in Latin. In Matthew 24:16-29 and Mark 13:14-24, Jesus Christ urged to pray for the end of time “that this will not take place in winter”, as “the sun will be darkened, and the moon will not give its light”, and “let those who are in Judea flee to the mountains”, and “all the nations of the earth will mourn” (Matthew, 1st century; Mark, 1st century). As moon reflects sunlight, sun’s darkness will cause moon not to give its light. We only knew that moon reflected sunlight in recent centuries. Disaster and catastrophe have aster and astro that cast down to fully match His Prophecy. Forecast has aster to cast.

To mourn is human (R) in mountain. Please notice that in Luke 21:21 it is “to the mountains”, as those dreadful astronomic events could emit high level of radiation such as invisible X and Y rays. People around those days may have to flee into mountains to be shielded from radiation and pray to parry radioactive ray, as thick rocky mountains are the best natural shield. This is also why Jesus Christ sighed how “dreadful it will be in those days for pregnant women and nursing mothers!” in Matthew 24:19, Mark 13:17 and Luke 21:23, since pregnancy and nursing periods are most vulnerable to radiation-derived mutations for embryos and children. This is exactly why pregnant women do not receive X ray examination. Why “those days”? As the speed of light is faster than the movement of stars, image will continuously be perceived by human beings prior to the physical collision between stars.

Correspondingly, last is to block star. 雪 霽 snow has praying hand 𠄎 to offer divided ox 𠄎 when precipitation is from sky 雨, as Son anticipated the winter to be prayed about. The last millions of years witnessed several relatively icy ages as also indicated by ice 冰, initially written as 𠄎 resembling glacier or iceberg movement. Human degenerated fur coat of skin against such natural selection.

Precipitation has ice, and glacier is large ice. The ice as cie of glacier and glaer of large are among the numerous examples that if a letter is not part of an affix but functions as an independent unit, it can change the order or insert within a word. This is one way to dissect structure of a word. For instance, glacier can be g-la-cie-er/e-r. In addition, this indicates that sometimes a letter can function as a root by itself, consistent with all the other hieroglyphic languages. The fact that glacier is large ice also indicates that English is a meaningfully designed language both semantically and phonetically. This logically proves divine creation, because a single lightning cannot hit both northern and southern poles simultaneously. It is a hallmark of divine creation to be able to match both sound and meaning at the same time for all the words.

In additional biblical etymology, winter 冬 (𠄎 𠄎 as its bronze versions and 𠄎 as seal version) has blockage of water when 𠄎 ice forms, as “the springs of the deep and the floodgates of the heavens had been closed”. 冬 has to 𠄎 stop water 𠄎. In winter, water can dry faster by ice formation. The horizontal line or dots block the flow out of spring 𠄎 𠄎. 冬 𠄎 winter has ice 𠄎 but no spring water 𠄎, in similar structure to snow that has ice but not liquid water.

With letter w representing water, winter is ni w ter, no floodwater on territory, and can be the season that water gradually dried out from the earth. “Noah knew that the water had receded from the earth”. “The waters continued to recede until the tenth month, and the first day of the tenth month the tops of the mountains became visible.” “By the first day of the first month of Noah’s six hundred and first year, the water had dried up from the earth” in Genesis 8:5-13. Thus, linguistic analysis is consistent with Noah’s flood.

4. Discussion

For the first time, this article proposes several affixes representing biblical tabernacle in both front and side views, discusses the etymology of all four seasons, and presents numerous

words with tabernacle and altar as their etymology. For instance, in definitive etymology atlas is related to altar. This investigation also expands the affixes that represent altar to include eltar and ultur, in words such as travel, culture, celebration and congratulation.

In the definitive etymology, thread is related to three because of scarlet, blue and purple yarn of biblical tabernacle, 外 𠂇 foreign is to ignite fire at twilight 𠂇, and flavour is flavoured flour in grain offering. “Season all your grain offerings with salt. Do not leave the salt of the covenant of your GOD out of your grain offerings; add salt to all your offerings.” Such a biblical verse is the definitive etymology of salt related to altar. All the etymology of the analyzed words comes from Bible, especially the five books of Moses such as Genesis, Exodus, Leviticus and Numbers (Moses, 2nd millennium B.C.a-e), indicating absolute biblical authenticity beyond statistical coincidence. This not only enables the world to judge whether a religion is from true revelation, but also has great impact on civilization and eternal life.

