



Biblical Etymology of Organs and Body Parts

James Xianxing Du

1412 Ansel Road, Cleveland, United States of America

Email: xx1du@yahoo.com

Article History

Received: March 17, 2020

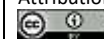
Revised: April 10, 2020

Accepted: May 7, 2020

Published: May 12, 2020

Copyright © 2020 ARPG &
Author

This work is licensed under
the Creative Commons
Attribution International



CC BY: Creative
Commons Attribution
License 4.0

Abstract

Genesis claims that ancient languages were divinely diversified as the linguistic origin. In consistence, this article presents systematic evidence for biblical etymology related to all major body parts and organs. For instance, heart is to heat, brain is to burn, kidney is to kindle burnt offering, and muscle is to slice to the multiple. Sandal is sacred land, scared is sacred scarf, and tragedy is to tear garment. Both objective and abstract words exhibit biblical match, such as random and ransom as escaping scapegoat randomly chosen. Biblical etymology of morals 德, love 愛, real 真, eternity 永, memory, necessity 必, secret 秘, accident, pardon 恕 and mister is also presented. Novel interpretation in biblical etymology is also presented for several affixes such as 辰, 典, 者, per, and m/l+vowel+n. In definitive etymology, numerous words such as generation, espionage, pregnancy and agriculture are presented to bilingually match bible, especially the scripture of Moses, reflecting divine creation.

Keywords: Origin of language; Etymology; Bible; Bilingual match; Organs; Body parts; Eternity as real interest.

1. Introduction

Divine creation of languages, which was presented by Moses in bible millenniums ago, was recently proven by systematic linguistic analysis of bilingual words that mutually match biblical etymology (Moses 2nd millennium B.C.a., Du, 2019a;2019b;2019c;2020a;2020b). Apparently beyond natural coincidence, such widespread bilingual and biblical match in etymology indicates identical source of divine design.

In Genesis 11:4-7 flood survivors said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth." But LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other." In consistence, tower is two er, tone of tongue and intonation is not one, to confuse has secon of second, confusion is con fusion. The translation of confusion in the language of China, 惑, has one or another 或, and another translation of confusion 紊 has language 文. However, people still want to find additional linguistic evidence for how GOD "confused the language of the whole world". After languages suddenly and crazily burst out around the time of Babel tower, people also want to know the true etymology of every word.

Recently, a few body parts and organs were presented to have apparent biblical etymology (Du, 2019a;2019b;2019c;2020a;2020b). For instance in etymology, 頭, the translation of head, was to hold utensil to anoint a priest, with the affix 頁 𦰩 𦰪 to resemble a hand or cloak to cover the head (Du, 2019c). Career 职, hire 聘 and consecration 聖 all contain ear 耳, because of the inauguration of priests in Exodus. By systematically revealing the etymology of words related to all major body parts and organs, this testimony provides further evidence that words were semantically designed to match bible.

2. Methods

The structure of each word is dissected to see how its components form a meaningful word to match a biblical event, decree or worshiper in semantic and graphic organization. For any word in the language of China with identified biblical match, its translation in English is mutually compared with it to decode the etymology of the translated word, and vice versa. In addition, word linkage analysis is performed to interconnect words that appeared to be unrelated to each other but surprisingly match biblical etymology.

3. Results

3.1. Face and Fear

面 face (𠂇 as its ancient version) is for Moses or Elijah to cover (一) eye 目 or himself 𠂇, as Moses was afraid to look at GOD and Elijah covered himself with cloak (Du, 2019c). Thus, this word is related to the affix 𠂇 that represents a worshiper such as the prophet Moses. In addition, face is related to fear, and fear has hand to cover ear, because in Exodus 20:20 “But do not have GOD speak to us or we will die”. Moses said to the people, “Do not be afraid. GOD has come to test you, so that the fear of GOD will be with you” (Moses 2nd millennium B.C.b).

In definitive etymology, scared is sacred when people see GOD. 嚇 scare (𠂇 as its ancient version) has 𠂇 Moses and an angel near fire 火, after “the angel of THE LORD appeared to him in flames of fire from within a bush” (Moses 2nd millennium B.C.b). In addition, scare has scar of scarf, as “his face was radiant, and they were afraid to come near him”, so that “he put a veil over his face” in Exodus 34:29-35. Thus, afraid has radiance of radiant (Du, 2019c). This veil from the divinely chosen chief of the biblical clan could also be the etymology of handkerchief.

From the linguistic point of view, 憂 afraid is excellent 優, because Moses was afraid to look at GOD when being divinely called on Horeb mountain. He hid his face 𠂇 and was required to remove sandals from his feet 𠂇 on this holy ground. Addition of a hand 𠂇 is for Moses to disturb (擾) Pharaoh by a dozen of miracles. In alternative etymology, 憂 worry is to hide 𠂇, and has to walk (as represented by a footstep affix 𠂇) away from 𠂇 well-watered Eden garden, as “I heard YOU in the garden, and I was afraid because I was naked. So I hid.” Apprehend has hand in front of a person, and to appal is to ban steps, when Moses could not come closer when being called.

首 head has hand to hide eye 𠂇, but its seal version 𠂇 can also be interpreted as fire 𠂇 from burning bush in front of face 面. Throughout Deuteronomy 26:16-33:29, Moses advised (勸) people to “fully obey THE LORD your GOD and carefully follow ALL HIS COMMANDS”. 臉 face has the forbidden Tent of Meeting 𠂇, worshipers 𠂇, an affix 𠂇 that represents body part (Xu 100-121 A.D.), and altar at two places 𠂇 to represent migration, because the people carried altar in Exodus. 劍 sword of worshipers protects this Tent of Meeting to be pro tent. Sword has word, “For THE WORD OF GOD is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart” in Hebrews 4:12.

3.2. Eye, Pupil, Morals, Real Interest of Eternity, Mister 者, Accident and Pardon

Linguists know that letter o represents eye in many languages such as ancient Egyptian, Proto-Semitic, Phoenician, Etruscan and Greek languages (Wikipedia). In consistence, 視 optic has eye 𠂇 of people 𠂇 (represented by legs). 擇 opt, option, optimum, optimistic, and optimism all have eye and people 𠂇. The ancient version of the translation of eyebrow, 眉, was also hieroglyphic, but eye (EyE) can have two trees 𠂇 to see in Eden garden, and is in peek, heed, see and sleep. Sleep is for people (p) not (l) to see. 眠 sleep has people 民 (𠂇 as ancient version) with optic eye 𠂇. Its 𠂇 represents going down, as arrow arrives at ground. 𠂇 people resembles eye 目, although people's main etymology is multiple legs. Sleep 睡 has 垂, to droop or hang down for eyelids. 抿 is to sip or close down. 混 vanish has water 𠂇 (ancient version 𠂇) as great flood, and bow and arrow 𠂇 to represent violence. Vanish has no vision (an vis). In contrast, 𠂇 pity has archer Ishmael

Morals or ethic, 德 (𠂇 𠂇 as its ancient versions), has eye 𠂇 to look up to heaven 𠂇 for star light, in addition to heart 𠂇 and 𠂇, an affix of motion. This etymology is from Abraham called by GOD to migrate and count stars (Moses 2nd millennium B.C.a). “Look up at the heavens and count the stars—if indeed you can count them.” “So shall your offspring be.” “I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore.” The action of Abraham transnotes his morals, just like worship in duality transnotes DIVINITY as recently discovered (Du, 2019a). GOD always called key prophets of high moral standard.

Moral's alternative etymology is to inhibit (l or —) Moses from going forward 𠂇 to see by eye 𠂇, after travel 𠂇 to Horeb mountain in his path 𠂇. In Exodus 3:1-4:9, when THE LORD saw that he had gone over to look, GOD called to him from within the bush, “Moses! Moses!” “Do not come any closer,” GOD said. Moral has arm to block (l) eye (o).

High standard of morals 賢 (𠂇 as its ancient versions) is to block eye 𠂇 by hand 𠂇, as “Moses hid his face, because he was afraid to look at GOD” (Moses 2nd millennium B.C.b). This trans note Moses' morals. 𠂇, to erect or place in vertical direction, has man of virtue 𠂇 and worshiping utensil 𠂇, as in Exodus 40:17-19 “When Moses set up the tabernacle, he put the bases in place, erected the frames, inserted the crossbars and set up the posts”. Moses consecrated each priest, “Fasten the ephod on him by its skillfully woven waistband” and “Then tie sashes on Aaron and his sons”, as the etymology of 緊 𠂇 that means to tie or fasten. 𠂇 firm has hand 𠂇 to hide eye 𠂇 and ground 𠂇 where Moses stood, when this servant 𠂇 was on the rocky ground of Mount Horeb to be divinely called when bush was on fire.

The third etymology of 德 𠂇 morals is to block Eve's eye 𠂇 in mind 𠂇, when serpent told Eve that “when you eat from it your eyes will be opened, and you will be like GOD”. When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it, although she should have resisted the temptation.

The translation of pupil, 瞳仁/瞳孔, has the translation of merciful Child (仁童) and Son 子, Who established new testament law of love as His Command. When pupil dilates, long rest initiates. Iris 虹膜 has no work 莫工, as no (ir-) work on Sabbath day is a biblical decree. Son of Man claims as The Lord over Sabbath, although GOD IS LORD over all The Days. Whoever passing final judgement will reach eternal life at the end of this Day of Rest when GOD does not rest anymore. Accordingly, eternity has interest of interest, and interest is into rest. The superlative—est 最 and 趣 趣 interest have 取, to take away, and is in terrest, not terrestrial, because ter is an affix of earth (Du, 2019c) and in Genesis 5:21 “Enoch walked with GOD; then he was no more, because GOD took him away.” In Acts 1:9 “He was taken up before their very eyes”. This etymology of not on earth reinforces biblical events and eternity as interest.

永 eternity has man/Man’s image 亻 on water 氵 due to The Eternal Jesus Christ. In Matthew 2:12-3:17, “Jesus came from Galilee to the Jordan to be baptized by John”. Its alternative etymology is Genesis 1:2-9:16, as “THE SPIRIT OF GOD was hovering over the waters” and 亻 can resemble Divine Image because “in THE IMAGE OF GOD has GOD made man”. Thus, eternity is no earth yet, because earth was not formed when SPIRIT hovered over fluid. Swim 泳 has water (s, w, m) 泳 and letter i as man with head 亻 (人). Currently eternity 永 has water 水, arms (一) and head (、 Du, 2019c). Baptism transnotes eternity, although faith and action are required after accepting gospel by faith alone.

魂 soul has cloud 云 and ghost 鬼, and soul has part of cloud (oul and s/c interchange). In 1 Thessalonians 4:14-18 “we who are still alive and are left will be caught up together with them in the clouds to meet THE LORD”. Jesus ascended in cloud. 亘 everlasting has two lines that represent heaven and earth. 忆/憶, to remember, has VOICE 音 from cloud 云 or 云 in oracle. In Genesis 9:13-17, “Whenever I bring clouds over the earth and 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”. As Jesus talked about distinguishing whether there could be miracle (Matthew and Luke, 1st century), climate is cloud image and related to imitate, and miracle is cloud image linguistically related to mirage. Cl sometimes represents cloud 云, as a typical example of hieroglyphic bilingual match, indicating that English is a relatively hieroglyphic language too.

恒 恒 eternity has heaven above and earth below (二) and 亘, two forms of a person 亻 as an alternative form of transformation 化, which has human (人) and another form of the human (匕). It is also interpreted as human on Day 7 (Day of rest/Sabbath), as 七 also means seven to resemble man in sleep. 恒 恒 eternity has a related structure to inter-互, in words such as international, interchange, interaction and interest. 互 mutual has mut- that means transmutation. Mutated tumor is transformed, although cancers are murder. Eternity has inter, interest is inter most, and national interest is internationalest, because of key requirement by Jesus Christ for eternal life in John 15:17. “This is My command: Love each other.”

憶 memory currently has eternity 恒 and 永 immortal’s immor/emmor/emmer, Man/man (er/or) 亻, and water(s) 水 (letter m/w). To immerse is in water, to emerge is to go (ge) out of water, and to submerge is under water. Simmer is to boil with water, summer is watery, emergency is Noah’s storm when it was dimmer in turmoil, and mortal is watural as in Genesis 6:11-14 violence triggered great flood. 亡 (ancient version 𠂔) have two meanings, mortal and flee, as people 人 ran away from flood 水. 忘 forget and forgot are geographical mind to go off with foot 止 to forgo, as 止 also represents region. Forget is of regret, if not remembered on file—book of life—but in lake of fire to forsake. Forfeit has fire (rfei), forbid is of bird, and forbidden has Eden, as holy bird cherub forbade Adam and Eve. Life (from) DEITY is fidelity.

Umbre/ember are also related to water. Umbrella is water (rain) shield. Cucumber and its skin lines resemble water flow. Resembling liquid drop, squash has aqua (water) to splash. Lumber and timber have water because of Genesis 6:14 to “make yourself an ark of cypress wood” and 2 Chronicles 2:15-16 that “we will cut all the logs from Lebanon that you need and will float them in rafts by sea down to Joppa.” Wood has part of flood. W and fl represent water flow and fluid. Although September, November and December have seven, nine and ten, September is to separate water, November is no move on water, and december has recede ember for water to recede (Du, 2020b). Number is no rain as alternative etymology, as in Genesis 1:28-2:6, “GOD had not sent rain on the earth and there was no man to work the ground”, so that “increase in number” to “fill the earth” was impossible for mankind. Membrane is emmbar en, water in, as it encloses water. Plasma membrane encloses cellular water. 胚 embryo is boy in amniotic fluid.

The root -mer/mor is related to water as material. 质 质 matter and material have water 氵. 质 quality has liquid. Because in Genesis 1:9-13 “Let the water under the sky be gathered to one place, and let dry land appear”, 形 形 form has mor, water, and is for water 氵 to firmly form dry 干 earth 土. 干 means dry, and 土 is earth. Earth was formed from lava fluid (“waters”). Formation, morphology, morphogenesis, metamorphic, metamorphism, transform, reform and format are related words. Ph/f conversion is also in phil/life (tree of life, flori- and foliage have life).

