

A Unaltered Language

History has recorded many events that have occurred here on earth; however the history recorded in the Holy Scripture has proven to be the most accurate account of history on the face of the earth. The earth is the scene of a plan Yahweh has developed and controlled for 6,000 years. The plan of salvation outlined in the Holy Scripture, is a seven thousand year plan to create a priesthood that will ensure peace and life for all creation. In Genesis 2: 1-4 we are shown the start of the biblical history for the heavens and the earth.

- 1 Thus the heavens and the earth were finished and all the host of them.
- 2 And on the seventh day Yahweh ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- 3 Yahweh blessed the seventh day, and sanctified it: because that in it he had rested from all his work which Yahweh created and made.

The manner of the creation

- 4 These *are* the generations of the heavens and of the earth when they were created, in the day that Yahweh made the earth and the heavens,

Gen 2:1-4 (KJV)

A Unaltered Language

The word generations written in Genesis 2:4 is from the Hebrew word:

תּוֹלְדוֹת *tôlēdôt* <H8435>—Strong's Concordance: or *toledah*, to-led-aw'; from <H3205> (*yalad*); (plural only) *descent*, i.e. *family*; (figurative) *history*: - birth, generations.

תּוֹלְדוֹת f. pl. (from the root יָלַד)—(1) *generations, families, races*, Nu. 1:20, seqq. לְתוֹלְדוֹתָם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence סֵפֶר תּוֹלְדוֹת genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—
(2) *history*, properly of families. Gen. 6:9, אֵלֶּה הִיא תּוֹלְדוֹת נֹחַ “this is the history of Noah.” Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, “this is the origin of the heaven and earth.” (Compare יְחִישׁ and Syr. مَحَلَّ family, genealogy, history.)

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

תולדות tôlēdôt <[H8435](#)—The Brown-Driver& Briggs Hebrew & English Lexicon page 410: **Generations esp. in genealogies= account of a man and his descendants; genealogical divisions; begetting of heaven and earth i.e. account of heaven and earth and that which proceeded from them.**

תולדות tôlēdôt <[H8435](#)—Hebrew & Chaldean Lexicon to OT by Julius Furst page 1464: **Generation, creation; commonly an account, a history (of the rise, development of a thing) such as that of the heaven and earth. A Genealogical history; the history of the ancients consisting mainly of genealogical accounts:**

The accounts of history written in the first four chapters of Genesis are the most accurate accounts of events that have transpired on earth. The genealogical history of the earth is shown in a very unique manner, the history is revealed in the names given to us in the genealogy we have in the Holy Scriptures. The events that have and will occur on the earth are

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

written in this manner throughout the Holy Scripture, written in a encrypted code. The encrypted information gives detail accounts of the life and events hidden in the names of the individuals in the Holy Scripture. The art of writing was known and perfectly administered by a family to whom Yahweh preserved this special art. The family of Shem was blessed by Yahweh with this special art; we will examine this art fully throughout this work. In Genesis 10:21 we are introduced to the sons of Shem to whom the Holy language was preserved.

²¹ Sons were also born to Shem, whose older brother was Japheth; Shem was the ancestor of all the sons of Eber.

Gen 10:21 (NIV)

The children of Eber preserved a art of writing and teaching, that was handed down to them by their forefather Shem. The children of Eber (Hebrew) is here representing a language (idiom) called Hebrew. This work will prove to you that the term Hebrew that we have grown accustomed to, is more than just 22 consonants which form roots and words. The Hebrew language was understood from the beginning as a system of religious truth, revealing to mankind the will of Yahweh. The Hebrew language prior to Yahweh allowing the languages of the earth to

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

be confounded was the one language that all mankind shared in common.

¹ Now the whole world had one language and a common speech.

Gen 11:1 (NIV)

In Genesis chapter eleven the sons of Shem are listed, revealing to us that they were begotten as their fathers by the system of religious truth (Hebrew) known at the time as the Language of Truth.