In etymology, to char offering transnotes character of the worshiper, and to kindle transnotes kind. Although new testament does not emphasize burnt offering, character is still to char and kindle offering in reaction, because such action was borrowed to transnote the kind and righteous character of Abraham and Moses.

For the first time in human history, this testimony gives biblical etymology for a number of affixes in words that have puzzled linguists for thousands of years. For example, 𠂇 𠂇, 𠂇𠂇 and 𠂇𠂇 are present in a large number of words, such as region 區, character 品, cry 哭, equipment 器 and spirit 靈, but in the past no one presented satisfactory etymology regarding them. With Bible as the instruction book of etymology, this article presents that 𠂇 𠂇, 𠂇𠂇 and 𠂇𠂇 are altar carried among two to four places, as Hebrews installed burnt altar wherever they migrated (Moses, 2nd millennium B.C.a; Joshua, 2nd millennium B.C.). Words can even be linked together with definitive biblical match. For instance, with equipment 器 of quiver to hunt at wild region 區, Esau returned but cried 哭. Also for instance, an affix of altar, 𠂇, exists ten times in six translated words within the sentence “spiritual (靈) worshipers of kind (善) character (品) were sacredly (聖) called (召) to char (燔) offering”.

今 𠂇 𠂇 𠂇 𠂇 present has the forbidden Tent of Meeting 𠂇, current has curtain of Tent of Meeting, and old is related to flood, as the language considers great flood as old but Exodus as the present, coherent with linguistic creation after the great flood but before Moses’ biblical writing. 初 initial has hand 𠂇 to knit clothes 襪, because Adam and Eve knitted “fig leaves together and made coverings for themselves” and GOD clothed them in Genesis 3:2-21. However, 终 terminal is related to winter 冬, in relevance to the prophecy by Jesus Christ. 季 season has seed 禾 because “seedtime and harvest, cold and heat, summer and winter, day and night will never cease”. Thus, time and season have biblical etymology too.

Besides evidence of biblical etymology for a large number of words, this article contributes to basic linguistic theory and advances the methods of analyzing etymology. For instance, this article proposes that bilingual alignment in biblical etymology is an important way to decode the etymology of words in English and Latin-derived languages. Also for example, if a letter is not part of an affix but functions as an independent unit, it can change the order and

be inserted elsewhere within a word. This is one way to dissect the structure of a word. Letter can be root by itself as a grapheme, consistent with all the other hieroglyphic languages.

This article clearly indicates that English is a meaningfully designed language both semantically and phonetically. Thus, divine creation can be proven, because in analogy to a vehicle that cannot hit both northern and southern hemispheres simultaneously, logically it is impossible to match both natural sound and biblical meaning for every word. This article also predicts that if a word is native in an ancient language, it should match Bible as its semantic origin. This shall be a pivotal way for linguists to judge whether an ancient word was originally native or introduced by phonetic conversion.

In addition to supporting the concept of creation by creating synthetic life in laboratories with created instruments and reagents that are absent in ancient nature, bilingual biblical matching analyses prove divine creation (Du, 2019a-c): The etymology is demonstrated to fit biblical events, decrees, worshipers, structures and conversations. It is impossible that all these words were randomly generated by nature to coincidentally match Bible in etymology. Thus, words were purposely designed ahead of time to match Bible, Bible is a true historical record, and there must be divine creation of language. In this logical method, we prove THE CREATOR.

Thus, it shall not be a surprise to mankind that the analyzed languages, which appear to be written and pronounced very differently in different regions, exhibit mutual bilingual match and common match to Bible. It is envisioned that semantic origin of words will achieve dictionary-wide coverage of biblical etymology, because Bible is the true etymology. The etymology of the majority of words is being revised in a large scale based on Bible as their decoding book (Du, 2019a-c), as powerful evidence to fully support the basic statement regarding the origin of languages, the biblical claim that GOD confused and split languages around the time of Babel tower. Etymology from holy Bible is a revolutionary conclusion in the linguistic field, and will have great impact on the civilization, culture and eternal life in the future.

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- Paul. (n.d.). *1st century d.* 1 Corinthians.
- Peter. (n.d.). *1st century.* 2 Peter.
- Solomon and others. (n.d.). *1st millennium B.C.* Proverbs.
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