

Genesis 11- The Tower of Babel

11:1 Now the whole world had one language and a common speech. 2 As men moved eastward, they found a plain in Shinar and settled there.

3 They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. 4 Then they 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.**"

5 But the LORD came down to see the city and the tower that the men were building. 6 The 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. 7 Come, let us go down and confuse their language so they will not understand each other.**"

8 So the LORD scattered them from there over all the earth, and they stopped building the city. 9 That is why it was called Babel--because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

10 **This is the account of Shem.** Two years after the flood, when Shem was 100 years old, he became the father of Arphaxad. 11 And after he became the father of Arphaxad, Shem lived 500 years and had other sons and daughters.

12 When Arphaxad had lived 35 years, he became the father of Shelah. 13 And after he became the father of Shelah, Arphaxad lived 403 years and had other sons and daughters.

14 When Shelah had lived 30 years, he became the father of Eber. 15 And after he became the father of Eber, Shelah lived 403 years and had other sons and daughters.

16 When Eber had lived 34 years, he became the father of Peleg. 17 And after he became the father of Peleg, Eber lived 430 years and had other sons and daughters.

18 When Peleg had lived 30 years, he became the father of Reu. 19 And after he became the father of Reu, Peleg lived 209 years and had other sons and daughters.

20 When Reu had lived 32 years, he became the father of Serug. 21 And after he became the father of Serug, Reu lived 207 years and had other sons and daughters.

22 When Serug had lived 30 years, he became the father of Nahor. 23 And after he became the father of Nahor, Serug lived 200 years and had other sons and daughters.

24 When Nahor had lived 29 years, he became the father of Terah. 25 And after he became the father of Terah, Nahor lived 119 years and had other sons and daughters.

26 After Terah had lived 70 years, he became the father of Abram, Nahor and Haran.

27 **This is the account of Terah.** Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot. 28 While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth. 29 Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah; she was the daughter of Haran, the father of both Milcah and Iscah. 30 **Now Sarai was barren; she had no children.**

31 Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. **But when they came to Haran, they settled there.** 32 Terah lived 205 years, **and he died in Haran.**



For millennia the Biblical account of a Mother Tongue is not challenged by the greatest scholars and thinkers even though there would be some cultural advantage for the ancestors of Greek or Latin to gain independence from a Biblical patriarch. Some interesting illustrations of this involve Christopher Columbus. His expedition left the rabidly anti-Jewish Inquisition Spain at the same time of the Spanish Expulsion of the world's major Jewish community. No Jew was to be given a reprieve from the public pyres of the Inquisition with a ticket on the Nina, Pinta or Santa Maria, yet Columbus was permitted to bring a Hebrew speaker on board. Why? **When they encountered exotic natives of new lands it was assumed that only a Hebrew speaker would be able to communicate with them.**

The Jewish First Mate's name was De Torres, and he was responsible for naming the exotic New World's large, fan-tailed pheasant. He named it a TooKey (exotic bird in Hebrew). Others heard it as "turkey", (perhaps assuming that the country of Turkey was somehow involved with the search for a passage to India). De Torres also named the New World cannibals KeLeBH (dog in Hebrew). This was heard as "carib", and so the region of the Carib people came to be called the Caribbean.

"I will restore to the peoples a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."
Zephaniah 3:9

Joshua said to all the people, "This is what the LORD, the God of Israel, says: '**Long ago your forefathers, including Terah the father of Abraham and Nahor, lived beyond the River and worshiped other gods.**' 3 But I took your father Abraham from the land beyond the River and led him throughout Canaan and gave him many descendants.
Joshua 24:2-3

What is the Study of Edenics?

<http://edenics.homestead.com/articles.html>

The Tower of Babel scenario of the Biblical account in Genesis 11 posits that all people spoke the same language before the Lord confused human tongues. **Up until the nineteenth century it was common knowledge that the pre-Babel tongue was the language of the Bible, Ancient Hebrew and the language of Adam and Eve. Even in colonial America, Hebrew was so revered that the first dissertation in the New World, at Harvard College, was on Hebrew as The Mother Tongue.** The Continental Congress nearly made Hebrew the language of the new republic, as much to break away from England as to reaffirm America's status as the new Promised Land.

