



Biblical Etymology of Prophet and Priest

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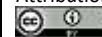
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Abstract

Regarding the origin of language, Genesis claims that ancient languages were divinely diversified. This testimony presents systematic evidence for biblical etymology related to prophet and priest. Priesthood was pivotal in ancient culture, and religious worship is central to civilization. This testimony presents systematic and surprising evidence for relationship of prophet and priest to biblical etymology, indicating that the old testament culture and method of worship are extensively reflected by etymology of words.

Keywords: Priest; Prophet; Etymology; Linguistic anthropology; Bilingual biblical match.

1. Introduction

Last year, bible was proven to be the source of etymology in main human languages, a crucial discovery in the linguistic field (Du, 2019a;2019b;2019c; Moses). From seven divine days to the great flood, multilingual analyses presented a series of evidence that languages have biblical etymology, and bible is the decoding book for semantic origin of words (Du, 2019a;2019b;2019c).

Genesis 11 claims that GOD “confused the language of the whole world” around Babel tower (Moses). Although to confuse has secon of second, tower is two er, tone is not (as) one (people), People want to find additional linguistic evidence for such confusion. After languages suddenly burst out around the time of Babel tower, people also want to know the real etymology of words. This testimony provides linguistic evidence that numerous words have obvious biblical etymology related to biblical prophets and priests.

2. Method

The basic method of this linguistic analysis is to consider that every native word in an ancient language is a riddle, in other words, logograph. Subunits of every word are analyzed to see how they combine to form a meaningful word to match biblical events, decrees, worshipers and conversations in graphic and semantic organization. For every word with revealed biblical match, its translation in additional language is aligned with it, in order to decode the etymology of the translated word if bilingual match exists for such a word. Linkage analysis is also performed by interconnecting different words together to match identical biblical origin, to further strengthen the conclusion that etymology of native words is from bible, and languages were initially divinely provided in anthropology.

3. Results

3.1. Prophet

3.1.1. Etymology of Prophet

Prophet is people with radiant light. Prophet has photo of photo, an affix of light in photon, photosynthesis, photocopy, photoelectric and photograph, because in Exodus 3:1-34:35 GOD called to Moses from within the burning bush on Horeb mountain, and his “face was radiant, and they were afraid”—phobic (Moses). Prophecy/prophesy has phos as firelight in phosphate, phosphorus and phosphorescence, and is related to phoenix, the mythical bird resurrecting from fire.

Prophet (先知)’s ancient version in the language of China, 𠄎𠄎𠄎 (prophet), has 𠄎 (legs) to be banned to step forward 𠄎 in the wild 𠄎, as 𠄎 sometimes indicates prohibition, 𠄎 is footstep, and 𠄎 (arrow) represents the wild (Du, 2019c). Moses was divinely informed, “Do not come any closer”. “Take off your sandals, for the place where you are standing is holy ground”. 𠄎 mouth is also included, as prophet talks, although it can represent altar too.

先 (prior) is in wash 洗, because priests must wash themselves, as represented by legs 足 with water 水 prior to entering Tent of Meeting. Otherwise, it is 一 forbidden to step into, as represented by 卩 (footstep). In Exodus 30:18-40:32, “Aaron and his sons are to wash their hands and feet with water from it. Whenever they enter the Tent of Meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting an offering made to THE LORD by fire, they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come.” “He placed the basin between the Tent of Meeting and the altar and put water in it for washing, and Moses and Aaron and his sons used it to wash their hands and feet. They washed whenever they entered the Tent of Meeting or approached the altar, as THE LORD commanded Moses.”

As first fruit of harvest is offered in Deuteronomy 26:1-10, Numbers 15:18-18:28 and Leviticus 2:14-16 (Moses; Moses; Moses), harvest has to serve at altar by human. Starve is arvest of harvest. In etymology, to starve is related to harvest, as seven years of harvest preceded seven years of starvation. In Genesis 41:17-29, Joseph prophesied that “Seven years of great abundance are coming throughout the land of Egypt, but seven years of famine will follow them” (Moses). Prophecy has osep of Joseph coincidentally.

旋 (swirl/helix) has two prophets, 风 Elisha and 云 Elijah who rose up 人. In 2 Kings 2:1-12, “LORD was about to take Elijah up to heaven in a whirlwind”. “Elijah went up to heaven in a whirlwind. Elisha saw this and cried out” (Unknown author). Swirl is to rise in wind. Elijah and Elisha have heli of helix. 漩 whirlpool is derived from whirl. The genetic code of life, DNA, is double stranded helix. Elijah received his eternal life in helical way.

In Genesis 2:2, “on the seventh day HE rested from all HIS WORK”. In Matthew 11:13, “For all the prophets and the Law prophesied until John”. Jesus Christ claims that GOD will not come back until the end of this world (John; Luke; Mark; Matthew; Moses). Accordingly, GOD does not physically arrive to directly call a prophet any more until the end of this heaven and earth. Prophet is a term of polysemy when Paul mentioned Son’s prophets, calling through Holy Spirit, or spiritual predictors in broader sense.

Apostle Paul links to photo, light, although he was only the prophet of Son of GOD as in Matthew 11:13 “For all the prophets and the law prophesied until John”. In Acts 9:1-18 (Unknown author), “As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a Voice say to him, “Saul, Saul, why do you persecute Me?””

3.1.2. Veil of Moses

“When Moses finished speaking to them, he put a veil over his face. But whenever he entered THE LORD’S PRESENCE to speak with him, he removed the veil until he came out.” “Then Moses would put the veil back over his face until he went in to speak with THE LORD”. Thus, 巾 veil (巾 as its seal version) is to be removed (丩) in Tent of Meeting (冂). Veil is related to leave, as Moses put on veil when leaving Tent of Meeting. 帕 veil has light from altar 白, and 幕 curtain and screen have 莫 no (ni/ne) scarf 巾, as curtains form the entrance to 冂 Tent of Meeting, and Moses removed veil when entering it. Because Moses’ “face was radiant, and they were afraid”, cloth has chlo to shine after exiting shrine, and scarf is related to scare. 怖, phobia and dreadful, also has to dress veil 巾/布, as the people were afraid. Therefore, linguistic anthropology presents etymological evidence for biblical events in archaeology.