M/w/N and additional letters that resemble wave and curve can represent liquid. Worm is curved. -im/iN represent two meanings, in (as inside, in water) or no (as not, because flood nullified people, when violence was considered bad). This is why sometimes mis- represents no or mistake. 没 no has water (氵, ancient version as 𠂔) to kill 没. 勿 勿 (no) has knife (刀) with blood (血) (Du, 2019c), or people (人) in flood (氵) to void and avoid violence. 不 不 不, no, has water wave 氵 under water level (一). 否 否 no is not (不) at altar (口). Not (一) near altar (口) to wash priest or offering is also not. 杯 cup has liquid 氵 under the surface (一) in Matthew 26, Mark 14 and Luke 21. After taking the cup, He gave thanks and said, “Take this and divide it among you. For I tell you I will not

drink again of the fruit of the vine until the kingdom of GOD comes.” Grape juice 汁 has cross 十. 杯 cup is no (不) wood (木) of cross (十), because of Luke 22:42 and Mark 14:36. “FATHER, if YOU are willing, take this cup from Me; yet not My Will, but YOURS be done.” In John 18:11, “Put your sword away! Shall I not drink the cup THE FATHER has given Me?”

Forgive is related to refuge and fugitive, because of fleeing cities. In Exodus 21:12-36 “Anyone who strikes a man and kills him shall be put to death. However, if he does not do it intentionally, but GOD lets it happen, he is to flee to a place I will designate. But if a man schemes and kills another man deliberately, take him away from MY altar and put him to death.” One etymology of accident is Cain to cide, as Cain (whose name is in accident) accidentally killed his brother in Genesis 4:1-8. Pardon has people (p) on road (ardo) to Nod (don), when “LORD put a mark on Cain so that no one who found him would kill him. So Cain went out from THE LORD’S PRESENCE and lived in the land of Nod, east of Eden.” Forgiveness and pardon 宥 is also to give offering 𠂔 as donor by hand 手. 諒 forgive and 鯨 whale have word 言, fish 鱼 and great city 京, Nineveh as capital, as “LORD provided a great fish to swallow Jonah” and “it vomited Jonah onto dry land. Then THE WORD OF THE LORD came to Jonah a second time: “Go to the great city of Nineveh and proclaim to it the message I give you.” The king of Nineveh “covered himself with sackcloth” and “Let everyone call urgently on GOD”. The Ninevites believed GOD. They declared a fast, and all of them, from the greatest to the least, put on sackcloth. “HE took pity on them. HE didn’t destroy them as HE had said”. 恕 amnesty has same as, 如, because John 15:17’s core requirement from Jesus Christ: “This is My command: Love each other”. In Matthew 5:43-22:40, Mark 12:28-34 and Luke 10:27-37, “Love your neighbor as yourself”. “Which of these three do you think was a neighbor to the man?” “The one who had mercy on him.” Other interpretations are a enemy -est, no enemy, and if there were ten in Genesis 13:10-19:28 (如 also means if or given). “May THE LORD not be angry, but let me speak just once more. What if only ten can be found there?” HE answered, “For the sake of ten, I will not destroy it.”

真 眞 real has 七 Elijah, 目 eye of Elisha, Jordan river ㄣ, and 八 legs to cross divided (ノ) Jordan river, because in 2 Kings 2:6-14 “the two of them walked on”. “The water divided to the right and to the left, and the two of them crossed over on dry ground.” Elijah said, “yet if you see me when I am taken from you, it will be yours”. “Elijah went up to heaven in a whirlwind. Elisha saw this and cried out”. Thus, real is for worshiper (er) to leave, release is for man (er) to leave, valid has to leave (liav), genuine is not (ne) in region (egion to begin eternity), and true is to verify through river for Elisha’s tutor Elijah. Truth and trust have tutr of tutor. Elijah had to leave Elisha. Very, 甚 𠂔, has divided (ノ) river (ㄣ).

真 眞 real partially overlaps with morals 德 (徳) 德, heart of integrity as value 值. Value is eu leave, to truly leave to live, and integrity is to migrate into eternity. 真 real is linear 直, although in etymology line is linen thread, and straight is star light (l) for righteous Abraham. Addition of pathway (ㄣ) to altar 𠂔 with sliced offering in two (ll) gives rise to place 置 that links to value 值, as HE took him outside and said, “Look up at the heavens and count the stars—if indeed you can count them.” “So shall your offspring be.” “Abram brought all these to him, cut them in two and arranged the halves opposite each other” in Genesis 15:5-18. 置 place is in replicate 殖, as his offspring would be. 植 is to plant, as Abraham lived near greet tree and “planted a tamarisk tree in Beersheba” in Genesis 21:23-33. In obvious bilingual match, 慎 alert has real 真, 镇 village has leave and valid 真, 颠 turn has true 真, 癲 癩 seizure has leisure 闲 and sure 真, and 缜 stringent has genuine 真 (genine). The whirlwind turned (颠) Elijah over different orientations to ascend to peak 颠. 填 fill has Elijah 七 as “The water ran down around the altar and even filled the trench” in 1 Kings 18:30-38, when 目 also represents altar sometimes.

者 mister (Mr.) is mis ter, not (ノ) terrestrial (土), such as Enoch and Elijah who were mysteriously taken away. In alternative etymology, Mister 者 has 士 man, ㄣ water, and 日 altar, and is man at water. 者 member is Noah or Abram/Abraham (embrehem with vowel interchange as a frequent linguistic phenomenon)’s family member. The ancient version 𠂔 has ㄣ man, ㄣ water, 日 altar, and 𠂔 that represents ascent from water, water flow, or marker of divinity. 者 mister is related to minister in ministry, and can represent priest (as priests take shower in washing basin), minister 牧者 (due to baptism and gift to priests), wise man (智者), scholar (学者) or human. 褚 clothing is priest’s garment. 绪 thread is for priest to weave Tent of Meeting and garment or to offer. 署 office is priest’s. 赭 brown is a color from fire offered. 睹 watch is eye 目 to watch washing priest. 煮 stew is for man (士 or ㄣ, 人) to fire (火) evaporating water (ㄣ or ㄣ) near altar. 屠 is to slaughter offering near Tent of Meeting (日, 日) and altar (日) before cleaning it with water. 儲 (storage), 诸/都 (all) and 渚 (land above water) have water ㄣ receding from earth 土, faith 信, and Noah’s burnt altar 日 in Genesis 6:21. “You are to take every kind of food that is to be eaten and store it away as food for you and for them”. 暑 summer was the time (日 also means sun and day) Noah was not on land (ㄣ 土) or mankind was at water. “The waters flooded the earth for a hundred and fifty days”. It was also the next summer when water had fell down (Du, 2020b). 曙 dawn is when sun (日) walks (ㄣ) above water or land (土), and wander and wade are related words, indicating systematic design of English. 薯 yam or potato is taken away from ground. 著 outstanding has multiple interpretations, such as standing out of holy ground for outstanding Moses. In Exodus 3:1-6, “Do not come any closer”. “Take off your sandals, for the place where you are standing is holy ground”. ++ is a known affix of plant to represent burning bush. 著 also means book and writing, because Moses wrote initial bible. To gamble is Lamb to go (ge). 赌 gambling has an affix of Baby (嬰’s 贝, which is also the affix of wealth due to Magi’s financial gift and gambled clothing) and 者 Priest

in the order of Melchizedek (Jesus), because of Hebrews 7:1-28 and John 19:24. “Let’s decide by lot who will get it.” “They divided My garments among them and cast lots for My clothing.” “Dividing up His clothes, they cast lots to see what each would get.” In this way soldiers gambled in Matthew 27:35 and Mark 15:24.

猪 pig has animal affix 豕, Legion-possessed patient 𠂔, falling into water 𠂔, and altar, as Jesus often told patients to be checked by priests. In Matthew 8:28-32, Mark 5:2-15 and Luke 8:27-36, Legion recognized Jesus and replied, “for we are many”. “Go!” and they “went into the pigs, and the herd, about two thousand in number, rushed down the steep bank into the lake and drowned”. Pig and hog have the going affix, ig and og, and p and h that represent people. 猪 (many) refers to Legion and herd, and 渚 can be a land above lake, where the pigs fell. All three translations of pig 猪/豕/𠂔 and additional words also match this story (Du, 2019c), including porcine 豕 to be animal (豕) under water (一) to drop down (墜), proving this only biblical event involving pig.

3.3. Tear and Tragedy

Tear represents two meanings, tear from eyes and 裂 裂, to tear apart, because to tear clothes (衣) with hand 手 to mourn for misfortune (歹) is a biblical tradition with extensive record. In Genesis 37:34 “Jacob tore his clothes, put on sackcloth and mourned for his son many days”. In 2 Samuel 13:19, “Tamar put ashes on her head and tore the ornamented robe she was wearing. She put her hand on her head and went away, weeping aloud as she went.” In 2 Kings 2:12-22:19 and 2 Chronicles 34:27, “Elisha saw this and cried out” and “took hold of his own clothes and tore them”. Huldah prophesied that “you tore your robes and wept in MY PRESENCE”. In Esther 4:1, “When Mordecai learned of all that had been done, he tore his clothes, put on sackcloth and ashes, and went out into the city, wailing loudly and bitterly.”

In etymology, 悲/哀 tragedy has tear gar, to tear garment 衣 near altar 口. Tragic is a related word, and garlic triggers tears when people peel its garment. 靡 sackcloth has linen 麻 to be torn to two as represented by 非. In Job 2:12, “When they saw him from a distance, they could hardly recognize him; they began to weep aloud, and they tore their robes” (Unknown author 1st or 2nd millennium B.C.).

3.4. Head

In etymology, 頭/頤 head is to hold utensil to anoint a priest and for Moses to hide his head, and contains an affix 頁 (頁 as its ancient versions) that represents leading priest and his utensil 𠂔 𠂔 𠂔. Stubborn (bust nor burn) is on fire but not burn, as in Exodus 3:1-4:14 “Moses saw that though the bush was on fire it did not burn up”, but stubbornly responded, “LORD, please send someone else to do it”. LORD’S ANGER burned against Moses, “What about your brother, Aaron the Levite?” “Go into the wilderness to meet Moses.” Thus, 頑 stubborn has 𠂔, two men (二人). In alternative etymology, 𠂔 can also mean to ban walking forward, as Moses was forbidden to come closer to the fire. 寡 寡 few has the prophet to divide (分) offering in front of divine palace 厦. In one etymology, rare is radiant Moses. Direct prophets are few. Apostles were Son’s prophets. Palace is forbidden tabernacle 厶 where ordinary people should pause pace. 夏 𠂔, the first recorded dynasty of China four millenniums ago, has such divine worshiper 𠂔 to migrate 𠂔. 順 follow has sea flow 𠂔 and Moses 𠂔 to cross Red sea. 順 also means success as Israelites “went through the sea on dry ground”.

Additional words match Moses as head priest and prophet 𠂔. For example, Aaron’s two sons offered unauthorized fire 火, bothering Moses. Accordingly, to bother 煩 has 頁. Moses stood on a large (碩) rock 石, as “When MY GLORY passes by, I will put you in a cleft in the rock and cover you” (Moses 2nd millennium B.C.b). 領 lead has to demand (令) Moses 𠂔, as GOD led Moses and Moses led his people. Moses divided (丿) offering to extol and praise 頌 GOD THE LEADER. 顧 care also means arrival, and has house 户, raven as a bird 隹 and Elijah 𠂔, since in 1 Kings 17:2-23 “I have ordered the ravens to feed you”. “I have commanded a widow in that place to supply you with food” (Unknown author 1st millennium B.C.a).

3.5. Cheek

颊 cheek has fire 火, as Moses faced burning bush. 腮 cheek has burnt altar with copper grating 田. Che is related to fire in alchemy, chemistry, chef, and kitchen. Chemistry chars semi (halves) offering, as in Genesis 15:9-10 “Abram cut them in two. He placed the halves opposite each other.” Cherub is related to flaming sword in Eden garden.

3.6. Hair and Beard and Their Affixes 而 and 鬚

而 鬚 was interpreted in *Analytical dictionary of characters* as hair and beard at sides of face (Xu 100-121 A.D.). In Judges 13:3-16:22, “No razor may be used on his head, because the boy is to be a Nazirite, set apart to GOD from birth”. In Numbers 6:1-18, “During the entire period of his vow of separation no razor may be used on his head.” To further reflect the necessity of beard for biblical priests, 鬚 must has mustache and pronounces identical to 須 mustache, which has three lines 彡 and also means must as a typical bilingual match. 修 trim has a forbidding line between man (人) and hair/beard 彡 represented by three lines, while 彡 is an affix that sometimes

represents hand with tool (Xu 100-121 A.D.). 需 need has beard 𠂔 as ne de, not (to trim) away, and necessary is no (ne) scissor. 孺 Child is the needed Son 子. Its rain 雨 is to rain down manna to symbolize bread from heaven. In John 6:26-58 (John 1st century a), “I Am the living bread that came down from heaven. Everyone who eats some of this bread will live forever. The bread is My Body. I will give it for the life of the world.” “Long ago our people ate the manna in the desert. It is written in the Scripture, ‘THE LORD gave them bread from heaven to eat.’”

In alternative etymology, 需 need has 雨 rain of manna and quail with feathers 𠂔, when manna was rained down “like coriander seeds” for daily need, appearing after camp was covered with dew in moisture 濡 (Moses 2nd millennium B.C.b and e). In Psalms 78:24-25, Exodus 16:4 and Nehemiah 9:15, “HE rained down manna for the people to eat”. When they kept the collected manna to next morning, “it was full of maggots and began to stink”, which is the etymology to squirm by worm 蠕. 儒, refined intellectual, is biblically literate priest.

耐, to bear or durable, has beard 𠂔 and holy hand 𠂔, as beards on priests are durable. Endure/durable’s dure is related to beard, although its alternative etymology is to cut offering to two. Although rabbi has beard, barber is rabbi, as priests shave the hair of nazirites reaching full term. In Numbers 6:18, “at the entrance to the tent of meeting, the Nazirite must shave off the hair that symbolizes their dedication”. To shave is to sever (sev) hair (ha).

長 long has hair 𠂔, although its ancient version was written more sophisticatedly. Long is no to cut hair. 髮 hair resembles priest with long hair, as sides of biblical priest’s head are forbidden to be shaved. 父茂 in this word represents Samson in bondage. “Philistines seized him” by cutting off his hair. “Binding him with bronze shackles, they set him to grinding in the prison. But the hair on his head began to grow again after it had been shaved.”