10 These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood: **11** And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. **12** And Arphaxad lived five and thirty years, and begat Salah: **13** And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. **14** And Salah lived thirty years, and begat Eber: **15** And Salah lived after he begat Eber four hundred and three

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

years, and begat sons and daughters. **16** And Eber lived four and thirty years, and begat Peleg: **17** And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. **18** And Peleg lived thirty years, and begat Reu: **19** And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. **20** And Reu lived two and thirty years, and begat Serug: **21** And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. **22** And Serug lived thirty years, and begat Nahor: **23** And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. **24** And Nahor lived nine and twenty years, and begat Terah: **25** And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters. **26** And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Gen 11:10-26 (KJV)

This brings us to the time of Abraham, where the scriptures reveal that in his day the language of truth was lost. The Holy Scripture reveals to us that from the overthrow of Babylon to the seventy-five year of Abraham the Hebrew language was not taught. In the seventy-five year of Abraham life Yahweh open his understanding to the Holy language, that reveal to Abraham Yahweh's plan of Salvation. Notice in the following scripture:

A Unaltered Language

1 Now Yahweh had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: **2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: **3** And I will bless them that bless thee, and curse him that curses thee: and in thee shall all families of the earth be blessed.

He departs with Lot from Haran

4 So Abram departed, as Yahweh had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. **5** And Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Abram journeys through Canaan, which is promised him in a vision

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. **7** And Yahweh appeared unto Abram, and said, unto thy seed will I give this land: and there builded he an altar unto Yahweh, who appeared unto him. **8** And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west and Hai on the east: and there he builded an altar unto Yahweh, and called upon the name of Yahweh. **9** And Abram journeyed, going on still toward the south.

Gen 12:1-9 (KJV)

A Unaltered Language

Notice in the following scripture that Abraham was known by all at that time by a language (a system of religious truth) Hebrew, that Yahweh preserved amongst the children of Shem.

13 And there came one that had escaped, and told Abram the **Hebrew**; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

Gen 14:13 (KJV)

Abraham is shown here in the above scripture to have continued the one language, that was once the only tongue (language) that existed on earth. The Hebrew language (tongue) was known as the unchanged development of one tongue. Notice this fact in the following information.

In the book the Russia Japheth by Oxonian (London.F.W. Purry co 29 Paternoster Row E.C. (1890) pages: 18, 21, 23-24

A Unaltered Language

This name is nothing but a lengthened form of *Ararat*. The Ararat of Genesis was not a mountain, but a land—a land of mountains. The name Ararat or Aryavarta does not indeed survive in the geography of Central Asia at the present day. But, curiously enough, there is found there a very ancient name bearing an almost identical import ; if we may again presume to judge of the primitive sacred language from words existing in early Hebrew. People used to think that Hebrew was the origin of all other tongues. What *is* probable is that in Hebrew we have a comparatively unchanged development of the “one tongue” of the early ages.

Northwards then from the point of junction of the two great mountain ranges of Hindu Kûsh and Karakorum a third lofty chain divides Russian from Chinese Turkistan. This was of old called the Bolor Tagh, or Bolor Mountains. The word *Bol-or* (בֹּלֹר, אֹר) bears this meaning in Hebrew : “The issuing forth of light.” *Ar* and *Or* and *Ur* are all three variant spellings of אֹר (sometimes written אר), *Aur*, the name of “light” ; and *Rt* (as in יִרְמֵה, יִרְמֵה—the Hebrew lettering is given for their sake alone who wish to verify my statements by independent reference to the lexicon) is a Hebrew root with the signification “thrust out.” So *Ara-rat* אֶרֶרֶט is also “The issuing forth of light.” The “light” was the light of the true religion let out on a yet to be renovated earth from the sanctuary of the Ark of Noah ; and from these lofty mountains, towering peaks succeeding

10/01/11

Written by

Yibnyah Hawkins

A Unaltered Language

A writer *On the Causes of the Original Dispersion of Primitive Nations* commences his treatise thus : “In proceeding with this Dissertation I shall discuss the subject generally, under the four following heads, viz. :

First, in examining what was in reality intended, mystically figured, and represented, under the colossal and other national monuments, and sacred edifices of antiquity :—Secondly, in showing that *it was in consequence of a disturbance* which took place *in the unity of the faith* of the early inhabitants of the earth, at the renewed period of its existence (that is to say, soon after the Flood), that these same symbolical edifices came to be erected in commemoration of the *grand schismatic division* :—Thirdly, in setting forth that the ancient emigrations with which we are acquainted, are to be distinctly attributed, in the first instance, *solely* to this division of faith, and *separate religious opinions* :—and, Fourthly, and chiefly, in pointing out the value of a system of interpretation which seems to contain the only key for expounding the religious mysteries of all nations and by applying it to the problematical dispersion of nations, and tracing the original motives of their separation, show what nations were in reality of a common stock, by proving them to have held common religious opinions, when, as yet, but *two grand sectarian divisions disputed for ascendancy in the minds of men.*” This treatise proceeds to point out (p. 19) that “fierce and bloody wars prevailed on earth during this ‘Age of Contention.’