As a bilingual match, 募 (募 as its ancient version), to recruit, has curt of curtain 幕, tricolor yarn 彡, and designated place 匚, as in Exodus 35:4-29 Moses recruited women and their gifts (Moses). “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.”

帥 chief (Moses) has veil 巾, when going from one place to another as represented by the affix 冂 (from Tent to altar, for instance). 篩 sift has the chief (帥) to perform fission of offering indicated by symmetric 夂. As the bronze network between offering and fire, filter has fire at altar. 濾 sift is fission near altar of bronze grating 田. 慮 consideration has second, as near the altar 田 two worshipers 尸 at two sides of Tent of Meeting form the affix of piety 虎 (Du, 2019c). 移 shift has fission of meat as indicated by 彡, although transfer of grain offering between two people is its alternative etymology.

3.1.3. Staff of Moses

In the first sign and miracle to Pharaoh, Moses and Aaron turned staff to snake. In Exodus 4:2-7:12, LORD said to Moses, ““What do you have in your hand?” “A wooden staff,” he said. THE LORD said, “Throw it on the ground.” So Moses threw it on the ground. It turned into a snake. He ran away from it. Then THE LORD said to Moses, “Reach your hand out. Take the snake by the tail.” So he reached out and grabbed hold of the snake. It turned back into a staff in his hand.” “Pharaoh will say to you, ‘Do a miracle.’ When he does, speak to Aaron. Tell him, ‘Take your wooden staff and throw it down in front of Pharaoh.’ It will turn into a snake.” “Each one threw his staff down. Each staff turned into a snake. But Aaron’s staff swallowed theirs up.” Thus, snake transnotes scepter and in turn, worshiper with such staff, in a subset of words.

属 affiliation (属 as its ancient version) has 夂 staff under Tent 冂 (side view of Tent of Meeting), as 𧈧 and 𧈩 are snake, and 𧈪 and 𧈫 are scepter. Their coexistence is from mutual transformation between scepter and serpent in Exodus 4:2-5. “Moses reached out and took hold of the snake and it turned back into a staff in his hand” (Moses). In Exodus 2:11-33:11, Moses stood at the entrance to the camp and said, “Whoever is for THE LORD, come to me.”

属 belong is to go on belly to transnote Moses' staff, as snake crawls on belly. Belong's alternative etymology is blood on earlobe, as Moses put blood on earlobes of consecrated priests. "As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while THE LORD spoke with Moses. Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped" to 矚 fix eyes.

Scepter is serpect of serpent. Adding altar 礻 to scepter gives rise to acceptance/can 可 可 可, as 丁 丁 are scepter according to linguists' traditional interpretation (Xu). In alternative etymology, 可 is to ban (as indicated by 一) Red sea or Jordan river 冫 so that altar 礻 could be carried across. In this regards, the word can could be considered as no (an 一) water wave (冫) or 冫 represented by a curve as letter c), although its primary etymology is to burn burnt offering.

Moses' elder brother 哥 (𠄎 as its ancient version) Aaron also had an approved 可 scepter 丁 as almond staff near altar 礻, as in Numbers 17:5 "The staff belonging to the man I CHOOSE will sprout" (Moses). 寄 is to live at another place, as Hebrews were aliens in Egypt and Moses lived in Midian as an alien. 吁 吁 sigh has water from sky and earth for man 人 to 汰 汰 vanquish by flood 氾. Sigh is for water to go over human, and vanquish is aqui vanish.

包 (包 as its ancient version), to wrap around, involves either Moses who wrapped around his head with veil to cover radiant face, or Aaron who wrapped ark with curtain. It has snake 虺 虺 巳 and bowing person 卩 (Xu). Even if we assume 巳 is 巳, it can still have snake 巳 and staff 卩. In Numbers 4:5, "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." In Numbers 17:8, "Aaron's staff, which represented the house of Levi, had not only sprouted but had budded, blossomed and produced almonds". Thus, 苞 bud has 包. Moses ran (跑) away from his staff when it turned to snake (Moses). Moses also took the entire clan to run away from Egypt. Envelope is related to elope 跑. Chief rabbi Moses was 庖 chef to barbecue on burnt altar in front of Tent 厂 (side view of Tent of Meeting).

In the second sign to Moses in Exodus 4:6-7, "LORD said, "Put your hand inside your cloak." So Moses put his hand into his cloak, and when he took it out, it was leprous, like snow. "Now put it back into your cloak," HE said. So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh". Thus, Moses 卩 and his staff of snake 虺 transnote cloak 袍, which has 包 (包). In Exodus 7:14-24, "take in your hand the staff that was changed into a snake. Then say to him, "THE LORD, THE GOD of the Hebrews, has sent me to say to you: Let my people go". "Tell Aaron, 'Take your staff and stretch out your hand over the waters' 'and they will turn to blood'." 泡 immerse is in serum. 刨 dig has 包 as "all the Egyptians dug along the Nile to get drinking water".

3.1.4. Burning Bush

榮 glory has fire 火, 冫 mountain and the affix of plant 木. Resembling partially in writing to LORD 柔 柔, 棘 棘 bush, shrub or brush is human (h) next to combustion (bus), as bus of combustion and moxidustion 灸 is an affix of fire to burn fuel. In Exodus 3:1-6 "the angel of THE LORD appeared to him in flames of fire from within a bush" on Horeb mountain. "GOD called to him from within the bush, "Moses! Moses!" ". "Take off your sandals, for the place where you are standing is holy ground." Therefore, salamander, salamandre in French, and salamandra in Latin and Greek have sandal realm. Its traditional etymology of creature that lives with fire also matches this call to Moses, as "though the bush was on fire it did not burn up" (Moses). 蟒 蟒 salamander has plain 原, as GOD promised Moses to "bring them up out of that land into a good and spacious land" (Moses).