端 𠂔 represents priest and Nazirite with long hair and beard, and contains prohibition (represented by 一), 𠂔 hair, and 𠂔 as either beard or man. In Leviticus 19:27, “Do not cut the hair at the sides of your head or clip off the edges of your beard.” 端 terminus has ne trim, 一 not to trim hair 𠂔 and beard 𠂔, and is the termini of hair and beard of priests. Final term is its alternative interpretation. Extreme is ex trim, and it is detrimental to trim away beard and hair near altar. To determine is to deter trimming mine. Nazirites are in such determination to deter trimming. To determine can also be interpreted as deter mine. In Matthew 16:24, “Whoever wants to be My disciple must deny themselves and take up their cross and follow Me.” In Romans 8:5 (Paul 1st century a), “Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with The Spirit have their minds set on what The Spirit desires.” 端 also means to hold, for example, to hold grain bin 簞 of firstfruit offering by priest in Deuteronomy 26:1-11.

In auspices 瑞, 顓 good and honest priests wear gems 王, keep the extremity of hair and beard, and 𠂔 cut offering in divine fear 𠂔. 祥, propitious omen, has lamb 羊 next to altar. Priests could pant when carrying offering and slaughtering ox with rapid blood flow, so that pant 喘, 揣 carry, and 遄/湍 rapid are related words. 湍 can mean torrent and mimic priest’s hairs waving in wind. 踹 tread or kick has foot 足 of hairy Esau or John the Baptist 𠂔, as “babies jostled each other within her” in Genesis 25:22 and in Luke 1:41 “When Elizabeth heard Mary’s greeting, the baby leaped in her womb”. 端端端圖敲端端, 7 out of 19 of words including 端, are antique words. In this regards the language has been relatively simplified, a trend inconsistent with gradual natural accumulation but fully consistent with instant, systematic and divine creation.

3.7. Mouth, Tooth, Corner, Random and Ransom

Mouth is human to move out, since Eve ate the forbidden fruit by mouth and had to relocate. 嘴 mouth is related to female 雌’s original mouth. 拇 thumb has mother 母. 嘴 mouth has 此 (𠂔 as its ancient version), 𠂔 human movement as represented by a footstep affix 𠂔, and 角 𠂔 horn of ram, as in Exodus 19:9-13 “Only when the ram’s horn sounds a long blast may they approach the mountain.” In Joshua 6:4-9, “Have seven priests carry trumpets of rams’ horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets. When you hear them sound a long blast on the trumpets, have the whole army give a loud shout” (Joshua 2nd millennium B.C.). Hornet is a derived word, and honor is either horn or ornith.

Written in seal version as 𠂔, 角 corner has priest and offering at altar 𠂔. Corner is horn of altar, as four corners of altar are horns. In Exodus 27:2-38:2, “Make a horn at each of the four corners, so that the horns and the altar are of one piece”. In Leviticus 4:7-10:1, “The priest shall then put some of the blood on the horns of the altar of fragrant incense that is before THE LORD in the Tent of Meeting.” “Then the priest is to take some of the blood with his finger and put it on the horns of the altar of burnt offering”. Word analysis can prove biblical structures (Du 2019a-c), which will be presented in details in another article due to space limitation.

For thousands of years, 触 touch was thought to be a worm to touch with antenna or a snake at corner, but this analysis presents biblical etymology to be 角 horn of altar and Moses’ staff of snake 𠂔, as Moses put blood on altar’s horns. 触 touch has thou as human 𠂔 near altar’s horns. 虽 although has alt of altar 𠂔 and thou. 爾 /你 thou has burnt altar with copper grating to burn divided offering 𠂔. 千 thousand has man 𠂔 (Du, 2019c). 慮 thought has two worshippers 𠂔 Moses and Aaron. 應該/ought has thou (𠂔 𠂔) and altar 𠂔 or Tent of Meeting in side view 𠂔. 咳 cough has 𠂔 thou, as G interchanges with CT (Du, 2019a). 該 ought and cough 咳 are a typical bilingual match. This analysis confirms that thou in ancient English represents human and exhibits bilingual match to bible.

周 periphery can be edges of altar 口. 隅 隅 corner has altar and worshiper with either staff or offering with tail 𠂔. Ram's city, Guangzhou of China has a place called 番禺, which has the affixes of 燔 burnt altar and its corners 隅. 寓 apartment is where meat is cut apart for the altar in front of Tent of Meeting. This place is where worshipers meet 遇. In Leviticus 9:5-23, "Come to the altar and sacrifice". Two doves or pigeons are 偶 even number. Even is linked to avian ave. 偶 also means spouse, Eve, as 𠂔 could also refer to the serpent of Eden, while 𠂔 represents forbidden place or part of fruit 果. 耦 is to plough by Adam and Eve.

偶然, random, is to a couple of birds, as in some occasions by random selection one bird is burnt while the other is released, for instance, in cleansing offering for skin infection in Leviticus 14:1-7 (Moses 2nd millennium B.C.d). However, in definitive etymology random is related to ransom on the day of atonement, because in Leviticus 16:6-29 "He is to cast lots for the two goats—one lot for THE LORD and the other for the scapegoat. Aaron shall bring the goat whose lot falls to THE LORD and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before THE LORD to be used for making atonement by sending it into the desert". Occasion is related to escaping scapegoat, and random is to run away from domain, as dom means dominion of camp herein. Exempt, ex temp, away from temple, refers to this exempted scapegoat released and extricated to leave. 釋 discharge has man 士 to release goat 𠂔, including dis (not), arch (ark) and ge (go). Not to go near ark is discharge, as "He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it. In this way he will make atonement for the Most Holy Place" (Moses 2nd millennium B.C.d). Charge is to go near the atonement cover of ark. Ransom is ram son, as a ram replaced Isaac, son of Abraham, as burnt offering (Moses 2nd millennium B.C.a). Ransom is Ram Son, because Ram (Lamb) and Son of GOD, Jesus Christ, sacrificed Himself as Ransom. 必然, have to, is to have to cut offering in halves as Abraham did for his burnt offering in Genesis 15:10. To the surprise, bible is the absolute etymology for abstract words too, proving divine creation beyond doubt.

The etymology of tooth was two human beings in mating (Du, 2019c). 吃饭 eating is to beg (乞) rebellion and opposition (反), as in Numbers 11:4-34 "THE ANGER OF THE LORD burned against the people" who begged for food other than manna from heaven. Death has to eat. They "buried the people who had craved" food. Manna from heaven symbolizes Jesus Christ. In Matthew 24:34, Mark 13:31 and Luke 21:33, Jesus claimed that "I tell you the truth", "Heaven and earth will pass away, but My Words will never pass away." In addition to hunger as hunter to let me (我) eat (食), 饥饿, starve and famine, has several (几, starve has severa) mine (我) in name, because Jacob also identified himself as Esau and Israel. In Genesis 25:27-27:4 "Esau became a skillful hunter". "Once when Jacob was cooking some stew, Esau came in from the open country, famished. He said to Jacob, "Quick, let me have some of that red stew! I'm famished!" In Genesis 27:11-24 Isaac asked Jacob, "Are you really my son Esau?" In Genesis 32:22-32, "Your name will no longer be Jacob, but Israel". In traditional version, 幾(几)several and 饑(饥)famine have twin 孿's affix 幺, and is twin (幺幺) mine (我's hand 手 in substitution with 我's man 人).

3.8. Ear

The biblical etymology of ear and a series of words related to putting blood on earlobe, such as career 职, hire 聘, and consecration 聖, has been presented to match Exodus and Leviticus (Du, 2019c). Inauguration has the core aural affix of ear. To swear has ear, as priests swear into inauguration by putting blood on right earlobe. To swear has to wear, because the priests are sworn into office in inauguration by wearing sacred garments such as ephod. This is also why swear and its past tense sworn have identical structure with wear and worn.

As an apparent bilingual match, 聞 hear has ear 耳. It also has 門 door that represents entrance to Tent of Meeting with curtain. LORD spoke to Moses behind inner curtain. 聆 聆 to listen to GOD'S COMMAND 令 has Tent of Meeting 𠂔 and worshiper 𠂔. In Leviticus, the most frequent hearing by Moses was instruction on how to offer offerings at altar, so that instruction has curtain, and to listen 听 (𠂔 𠂔 as its ancient versions) has altar 口. In Mark 12:29-31, "Hear, O Israel, THE LORD our GOD, THE LORD IS ONE. Love THE LORD your GOD with all your heart and with all your soul and with all your mind and with all your strength." In Matthew 11:15 and Luke 14:35, "He who has ears, let him hear". In John 10:2-17 His sheep can hear His Voice. 聽 to hear in heart 心 is 聖 sacred morals 德.

3.9. Hand

3.9.1. Hand Affixes

As a main affix of hand, 手 hand is often written as 𠂔. This affix is in many words, such as clean 潔, which has hand with fingers 𠂔, water/blood 𠂔, hyssop/cedar wood 𠂔, and yarn/textile 𠂔, as described in Leviticus 14:1-8 and 49-53 and Hebrews 9:12-22. In Psalm 51:7, "Cleanse me with hyssop, and I will be clean". 挈 is to draw this hyssop (𠂔) with hand (手 or 𠂔). 攀/爬 to climb has limb such as hand 手 or claw 爪.

淨 clean has water 𠂔 and split hoof 𠂔 as clean food. Its alternative interpretation is to wash two hands 𠂔 𠂔 with water 𠂔, as a biblical tradition in the scripture of Moses. Pure is re pu, divided hoof to be purified and fried in burnt offering. Addition of letter l that represents no is related to repulse, as land food without split hoof is repulsive according to Moses' scripture. 靜 calm is related to palm and claw, and still is related to split, as ox, goat and sheep,

which all have split hoofs, are silently slaughtered in Leviticus 3:2-4:34. In Acts 8:32, “He was led like a sheep to the slaughter, and as a lamb before the shearer is silent”.

The most typical example for worshipping hand 手 can be observed in many words containing another well known affix 寸, whose ancient version has 𢇛 𢇛 as worshiper’s hand, and 丿 to indicate holiness that bans unauthorized people. The alternative interpretation is for 丿 to mark a cubit, the distance between hand and elbow. Because cubit is a basic biblical unit, it indicates divine action. Maya words have plenty of such divine hands, for instance, 𢇛, 𢇛, 𢇛, 𢇛 and so on. 寸 𢇛 can be matched by at least one of them. Such bilingual match will reduce the difficulty of decoding the divinely created Mayan language.

There are several additional hand-related affixes, such as 支 支 and 𢇛. For example, 繳 offer and 激, harsh or fierce, contain 𢇛, 𢇛 worshiper’s hand with item (支) near fire of altar 𤇗. Shoe 屐 屐 has 支, 支 hand with offering, which will be presented in the section “Etymology of sandal”. Besides functioning as an affix, 支 is also an independent word and means to hold on. 枝, branch of plant, has this affix because a branch is a plant’s hand, so that branch has hanb of hand by b d rotation to achieve this bilingual match between languages.

3.9.2. Coordinating Hands

In hieroglyphic words, hands are frequently worshipping hands in coordination. For instance, offer 供’s ancient version has 𢇛 𢇛 two hands to offer ox 𤇗. The words 喚 call, 渙 melt away, shine 煥 and alter 換 all have 𢇛, which has hands 𢇛 of worshiper 𢇛 to 丿 divide offering in front of Tent of Meeting 𤇗. 盥 盥, to wash hands, has two hands 𢇛, water 𤇗, utensil 𤇗 and division 丿, a unique marker of biblical offering.

巷 lane/alley (𢇛 as its ancient version) has altar 𤇗, worshiper 𢇛, and hands 𢇛 to offer bull 𤇗. 卷 卷 warp and wrap have worshiper 𢇛 with a pair of arms 𢇛 near altar’s fire 𤇗. Priest wraps scroll and leathers. After skinning and dissecting bull after bull, priests could be tired 倦. 拳 拳 fist has fire and fission of offering by hands (𢇛 and 𢇛). 券 券 certificate has acrifice of sacrifice. The affix 𢇛 in these words currently has divided (二) offering at fire 火.

受 受, to accept, has two hands (dact). 授 授, to confer, has three hands, including giver’s hand 𢇛 (𢇛) and the two accepting hands 𢇛. To confer and give is related to finger of the five (𢇛), three (𢇛) or two (𢇛) fingers of a hand. 举 举, to elevate or elect, has 𢇛 𢇛 as two hands 𢇛 𢇛.

3.9.3. Censer and Incense Altar with Hand

史 史 history is to worship by hand 𢇛 with censer or incense altar. The Greek and Latin histor is learned and wise worshiper, and has orshi of worship and shri of shrine. In Numbers 16:17, GOD told Moses that “you and Aaron are to present your censers”. Moses was the historian who recorded early biblical stories and decrees. In Deuteronomy 31:24, “Moses finished writing in a book the words of this law from beginning to end”. In Joshua 24:26 “Joshua recorded these things in the Book of the Law of GOD”. Bilingually related to 史 史 history, 事 事 story has offering 𢇛, censer/incense altar 𤇗, and hand 𢇛. Similarly, 吏 吏 officer has offering 𢇛, censer/incense altar 𤇗 and hand 𢇛.

Related to the above set of words, 中 center also has the offered incense with fume and either censer or incense altar. As examples of numerous bilingual matches, 中 center is related to incense 香, incense 香 is related to census 查, censer is related to second brother 仲 (as Moses was the younger brother of Aaron), 盅 container is related to center, 衷 sincere is related to censer and center, 冲 rinse is to wash censer, central is incense altar, 忡 concerned is related to censer, and 忠 loyalty is to worship at incense altar.