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language



THE Dispersion from Babel has generally, but erroneously, been regarded as originating the Division of the World among the three families of the Sons of Noah. In the first place, it is not likely that the House of Shem, heirs of the Promise, would join in the great Rebellion against God which was the cause of that dispersion. Nor is it even probable that Japhet's family, associated with Shem's in blessing, though not to a like extent, would proceed to such extremes. There remains therefore, for consideration in this connection, the family of Ham.

"The whole earth," we read in Genesis xi. 1, "was of one lip, and their words were one." The common language with which the eight who survived the Flood descended from the mountains of Ararat continued for a time unaltered and undivided; and after a time, *by purely natural process*, developed into the different types of language which have since prevailed. "And it came to pass as they journeyed from the east"—as they journeyed, indefinite, *i.e.*, as some journeyed; by no means, as all journeyed; this was merely the first migration of a section of the then existing human race from its eastern cradle—"they found a plain in the land of Shinar." A Hamite migration, certainly. After the blessings bespoken by Noah for his two brothers, and the pitiful future indicated for his little son, in consequence of his own unfilial disrespect, we cannot imagine that Ham would

The above information reveals to us that Abram the Hebrew was the preserver of the system of religious truth known as Hebrew. This language consisted of The Faith, that cause Abraham to believe Yahweh and obtained a righteous report.

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. **10** How was it then reckoned?

When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. **11** And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: **12** And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. **13** For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. **14** For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: **15** because the law worked wrath: for where no law is, *there is* no transgression. **16** Therefore *it is* of faith, that *it might be* by mercy to the end the promise might be sure to all the seed;

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Romans 4:9-16 (KJV)

What faith is?

1 Now faith is the substance of things hoped for, the evidence of things not seen. **2** For by it the elders obtained a good report. **3** Through faith we understand that the worlds were framed by the word of Yahweh, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto Yahweh a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, Yahweh testifying of his gifts: and by it he being dead yet speaketh. **5** By faith Enoch was translated that he should not see death; and was not found, because Yahweh had translated him: for before his translation he had this testimony, that he pleased Yahweh. **6** But without faith *it is* impossible to please *him*: for he that cometh to Yahweh must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of Yahweh of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith. **8** By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

out, not knowing whither he went. **9** By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: **10** For he looked for a city which hath foundations, whose builder and maker *is* Yahweh.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. **12** Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. **13** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. **14** For they that say such things declare plainly that they seek a country. **15** And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. **16** But now they desire a better *country*, that is, a heavenly: wherefore Yahweh is not ashamed to be called their Father: for he hath prepared for them a city. **17** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, **18** Of whom it was said, That in Isaac shall thy seed be called: **19** Accounting that Yahweh *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. **20** By faith Isaac blessed Jacob and Esau concerning things to come.

Heb 11:1-20 (KJV)

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

The word Faith written here in Hebrews chapter eleven is from the Greek word:

πίστις *pistis* <G4102>—Strong's Concordance: from <G3982> (peitho); *persuasion*, i.e. *credence*; moral *conviction* (of *religious* truth, or the truthfulness of Yahweh or a religious teacher), especially *reliance* upon Messiah for salvation; abstract *constancy* in such profession; by extensive **the system of religious truth** itself :- assurance, belief, believe, faith, fidelity.

The Greek word **πίστις** is the transliteration of the Hebrew word:

אָמֵן 'ēmûn <H529>—Strong's Concordance: from <H539> ('aman); *established*, i.e. (figurative) *trusty*; also (abstract) *trustworthiness*: - faith (-ful), truth.

The Hebrew word **אָמֵן** is found in the Hebrew word **עִבְרִי** 'ibrî (Hebrew) when the art of permutation is applied to the word **עִבְרִי** 'ibrî (Hebrew). This art was also preserved amongst the sons of Shem, who caused to continue the language of truth and a system (art) of expounding and deciphering will of Yahweh.

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

." This language of truth all the ancient and modern Babel builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause Yahweh to speak according to the pride, prejudice and worst passions of men! But through a just judgment of Yahweh, the language of all those who have attempted to do this has been confounded, and the word of the Yahweh abides for ever.—Adam Clarke's Commentary

Therefore is the name of it called Babel—בבל Babel, from בל bal, to mingle, confound, destroy; hence Babel, from the mingling together and confounding of the projects and language of these descendants of Noah; and this confounding did not so much imply the producing new languages, as giving them a different method of pronouncing the same words, and leading them to affix different ideas to them.