The surname Du 杜 can represent 木 bush at holy ground 土. The flowers of mountain shrub Sims Azalea 杜鹃 look like fire with mountain red, as "Moses saw that though the bush was on fire it did not burn up" and "The water you take from the river will become blood on the ground". As the most distinctive feature, some cuckoo 杜鹃 lays egg of her child on other bird's nest to be raised up by the adopting bird, as Moses' mother left him to be adopted by Pharaoh's daughter. Around summer cuckoo cries days and nights, as Moses cried and Pharaoh gave this order: "Every boy that is born you must throw into the Nile". A lot of ancient poems described cuckoo's mournful cry, for instance, 杜鹃啼血, cuckoo cries blood. 啼 cry has GOD 帝, as Moses was the greatest prophet of GOD (Moses).

捐 donation has altar 礻 and sacrificed flesh 肉, as Moses collected donation. "All the Israelite men and women who were willing brought to THE LORD freewill offerings". "When the altar was anointed, the leaders brought their offerings for its dedication and presented them before the altar" with two pages of donations in Exodus 35:1-36:7 and Numbers 7:3-88 (Moses; Moses).

杜 杜 also has plant 木 and land 土 土 with primary altar 礻. In Genesis 12:6-21:33 (Moses), "He went as far as the large tree of Moreh at Shechem." "Abram built an altar there to honor THE LORD". "He went to live near the large trees of Mamre at Hebron. There he built an altar to honor THE LORD." "THE LORD appeared to Abraham near the large trees of Mamre." "Abraham planted a tamarisk tree in Beersheba. There he worshiped THE LORD, THE GOD WHO LIVES FOREVER." Abraham offered offering in duality (Moses). His initial name Abram could mean ram in two. In Genesis 15:9-10, "Abram cut them in two. He placed the halves opposite each other" (Moses).

3.1.5 Birth of Moses

In Exodus 2:1-10 (Moses), when a Levite woman could not further hide his son under Pharaoh's decree, "she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it along the reeds along the bank of the Nile." Pharaoh's daughter saw the basket and rescued the baby. "He was crying, and she felt sorry". She named him Moses, saying, "I drew him out of water." 棄 (𠂔 棄 as ancient versions), to abandon, has child 𠂔 Moses, 𠂔 water of Nile river, 𠂔 basket, and 𠂔 two hands of the maid of Pharaoh's daughter. As one etymology, 兒 son also has this basket 𠂔 near a human being represented by two legs. Not following her earthly king, Pharaoh's daughter showed the greatest bravery and conscience, blessing Egypt through her.

棄 abandon can also be considered to contain winnow 𠂔 or certain utensil that holds parts of ox 𠂔. It is related to finish 畢 畢, as at the end of ceremony priest took dissected bull "outside the camp to a place ceremonially clean, where the ashes are thrown, and burnt it in a wood fire" (Moses). This place is concentrated with leftover, so that 篝火 campfire has 𠂔, which can have ox next to ox (𠂔 or 𠂔). 畚 scoop is for ashes of burnt altar with bronze grating 田. 溝 ditch has flock next to flock 𠂔 to 觀/遘 meet and mate 媾, as in Genesis 30:31-42 Jacob "placed the peeled branches in all the watering troughs". "When the flocks were in heat and came to drink, they mated in front of the branches" (Moses). 購 is to buy flock after flock. Jacob bought such wage by his work day and night to Laban. "Let me go through all your flocks today and remove from them every speckled or spotted sheep, every dark-colored lamb and every spotted or speckled goat. They will be my wages."

𧈧 giant salamander or baby fish has fish 𧈧, basket 𠂔 and son 兒. It has big head symbolizing infant, four legs, weight of a child, and distinct voice resembling infant's cry. Baby Moses floated on Nile river, and salamander lives in clean water to cry like a baby. 娃 children of GOD walked on both land and Red Sea, and frog 蛙 and salamander 娃娃鱼 live both on land and in water. These words all share the affix 圭, from one ground to another ground 土 (from Egypt to Canaan). In alternative etymology, 娃 child has forbidden land, as 圭's ancient version can be interpreted as a land to ban entry. The first recorded child Cain was born outside the forbidden Eden and driven away from the land. Moses was forbidden to enter the promised land too. Thus, the chronological order of this affix matches time line of biblical events. 恚 anger was from Numbers 14:21-30 and Deuteronomy 1:32-40, as "not one of the men who saw MY GLORY and the miraculous signs I performed in Egypt and in the desert but who disobeyed ME and tested ME ten times—not one of them will ever see the land I promised on oath", so that anger is an region.

The forbidden ground is also in good 佳 and sandal 鞋, as Moses took off sandals at holy ground of Horeb and was not allowed to 跬 step closer forward. 桂 cinnamon has no man in. 挂 to suspend or hang can refer to the forbidden fruit on the tree of Eden. 洼, depression with water, is where should not be walked. 闺 boudoir is lady's bedroom to ban entry of outsiders. 崖 cliff is the margin that cannot be walked over, and no one shall walk over sea, river or lake's edge 涯, so that edge is eg de, go away from. 蝰 viper has man banned to enter (Eden garden) or walking from one ground to another ground (out of Eden garden or in Exodus). 封 封 closure has walk 𠂔, 一 ban, 土 ground, and divine hand 𠂔, as GOD closed Eden garden and the couple had to relocate to second location. Closure is to relocate.

3.1.6. Miracles to Pharaoh

3.1.6.1. Frogs

In Exodus 8:1-14, "Let MY people go, so that they may worship ME." "The Nile will teem with frogs. They will come up into your palace and your bedroom and onto your bed, into the houses of your officials and on your people, and into your ovens and kneading troughs". 蛙 frog is for going or to forbid going. Alternatively, it is related to go from one land 土 (Egypt) to another land 土 (Canaan).