Another set of words related to the affix of center include expensive, send and censure. 贵 expensive is the expensive incense and perfume frequently offered in biblical worship. 馈 present/gift has incense. In Matthew 2:1-11, “Then they opened their treasures and presented Him with gifts of gold and of incense and of myrrh.” 遗 heritage is related to Aaron’s descendants who offer incense, as they inherit priesthood generation by generation. 櫃 cabinet is the chest of ark behind incense altar in tabernacle. 遣, to send, is related to censer holder to be sent. 谴 censure is related to the censer of Korah. In Numbers 16:1-40 Moses said to Korah, “Each man is to take his censer and put incense in it—250 censers in all—and present it before THE LORD. You and Aaron are to present your censers also.” So each man took his censer, put fire and incense in it, and stood with Moses and Aaron at the entrance to the Tent of Meeting. When they moved away from the tents of Korah, Dathan and Abiram, “the ground under them split apart and the earth opened its mouth and swallowed them”. 贖 means deficiency 匱 in spiritual hearing 贖, as Korah’s people did not listen to LORD and attacked Moses. 潰 is burst of water, as “all the springs of the great deep burst forth, and the floodgates of the heavens were opened”, and right after this flood Noah “sacrificed burnt offerings on it. THE LORD smelled the pleasing aroma” in Genesis 7:11-8:21. Although this flood may not directly involve incense altar, it involves burnt altar, so that burst is related to burn.

3.9.4. Abraham's Hand

Sir 𠂇 has worshiper's hand 𠂇 on altar 口 (Du, 2019c). This word is related to Abraham in words such as 若 (if) and embarrassment (窘). 若 𠂇, if, has division of offering in halves 𠂇 𠂇 and hand on altar 君, because GOD took Abraham outside and said, "Look up at the heavens and count the stars—if indeed you can count them." Then HE said to him, "So shall your offspring be." "Bring ME a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon." Abram brought all these to him, cut them in two and arranged the halves opposite each other" in Genesis 15:1-20. Here, 𠂇 is heifer 𠂇 (牛), goat or ram with horns, rather than plant as generally hypothesized in the past. 諾 promise is a related word, and has semi, halves 𠂇 𠂇, as in this divine promise Abraham cut offerings in two and arranged the halves.

窘, to embarrass, has abram, the initial name of Abraham, and to harass has the name of Sarah. Its 𠂇 is an affix of building and room (室) and represents palace (宮) herein, and 八 is cut to two as how Abraham offered with hand on altar 君. 君 also means monarch and king, including Pharaoh and Abimelech king of Gerar. In Genesis 12:11-15, "When Abram came to Egypt, the Egyptians saw that she was a very beautiful woman. And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace." In Genesis 20:2-17, "Abimelech king of Gerar sent for Sarah and took her." The word harass was created for Sarah. When read backwards, harass has Sarah. Abimelech returned Sarah to Abraham, and gave them "a thousand shekels of silver. This is to cover" the embarrassment. Such embarrassment occurred to Abram for the Egyptian king too.

In alternative etymology, 窘 embarrassment has kings 君 Saul and David in cave 穴, as in 1 Samuel 23:8-24:19, Saul "besiege David and his men". When he "took three thousand chosen men from all Israel and set out to look for David", "a cave was there, and Saul went in to relieve himself. David and his men were far back in the cave." David did not lift his hand against Saul and only cut off the corner of Saul's robe, "I have not wronged you, but you are hunting me down to take my life. May THE LORD judge between you and me." Saul wept aloud.

匿 𠂇 is to conceal identity, as Abraham did not initially reveal that Sarah was his wife, but only claimed her as his sister, when his family immigrated to Egypt and Canaan represented by the affix of region (區) 𠂇. To conceal is against (con) leaking out information. Abraham worried that when people saw beautiful Sarah, "they will say, 'This is his wife.' Then they will kill me". However, in order to protect other people's wives, daughters and sons, Abraham pleaded to GOD multiple times, and fought bravely on battlefield to rescue them, as recorded in Genesis 14 and 18.

3.10. Arm and Elbow

協 harmony has many arms represented by three coordinating arms 𠂇 (力). Upper arm, 肱, is related to cord 纆, which has hand 𠂇 to tie cord 𠂇, as in Exodus 28:6-28 "It is to have two shoulder pieces attached to two of its corners, so it can be fastened. Its skillfully woven waistband is to be like it—of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen." "The rings of the breastpiece are to be tied to the rings of the ephod with blue cord, connecting it to the waistband".

臂 arm has ram 羊, and limb links to lamb because of burnt offering. The arm is also related to army, as the divine army offered ram and Moses' arm led to victory. In Exodus 10:9-17:13, Moses answered, "We will go with our young and old, with our sons and daughters and with our flocks and herds, because we are to celebrate a festival to THE LORD." "At the end of the 430 years, to the very day, all THE LORD's divisions left Egypt." "Amalekites came and attacked the Israelites at Rephidim." "Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning." "So Joshua overcame the Amalekite army". Elbow resembles bow. 肘 elbow has 𠂇, which has 𠂇 to point to the location of elbow along the arm 𠂇. In other words, 𠂇 can also represent arm in addition to the included hand.

3.11. Finger Nail and Toe

指 finger has decree 旨, because in Exodus 31-34 "When THE LORD finished speaking to Moses on Mount Sinai, HE gave him the two tablets of the testimony, the tablets of stones inscribed by THE FINGER OF GOD". Because the tablets have ten commandments from THE DIGNITY, we have ten digits as fingers. This is also why our nails look like chiseled law stone tablets. Claw has law, and toe is in stone. Fingerprints swirl, palm lines look like rivers, and palm prints resemble water ripples. Palm is reminiscent of the great flood from ALMIGHTY.

3.12. Fat

脂 fat has letter F as hand 𠂇, A as flesh 𠂇, and T as altar 𠂇. To burn fat is a decree in many parts of bible, so that lipo in Greek, the affix of lipid 脂 in words such as liposome and liposuction, is in policy 旨. In Leviticus 1:14-7:6, "He shall burn all the fat on the altar as he burned the fat of the fellowship offering". "All its fat shall be offered". In Leviticus 9:20-24, "Fire came out from the presence of THE LORD and consumed the burnt offering and the fat portions on the altar." Fatal is these offerings' fat at altar, as by fate flock and herd have to be slaughtered for fat to be burnt at altar. Loin has oil, as animal oil (fat) from kidneys and liver near the loins shall be burnt on altar. Worship's politic is to offer lipid, disciple dissects lipid, and discipline is to dissect lipid.

The conclusion that initial languages were created divinely is reflected by thousands and thousands of words such as obese and obesity 胖. Their etymology could not have been derived from 半 half flesh (月 means flesh, moon or month), as obesity is more flesh rather than half. Such linguistic puzzles of thousands of years can only be answered by bible, because burnt offerings 燔 with sufficient fat are preferentially cut to halves 半. By the same token, 紗 yarn is not less textile (少 means less), but related to cutting offering to two 八 to be less 少, because sometimes yarn such as scarlet yarn is utilized together with burnt offering. Such word organization unambiguously supports the validity of bible.

3.13. Neck and Hip

頸/项 neck has blood flow 血 and section 二, and is where to shed blood for worship. It is the neck of offerings like bull. It is also a typical example on how to reconsider traditional interpretation on the etymology, as people might consider 鬃 as hair and 项 as neck. In alternative etymology, neck is connection related to stem and stalk 莖. 血 of the affix 血 can also represent water flow in addition to blood flow, in words 痙 spasm, 經 pass and 徑 path, to match in etymology to Jacob who was wrenched near tendon after passing a stream 溪.

胯 hip contains 跨 (two sides of streams 水 and man 人) to 跨 cross ford of Jabbok, as in Genesis 32:22-32 “That night Jacob got up and took his two wives, his two maidservants and his eleven sons and crossed the ford of the Jabbok. After he had sent them across the stream,” Jacob wrestled till daybreak and “his hip was wrenched as he wrestled”, although he was praised 夸, “because you have struggled with GOD and with men and have overcome.” However, 夸 has great (大) loss (亏), because “The sun rose above him as he passed Peniel, and he was limping because of his hip.” The totally different meanings, praise and loss, for identical word is due to this identical biblical event. In James 4:6 and 1 Peter 5:5, “GOD opposes the proud, but gives grace to the humble.” Wrestling involves falling 垮 and holding by arm, 垮. 垮 is pant between hip and knee.

In Genesis 29:31-30:24, “Leah became pregnant”. “She conceived again”. “I have borne him three sons”. “She conceived again, and when she gave birth to a son she said, “This time I will praise THE LORD.” With ourd of proud, 匏 瓠 gourd has baby in this pregnant woman 瓠. 瓠 gourd symbolizes pregnancy and the old testament Leah who praised GOD.

3.14. Tendon

腱 tendon or sinew has the affixes of flesh 肉 and walk 走, and 韋 that represents 韋 hand holding staff, because in Genesis 47:31 “Israel worshiped as he leaned on the top of his staff” as a limping shepherd wrenched near tendon. In Genesis 32:22-32, “to this day the Israelites do not eat the tendon attached to the socket of the hip, because the socket of Jacob’s hip was touched near the tendon.” Twist is related to wresting, and wrist is in wrestling. Tendon is not end, as “I saw GOD face to face, and yet my life was spared”.

Sinew has wen of wrench and wesin of wrestling. 筋 tendon is connected to tension, and has 肉 flesh, 力 as two, and 力 arm to indicate force 力. Tendon connects two parts of flesh to generate force. 勁 strength has two sides of stream 溪. Sinew has new and win, as “Your name will no longer be Jacob, but Israel.” “You have struggled with GOD and with men. And you have won”. Israel is real. Although Jacob was so powerful in wrestling, he was gentle, peaceful and humble.

3.15. Shoulder Chest Dorsal and Ventral

肩 shoulder has been presented as the body part to carry items of the holy house – Tent of Meeting 户 (Du, 2019a;2019b;2019c;2020a). 膛 chest is etymologically related to the tabernacle of chest testimony. It contains temple room 堂. It has ribs and muscles on both sides to be reminiscent of sections of the covering of tabernacle.

One etymology for dorsal 背 is double persons 卩, as in Genesis 9:23 “Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s nakedness”. Another etymology of dorsal is bird’s back. This is why 卩 resembles the spreading wings of offered dove or pigeon. As spine of offered dove or pigeon, 脊/椎 spine has pine of pinion and bird affixes 卩 and 隹.

Abdomen involves offering in doublet. 肚 ventral is where to travel on earth 土, and 腹 (ancient version) ventral has an affix of step 步 to travel from one place to another as represented by 步, since in Genesis 3:14 the serpent of Eden was later to crawl on belly. To eat forbidden fruit, human has digestive system in belly resembling it. Vent of ventral is to go or come. For instance, convention is to come together, venture is to go somewhere in risk, and ventilation has air to go through.

3.16. Breast

脯 breast has priest 甫’s offering 肉, as in Leviticus 7:31-9:21 “breast belongs to Aaron and his sons”. “I have taken the breast that is waved and the thigh that is presented and have given them to Aaron the priest and his sons as their regular share”. “Aaron waved the breasts and the right thigh before THE LORD as a wave offering”. “He also took the breast—Moses’ share of the ordination ram—and waved it before THE LORD as a wave offering”.

3.17. Knee

The side view of worshiper 𠂔 in the word 腳 foot is a typical example to knee. The etymology of knee is ne ke, not to make and worship as an idol. In Exodus 20:4 and Deuteronomy 5:8, “You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.” “You shall not make for yourself an idol in the form of anything”. “You shall not bow down to them or worship them”.

Object is to reject bovine as golden calf. Its translation, 物 object, has no 勿 calf 牛, because no created things shall be worshiped. We must object the golden calf as an object. To knee, 跪, has danger 危, when LORD said to Moses in ANGER, “They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it”. Moses “took the calf the people had made and burned it in the fire; then he ground it to powder, scattered it on the water” in Exodus 32:1-35. 膝 knee has the golden calf 𠂔 and water 水 氵, although more frequently 𠂔 represents the plant affix 木 in words such as lacquer 漆 漆.

3.18. Leg

Leg has letter L to resemble liquid water, and the root eg- to mean going. This is because leg is the organ for going and the biblical event that required the heaviest going by legs is the migrations after the great flood. This is also why in addition to containing the footstep affix 𠂔, leg 腿 has 退 退, retreat of water 𠂔. Currently written as 𠂔, 𠂔, going near water or the stopped flood (止 𠂔 can mean either stop or go in different words), is a basic affix of going in many words.

3.19. Foot

3.19.1. Etymology of Sandal

Sandal is saint land, because GOD told Moses to “Take off your sandals, for the place where you are standing is holy ground” in Exodus 3. Sandal is also sacred land related to sanctuary, as priests remove their sandals when entering tabernacle (Moses 2nd millennium B.C.a-c, Unknown author 1st millennium B.C.a). The regulation on a holy place is the definitive etymology of sandal.

鞣 sandal has leather 革 and slave 𠂔, which can also be interpreted as hand to rescue bounded slave, because 𠂔 is chain to tie people 𠂔, and 𠂔 is hand. 鞋 sandal has land 土, as Hebrews were delivered to new land where Moses was forbidden to enter. “I have heard them crying out because of their slave drivers, and I AM concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land” (Moses 2nd millennium B.C.b). In etymology, salvation is to save slave, although slave is also for the maidservant Hagar to leave.

Because priests remove shoes to enter tabernacle, shoe is related to house. In bilingual match, 屐 shoe has tabernacle in side view 𠂔, an affix of pathway 𠂔, and priest’s hand with offering 𠂔. Another translation of shoe, 履, also has the pathway and tabernacle. 复 repeat has re pe (𠂔) as re-steps.

Wearing sandals on holy ground is slander 诽/谤, 非 not to stand outside or on the side 旁 too close to GOD 帝. Scandal and slander have additional etymology related to Moses in Numbers 12:1-8, when Miriam was confined outside for seven days (Moses 2nd millennium B.C.e). “Miriam and Aaron began to talk against Moses because of his Cushite wife”. “Why then were you not afraid to speak against MY servant Moses?” “Confine her outside the camp for seven days; after that she can be brought back.”

3.19.2. Etymology of Foot

The translation of foot, 腳 (𠂔 as its ancient version), has the affix of body part 𠂔, priest 𠂔, washing basin 𠂔, and worshiper in side view 𠂔. This word is linked to 浴 bath, as priests must wash feet in washing basin between Tent and altar (Moses 2nd millennium B.C.e). Before offering Himself as Lamb and High Priest in the order of Melchizedek, Jesus washed feet too. Shoe is linked to shower as priests put off their shoes to wash feet. Vowel interchange turns wash to wosh. Thus, semantically shower is related to wash. In addition, foot is related to food as double hoof (Du, 2019a). It is not a historical coincidence that food sounds like foot, because of biblical offering of divided hoof and predestined divine design of languages.