—Adam Clarke's Commentary

The building of Babel, the confusion of tongues, and the first call of Abram, are three remarkable particulars in this chapter; and these led to the accomplishment of three grand and important designs:

1. The peopling of the whole earth;
2. **The preservation of the true religion by the means of one family; and**

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

3. **The preservation of the line uncorrupted by which the Messiah should come.**

—Adam Clarke's Commentary

The word Babel is revealing to mankind a religious movement shown in the Holy Scripture as a language. Notice this fact from the Hebrew meaning of the word Babel found in the

Hebrew & Chaldea Lexicon to OT by Julius Fuerst page 209: **To Mingle with one another, a confound Language; it is always applied to a language 2. To cohabit carnally in a prohibited manner (incestuous intercourse)**

It is important to understand the meaning of the word language before we proceed into this subject. The word Language is from the Hebrew words:

לָשׁוֹן *lāshôn* <[H3956](#)>—Strong's Concordance: or *lashon*, law-shone'; also (in plural) feminine *leshonah*, lesh-o-naw'; from <[H3960](#)> (*lashan*);

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

the *tongue* (of man or animals), used literal (as the instrument of licking, eating, or speech), and figurative (speech, an ingot, a fork of flame, a cove of water) :- + babbler, bay, + evil speaker, language, talker, tongue, wedge.

לִשְׁוֹן lishshān <H3961—Strong's Concordance: (Chaldee); corresponding to <H3956> (lashown); *speech*, i.e. a *nation*: - language.

לִשְׁוֹן—Genenius's Hebrew Lexicon by Samuel Tregelles page 443: A tongue, a **speech**, and **idiom**; a nation of people which use a peculiar language.

Language: Webster Dictionary page: 1081: A body of words and the systems for their use common to a people who are of the same community or nation and cultural tradition. A communication of the meanings of words in any way; medium that is expressive, and significant; the speech and phraseology peculiar to a people. The choice of words or style of writing; diction: Language is the general pattern of people the pattern of vocabulary and syntax; the faculty and power of speech.

Diction: Webster Dictionary page 550: A style of speaking and writing as dependent upon the choice of words. The means and manner of expressing ideas. The choice of words their arrangement

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

and the force, accuracy and distinction with which they are used. To express in a peculiar and distinctive manner in which certain technical, scientific and religious ideas are expressed.

Idiom: Webster Dictionary page 951: A expression whose meaning is not predictable from the usual meanings of its constituent elements or form the general grammatical rules of a language. A language, dialect or style of speaking, peculiar to a people. A peculiar character or genius of a language.

Genius: Webster Dictionary page: 797: A exceptional natural capacity of intellect, especially shown in creative and original works. 5. A distinctive character or spirit as of a nation or language.

The term Hebrew is a appellation that served to indentify a individual's descent and faith. This Hebrew religion was a continuation of the one faith that was taught to all the sons of Noah. It is described in scripture as the faith once delivered to all.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

should earnestly contend for the faith which was once, for all delivered unto the saints.

Jude 1:3 (KJV)

A Hebrew man or women was always known by their inspiring speech, way of life and devotion to Yahweh whom they worship only. The great progenitor Shem is shown in history to have possessed the power of speech. Notice this in the following history: The Two Babylon's by Alexander Hislop

There is a great difference between the two symbols--the tusks of a boar and the golden chains issuing from the mouth, that draw willing crowds by the ears; but both very beautifully illustrate the same idea--the might of that persuasive power that enabled Shem for a time to withstand the tide of evil that came rapidly rushing in upon the world.

Now when Shem had so powerfully wrought upon the minds of men as to induce them to make a terrible example of the great Apostate, and when that Apostate's dismembered limbs were sent to the chief cities, where no doubt his system had been established, it will be readily perceived that, in these circumstances, if idolatry was to continue--if, above all, it was to take a step in advance, it was indispensable that it should operate in secret. The terror of an execution, inflicted on one so mighty as Nimrod, made it needful that, for some time to come at least,