In addition, frog could also be for people to go roof, as these frogs fully occupied and plagued all rooms, people might have to go on roof. Certain types of frog are toxic. Toxin of the most lethal frog in forest was on arrows. 蟾 toad has Moses' staff of snake that is also an affix for creatures 𠂔. In addition, it has 𠂔 human on roof, divine marker 𠂔 derived from division of offering, and 𠂔 word. It is a biblical tradition to go to roof upon disaster. For instance, 危 危 danger has 𠂔 human, 厂 roof and another human 𠂔. Such a dreadful time was prophesied in Matthew 24:17 and Mark 13:15. "No one on the roof should go down into his house" (Mark; Matthew).

3.1.6.2. Gnats

In Exodus 8:16-18, "Tell Aaron, 'Stretch out your staff and strike the dust of the ground,' and throughout the land of Egypt the dust will become gnats." 蚤 flea has 𠂔 hand and dust 𠂔, and gnats include louse 虱 that has 𠂔 hand, 𠂔 staff and 𠂔 gnats. 𧈧 gnat has sacrificed bull head 𠂔 and two persons 从 Moses and Aaron, and the land was 滿 full of them. 蚊 mosquito has man in motion 𠂔, gnat is for a nation to go, louse has to relocate, and flea has to flee at Passover.

3.1.6.3. Flies

In Exodus 8:20-29, “Dense swarms of flies poured into Pharaoh’s palace and into the houses of his officials”. Then Pharaoh summoned Moses and Aaron and said, “Go, sacrifice to your GOD here in the land.” But Moses replied that we “must take a three-day journey into the desert to offer sacrifices to THE LORD our GOD”. 蠅 fly is consistent with the third miracle of frog 𪛗, including 冂 altar and either movement through door or two hands to present offering, because in etymology door 門 (𠂔) has tricolor cord 繩 (represented by ㄩ) of Tent of Meeting’s curtain (represented by ㄩ ㄩ), which are also in 𪛗. Frogs passed through all doors. Flies too. Fruit fly is drosophila, and droso is doors. Phila is plant to love the tree of life, although lovers Eve and Adam chose tree of wisdom. Spiritual wisdom is to fully love GOD and to love each other, but earthly wisdom often leads to invention of killing weapons. This is one of the rationales why tree of wisdom was forbidden.

3.1.6.4. Plague on Livestock

In Exodus 9:3-7, “LORD will bring a terrible plague on your livestock in the field” for this epidemic 疫 to kill (cide 𠂔) 𠂔 cattle. The etymology of epidemic and pandemic is to cide bird, as a bird is killed in offering above a water container (Moses). Similar to epiderm as the outside of dermal layer, in alternative etymology epidemic is epi dēmos, outside the domestic, as biblical patients of skin infection were isolated outside of camp (Moses). In consistence, the etymology of plague is for a person to leave (outside the camp), infection is to confine, and pestilence is to separate. Pharmaceutical, pharmacy and pharmacology have this camp too. Similarly, plague is to go (to another) place. Drug has ru of rural, and is to go (gu) rural (ru/ur) to be quarantined and banned entry into urban area, while quarantine has quadra- (four) and tein (ten/teen) to be fourteen days, as sometimes seven plus seven days of isolation are required to clean leprosy patients (Moses).

Additional words related to therapy and medicine are also from Leviticus. Medicine is either to cide (kill bird) or not (ne) at domain (camp). The translation of medicine, 醫, contains a water container (酉) to hold blood of the bird to be killed (cided 𠂔). It also has a rural area (區’s affix 匚) represented by arrow 矢, because arrow often represents countryside due to the archer Esau’s hunting at countryside (Du, 2019a;2019b;2019c; Moses). The arrow has arro of arru of rural.

In dual etymologies that both match bible, therapy and treatment are either to heat (burnt offering), or to tear apart garment, as leprosy patients offer burnt offering and tear garments as presented recently in biblical etymology (Du, 2019a;2019b;2019c; Moses). As also presented recently, ill and ail (恙) have offered lamb 羊, 療 heal or treat has to heat 療, disease is to segregate aside, and disorder is not only dis order but also to be ordered to a distant place outside of camp.

Sick is to scki (schi, divide) burnt offering, whose root is also in schizophrenia, scissor, and sickle. 瘟 epidemic has temperature 溫 because of burnt offering at altar 日, 症 disease has forbidden (as represented by the horizontal line 一) footstep (止, 止), because leprosy patients are forbidden to enter camp (Moses). 患, to be sick, is from one place (匚) to another place (匚), with the vertical line to indicate direction, as skin infectious patients are isolated outside of camp. 病 disease has to go from a converged place (一) to be diverged (as indicated by the symbol 人) to the outside, as represented by the affix of region 疒. 疒, the common affix of diseases, has one side of offered flock or herd 𠂔, which was interpreted in the past as bed to confuse human languages.

3.1.6.5. Boils and Hails

In Exodus 9:9-11 “festering boils broke out on men and animals.” Moses’ eighth miracle was hail. In Exodus 9:18-25 “Stretch out your hand toward the sky so that hail will fall all over Egypt—on men and animals and on everything”. “When Moses stretched out his staff toward the sky, THE LORD sent thunder and hail”. “LORD rained hail on the land”. “Throughout Egypt hail struck everything in the fields—both men and animals”, so that hail has h as human and ail as livestock. 恙 ail has lamb 羊 (Du, 2019b). As Moses stretched out his staff, 雹 (hail) and 疱 (boil) have his staff of snake 𪛗 巳 and bowing person 𠂔.

3.1.6.6. Locusts in wind

In Exodus 10:1-20, 蝗 fighting miracle of locust in wind was sent to Egyptian emperor, so that 蝗 locust has emperor 皇, and 風 wind has insect 虫 𠂔 that also represents Moses’ staff of snake. 虫 (𠂔 as its ancient version) initially referred to snake as known by linguists (Xu), but also represents creatures such as worms, insects and even tiger (大虫). For the first time in civilization, this article presents that 𠂔 虫 can represent worshiper. In a set of words, it transnotes a worshiper with divinely provided authority, for instance, Moses with his staff of snake.