Base includes the stand of washing basin to bathe. In Exodus 30:18 and 38:8 “Make a bronze basin, with its bronze stand, for washing.” 鑒 mirror was initially bronze 金 to make washing basin for servant 臣. Accordingly, 盥 basin has two hands 𠂔 𠂔 with water 𠂔. 盆 tub contains cut 分, as burnt offering is cut to pieces. Kettle sounds like cattle for offering. Unlikely to be only based on morphology according to the traditional interpretation because of weird legs, 鼎 vessel has burnt altar 𠂔 and cut in pair 𠂔 𠂔. Vessel is related to severing and serving offering.

3.19.3. Foot-Related Affixes G/P+Vowel 𠂔 𠂔

By bilingual biblical analysis, we confirm that the affixes g/p+ vowel represent footstep and related activity such as going, stopping or standing, like their matching affixes 𠂔, 𠂔 and 𠂔, which is in foot 足 𠂔. 走 go also has such

an affix. 肯, to agree, has ag as step 𠂔 to emigrate, like Abraham did in Genesis 12, although agreement has additional etymology.

Positive 正 𠂔, position 处, politics 政 𠂔 and expedition 征 𠂔 all have p+vowel, which match their affixes 𠂔 and 𠂔. Position is where worshiper 𠂔 poises or stands, as represented by the affix 𠂔. 咎 guilt (咎 𠂔 as its ancient version) is for a worshiper 𠂔 to 𠂔 go to altar 𠂔 to offer guilt offering. In correlation, fault has bull's fat, as all fat should be burnt at altar in sin offering.

Additional words contain these foot-related affixes g/p+vowel, 𠂔, 𠂔 and 𠂔. For instance, expedition, exit on di pe, is to exit on two feet as pedestrian. 速 𠂔 speed has pedes of pedestrian with the affix 𠂔. To impede, im pe de, is not to walk away. 歷 pass has pa to match the affix 止. With pe as foot, 歷 also means experience. In addition, 止 also means to expire, re pi ex (steps out). 圍 to surround has two steps 𠂔 around altar within courtyard. Its outside 𠂔 is courtyard, the inside 𠂔 is altar, and the rest are two steps. 圍 also means to siege and besiege, with eg ge as the two steps. 圍繞 to surround is to be around altar to burn 燒. 圍 can also mean scope, which is either second pe or co spe, two steps. Space has pace+s as steps. 衛 defense defends altar 𠂔 in addition to the traditional interpretation to the defence of city 邑, when worshipers stand on both sides (𠂔) of altar. The additional etymology of 御 𠂔 defending Eden garden has been presented (Du, 2019b). Even fence of defence is biblical. 樊/籬 笆 fence has man (大) east to the two forbidden (交) trees 林, so that defense is to defend Eden Garden by cherubim and flaming sword, in order to defy the man 巴 𠂔 who had to leave 离. Such bilingual match indicates systematic design of different ancient languages from the same origin, a hallmark of divine creation.

葦 reed has two steps to represent two persons to carry altar through. 絳 red has two steps 𠂔 to represent priest and leprosy patient as two people, as the yarn for purification offering is scarlet (Moses 2nd millennium B.C.d). Semantically, this is the method of representing the whole by a part. From the bilingual point of view, these words confirm that the root er indeed represents people, while letter d is part of di and double.

3.19.4. The Etymology of Female, Here and There

雌 female, who feels labor pain, has the foot affix fo/fe of feet 𠂔. This is also the biblical etymology of foe, as in Genesis 3:15-24 “he will crush your head, and you will strike his heel”. Letter F/f often represents limb or feather. 雌 female also has bird 隹, as the holy birds cherubim were placed on the east side of Eden garden “to guard the way to the tree of life” to ban entry of the original sinners including Eve.

此 𠂔 here has her, as the place where Eve was created was considered here. 彼 there is part of leather and has pathway 𠂔 and skin/leather 皮, as in Genesis 3:21 “GOD made garments of skin for Adam and his wife and clothed them” and drove them out to another place considered there.

柴 𠂔 firewood has to 𠂔 walk here 此 to put a worshiper 𠂔 on wood 木 (walk is represented by the footstep affix 𠂔), and has wood (木) here (此), because in Genesis 22:2-9 “The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?” “He bound his son Isaac and laid him on the altar, on top of the wood”. 是 𠂔, to be, is to 𠂔 go to a forbidden altar 𠂔.

3.19.5. Espionage

Espionage is an excellent example of the footstep affix 𠂔. 谍 espionage has generation 世 (𠂔 𠂔 as its ancient versions), which means to go 𠂔 but 𠂔 and 𠂔 ban destination. In definitive etymology, generation is ne ge er nation, not go to their nation for a generation, and 谍 espionage is poise na ge, stop to not to go in, because in Numbers 13-14 and Deuteronomy 1:22-2:1 espionage sent “to spy out the land” around the valley of Eshcol discouraged people, and GOD prevented their migration into Canaan. They wandered in desert for a whole generation. “Then we turned back and set out toward the desert” (Moses 2nd millennium B.C.c and e). Spy is a back form of espionage.

Such words indicate Genesis 11's fundamental linguistic claim that GOD “confused the language of the whole world”, as people may assume that generation is derived from genealogy, generate, genetic or gene. However, bilingual alignment and biblical matching analysis reveal its surprising etymology. We predict that the mysterious Mayan language will also be decoded by the bilingual biblical matching method.

The biblical valley's cluster of grapes, pomegranates and figs had foliage 葉, which contains generation 世 𠂔 and ag/ge as foot to go. Foliage is related to flori, whose or/r interchanges with ag and ge, which represent human by feet and together form age to match the generation. Foil is as thin as foliage leaf. 蝶 flounder is as flat as foliage 葉. Filet and fillet have leif of leaf. For the people to leave Canaan, leaf's plural form is leave. Travel pass 牒 has the footstep affix 𠂔, as it is checked when stopping 止 at check post. 蝶 butterfly has flyre of flora, freut of fruit, and leyf of leaf 葉, as its wings look like leaves and it is a bug poisoning on floral flower.

Containing people (or) and the footstep affix pe/po, 纆 rope is related to the generation 世 and espionage 谍, because after forty years as a generation, Israelites returned “to spy out the whole land” and sent two spies, who were rescued by Rahai who “let them down by a rope through the window” (Joshua 2nd millennium B.C.). 泄 is

discharged Jordan river, and divulge has vluid ge, fluid goes. In addition, 泄 means to leak secrets, as in Joshua 2:14 “If you don’t tell what we are doing, we will treat you kindly and faithfully”.

3.19.6. Footstep-Related Affix 辰 as the Affix of Inaccessibility

The affix 辰 辰, — forbidden to 走 walk to a forbidden place such as Tent 厩, is in 宸, splendid mansion and imperial palace not accessible to the public. In Esther 4:11, “for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that he be put to death. The only exception to this is for the king to extend the gold scepter” (Unknown author 1st millennium B.C.d). 辰 can also represent the inaccessible sky, as ancient people thought that sky was round tent and Isaiah 40:22 claims that “HE stretches out the heavens like a canopy, and spreads them out like a tent to live in.” This is reflected by ancient currency 圆, which has round sky and square earth.

晨 morning is for sun 日 to be on the inaccessible sky 辰. 朝 morning is for moon 月 not (nor) to shine its light as sign, because 十 represents blockage of emitted light, and 早 早 early has no light emitted from star (Du, 2019c). The morning’s most ancient version 莫 莫 was 莫月, no moon. No moon is morning’s etymology. The etymology of start in genesis is no light emission (T) from star.

蜃 clam has the affix of inaccessibility 辰, as its closed shell prevents others from entry. In addition, its shell is covered with separation lines to resemble the covering of Tent of Meeting. Clam has cam of camp for the holy Tent of Meeting and letter l as no entry. 蜃 also means mirage, reflected mirror image in desert and near sea that cannot access. Adding water and holy hand 寸 gives rise to wet 溽, because priests are not allowed to enter Tent of Meeting unless they are washed with water. 縹, elaborately, is a related word relevant to laborious worship. 縹 and 縹 are covering cloth. 賑 賑 aid is to dissect the biblical wealth, herd or flock, near the forbidden Tent.

振 vibration has the affix of inaccessible place 辰, because Sinai mountain was forbidden to enter and the chosen people trembled under this holy mountain. In Exodus 19:16-18, “On the morning of the third day” “Everyone in the camp trembled. Then Moses led the people out of the camp to meet with GOD” and “the whole mountain trembled violently”. “Be careful that you do not go up the mountain or touch the foot of it. Whoever touches the mountain shall surely be put to death.” To vibrate has to bar travel.

震 palpitation has pal to match no entry 辰 and pitation to match precipitating sulfur rain 雨. When sun had risen over the land, “LORD rained down burning sulfur on Sodom and Gomorrah—from THE LORD out of the heavens. Thus HE overthrew those cities and the entire plain” after preventing Lot to stay in Genesis 19:10-29. Deficiencies in scientific terms and lexicon led biblical writers to adapting “sulfur” to describe burnable material, and “waters” to represent all types of fluid in Genesis. Rain enables quake to have aque, a liquid affix.

The affix of rain can also represent astronomic rains such as star and meteoric rains, which caused ancient earthquakes and will bring in future earthquakes in biblical prophecy. In Revelation 6:12-14 (John 1st century b), “There was a great earthquake. The sun turned dark like sackcloth made of goat hair, the whole moon turned blood red, and the suns in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind.” In Revelation 8:5-16:18, “Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake.” The Greek term seism of quake is coincidentally emiss, emission of light. Seism can also be to miss emission, as in Matthew 24:16-29 and Mark 13:14-24 “the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken”.

3.19.7. Etymology of Pregnancy

Pregnancy 娠 has 辰, not (nan —) go (eg 去) to the forbidden (—) Tent 厩, as pregnant women were ceremonially not pure while giving birth and could not go to sanctuary. In Leviticus 12:1-7, “She must not touch anything sacred or go to the sanctuary”. For the first time in human history, this article proposes biblical etymology of pregnancy.

3.19.8. Etymology of Agriculture

A typical example among numerous words of meaningful design is agriculture, because agri of agriculture is grai of grain and agriculture is to culture grain. In other words, agri is designed to match grain. In addition in etymology, both agri- and grain are related to migration, which has igra of grain. In Genesis 3:17-23, “It will produce thorns and thistles for you, and you will eat the plants of the field”—in other words, agriculture. The couple migrated in grief out of Eden garden after they gripped the forbidden fruit and “GOD banished him from the Garden”. Thus, in the first etymology, 農 農 agriculture has 辰, an affix of footstep g/p+ vowel. This is the exact etymology to link agri of agriculture to igra of migration (agri 辰 igra), which is also an example of letter regrouping in words. Because of the thorns and thistles, peasants can get abscess 膿, whose etymology is not to access, with the affix of inaccessibility 辰.

In the second etymology, 農 農 agriculture has the affix 辰 辰 to be forbidden (—) to 去 go to a forbidden place 厩, as in Genesis 3:21-24 “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”. 農 can be interpreted as hands 手 手 holding the forbidden (x) fruit 禁. Peasant is to step away from saint land as pedestrian.

Multiple biblical etymologies to a single word indicate divine creation beyond natural coincidence, because human design can not achieve such widespread and coincidental bilingual match to bible. This is clearly reflected by the word agriculture. In the third etymology, agriculture is to culture grape. 農 ^農 peasant and agriculture can be interpreted as Noah's two hands to hold a container of grape-derived wine 酒 and not (一) to 一 walk toward a restricted tent 一, as Shem and Japheth walked backwards without looking at Noah's nakedness. "Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent. Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside. But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's nakedness. Their faces were turned the other way so that they would not see their father's nakedness", as recorded in Genesis 9:20-29. 濃, concentrated, refers to the concentration of alcohol in Noah's wine, and is conc entra tent, backwards enter tent. Noah's vineyard bloomed luxuriantly 穠. Shem and Japheth talked 囁 quietly in order not to wake up Noah. Noah, Ham, Shem and Japheth called each other 儂 or 爾, you or thou. 弥 throughout has thou 尔/你, as in Genesis 9:19 "These were the three sons of Noah, and from them came the people who were scattered over the earth." 弓 bow was included due to rainbow in the everlasting covenant.

3.19.9. Etymology of Disgrace

In the first etymology, 辱 humiliation has the affix of inaccessibility 辰 (to represent limitation from waking to Eden Garden) and human's hand 手 (寸), as it was disgraceful for Eve and her husband to eat forbidden fruit. To humiliate is human limit eat, human to eat limitation. 耻 humiliation has the foot affix 止 for 雌 female Eve, and its alternative form 恥 has 耳 ear and Eden's snake 蛇. 它 它 it represents serpent 蛇.

In the second etymology, 辱 could be interpreted as not holy for ordinary people to touch Tent of Meeting. In the third etymology, it has 手 hand and 一 walk backward from tent 一, from the disgrace of seeing Noah's nakedness. Shame has Ham seeing the nakedness and Shem who covered Noah's nakedness. 羞 shy/shame is not (一) to offer lamb 羊 by hand 手, because worship is graceful.

唇 lip has vertical lines reminiscent of 5+5 or 5+6 curtains of the covering of Tent of Meeting, which bans the entry of ordinary people. Foiled from entering Canaan, people complained (Moses 2nd millennium B.C.b-d), so that 唇 lip has the affix of inaccessibility 辰 to ban (l) migration (pi). 唇 lip shares the affix with humiliation 羞/辱, as in John 19:29 to the 被 arrested Lamb 羊 "they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' Lips". These military soldiers stripped Him and put a scarlet robe on Him, and twisted together a crown of thorns and set it on His Head (John 1st century a, Matthew, Luke, Mark 1st century), so that humiliation has human milita as its fourth interpretation.

3.19.10. Footstep-Related Affixes 之 and per

之 之 means of (fo of foot), go to, or arrive at. 之 之 is foot 之 to or from a place. Thus, in etymology, of is of foot as foot is of body. 筐 basket/barrel has 主 to link to the word 往 往, go to or arrive at. Barrel is related to arrival, as in Deuteronomy 26:1-10 "When you have entered the land THE LORD your GOD is giving you as an inheritance and have taken possession of it and settled in it, take some of the firstfruits of all that you produce from the soil of the land THE LORD your GOD is giving you and put them in a basket." "The priest shall take the basket from your hands and set it down in front of the altar". Then you shall declare before THE LORD your GOD: "My father Jacob was a wanderer from the land of Aram. He went down into Egypt". "LORD brought us out of Egypt with A MIGHTY HAND".