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

the extreme of caution should be used. In these circumstances, then, began, there can hardly be a doubt, that system of "Mystery," which, having Babylon for its centre, has spread over the world. In these Mysteries, under the seal of secrecy and the sanction of an oath, and by means of all the fertile resources of magic, men were gradually led back to all the idolatry that had been publicly suppressed, while new features were added to that idolatry that made it still more blasphemous than before. That magic and idolatry were twin sisters, and came into the world together, we have abundant evidence. "He" (Zoroaster), says Justin the historian, "was said to be the first that invented magic arts, and that most diligently studied the motions of the heavenly bodies." The Zoroaster spoken of by Justin is the Bactrian Zoroaster; but this is generally admitted to be a mistake. Stanley, in his *History of Oriental Philosophy*, concludes that this mistake had arisen from similarity of name, and that from this cause *that* had been attributed to the Bactrian Zoroaster which properly belonged to the Chaldean, "since it cannot be imagined that the Bactrian was the inventor of those arts in which the Chaldean, who lived contemporary with him, was so much skilled."

The power of persuasive speech is shown to present in the descendants of Shem to whom the Spirit of Truth rested, causing them to speak as they were moved by the Holy Spirit. The term Hebrew is shown to indentify many of Yahweh prophets and servants who he sent to the nations to turn them from their sins.

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

9 And he said unto them, I *am* a Hebrew; and I reverence Yahweh, the Father of heaven, which hath made the sea and the dry *land*. **10** Then were the men exceedingly afraid, and said unto him, why hast thou done this? For the men knew that he fled from the presence of Yahweh, because he had told them

Jonah 1:9-10 (KJV)

1 And the word of Yahweh came unto Jonah the second time, saying,
2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. **3** So Jonah arose, and went unto Nineveh, according to the word of Yahweh. Now Nineveh was an exceeding great city of three days' journey. **4** And Jonah began to enter into the city a day's journey, and he cried, and said, yet forty days, and Nineveh shall be overthrown.

Jonah 3:1-4 (KJV)

The Hebrew language consisted of a religious belief and a art of writing and speaking peculiar, to seed of Eber the son of Shem.

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

The Art of Writing

The art of writing also known in scripture as the artistry of the priesthood has not been understood. The subject is misunderstood by most bible readers and I hope to clear some of these misunderstanding, causing everyone who reads this work to understand the significance and importance of both subjects. The information we will provide will help anyone who desires to understand what the Seven Thunders reveals to mankind. Notice in the following scripture:

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: **2** And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, **3** And cried with a loud voice, as *when* a lion roared: and when he had cried, **seven thunders uttered their voices.** **4** **And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.** **5** And the malak which I

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

saw stand upon the sea and upon the earth lifted up his hand to heaven,
6 And swore by him that lives' forever and ever, who created heaven,
and the things that therein are, and the earth, and the things that therein
are, and the sea, and the things which are therein, that there should be
time no longer: **7 But in the days of the voice of the seventh malak,
when he shall begin to sound, the mystery of Yahweh should be
finished, as he hath declared to his servants the prophets.**

Rev 10:1-7 (KJV)

Notice John was instructed to (seal up those things the seven thunders
uttered and write them not). Yahweh is shown here instructing John to
Seal up those things and write them not. The question is why? And
How? The prophets of Yahweh were well verse in a art, which instructed
them to seal up certain information that only certain individual who
learn the art, could reveal the secrets of his servants the prophets. John
was also instructed here to write them not, the word **write** written in
Revelations 10:4 is from the Greek word:

[Γράφω](#) graphō [<G1125>](#)—Strong's Concordance: a primary verb; to
“grave”, especially to *write*; **figurative to describe**: - describe, write (-
ing, -ten).—

A Unaltered Language

The Greek word $\gamma\rho\acute{\alpha}\phi\omega$ is transliterated from the Hebrew word:

כָּתַב kātab <H3789—Strong's Concordance: a primitive root; to *grave*; by implication to *write* (describe, inscribe, prescribe, subscribe):- describe, record, prescribe, subscribe, write (-ing, -ten).

כָּתַב kātab <H3789: The Brown-Drivers& Briggs Hebrew Lexicon page 507: To Write down, describe in writing:

John was instructed as the **word write** reveals; **not to describe** in writing what the seven thunders uttered, but seal up the utterances of the thunders. The sealing up of the words of the prophets is a scriptural fact spoken by many of Yahweh's servants.

¹⁰ The disciples came to him and asked, "Why do you speak to the people in parables?"

¹¹ He replied, "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. ¹² Whoever has will be given more, and he will have abundance. Whoever does not have, even what he has will be taken from him. ¹³ This is why I speak to them in parables:

"Though seeing, they do not see;

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

though hearing, they do not hear or understand.

¹⁴ In them is fulfilled the prophecy of Isaiah:
"You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.
¹⁵ For this people's heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.
Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts
and turn, and I would heal them.'