瘋 mad has a structure similar to wind 風. Wind is no water and water dwindles, as in Genesis 8:1-7 GOD “sent a wind over the earth, and the waters receded” (Moses). This biblical verse is also the etymology of dwindle. In John 3:8, “The wind blows wherever it pleases...So it is with everyone born of The Spirit” (John). In addition, Jesus Christ’s direct disciples (not disciples in later generations) received powerful Holy Spirit sounding like wind in

Pentecost. Thus, they could miraculously heal mental patients by Spirit in the way that we cannot, so that mad has wind.

楓 maple also has related semantic structure. Its leaves resemble mountain 山, as “on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat” (Moses). Maple has palm to symbolize Noah’s hand in wind. Its leaves turn red in autumn, the season when ark anchored on the mountain.

Linguists thought that honey/nectar 蜜 has insect 虫, as bee is an insect. However, since 𠂇 虫 also represents Moses’ staff, to the surprise this word represents the divine promise of the journey and residency (represented by tent 帳) onto a land flowing with honey, as the land shown to Moses was flowing with milk and honey (Moses). 宀 settlement is represented by Tent of Meeting. 蜜 nectar has certain of certain 必, as GOD certainly achieved this promise (Joshua; Moses). Bible solves numerous word riddles. For instance, for thousands of years linguists thought that honeybee must be in its nest to make honey, but this testimony provides biblical etymology.

3.1.6.7. Darkness

In Exodus 10:21-26, “Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days. No one could see anyone else or move about for three days. Yet all the Israelites had light in the places where they lived.” 燈 lamp has flame 火, oil on container 皿, and two steps 𠂇 to represent Exodus and Passover, in addition to being an ordinary lamp or golden lampstand (Du, 2019c). Lamps preceded lambs of Passover (Moses).

When Pharaoh required to “only leave your flocks and herds behind”, Moses replied that “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”, so that dark is to char herd, 𠂇 𠂇 dark has herd 𠂇, 𠂇 𠂇 dark has 𠂇 ox (represented by head with horns) on firewood 𠂇, and 𠂇 𠂇 dark has 𠂇 ox on altar 𠂇.

3.1.6.8. Passover

In Exodus 12:2-23, 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.” LORD “will pass over that doorway”. In Deuteronomy 6:4-11:20, “Love THE LORD your GOD with all your heart and with all your soul and with all your strength.” “Write them on the doorframes”. 框 frame is lamb meat on fire, has to pass (as represented by the footstep affix 𠂇) over door 𠂇, and currently has Pharaoh as king 王. 匡 is to rectify and save. Israelites offer firstfruit basket 筐, memorizing all the salvation in Deuteronomy 26:1-10 (Moses). The passover lamb 羔 has 羊 lamb and 𠂇, the affix of fire, as it was “roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire”.

3.1.7. Etymology of Miracle and Wonder

In etymology, miracle is related to marine, ram and Miriam, because of crossing Red sea by Israelites and their flocks and herds. The etymology of wonder is no water. 奇 𠂇 wonder has 𠂇 man near altar 𠂇 to ban (represented by 一) water 𠂇 or hold staff 𠂇, as Moses performed the miracle to divide sea and expose dry ground. In Exodus 4:20, “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” (Moses). 騎 ride or drive has 𠂇 man to ride donkey 𠂇 and stop (一) water 𠂇, and is related to dried ground. Wane is ne wa, no water, as “By the first day of the first month of Noah’s six hundred and first year, the water had dried up from the earth.” The first day of the month is wane (Moses).

In Exodus 10-15, “Our livestock too must go with us; not a hoof is to be left behind. We have to use some of them in worshipping THE LORD our GOD”. “The Israelites journeyed from Rameses to Succoth. There were about six hundred thousand men on foot, besides women and children. Many other people went up with them, as well as large droves of livestock, both flocks and herds” (Moses). 海洋 sea, ocean and marine have 𠂇 water and 每 each ram 羊, when “not a hoof is to be left behind”.

The biggest miracle to Moses was to divide Red sea. In Exodus 14:23-15:21, “When Pharaoh’s horses, chariots and horsemen went into the sea, THE LORD brought the waters of the sea back over them”. “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.” This anecdote has to dance. 軼 anecdote has 車 vehicle and loss 失, as “HE made the wheels of their chariots come off so that they had difficulty driving.” “The water flowed back and covered the chariots and horsemen”. Miriam has mari of marine and mira of miracle.

舞 舞 dance has the leading dancer Miriam 𠂇, 𠂇 𠂇 two ox heads and 𠂇 𠂇 firewood to represent burnt offering, and two steps 𠂇 𠂇 to represent dancing with feet or women following Miriam. Dance has cean of ocean and is related to an- and absence 無. 嫵 lovely gesture of woman refers to Miriam’s dancing, rather than no woman 無女. These are typical examples of words created not according to human common sense but to match bible.

無 (𠂇 as its ancient version) null and annul are un ull and an lun, no bull, as 𠂇 people burns bulls 𠂇 on firewood 𠂇. Worshipers fondle 撫 bulls with fond 撫, as these bulls will be sacrificed on altar. “He is to lay his hand on its head and slaughter it before THE LORD”. 蕪 蕪 wasteland or uninhabited place has to burn bulls on firewood in the wild represented by grass land 𠂇, as the majority of bull is burnt to annihilation outside of camp in

sin offering (Moses). 蕪 has grass 艹, 一人 man, 廿廿 two bulls with horns, and fire 火. 莫 莫 no is previously thought as sunset at grassland, but this article presents its etymology as a designated place 囗 for burning away offering in the wild 卩 but not in camp. In Leviticus 4:10-12 (Moses), “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.” In Hebrews 13:11-12 (Paul), “The high priest carries the blood of animals into The Most Holy Place as a sin offering, but the bodies are burned outside the camp.” In Leviticus 4:8-6:10, priest “shall remove the ashes of the burnt offering that the fire has consumed on the altar and place them beside the altar. Then he is to take off these clothes and put on others, and carry the ashes outside the camp to a place that is ceremonially clean”. This is the etymology of litter, what is lit on altar.