In etymology, basket is to take the baked to altar or keep baked cake or bread. Exodus 29:23-32 recorded "the bread that is in the basket". "From the basket of bread made without yeast, which is before THE LORD, take one round loaf, one thick loaf with olive oil mixed in, and one thin loaf." Leviticus 8:2-26 recorded twice "the basket of bread made without yeast". Numbers 6:15-19 recorded "grain offerings and drink offerings, and a basket of bread made with the finest flour and without yeast" and "one thick loaf and one thin loaf from the basket, both made without yeast". "He is to present the basket of unleavened bread and is to sacrifice the ram as a fellowship offering".

Related to sectioned offering, portable suitcase 篋 is where priests nip 夾 offering with 愜 satisfaction.

Walking 走 all the way to a destination that denies entry gives rise to exhaustion 乏 (乏 as its ancient version). To exhaust has ex, human and out of aust, as the entire ex-generation (except Caleb and Joshua) turned back and wandered in exhaustion for forty years in desert without permission to enter Canaan, as recorded in Numbers 13-14. Human is represented by either letter h or hex (Du, 2019c). 乏 also means short of, as they lost the opportunity to enter the promised land without faith. 泛 泛 means flooding everywhere or floating on water, as the great flood 汎 banned (一) people from walking 走. Thus, this word also means pan-, in words such as panorama and pandemic, although pan- can also be interpreted as bird to be killed (cide) in biblical skin infection offering.

As a prefix and suffix, per is repeated steps to mean continuation, and represents perdurable perpetuity. Perpetration occurs at petrified primary altar to redeem transgression. Permanent is continued meat on net of altar, persist is to continually cut ox to two in pertinacity, perdition is everlasting fire, per fervid is continued fire, perfume is continual fume, pernickety is continued fire at altar, pertinent refers to net of altar, perform is to continue form, perimeter is continual circle, periphery is continual surface, periphrasis is circled phrase, perception is to continually

accept senses, peruse (pervse) is to continually serve offering while reading book of law, peroration is oration already continued, perversion is to continue to sever, peristyle is continued style, period is a continual length of time, permeate is continually melted fat permeating altar, percolate is to continually locate, peripatetic is continued wander, peregrination is continued journey, pervade is continued walk, perennial is continuing throughout annual year, and peremptory is continual temperature from lampstand.

3.19.11. Footstep-Related Affix 久

久 久, to last for a long period of time, could represent 久 human migration, and resembles the footstep affix 久. In Genesis 9:1-11:2, GOD blessed Noah and his sons to “Be fruitful and increase in number and fill the earth”. “From these the maritime peoples spread out into their territories”. 疚 guilt has this human migration 久, since “As men moved eastward,” “let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves”, although they should have built it for GOD. This is why linguistically guilt is surprisingly related to built and linguistic language, because the language was divinely confused since they built that Babel tower. 灸 moxibustion has to combust fire 火 to scorch an acupuncture point for a period of time 久. 柩, coffin with corpse, has human migration 久 to new region 区, because Joseph carried the mummy of Jacob and went up from Egypt all the way to Canaan, and buried Jacob in Machpelah’s cave. Joseph himself also instructed his people to “carry my bones up from this place” before “he was placed in a coffin in Egypt”. In Joshua 24:32, “Joseph’s bones, which the Israelites had brought up from Egypt, were buried at Shechem”.

3.20. Heel and Ankle

跟 heel’s 艮 is to eat 食, as in Genesis 2:25-3:21 “The man and his wife were both naked”, an etymology of snake so that snake sloughs its clothing. To flee away from it is related to heel. GOD put enmity between it and woman’s offspring, and “he will strike your head, and you will strike his heel”. This is why poison has son’s poi, foot, and to develop has devel and Eve’s po as an affix of foot. 踝 ankle is related to snake and fruit 果. 裸 naked has fruit 果 and clothing 衣, as they “realized they were naked; so they sewed fig leaves together and made coverings for themselves” and “GOD made garments of skin for Adam and his wife and clothed them.”

3.21. Skin

The biblical etymology of some words related to skin has been presented (Du, 2019a;2019b;2019c;2020a). 疲 tired has der of derm 皮 and deit of deity, as peeling hide and separating underneath fat are main steps of biblical burnt offering but weary. The dermal is also in murder, red dermal skin of Esau who threatened to kill Jacob in Genesis 27:41-45. As a time-consuming step, to detach fat leads to fatigue. In etymology, weary is similar to wear because of leather, as initial clothing was from leather (Du, 2019c). This is why 疲 lethargy has leathr of leather 皮. Attire is dress, as early dress was leather. By bilingual analysis of biblical etymology, this article confirms that der can represent skin such as leather of herd. This is why dress has der, because the early dress was from leather.

頗 rather has leather 皮, as skinning offering is rather weary. Alternatively, 頗 rather has skin 皮 of Moses, as “his face was radiant because he had spoken with THE LORD” in Exodus 34:29-35. This is rather rare radiation. 皱 crinkle and wrinkle have kin of skin prior to washing and kindling offering, and are wrinkles of the skin of 刍 ruminant offering.

咎 sin has human 人 to stand 立 at altar 口 to redeem sin. 扒/剥/脱, to peel, has hand 手, cut to two 刀, knife 刀, fur or blood drops 水, offered flesh 肉, altar 口 or worshiper 人. Priests bow 鞠 and 趴 fall face down to worship after detaching leather 革, performing grain 米 offering, and dividing offering 刀. 革 resembles an entire bull’s spreading leather with bull head 头 and tail (Xu 100-121 A.D.). Leviticus 1:6-4:12 recorded “the hide of the bull and all its flesh”. “He is to skin the burnt offering and cut it into pieces”. Skin has sin, skin is to kindle, and leather is to heat, since to skin leather is a step of burnt and sin offerings.

3.22. Muscle

Muscle is related to custom in etymology. Biblical custom is to cut and slice offering to multiple parts. 肌 muscle has multiple 几. Several is to sever offering near altar. Muscle is a major organ to be cut into sections. We can conclude for sure that its etymology is not mouse as hypothesized in the past, although it can still partially link to mouse as every word is created according to bible. Muscle’s etymology is definitively biblical.

3.23. Flesh and Bone

One interpretation of meat 肉 is to split 刀. 肉 flesh is fission. Alternatively, it has four ribs inside as in Genesis 2:21-23 “HE took one of the man’s ribs and closed up the place with flesh” and the man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man”. One seal version of this flesh was 肉 and later written as 月. False is related to this flesh, as Eve ate the forbidden fruit.

Sarco, the affix of flesh derived from Latin and Greek, is in words such as sarcoid and sarcomere. The etymology of sarco is to sacrifice as sacred flesh in burnt offering. Thus, it is also related to char and car of carbon to burn. The etymology of skeleton 骨(osteo and bone) has been presented as going from a place to another place,

because of the ouster of the “bone of my bones” (Du, 2019c). Rib has two persons (bi R), as it was taken from Adam to clone Eve.

3.24. Blood

血 皿 blood has a utensil 皿 to hold blood represented by a horizontal line, and marker / 丩 to indicate divided burnt offering. This divine affix / 丩, which indicates double (doobl), is the etymology of blood in apparent bilingual match. In Leviticus 9:18 “His sons handed him the blood, and he sprinkled it against the altar on all sides.” In 2 Chronicles 29:22-24, “So they slaughtered the bulls, and the priests took the blood and sprinkled it on the altar; next they slaughtered the rams and sprinkled their blood on the altar; then they slaughtered the lambs and sprinkled their blood on the altar. The goat for the sin offering were brought before the king and the assembly, and they laid their hands on them. The priests then slaughtered the goats and presented their blood on the altar for a sin offering to atone for all Israel, because the king had ordered the burnt offering”. Sprinkling blood is related to kindling offering. The Greek, Latin and French haemo- and hemo- are hemi (halves) to match double, giving rise to haem, haemoglobin, haemorrhage, haemophilia, hemophobia, haemocytometer and haematology. We predict that Maya word of blood also contains double.

3.25. Body

身 body has boy and resembles pregnant Hagar with baby. 谢 thank has hand 寸 ㄅ to shoot 射, as Hagar thanked GOD and angel for her boy Ishmael, who became an archer (Moses 2nd millennium B.C.a). “Then she went off and sat down nearby, about a bowshot away”. “GOD opened her eyes and she saw a well of water.” “GOD was with the boy as he grew up. He lived in the desert and became an archer.” 谢 has divine hand 寸 ㄅ of the body 身 of Ishmael, and also means to leave, as Hagar ran away from her mistress. The alternative etymology of thank is to kindle at altar, and its kan is related to can of candle.

Because of oppression in slavery and holocaust of infants, GOD led the chosen nation to migrate out of Egypt. Coincidentally, at the identical dynasty there was the most mysterious migration in the history of China termed Pan Geng relocation to Yin, 盘庚迁殷. 殷 Yin is the name of the second dynasty (B.C. 1600-B.C. 1046) of China. Therefore, two major migrations on opposite sides of planet earth match each other at a major time point of history. 殷 尸 尸 has 尸 尸 月 that represents pregnant woman, the etymology of body 身 身. 殷 also means dark red and has 殳 or 殳 that represents killing by hand with tool, because 殳 means to kill 殺, destroy 毀 or annihilate 没. Such massive killing of newborn boys was very bloody.

Equally noteworthy in the chronological match is the first and third dynasties of China, 夏 and 周, respectively. 夏 Xia initiated after the great flood. 周 周 Zhou (Generations before B.C. 1120) was initially an allocated duke province of 殷 Yin dynasty, and its etymology is to cast lot 卜 (占卜) at altar (口) in front of Tent of Meeting, because Joshua cast lot to allocate land to all tribes (Joshua 2nd millennium B.C.). Hundreds of years later, 周 周 took over Yin dynasty and allocated lands to its dukes too. As a new dynasty, 周 (B.C. 1046-B.C. 256) coincidentally matches the beginning of the kingdom of Israel, and has fortunate 吉 burnt altar 口 with grain offering 𠂔 as its alternative etymology.

3.26. Brain, Neuron and Artery

腦 腦 brain has burnt altar with fire, and has birn of burn. 惱 fury has fire 𤇀, and anger is to ignite in rage. 璫 onyx or agate is on ephod and breastplate of priests who offer burnt offering. In Exodus 28:9-39:30, “They mounted the onyx stones in gold filigree settings and engraved them like as a seal with the names of the sons of Israel. Then they fastened them on the shoulder pieces of the ephod as memorial stones”. “Then mount four rows of precious stones on it. In the first row there shall be a ruby, a topaz and a beryl; in the second row a turquoise, a sapphire and an emerald; in the third row a jacinth, an agate and an amethyst; in the fourth row a chrysolite, an onyx and a jasper”. 傻 stupid is to stop (stup 𠂔 𠂔) / 𠂔 dividing offering near firewood of altar 𠂔.

脉 脉 means artery, vein or neural path, and has fluid or wave 𠂔 𠂔 because of blood flow or electric wave. It is body part (𠂔) of human (𠂔) where fluid or wave flows. Neuron, neural and nerve have u/ven of vein and ever/eur of forever 永. 脉 artery is related to eternity 永 and 咏, to narrate in sound wave. GOD created by saying in Genesis.

3.27. Heart, Love, Necessity and Secret

Heart was created to resemble inverted flames 𠂔 and has heat, as heart is also an organ in burnt offering. In addition, the cardiac has car of carbon that is combustible, as the etymology of cardiac heart. The right ventricle pumps blood for O₂. The left ventricle pumps blood to burn carbon to CO₂. Car burns petrol enriched in carbon. Heart constantly beats as burnt altar’s flame always burns.

心 心 represents human emotional, mental and cognitional activity as the affix of heart, soul and cognitive activity 𠂔 / 心, since in Genesis 3:6-8 “When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband” after listening to the serpent 𧈧 蛇. So heart is created to be primarily in the left cavity to reflect overall nature of mankind.

心 is 心 crushed in head, implicating that a righteous heart should resist temptation. Emotion has motion of Adam and Eve.

怒 怒 fury has heart 心 and 手 hand of woman (Eve) 女, so that furious and fury have fruit/fruity of fruit, angry has gyna 女 of gynaecology, and anger has gnae of gynaecology. The alternative etymology of fury is fire of lake and fire that will destroy the current heaven and earth at final judgement (John 1st century b, Peter 1st century). Not at region (of Eden garden) is also anger. Rage and enrage are related words.

Godly is good, but evil is linked to live as Eve, as in Genesis 3:3-22 Eve was tempted that she “will not certainly die” and “will be like GOD”, but GOD claimed that her husband “must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever” and “banished him from the Garden of Eden”. This is why in etymology evil has to leave, and evil 惡 and has all directions of roads 路 to be blocked 阻.

Both love and hate are in bilingual match to Eden garden. 愛 love has two opposite steps 步 to represent opposition to crushed snake 蛇, as love is against the tempter of Eden. In other words, love is veto evil. 章 opposition is in words such as 違 disobedience and violation 違 (Du, 2019a;2019b;2019c). Because love has steps in etymology, love is related to velocity, move and revolve. Velocity is the speed of steps. To revolve is step after step in circular way. We must love as there will be only divine selection to lovers according to biblical law. 涉 involve also has step 步. 恨 hate has human to eat 食, as Eve should have hated to eat the forbidden fruit in her heart 心. For thousand of years, every linguist was puzzled by such words. Why people hate what they ate? The definitive etymology to love and hate is presented in biblical way.

In the second etymology, love is related to olive of dove, avian with olive leaf. In Genesis 8-9, “When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf!” 愛 love has two steps in migration 行, water 水 and heart 心. *Analytical dictionary of characters* interpreted this word as walking with apprehension (Xu 100-121 A.D.), relatively close to biblical etymology of migration after flood, as great love was shown to Noah. 岸 in 愛 can also be interpreted as the edge of land for landing by Noah. 愛 can represent not only walk but also stop. Therefore, 愛 can also represent cease of flood.