¹⁶ But blessed are your eyes because they see, and your ears because they hear. ¹⁷ For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it.

Matt 13:10-17 (NIV)

¹⁰ When he was alone, the Twelve and the others around him asked him about the parables. ¹¹ He told them, "The secret of the kingdom of Yahweh has been given to you. But to those on the outside everything is said in parables

Mark 4:10-11 (NIV)

A Unaltered Language

7 But we speak the wisdom of Yahweh in a mystery, *even* the hidden *wisdom*, which Yahweh ordained before the world unto our glory:
8 Which none of the princes of this world knew: for had they known *it*, they would not have killed the King of glory. **9** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which Yahweh hath prepared for them that love him. **10** But Yahweh hath revealed *them* unto us by his Spirit: for the Spirit searches all things, yea, the deep things of Yahweh. **11** For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of Yahweh knoweth no man, but the Spirit of Yahweh. **12** Now we have received, not the spirit of the world, but the spirit which is of Yahweh; that we might know the things that are freely given to us of Yahweh. **13** Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches; comparing spiritual things with spiritual. **14** But the natural man receives not the things of the Spirit of Yahweh: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

1 Cor 2:6-14 (KJV)

10 For Yahweh has poured out upon you the spirit of deep sleep, and has closed your eyes: the prophets and your rulers, the seers hath he covered.
11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

pray thee: and he said, I cannot; for it *is* sealed: **12** And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he said, I am not learned.

Isaiah 29:10-12 (KJV)

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

Dan 12:4 (KJV)

9 And he said Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Dan 12:9 (KJV)

We see that Daniel was instructed to shut up the words and to seal the book. Yahweh would have not instructed Daniel to shut up the words nor sealed the books if he was not skilled and instructed beforehand in

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

the Art of Writing. Let's get a clear understanding of what Daniel was instructed to do. In Daniel 9:22 notice the following information:

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give **the skill and understanding**. **23** At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

Dan 9:22-23 (KJV)

The word skill written in Daniel 9:22 is from the Hebrew word:

שָׂכַל śākal <[H7919](#)>—Strong's Concordance: a primitive root; to *be* (causative *make* or *act*) *circumspect* and hence *intelligent*: - consider, **expert**, instruct, prosper, (deal) prudent (-ly), (**give**) **skill** (-ful), have good success, teach, (**have, make to**) **understand** (-ing), wisdom, (be, behave self, consider, make) wise (-ly), guide wittingly.—

The art of permutation when applied to the Hebrew words reveals some unique root words, uncovering secret information concerning the skill given to Danyl. Danyl possessed a skill in the art of writing, when

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

understood uncovers hidden meanings. The meanings the Hebrew gives to certain words in scripture reveals secrets into the past, present and future. Yahweh who gave this art to Children of Israyl preserved it within their seed, so his message and kingdom could be preserved forever. Notice the following information in scripture

⁴ But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge."

Dan 12:4 (NIV)

Notice the word Shut up written in Danyl 12:4 is from the Hebrew word:

סָתַם *sātām* <H5640>—Strong's Concordance: or *satham*, saw-tham'; (Num. 24:15), a primitive root; to *stop* up; by implication to *repair*; figurative to *keep secret*: - closed up, hidden, secret, shut out (up), stop.

סָתַם *sātām* <H5640>—Genesius Hebrew & Chaldee Lexicon by Samuel Tregelles page 596: **To be hidden, to lie hid; to conceal something from anyone.**

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

סֵתַר setar <H5642>—Genesnius Hebrew & Chaldee Lexicon by Samuel Tregelles page 596: To conceal or hide, fig. Escaping notice (conceal from view)

סֵתַר satar <H5641>—Genenius's Hebrew & Chaldee Lexicon by Samuel Tregelles page 596: Hidden things; secrets (lie hidden or concealed hence to be unknown 2. To protect or defend.