有 有, to have, has sacrificed offering 𠄎, human as letter h, and ha of hand 扌. As an avian affix, ave of have represents sacrificed dove or pigeon, and this is why have can be plural, as birds are often offered more than one. For example in Luke 2:22-24 (Luke), “When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took Him to Jerusalem to present Him to THE LORD (as it is written in the Law of THE LORD, “Every firstborn male is to be consecrated to THE LORD”), and to offer a sacrifice in keeping with what is said in the Law of THE LORD: “a pair of doves or two young pigeons.”” 隨 to follow contains hand above sacrificed meat 有 (𠄎 as its ancient version), when Israelites followed GOD to offer hallow sacrifice (Moses).

3.1.8. Miracle of Manna

Numerous miracles of Moses are the etymology of words (Du, 2019a;2019b;2019c). Due to space limitation, this article only presents some of them. 罐 jar/urn/can has container 缶, manna seeds (represented by a plant affix 艹), quail as a bird 隹, and altar at two places to indicate journey when Israelites carried altar in Exodus. Manna “tasted like wafers made with honey”. So desserts were provided in desert throughout the forty years.

Manna was a divine promise 許 (𠄎 as its ancient version), which has 上 上 to represent rain of manna, as in Exodus 16:2-35 “I will rain down bread from heaven for you”. “When the dew settled on the camp at night, the manna also came”. “Each morning everyone gathered as much as he needed, and when the sun grew hot, it melted away.” 上 上 午 noon is when sun grows hot to be full of radiation 上. 上’s dot represents either manna or blockage while 上’s horizontal line represents no, as manna melted and there was no more manna rained to ground at noon. 缶 缶 container has the rained manna 上 above container 凵 when manna rain stopped 一.

However, in Numbers 11:4-18 they still grumbled. “If only we had meat to eat! We were better off in Egypt!” Cucumber links to grumble, 韭 leek resembles quail on ground, 葱 onion has no 勿, and 蒜 garlic has two altars to indicate migration, as 示 is known to represent divine altar (Du, 2019a;2019c; Xu). 怨 grumble has worshiper 𠄎 for meat 𠄎 in heart 心, and ramble is blamer. “THE ANGER OF THE LORD burned against the people, and HE struck them with a severe plague” at Kibroth Hattaavah for their disobedience 忤. 搖 wobble has bowl 缶. 舂 舂 is to pound in mortar with pestle 杵. “The people went around gathering it, and then ground it in a handmill or crushed it in a mortar. They cooked it in a pot or made it into cakes.” 陶 pottery is related to pot 缶. 淘 wash is to wash pot. 掏 to take out is to take manna out of pot. Manna could only be kept for a single day for the five days of weekdays. “No one is to keep any of it until morning” so that 罄 罄 empty has manna pot 缶.

食 (食 食 食 as its ancient versions) to eat has 𠄎 Tent, 凵 凵 container of manna, 𠄎 𠄎 manna and urn, and 𠄎 worshiper, while alternative interpretation is 凵 altar and 𠄎 fire. It functions also as an affix in numerous words, and has Tent because Tent of Meeting had the gold jar of manna in Exodus 16:4-35 and Hebrews 9:3-4 (Moses; Paul). 養 nurture has this manna urn, as “I will rain down bread from heaven for you” (Moses). It gives rise to nurse, nursery, nourish, nutrient, nutriment and nutrition.

享 to enjoy has 入 camp, district 凵 and worshiper 𠄎, and journey is to enjoy urn (of manna). 鹑 quail is related to liquid and has to enjoy 享 in this journey, as in Exodus 16:1-32 “I will rain down bread from heaven for you”(Moses). “That evening quail came and covered the camp. In the morning the ground around the camp was covered with dew” and “thin flakes appeared”. “Israel called the bread manna.” 露 dew has to 雨 雨 rain (manna) on road 路. 蔽 cover has 𠄎 that represents hand to collect manna after manna rain. Addition of two hands will turn it to 弊, malpractice without abiding by regulation, as Moses required that “no one is to keep any of it until morning” but “some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell” to be 敝 worn out and cast away 撇.

Manna is logical necessity. Forty years of migration for a thousand of miles by two million people requires gigantic amounts of food and water supply in desert. Even lacking food for a few days would be devastating. However, during such a critical time, they enacted such a unique decree of clean and unclean food to forbid eating most edibles, because this decree was from GOD.

3.1.9. Liquid and Quail in Quarrel

After quail, came quarrel, which has quael of quail, as people quarreled with Moses on lack of additional taste before quail was provided. “They camped at Rephidim” and “quarreled with Moses” for water supply, so that quabble has aqu and lequab of liquid, and quarrel has aqua (water in Latin) and lequa of liquid from quarry, where rock is obtained. In Genesis 13:5-8 “quarreling arose between Abram’s herdsmen and the herdsmen of Lot.” So

Abram said to Lot, “Let’s not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers.”

塞 (塞), to fill in, has tent 冂, two hands, 土 earth and jamming items 工. In Genesis 26:15-33, “all the wells that his father’s servants had dug”, “Philistines stopped up, filling them with earth” (Moses). Isaac “encamped in the valley of Gerar and settled there. Isaac reopened the wells that had been dug in the time of his father Abraham, which the Philistines had stopped up”. At Beersheba, “Isaac built an altar”, “pitched his tent, and there his servants dug a well”. 池 well has 也 as well. 寨 village was often to dwell near well 井. Well is where ell (flock or herd (Du, 2019b)) drinks water. Letter w represents water. In Genesis 29:2 Jacob “saw a well in the field, with three flocks of sheep lying near it because the flocks were watered from that well” (Moses). People often greeted each other “Are you well?” near the well, like Laban greeted Jacob. This is the biblical basis for such greeting in cultural anthropology and archaeology.