In the third etymology, 愛 love has two steps 步, divided water 水, and Moses’ staff of snake 蛇 to cross Red sea. 奇 novel has migrating people 人 near altar 口 when 水 water stops (一). In Deuteronomy 4:32, “Has anything so great as this ever happened, or has anything like it ever been heard of?” Such novelty recorded in biblical novel has never occurred in the past, so that novel means new, no (ne) water (w), and no v is no wave to represent new in nova and novice.

In 1 Corinthians 13:4-8, “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.” Because in Genesis 1:26-9:6 mankind was created in THE IMAGE OF GOD and heaven will be in peace, we must love each other. This is crucial to show the respect to GOD. In Matthew 22:37-40, Mark 12:29-31, Luke 10:27-37 and Deuteronomy 6:4-11:20, “ ‘Love THE LORD your GOD with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophet hang on these two commandments.”

If heart 心 splits and ascends (心), it is necessity 必. In 1 Corinthians 2:7, “we speak of GOD’s secret wisdom, a wisdom that has been hidden and that GOD destined”. 秘/秘密 secret is sectre, segre people (er) to two (second) sections, eternity and death, and has necessity 必, sections of sections. Paradise is to separate, and celestial is selectial. In bilingual match, 必 necessity is to split mankind 人 to two sections 二. 秘 mystery has must 必, and 必 certain is in secret 秘密, 泌 secrete, and discreet 秘. To transmute has must due to resurrection, resurrection has true secret and secure rescue, and enigma is not only imagine, but also in image, because of creation of mankind in THE IMAGE and transfiguration.

秘密 secret has cereal 禾 and fire 火, and is to burn weed and segregate wheat into eternal peace 谧. In Matthew 13:11-43 and Mark 4:11-32, “The knowledge of the secrets of the kingdom of heaven has been given”. Who “received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop”. “The kingdom of heaven is like a mustard seed”. “The kingdom of heaven is like a man who sowed good seed in his field.” The parable “will tell the harvesters: first collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.” 禾 grain is gain 利, which originally meant to reap crop with sickle and currently means interest. In Revelation 2:26-14:19, “Take Your sickle and reap, because the time to reap has come”. He Who was seated on the cloud swung His sickle over the earth, and the earth was harvested. Another angel came out of the temple in heaven, and he too had a sharp sickle

3.28. Lung

肺 lung has 肺 divided bull 牛. Lung is the offered bull’s lung. 沛 abundant has undant as water 水, and represents washing of the cut lung and its blood with plenty of water, because in Leviticus 1:9-13 “He is to wash the inner parts and the legs with water, and the priest is to bring all of it and burn it on the altar. It is a burnt offering”. Thus, pulmonary is related to plenty in etymology in multiple languages. Lung has blood for oxygen exchange by red blood cells. Pulmonary has lumen to represent lung with cavity, and plum of plumbing for bronchus. 柿 persimmon is mon pair semi, meat in pair and halves. Its dried fruit resembles one side of lung. Its fruit pulp

resembles lung's softness and its stem resembles bronchus. Its abundant inner fibers are reminiscent of micro airways and blood vessels. Its color is red as blood is abundant in lung for air exchange.

3.29. Kidney

In definitive etymology, kidney has to kindle, as in Leviticus 3:10-4:10 from fellowship and sin offerings priest is to cut “both kidneys with the fat on them near the loins, and the covering of the liver, which he will remove with the kidneys. The priest shall burn them on the altar”. “He shall remove all the fat from the bull of the sin offering—the fat that covers the inner parts or is connected to them, both kidneys with the fat on them near the loins, and the covering of the liver, which he will remove with the kidneys”. Correspondingly, renal loin is for animal oil to burn on altar. 腎 𩚑 kidney has to kindle fire 𩚑, which can also be interpreted as servant 臣's eye. The most ancient word for fire was written as 𩚑 𩚑 𩚑 𩚑, 𩚑 is divided offering on fire, 𩚑 is worshiper's hand, and 𩚑 is the offered meat, absolutely validating Moses' scripture.

Nephron in German and nephros in Greek have phren linked to fire. For instance, phren is related to friend 伙, which has fire 火, as biblical friends worshiped together in burnt offering. Frenitis is related to inflammation, in flame, while mind in fever is frantic. Nephron's phor is in phosphorus, phosphorescent and phosphorylation, as an affix related to fire light and torch in Greek and Latin. 磷 phosphor has fire light. Sulphur has phurs as fire. Kidney symbolizes cut to two, as there are two kidneys with one on each side, since it is one of the two most mentioned organs for burnt offering, which must be cut to parts.

3.30. Liver and Gall

Since servants also sever liver to serve burnt offering, 肝 hepatic liver has to heat bull 𩚑 as the other most frequently mentioned biblical organ. With bile related to belief, the translation of gall, 膽 𩚑, contains 𩚑 信 belief. It has 𩚑 divided curtain of temple 𩚑 (side view) in addition to the affix of body part 𩚑, because in Matthew 27:34-40, Mark 15:29-38 and Luke 23:45 “they offered Jesus wine to drink, mixed with gall”. “The curtain of the temple was torn in two”. “You Who are going to destroy the temple and build it in three days, save Yourself!” The bile tastes bitter, as “The Son of Man must suffer much and be rejected” in Mark 8:31-9:13 and Luke 9:22. Gall is next to liver for The Living Son to deliver, and has Lamb (a flock affix all, Du, 2019b) to go (ga).

信 𩚑 belief has Son of Man 𩚑's Word 𩚑, as Jesus claims that “I tell you the truth”, “Heaven and earth will pass away, but My Words will never pass away” in Matthew 24:34, Mark 13:31 and Luke 21:33. This belief will lead to life, as Jesus claims that “I Am The Way and The Truth and The Life” in John 14:6. If you claims by mouth (faith to receive the free grace by faith alone when accepting gospel), and believe in heart (truth faith with the accompanied action to obey the decrees in efforts after accepting the gospel), you will be saved. Accompanied good action shows that a believer believes in heart.

3.31. Stomach

Stomach indicates the close relationship of inner parts with biblical worship. 胃 𩚑 stomach has 𩚑 月, the affix of body parts and flesh, and cut pieces of offering 𩚑 burnt by fire 𩚑 from altar with copper grating 田. Priests are anatomists. Stomach has atom of anatomy and tom to cut to sections. Entomology is insect biology. En is in and tom is sect. Insect could mean not to be cut on altar, as the vast majority of insects were not offered or eaten in Leviticus 11:20. “All flying insects that walk on all fours are to be detestable”, unless a few types “that have jointed legs for hopping on the ground.” Atom is not further dividable, although subatomic particles exist. 氛 atmosphere has tom 分 to cut apart and represents atmosphere around the place of burnt offering where priests dissect offerings.

3.32. Womb and Testis

Womb is to hold woman's embryo. It is also related to mobile, as after relocation out of the garden Eve gave birth to Cain. Although testis or testicle is related to the shape of vesicle, 辜 testis is related to the holy covenant of circumcision, which is to testify for the covenant divinely established to Abraham and his physical descendants. 𩚑 is related to fire from burnt altar when “smoking firepot with a blazing torch appeared and passed between the pieces”. It is also related to 自 own, as in Genesis 15:8-18 the word of THE LORD came to Abraham: “a son coming from your own body will be your heir”. “Bring ME a heifer, a goat and a ram, each three years old, along with a dove and pigeon.” Correspondingly, 幸 means good fortune and contains offered goat and ram 羊.

3.33. Other Organs Including Gut, Spleen and Pancreas

器 官 organ is related to organize 管理, as there are decrees on how to dissect, carry and burn some organs in Leviticus (Moses 2nd millennium B.C.d). 官 𩚑 𩚑 𩚑 organ is related to region in etymology, and is to go from one region to another region 𩚑 outside Tabernacle 𩚑, as in Leviticus 4:10-12 “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.” This verse has also been presented as the etymology of intestine and colon, when gut is to go out, intestine is not at tent of

testimony, and colon is relocation (Du, 2019c). Related to govern 管, 官 organ also means officer and bureaucrat, who is a priest going from one region to another region 〇 of Tabernacle 〰.

泉 spring of plain 原 symbolizes the role of spleen 脾 脾 in blood flow and lymphatic fluid circulation. As a bilingual match, spleen is related to spring of plain. In other words, plain, spleen and spring are semantically related. Spleen shares etymology with a maidservant 婢 婢 near spring 泉 泉, when an angel met her near a spring and well of Beer Lahai Roi to foretell her son, the archer Ishmael (Moses 2nd millennium B.C.a). 胰 pancreas and Latinized form of Greek pankreas have archer 弓大, as it and the initial part of small bowel resemble bow and arrow. Pancreas links to panther and leopard, whose spots resemble circled and peeled foreskin (Du, 2019c), and is reminiscent of circumcised private part, as Ishmael was the first family member to be circumcised along with Abraham. Pancreas secretes digestive enzymes to chop macromolecules, as in the divine covenant for Ishmael, Abraham cut offerings and “smoking firepot with a blazing torch appeared and passed between the pieces”. Pancreas is present in both genders as a reminder that woman was initially from man in Genesis. It is much easier to generate XX chromosomes from XY, not the other way around.

3.34. The Affixes 月 and m/l+ vowel and Linguistic Relationship between Flesh and Moon

月 月 is the most frequent affix that represents not only offered meat but also almost all parts of flesh, for example, 脑 brain, 脸 face, 腮 cheek, 脖 neck, 肩/膀 shoulder, 肢 limb, 胳膊/臂膀 arm, 肘 elbow, 背 back, 腹 abdomen, 脊 spine, 肋 rib, 骨 bone, 肌 muscle, 筋/腱 sinew, 胸/膛 chest, 腰 loin, 腿 leg, 膝 knee, 脚 foot, 肺 lung, 胃 stomach, 胰 pancreas, 肝 liver, 胆 gallbladder, 肠 intestine, and 肾 kidney. These are because body parts of flock and herd are directly related to burnt offering. 月's 丩 represent cut to parts. Its alternative form 冫 has 冫 that represents water, as offered flesh needs to be flushed with water, although 冫 also represents ice.

This investigation also presents a set of novel affixes m/l+vowel+n that most frequently represent flesh and burnt offering. This set of affixes are in many words including many 多 多 itself, which has two pieces of meat 丩. Another example is menu, which has men as meat. Inverted mon, nom, is in nomad to tender and dissect herd and flock. This set of affixes include lun, man, men, min, mon, and mun. To demonstrate is to cut meat. To manifest is fission of offering. Surveillance is to sever and lance veil. 察 survey is to serve offering. 察 monitor has 察 meat in sacrifice 祭. We predict that Maya language has such affixes, which will be an essential way to decode this language.

Munch is to eat, mince is to cut meat to pieces, mingle is to mix meat, and lunch is meat. Mini of minimal and minimum represents cut meat. Since it is cut, it is minimized. 减 minus subtracts offerings from altar 口. Mink 貂 has altar 口. Trifle is rift left. Parsimony partitions meat. 鲦 minnow has division 丩, which is a divine marker in a large number of words such as 分 minute and diminish 少. 细 minutiae has burnt altar with bronze network 田. 矿 mineral and mine have Tent of Meeting 冫 and 甘 ox head burnt on fire, since gold, silver and bronze are for biblical structures. 甘 taurus is also in caution 谨, whose etymology is to cut taurus (bull), as priests are cautious in cutting offered bulls to correct pieces according to the book of law without hurting themselves. Restaurant has taurus too.

Minister, ministry and sermon are to offer meat, minion is such a worshiper, minster is worshiping place, and administration is to minister and manually offer offerings by cutting min to two. In Exodus 30:20 “they approach the altar to minister by presenting an offering made to THE LORD by fire”. The municipal towns built by Hebrews served such function. To manufacture is to fraction meat offering, as most of the manufactured items in Exodus, Leviticus and Numbers were for worship, and burnt offering was a pivotal ritual in worship. 制造 manufacture has offered bull 牛, knife 刀 and altar 口 to indicate biblical etymology.

思, mind or mental, has burnt altar with grating 田, and mentor is worshiper who offers meat on altar. Immense is not to sect meat so as to be in enough dimension. 谐 谐 harmony has divided hoof 𠂔 on fire of altar 白, as clean land offering has divided hoof. 谏 to admonish and remonstrate have mon as offering. 吩 to mandate divides 八 flesh near altar 口. Mandatory has additional etymology related to command, demand, majesty, master, make, mask, main, major, image, aim, amnesty, ambassador, lampstand, map and additional words involving 冫, forbidden Tent of Meeting with posts.

Related to cut to two as Abraham did in Genesis 15:10 to ram and goat 羊, 义 justice is to cut and slice sacrifice to transnote his righteousness 义. 牺 sacrifice has 牛 ox and ram/goat/sheep/lamb 羊. 仪 ceremony is to offer mon as lamb 羊. All these words reflect biblical tradition, indicating divine creation, because otherwise ancient people would have created the words based on their own traditions and rituals.

僧 monk cuts flesh and monument is for worship. 查 to examine has axe to cut offering. Eminent is emission of fire light when burning meat on altar, and prominent is pro meat at net of altar, so that eminent and prominent 显 赫 赫 has altar 日 full of fire 火. For thousands of years, people thought that 日 was sun, but bilingual analysis indicates that it frequently represents burnt altar with ledge and bronze network, in addition to sun as a natural furnace. 湿 wet has 氵 water and textile 𦐇 near altar 日, as priests' garments can be wet when they wash offering near altar. Sun cannot be wet but burnt offering can. In Leviticus 1:5-15 “He is to wash the inner parts and the legs with water, and the priest is to burn all of it on the altar”.

月 𠄎 is a major affix that represents offering as well as body parts, but it also represents moon. Lun and mon of the corresponding affixes m/l+vowel+n also represent moon. Lun is in lunar, lunch is related to lunar, menu is related to menstrual lunaria, catamenia, menopathy and menorrhea, and mon is in moon, month and menstruation. Monday is Moon's day, month is Moon's month, and woman menstruates every month to bleed to atone the symbolic forbidden fruit. Potentially similar to Maya words resembling moon, 𠄎 resembles horns and pieces of sacrificed offering. We predict that Maya words include a grapheme affix to match the affix of flesh 月. This will facilitate the decoding of these words. Bilingual biblical match will be one major way to unveil the mystery of ancient American culture and this important branch of divinely created languages.