The word shut up written in Danyl 12:4 shows us that Danyl was fully aware how to do this, causing secrets hidden in words to be conceal from the view, causing a reader of the scriptures to never realize the meaning. The secrets escape the notice of those not consecrated by Yahweh to understand or unlock the secrets. Let's return back to Danyl 12:4 Notice the word **WORDS** written in Danyl 12:4 is from the Hebrew word:

דָּבָר dābār <H1697>— from <H1696> (dabar); a *word*; by implication a *matter (as spoken of)* or *thing*; adverbial a *cause* :- **act**, advice, affair, **answer**, × any such (thing), + because of, book, business, care, case, cause, certain rate, + chronicles, commandment, × commune (-ication), + concern [-ing], + confer, counsel, + dearth, **decree, deed**, × disease, due, duty, effect, + eloquent, errand, [evil favoured-] ness, + glory, + harm, hurt, + iniquity, + **judgment, language, + lying, manner, matter, message**, [no] thing, **oracle**, × ought, × parts, + pertaining, +

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, × (as hast) said, sake, saying, sentence, + sign, + so, some [uncleanness], somewhat to say, + song, speech, × spoken, talk, task, + that, × there done, thing (concerning), thought, + thus, tidings, what [-soever], + wherewith, which, word, work. *Records of events of a given period.*

The Hebrew Tongue Restored by Fabre de Olivet page 319

גב DB. The sign of natural abundance united by contraction to the root **גב**, symbol of all generative propagation, constitutes a root whence are developed all ideas of effluence and influence; of emanation, communication, transmission, insinuation.

גב That which is propagated and is communicated by degrees; sound, murmur, rumour, discourse; fermentation, literally and figuratively; vapour; that which proceeds slowly and noiselessly: calumny, secret plot, contagion.

The Arabic **دب** develops in general the idea of that which crawls, insinuates itself, goes creeping along.

A Unaltered Language

Insinuation: Webster Dictionary page 736: To suggest or hint slyly; instill or infuse subtly or artfully into the mind (clue, convey an ideal to the mind without full or explicit statement; to give barely a perceptible hint (hint artfully often what one would not dare say directly. To suggest denotes particularly to recall something to the mind or start a new train of thought by means of association of ideas.

Clue: Webster Dictionary page 287: Anything serving to guide or directing into the mind solution of a mystery; To direct or point out by a clue (words)

In Danyl 12:4 also notice the word Seal this word is from the Hebrew word:

חָתַם ḥātam <[H2856](#)—Strong's Concordance: a primitive root; to *close* up; especially to *seal*: - make an end, mark, and seal (up), stop.

— To lock up; to seal up the instruction; to instruct them privately; to reveal to someone (to restrain, to refuse, preserve (to be dark as withholding the light, hide (lacking of understanding)

A Unaltered Language

The word Book written in Danyl 12:4 is from the Hebrew word:

סֵפֶר sēper <H5612>—Strong's Concordance: or (feminine) *ciphrah*, sif-raw'; (Psa. 56:8 [99]), from <H5608> (caphar); properly **writing (the art or a document)**; by implication a *book*: - bill, book, **evidence**, × learn [-Ed] (-ing), letter, register, scroll. **The written language or script; a complete record of whatever one wants to preserve accurately.**

סָפַר sāpar <H5608>—Strong's Concordance: a primitive root; properly to *score* with a mark as a tally or record, i.e. (by implication) **to inscribe, and also to enumerate**; intensive to *recount*, i.e. *celebrate*: - commune, (ac-) **count, declare**, number, + penknife, reckon, **scribe, show forth**, speak, talk, **tell (out), writer. Declare, recording something in writing (listing in detail or enumerating of the series of; given facts (accurately recounting)**

סֵפֶר sēper <H5612>—Brown- Driver & Briggs Hebrew Lexicon page 706: **Missive, writing, book (writer) book or scroll in which something is written; to preserve it for future use (a book of prophesy) Recount, relate; to take account of carefully, observe and consider (recount something; exactly accurately.**

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

סֵפֶר sēper <[H5612](#)— Genenius’s Hebrew & Chaldee Lexicon by Samuel Tregelles page 594: **Writing; the art of writing and reading; to write, a scribe to narrate or recount.**

Recount: Webster Dictionary page 1187: To tell in detail; give an account of, narrate; tell in order one by one give the facts or particulars of, describe (narrate in order)

Account: A verbal or written description of particulars events; narrative.

The information described here needs to be read again, it is very important to understand what Danyl was instructed by Yahweh to perform. The art of writing uses unique and selected words containing accurate prophetic events hidden within them in cryptic form. The art used here has the unique ability to infuse information artfully into the mind. The language of truth is shown to be both written and spoken, with a art only a few where able to understand. We spoke early about the one language that all the sons of Noah accepted and followed. Notice again in Genesis 11:1

¹ Now the whole world had one language and a common speech.