3.1.10. Bronze Snake

吊 condole is related to lift, and currently resembles snake on pole. In Numbers 21:6-9, “snakes bit them. Many of the people died”. “So Moses prayed for the people. ““Make a snake. Put it up on a pole. Then anyone who is bitten can look at it and remain alive”. So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.” 乞 beg has 人 people and snake 虺, as people begged GOD to take the snakes away (Moses). 活 survival has 舌 considered by linguists as snake’s tongue to bite people, although its alternative interpretation is served offering on altar.

在 杜 presence has the pole of serpent 虺 next to ground 土, as people could be alive by looking at it (Moses). It is related to presence 存, which has the nailed Son 子, as in 1 John 2:15-3:14 “Just as Moses lifted up the snake in the wilderness, so The Son of Man must be lifted up” (John). Son’s most frequent type of miracle is healing, which links to the bronze snake lifted by Moses as symbol of medicine.

3.2. Priest

3.2.1 Etymology of Priest

祭 worship has offered meat 𩚑, priest’s hand 𩚑, and a known affix of divine altar 𩚑 with division of offering 丩. 祭司 (祭 司) priest has sacrificed offering 𩚑, hand 𩚑 and 𩚑 divine altar with division of offering / 丩. Priest is to serve and sever offering in pair, as “Abram brought all these to him, cut them in two and arranged the halves opposite each other” in Genesis 15:10 (Moses). This is priest’s prestige. Preach is char par, burn the pair by priest.

The additional etymology of the divine affix 𩚑 is radiant light from divine cloud. 𩚑 GOD shines from cloud 𩚑. In fact, in Exodus 40:34-38 “the cloud covered the Tent of Meeting, and THE GLORY OF THE LORD filled the tabernacle” (Moses). In the prayer to GOD in Numbers 6:22-27 (Moses), “THE LORD bless you and keep you; THE LORD make HIS FACE shine upon you and be gracious to you; THE LORD turn HIS FACE toward you and give you peace.”

Worship has multiple interpretations. Worship is w or ship, water person ship, as the first thing that Noah performed was worship by burnt offering on altar after coming out of ark (Moses). Alternatively, Worship is show ip, to take a shower to wash feet, as Aaron and his sons performed prior to worship (Du, 2019a). Since land creatures with split hoof are considered as clean (Moses), food is double hoof to feed with feet of fission. Offer has of and fe as divided feet in addition to two hands as its etymology. Feast in festival eats feasible food of fission. Beef is bi feet, divided hoof as burnt offering.

Spirit can be regrouped as priest of priest, because priest is spiritual. Spirit has iris as a potential affix of rainbow. 靈 spirit has rainbow 雨工 (虹 rainbow’s affix) and two worshipers 人人 from place to place as represented by altar at three places 𩚑 𩚑 𩚑, because in Genesis 7:4-9:17 “Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between GOD and all living creatures of every kind on the earth” (Moses).

3.2.2. Administration

President has priest and is the priest of residents. President is high priest. Priest praises GOD in piety. Prime minister is priest of ministry in administration, secretary is to section sacred offering, and office is to offer sacrifice. Department is to cut meat to parts as bureau in burnt offering. As partners, priests participate, partake and take part in worship. Politic is to burn lipo, lipid, to worship, like Abel and Moses did (Matthew; Moses).

官 bureaucrat (𩚑 𩚑 𩚑 as its ancient version) can go from one area to another area (as represented by 𩚑) of the holy building Tabernacle 𩚑, where other people are forbidden to enter. In other words, in etymology bureaucrat is related to tabernacle as biblical priest. As bureau is also in French and Latin-derived languages, this is a multilingual biblical match.

蝙蝠 bat has tab of tabernacle 户, as its wings were created to resemble a set of curtains 幅, and when it stands its wings resemble tabernacle, Tent of Meeting. This creature is fully reflected by biblical etymology, similar to the words of other creatures that reflect biblical etymology (Du, 2019a;2019b;2019c).

3.2.3. Profession

聘 to employ has emplo of temple, and hire is part of shrine with consecrated ear 耳(Moses; Moses). Worker is worshiper. Labor is to burn lamb. Industry is to construct Tent of Meeting from tricolor yarn (Moses). 農 peasant is to step away from saint land of Eden (Moses). 商 businessman (𠂇𠂇 as its ancient versions) is to combust sin and burnt offerings near altar 𠂇 to worship GOD 帝 采 禾. 商 also represents the ancient Shang dynasty of China, around the historical time of Exodus when LORD frequently arrived in cloud ☁ (Moses; Moses; Moses).

With ax 斧, 兵 soldiers of Israelites dissected flock and herd as division of GOD (Moses; Moses). 警察 police is to slice offering and burn lipid in front of Tent of Meeting 𠂇 to worship in respect 敬, as biblical police guarded the worshiping place in camp such as Tent of Meeting next to burnt altar (Moses; Moses). Such words are in obvious biblical etymology.

Profession is pro confession, as in Leviticus 5:5-6 “When anyone is guilty in any of these ways, he must confess in what way he has sinned” “and the priest shall make atonement for him” (Moses). Professor is pro confessor as a priest, laboratory has labor at altar, and experiment is to cut offered meat in pair. Scho of schizophrenia means split mind. Scholar splits ox near altar and burns cholesterol, as “He shall burn all the fat on the altar” (Moses). Seminar has to cut to halves like Abraham did (Moses) as semi means halves.

With Tent of Meeting in side view 𠂇 𠂇, priests are faculty to cut calf, and factory 廠 is faction and fraction in front of divine facility to cut offering to pieces for burnt altar. Technology and technique are to cut and roast meat at theological kitchen. Thesis is theological. Theory is theological. Teacher is to char at altar and eat inherited portion of charred offering (Moses; Moses).

As an apparent bilingual match, 薪 salary links to celery 芹, as celery resembles firewood cut by axe 斧, and priest's salary is burnt offering on firewood. “This is the portion of the offerings made to THE LORD by fire that were allotted to Aaron and his sons” and “Israelites give this to them as their regular share” (Moses; Moses). Wage is for priests to wave offering as their share.