3.35. Name

As man, mon and men can represent offering, name and nomenclature are related to altar and meat offering. This is apparently reflected by the word of name itself. 名 name or nomenclature has offering 𠄎 𠄎 on altar 𠄎, although in the past it was misinterpreted as speaking after sunset 夕 𠄎. This etymology is from Judges 13, when an angel told Samson's mother that she "will conceive and give birth to a son". Manoah said to the angel, "we would like you to stay until we prepare a young goat for you." "What is your name, so that we may honor you when your word comes true?" He replied, "Why do you ask my name? It is beyond understanding." Then Manoah took a young goat, together with the grain offering, and sacrificed it on a rock to THE LORD. "The woman gave birth to a boy and named him Samson" (Unknown author 1st millennium B.C.e). Nomenclature has altar of altar.

In Hebrews 13:1-2, "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." 招待, to entertain, has hand or knife 𠄎 on altar 𠄎. This is the leading possibility on how Book of Job and some other old testament books could be written, and how Qian Sima could record all the names of kings and ancestors from the third millennium B.C. all the way to B.C. 140 in *Records of the historian*, similar to Moses who recorded the names of all his ancestors from Adam to Moses (Sima 1st century B.C., Moses 2nd millennium B.C.a-e).

姓 surname has offered bull 牛 because of burnt offering, and 生 birth by woman 女, as in Genesis 17:5-21 "No longer will you be called Abram; your name will be Abraham". "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. I will bless her and will surely give you a son by her." Native names in languages match biblical etymology (Du, 2019a-c). For instance, Tom means to cut (offering near altar). James has semaj/i, to cut offering in duality, as semi means halves and in Genesis 15:10 "Abram brought all these to him, cut them in two and arranged the halves opposite each other". Peter means rock, as pet is an affix of rock in words such as petrify and petrol, oil from rock. In Matthew 16:15-18 Peter claimed, "You are The Christ, The Son of THE LIVING GOD." Jesus replied, "I tell you that you are Peter, and on this rock I will build My church".

4. Discussion

For the first time in history, biblical origins of affixes and words are being systematically decoded in a large scale (Du, 2019a;2019b;2019c). This article systematically decodes biblical etymology of ancient affixes and words related to all major parts of body and flesh. Evidence is so abundant and apparent that the etymology of the majority of words in dictionaries need to be extensively revised according to bible (Du, 2019a;2019b;2019c;2020a;2020b). This major discovery in human civilization will not only change billions of people's fundamental view on semantic origin, but also surprise numerous linguists.

For thousands of years, people were puzzled by the semantic origin of the affix 辰 辰. This article presents its biblical etymology as restricted entry. This affix of inaccessibility is in 農 agriculture, whose interpretations include inhibited entry to Eden garden; 辱 humiliation, whose interpretations include milita and gripping the forbidden fruit by Eve's hand and subsequent limitation to entry, and 娠 pregnancy, whose 辰 means not (nan —) to go (eg 𠄎) to the forbidden (—) Tent of Meeting 𠄎. Pregnant women were ceremonially impure while giving birth and not allowed to go to sanctuary.

Linked to the semantic origin of the affix of inaccessibility 辰, 𠄎 𠄎 generation has to go 𠄎 when the destination was banned by 𠄎 or —. In definitive etymology, generation is ne ge er nation, not go to their nation for a generation. 御 𠄎 defence has 𠄎 Adam's footstep 𠄎 — blocked in the western direction 𠄎 on the path 𠄎 to Eden garden, as cherubim and flaming sword defended it to deter transgressors. In other words, to defend has biblical interpretation as step away from Eden. Such words reflect Genesis' fundamental claim that GOD "confused the language of the whole world", as people may assume that generation 𠄎 is from generate, gene or genealogy. Only by biblical bilingual matching method that their true etymology is revealed.

This article presents several additional words that contain the simplest affix, a horizontal line —, which sometimes means no or prohibition. However, vertical line | can also represent such meaning. For example, 攸 could mean no (|) action. 悠, leisure, lazy, idle or carefree, is not (|) to cut cattle. 條 slip is already thin enough so that no (|) further cut is necessary. 莜, naked oat, has hull that readily separates from grain, and its etymology could be not (|) to keep the outer shell. Another possibility is that its leaf is slim and long.

Often there are multiple etymologies for a single word or affix, but all these etymologies match bible. For example, this article presents definitive etymology of sandal as sacred land, because in Exodus 3 "Take off your sandals, for the place where you are standing is holy ground." Sandal is also related to sanctuary. In addition, 鞢

sandal has leather 革 and 屨, hand to rescue bounded slave, and salvation is to save slave. Because priests remove shoes to enter tabernacle, shoe is related to holy house. 屨 履 shoe has tabernacle in side view 屮. Multiple biblical interpretations to identical word is not natural coincidence. This phenomenon reflects divine creation.

Not only foot, the bottom of body, but also the top of body, head and face, matches biblical etymology (Du, 2019c). 頭 head is to hold utensil to anoint a priest. 面 面 face is for Moses to cover (一) his eye 目 or himself 自. In definitive etymology, scared is sacred, afraid is radiant, and scarf is to cover sacredly radiant face, when Moses' face was radiant after "he had spoken with THE LORD". The extensive multilingual word match indicates that words were created ahead of time to match the historical calling to Moses. However, the biblical "face to FACE" is a typical polysemy, often meaning face to TRANSFIGURE, because people of biological birth cannot see GOD directly. This is a main reason why most ancient people imagined idols, although Noah's descendants Canaan and Philistines should not worship idols as they knew the truth. Polysemy is abundant in biblical writing because of limited lexicon and knowledge. Thus, bible must be extremely carefully interpreted and preached in order not to mislead people and murder people's eternal life.

Polysemy exists in many affixes. For instance, 口 represents altar, mouth or region, and 日 represents altar, sun or a designated place. 而 而 represents beard, but in alternative etymology it also resembles bird with feathers. In burnt offering, the head of dove or pigeon is removed as indicated by horizontal line 一. 需 need has 雨 rain of manna and quail with feathers 雨, when manna was rained down "like coriander seeds" for daily need. 而 however has ver as an affix of bird (Du, 2019c). It often forms compound word with burn 然 to mean however 然而.

甚 甚 very real 真 真 has 匕 Elijah and divided 八 Jordan river 匕 to leave for eternity. In bilingual match, 慎 alert has real 真, 镇 village has valid 真, 颠 turn has true 真, 癡病 seizure has leisure 闲 and sure 真, indicating identical design of languages, a hallmark of divine creation. Eternity is interest, while interest is into rest and inter - est. 恒 恒 eternity has inter-互 of international interaction, consistent with biblical command of loving each other. It also has heaven and earth (二) and 夕, an alternative form of transformation 化, which has human (人)'s alternative form 匕 on Day 7/七. The superlative -est 最 and 趣 趣 interest have 取, to take away, and is not terrestrial, as in John 16:33 Jesus Christ has overcome this world. 永 eternity has man/Man's image 人 on water 水 due to The Eternal Jesus Christ. All the words are consistent with biblical description of afterlife.

德 德 moral has arm to block eye, as Moses hid his face and was afraid to look at GOD. Although this word is as abstract as love, it still matches bible. 德 can also be Abraham's eye 目 to look up to heaven 上 for starlight after 上 motion to Canaan. Other basic words have bible as their etymology too. For instance, 此 此 here has her as female 雌, as the place where Eve was created was considered here. 彼 there has leather 皮 and path 路, as "GOD made garments of skin for Adam and his wife" and drove them out to another place considered there. As novel interpretation, 名 name and nomenclature have offered meat 肉 on altar 口, although these words are so abstract. Congratulation has altar too.

Both love and hate are in bilingual match to Eden garden. Godly is good, but evil is linked to Eve and leave, and in etymology evil 惡 has all directions of roads 十 to be blocked 一. 愛 love has two opposite steps to represent opposition 愛 to Eden's tempter 愛, as love is to veto evil. Because love has steps, love is related to velocity, move, involve and revolve. 恨 hate has human to eat 食, as Eve should have hated to eat the forbidden fruit. All the analyzed words match bible in etymology without exception. Such a shockingly high matching rate not only indicates that words were divinely created, but also gives a brand new way for linguists to judge whether a word in dictionary is native. In theory, all the native words shall reflect biblical etymology. If a word cannot be biblically decoded, it is likely introduced by phonetic conversion.

腦 腦 brain has to burn at altar. 惱 fury has fire 火, and anger is to ignite in rage. In the past millenniums, people thought that 瑙 onyx or agate was created by sound through phonetic conversion. Now we discover that its true etymology is from burnt offering, as the gem is worn by biblical priests. Onyx has burnt ox. Heart was created to resemble flames 火 and has heat, and the cardiac has car of combustible carbon. Kidney is to kindle, and hepatic is to heat. The etymology of multiple organs comes from burnt offering, unambiguously indicating Moses' scripture.

Words can even be interlinked to match identical decree, event, tradition or structure in bible. 疲 lethargic and tired have herd's leather 皮, skin is to kindle, 頗 rather has leather, and leather has to heat, as peeling hide and separating fat are for burnt offering but rather laborious and lengthy. To detach fat also leads to fatigue. Weary is similar to wear because leather was initial clothing. 疲 attire is dress, as early dress was leather and had dermal skin of herd. Crying tear is related to tearing clothes apart, tragedy has to tear garment, therapy is to tear apart garment for leprosy patients, and garlic triggers tear when we tear apart its garment. Thus, 蒜 蒜 garlic is in abundant symmetry (十 二 八 and 一 一 are all in pair, and its cloves are also in symmetry).

In definitive etymology, random is related to ransom on the day of atonement, because random is the randomly chosen scapegoat escaping from holy dominion of camp. Exempt is away from temple as the exempted scapegoat. Ransom is Ram Son, Jesus Christ, to sacrifice Himself as Ransom, although there is no automatic eternal life without effort and action (Luke, James, Peter 1st century), after we accept gospel without previous effort required. In Luke 13:23-30, "Make every effort to enter through the narrow door".

In addition to creating synthetic life in laboratories and abundant biological logic, creation by CREATOR can be proven in the following logic: Words are biblical in etymology and interlink in biblical etymology, proving bible as

real historical record. Instead, previously interpreted etymology of the majority of words is revised to match bible. Thus, it is impossible that words were randomly selected by nature.

The conclusion that ancient languages were created divinely is reflected by thousands and thousands of words such as obesity. 胖 obese could not have been derived from 半 half meat/month 月, as obesity is more flesh rather than half. Such paradox can only be answered by bible, because offerings 燔 with more fat are preferentially chosen to be cut to halves 半. The offering of fat already initiated since the time of Abel, the second son of Adam and Eve. To the surprise of the world, bible is the definitive etymology for words beyond doubt.

This testimony systematically resolves thousands of years of word riddles on flesh and body parts, presenting semantic evidence that body parts and organs are biblical in etymology, and answers a large array of linguistic mysteries of this world. For instance, kidney is to kindle burnt offering, and stomach is related to anatomy to cut and char offering. In a typical bilingual match to bible, 须 mustache has must 須, because biblical priests must keep mustache. With bile related to belief, 膽 gall has 信 belief and 丿 divided curtain of temple 广. The bile is bitter, as “The Son of Man must suffer much and be rejected”. 信 信 belief has Son of Man 子’s Word 言 言.

Mysterious Maya language can also be largely decoded by the multilingual alignment and biblical matching method. We envision a new branch of Mayan linguistic study to be bilingual biblical matching. Bible is the pivotal instruction book of etymology for this divinely made language. In Romans 1:20 “since the creation of the world GOD’S INVISIBLE QUALITIES—HIS ETERNAL POWER AND DIVINE NATURE—have been clearly seen, being understood from what has been made, so that people are without excuse”.

The biblical etymology will significantly facilitate children to acquire and remember words, because there is a fascinating biblical story behind every word as semantic origin. The bilingual biblical match will also greatly improve the ability of people to learn a second language, as mutual bilingual match in biblical etymology makes it much easier to understand and memorize words and their translations in another language. Mutual bilingual match to bible in etymology is a revolutionary discovery, and will greatly enhance not only the method of acquiring languages but also the understanding of our divine origin.

Acknowledgement

We are grateful to GOD THE LORD, THE CREATOR of heavens and earth, with full gratitude in the highest respect.

References

- Du, J. X. (2019a). Bilingual dissection of words with biblical correlation. *International Journal of Language and Linguistics*, 7(1): 50-54. Available: <https://doi.org/10.11648/j.ijll.20190701.17>
- Du, J. X. (2019b). Bilingual match to biblical flood. *International Journal of Linguistics*, 11(1): 196-216. Available: <https://doi.org/10.5296/ijl.v11i1.14434>
- Du, J. X. (2019c). Seven days, numbers and heavenly Stems. *International Journal of Linguistics*, 11(2): 107-51. Available: <https://doi.org/10.5296/ijl.v11i2.14755>
- Du, J. X. (2020a). Biblical etymology of prophet and priest. *English Literature and Language Review*, 6(4): 54-63. Available: <https://doi.org/10.32861/ellr.64.54.63>
- Du, J. X. (2020b). Biblical etymology of tabernacle and altar. *International Journal of Linguistics*, 12(3): 9-27. Available: <https://doi.org/10.5296/ijl.v12i3.17012>
- <https://en.wikipedia.org/wiki/O>
- James. 1st century. James
- John. 1st century a. John
- John. 1st century b. Revelations
- 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. Deuteronomy
- Moses. 2nd millennium B.C.d. Leviticus
- Moses. 2nd millennium B.C.e. Numbers
- Paul. 1st century a. Romans
- Paul. 1st century b. Hebrews
- Paul. 1st century c. 1 Thessalonians
- Peter. 1st century. 2 Peter
- Samuel. 1st millennium B.C. 2 Samuel
- Sima, Q. 1st century B.C. Records of the historian
- Unknown author. 1st century. Acts
- Unknown author. 1st millennium B.C.a. 1 Kings
- Unknown author. 1st millennium B.C.b. 2 Kings
- Unknown author. 1st millennium B.C.c. 2 Chronicles

Unknown author. 1st millennium B.C.d. Esther
Unknown author. 1st millennium B.C.e. Judges
Unknown author, 1st millennium B.C.f, Nehemiah
Unknown author. 1st or 2nd millennium B.C. Job
Unknown authors. 1st to 2nd millennium B.C. Psalm
Xu, S. 100-121 A.D. Analytical Dictionary of Characters