Post-Darwinian thinking dealt harshly with the lexicography of Noah Webster, whose dictionary offered "Shemitic" (Semitic) origins for many English and European terms from Germanic, Greek or Latin initial sources. **It was thought that Asians, Africans and Semites evolved from separate monkeys than did the Aryans, and so these foreign tongues could have no extensive relationship to that of the different (thus superior) Indo-Europeans who dominated from Ireland in the West to India in the East.**

Silent challenges to the racist and anti-biblical status quo were made by Englishman Arthur Hall in 1894 and American Simon Perlman in 1947. Their privately issued books linking English back to ancient Hebrew were too small and too flawed to make a dent in the academic linguistic community. After a decade of research came Mozeson's *The Word: The Dictionary That Reveals the Hebrew Source of English* (first published by Shapolsky, NY in 1989) offering 22,000 English words linked back to Hebrew. Unlike previous attempts, only accepted linguistic methods were used, and all the etymological steps leading back to Hebrew were cited. While hailed by many religious thinkers and secular hard scientists (not involved in historical linguistics), *The Word* was the object of obsessive attacks by philologists like Noam Chomsky (the MIT professor and champion of anti-Israel causes).

Not long after this book documented the unity of all world languages, secular linguists began publishing articles that suggested the same, but without Hebrew or Semitic as the unifying force. In April of 1991 *Scientific American*, *Atlantic Monthly*, and *U.S. NEWS & WORLD REPORT* all came out with the work of (largely Soviet) linguists **who were placing all the thousands of world languages into comprehensive superfamilies that ultimately did come from some**

"theoretical" proto-world language. One superfamily, named Nostratic, included Semitic and European languages and even Korean.

Japanese, Etruscan and Eskimo-Aleut, however, were still seen as incomparably different. Via Hebrew as their common ancestor, though, one can see clear relationships between Japanese and Slavic terms or between Eskimo and Celtic words. But such links would require an examination of Hebrew. And no secular linguist dares to investigate the veracity of linguistic claims made by that jumble of myths called the Bible.

Even as linguistics slouches painfully toward the Tower of Babel (and most do place the geographical motherland of Proto-world language in the Near East, the location of the Tower of Babel), geneticists have been on the trail of Adam and Eve. Newsweek of Jan. 11, 1988 and Discover Magazine of August, 1990 had cover stories on the discovery of "Eve" in mitochondrial DNA. **DNA research indicated that all the diversity within the human family came from one original common ancestor.** (Finding an "Adam" is not presently possible.) The majority of scientists still uphold the racist monkey business of Darwin, and so the work of avant garde linguists and geneticists continues to be debated. Like those who condemned the heresy of Copernicus, these religious fanatics of scientific atheism will soon be objects of derision.

In 1992 the oldest human skeletons ever found with the hyoid (throat) bone for speech were excavated in the Mt. Carmel caves near Haifa in northern Israel. Until older remains are found elsewhere, the burden of proof is on the scientific community to demonstrate that the first human speakers were NOT Proto-Semitic or Hebrew speakers. In Mozeson's research on Hebrew, however, it is the physics and chemistry of Hebrew that speaks for its primacy rather than any anthropological artifacts.

In *The Word*, only the most current etymological research is employed to link English words with their Hebrew counterparts. For example, the Indo-European root for SPARROW is *sper* (a generic term for birds). The non-borrowed counterpart in Hebrew is *TSiPoR* (the generic term for birds). **It is argued that two unrelated languages can have a word with similar sounds in similar sequence purely by coincidence. The fallacy with this point is that the odds are millions to one against the two words meaning the exact same thing. Once several hundred common terms are arrayed, the odds of coincidence soar to the billions to one, and the denial must be equated to a leap of faith.**

Mts. Of Ararat



Genesis Key Ideas

- Gen. 1 God **creates** the world from nothing.
- Gen. 2 God **creates** marriage between man and woman.
- Gen. 3 God **judges sin** but gives a **promise** of **redemption**.
- Gen. 4 God **judges** Abel's heart, but gives him **grace**.
- Gen. 5 God lists the line of **promise**.
- Gen. 6 God **judges sin** but provides a way to survive.
- Gen. 7 God closes the door of the ark and the **judgment** comes to the world.
- Gen. 8 God **remembers** his people and makes a vow.
- Gen. 9 God **establishes Justice** on earth and **blesses** mankind.
- Gen 10 God lists the 3 divisions of the world- conquerors, servants, priests.
- Gen 11 God **judges** pride and chooses a **people for Himself** thru Abram.

BRIDGE BETWEEN THE CONTINENTS