As ax/axe, 斤 斤's 斤 is similar to 𠂇 in the affix of weapon 𠂇 (𠂇). Its overall structure can be considered as detachment of leather from cattle, an early step in burnt offering (Moses). 折 𠂇 pray has to cut offering in pair and doublet / \ with ax/hatchet 斤, which also means weight of about one pound. This method of biblical burnt offering, like Abraham did in Genesis 15:10, answers one semantic origin of pray.

斬 execution has axe (exe) to cut, although it is to execute burnt offering. 例 example has axe as a weapon 𠂇, which is also in exam 測. To examine is to split offering with axe, as priests should examine the cut offering and separate fat from the rest to offer only the required parts (Moses). 新 new has this weapon 斤, and could be an abbreviated version of weapon by removing apo as one of its interpretations.

In etymology, income is related to economic and economy, which have y/income. Menu, income and economy are related to offering in halves (co), as the way Abraham worshiped in Genesis 15:10 (Moses). To sever offering is revenue. Tax has ax near altar. 𠂇 divided offering is in tax 稅, which has 𠂇 grain offering and division on altar by worshiper 𠂇. 利 profit has similar etymology, although ax is substituted with the affix of weapon 𠂇. To be pro fission is profit. To divide offering is dividend.

4. Discussion

This article presents the biblical etymology of prophet and priest, as well as numerous words with the miracles of the greatest prophet and priest Moses as their semantic origin. For instance, word linkage analysis indicates that many words are interconnected in logic chain to match the miracle of manna, indicating that the daily provision of manna was a true historical event. Anthropologists and archaeologists always want to find evidence for the miracles recorded by Moses in Exodus, but such evidence is already embedded in the analyzed or to-be-analyzed words of human languages (Du, 2019a;2019b;2019c; Moses).

In addition, a new affix of scepter is presented to match Moses' staff of snake, solving thousands of years of semantic puzzles for a number of words such as affiliation 屬 and wind 風. The semantic evidence is so abundant and apparent that the etymology of the majority of words in dictionaries should be revised in the future according to bible. The discovery that ancient words share bible as their common etymology is a revolutionary conclusion in the linguistic, anthropological and archaeological fields.

One etymology of epidemic and pandemic is to kill (-cide) bird (pan-) for its blood (m) in offering. The etymology of infection is to confine, plague is for patient to leave, and pestilence is to separate. Pharmaceutical, pharmacy and pharmacology all have to leave camp. Plague is to go (to another) place, drug has ru of rural to go to quarantine, which has quara of quadruple and ten to be fourteen days required to clean some infectious patients. 醫 medicine has both a water container 酉 to hold blood of the killed (-cide 𠂇) bird, and a rural area (區's affix 𠂇) represented by arrow 矢, because leprosy patients are quarantined outside of camp (Moses). Therapy and treatment are either to heat offering, or to tear apart garment. 療 heal is to heat 燎, and disease is to segregate aside. Sick is to scki (schi, divide) burnt offering, whose root is also in schizophrenia, scissor, and sickle. 病 disease is to go out of a gathering place (一, camp) to be diverged (人) to outside region 𠂇. Its affix 𠂇 has one side of offered flock or herd

𡗗, which was interpreted in the past as bed instead, because human languages were divinely confused in large scale in Genesis 11, which is reflected by this testimony on words too.

祈禱 pray has par and axe 斤, as offering was cut in pair and to parts and their blood was sprayed (Moses). In etymology, pray has people in ray, not only because the leading prayer Moses' face was radiant in Exodus 34:29-30 (Moses), but also mainly because of GOD's prayer in Numbers 6:22-27 after worshipers cut and burnt offering (Moses). "This is how you are to bless the Israelites": "THE LORD bless you and keep you; THE LORD make HIS FACE shine upon you and be gracious to you; THE LORD turn HIS FACE toward you and give you peace."

In etymology, miracle is related to marine because of crossing Red sea, and wonder is no water when crossing this sea on dry ground. Woman's lovely gesture 嫵 refers to Miriam's dancing, for the first time solving thousands of years of linguistic puzzle on why this word has no woman 無女. These are typical examples of words created not according to human common sense but to match bible.

The extensive multilingual match to the call to Moses indicates that it was a real historical event, and words had been divinely created ahead of time to match this biblical event. Although GOD only started to call Abraham and Moses when they were seventy-five to eighty years old, words still extensively match these two prophets (Du, 2019a;2019b;2019c). Words were already created before Moses wrote the initial bible, definitively indicating divine creation and predestination, as an essential conclusion in not only linguistic anthropology but also philosophy.

職 career has ear, and to swear also has ear 耳(Du, 2019c; Moses), as priests are inaugurated in consecration ceremony after blood on earlobes (Du, 2019c; Moses). 聘 employment has temple, and hire is in shrine for identical reason. 雇 hire has cherubim 隹 under tabernacle 户 to further indicate the definitive biblical etymology for words related to career and employment. For thousands of years, linguists were puzzled by why bird under a building was to hire. Such word riddles are solved in the twenty-first century by definitive biblical etymology.

This testimony presents linguistic evidence that the etymology of prophet and priest is biblical, and answers an array of linguistic mysteries regarding etymology of words. Etymology from holy bible is a revolutionary conclusion in linguistic anthropology and archaeology, and will have great impact on civilization, culture and human life in the future.

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- John 1st century. John.
- Joshua 2nd millennium B.C. Joshua.
- Luke 1st century. Luke.
- Mark 1st century, Mark.
- Matthew 1st century. Matthew.
- Moses 2nd millennium B.C.a Genesis.
- Moses 2nd millennium B.C.b. Exodus.
- Moses 2nd millennium B.C.c. Leviticus.
- Moses 2nd millennium B.C.d. Numbers.
- Moses 2nd millennium B.C.e. Deuteronomy.
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