Gen 11:1 (NIV)

A Unaltered Language

The language and speech here is speaking concerning the inspired teachings that were taught by the prophets of old. In the earth at that time was one teaching and instruction amongst mankind, they agreed for a time in one form of religious worship. The original instruction written in Hebrew consisted of monosyllables, were each word had a distinct deal of meaning and only one meaning. When different acceptance of words arose, from the compounding of terms, their began to be a variety of meaning attach to words belonging to the one language they all shared in common. The confounding of the languages consisted of teachings mix with idolatry the worship of gods; this lead mankind farther away from true religion. In the course of history the language of truth has encountered severe attempts by man to confound it. The religious leaders and kings throughout history have toiled from the beginning to cause this language to clothe their own ideas, and cause Yahweh to speak according to their prejudices, pride, and evil passions.

In Genesis 11:10 the scripture introduces to mankind the holy family of Shem who Yahweh bless with the eternal language of Truth. It is through this family mankind will receive wisdom, instruction and the way to eternal life.

In 1 Corinthians 14:1-40 the subject of languages is farther explained and expounding upon notice this in the following scriptures.

A Unaltered Language

¹ Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. ² For anyone who speaks in a tongue does not speak to men but to Yahweh. Indeed, no one understands him; he utters mysteries with his spirit. ³ But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. ⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church. ⁵ I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.

⁶ Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? ⁷ Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? ⁸ Again, if the trumpet does not sound a clear call, who will get ready for battle? ⁹ So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. ¹⁰ Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. ¹¹ If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me. ¹² So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.

¹³ For this reason anyone who speaks in a tongue should pray that he may interpret what he says. ¹⁴ For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ¹⁵ So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

will also sing with my mind. ¹⁶ If you are praising Yahweh with your spirit, how can one who finds himself among those who do not understand say "Amen" to your thanksgiving, since he does not know what you are saying? ¹⁷ You may be giving thanks well enough, but the other man is not edified.

¹⁸ I thank Yahweh that I speak in tongues more than all of you. ¹⁹ But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

²⁰ Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults. ²¹ In the Law it is written:
"Through men of strange tongues
and through the lips of foreigners
I will speak to this people,
but even then they will not listen to me," says Yahweh.

²² Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers. ²³ So if the whole church comes together and everyone speaks in tongues and some who do not understand or some unbelievers come in, will they not say that you are out of your mind? ²⁴ But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, ²⁵ and the secrets of his heart will be laid bare. So he will fall down and worship Yahweh, exclaiming, "Yahweh is really among you!"

Orderly Worship

A Unaltered Language

²⁶ What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the House. ²⁷ If anyone speaks in a tongue, two--or at the most three--should speak, one at a time, and someone must interpret. ²⁸ If there is no interpreter, the speaker should keep quiet in the church and speak to himself and Yahweh.

²⁹ Two or three prophets should speak, and the others should weigh carefully what is said. ³⁰ And if a revelation comes to someone who is sitting down, the first speaker should stop. ³¹ For you can all prophesy in turn so that everyone may be instructed and encouraged? ³² The spirits of prophets are subject to the control of prophets. ³³ For Yahweh is not a Father of disorder but of peace.

As in all the congregations of the saints, ³⁴ women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. ³⁵ If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

³⁶ Did the word of Yahweh originate with you? Or are you the only people it has reached? ³⁷ If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is Yahweh's command. ³⁸ If he ignores this, he himself will be ignored.

³⁹ Therefore, my brothers, be eager to prophesy, and do not forbid

A Unaltered Language

speaking in tongues. ⁴⁰ But everything should be done in a fitting and orderly way.

1 Cor 14:1-40 (NIV)

The word tongue written in 1 Corinthians 14:1 is from the Greek word:

διάλεκτος *dialektos* <G1258>—Strong's Concordance: from <G1256> (*dialegomai*); a (mode of) *discourse*, i.e. “*dialect*” :- **language, tongue.**

διαλέγομαι *dialegomai* <G1256>—Strong's Concordance: middle from <G1223> (*dia*) and <G3004> (*lego*); to *say thoroughly*, i.e. *discuss* (in argument or exhortation):- **dispute, preach (unto), reason (with), speak.**

λέγω *legō* <G3004>—Strong's Concordance: a primary verb; properly to “*lay*” forth, i.e. (figurative) *relate* (in words [usually of systematic or set *discourse*; whereas <G2036> (*epo*) and <G5346> (*phemi*) generally refer to an *individual* expression or speech respectively; while <G4483> (*rheo*) is properly to *break silence* merely, and <G2980> (*laleo*) means an *extended* or random harangue]); by implication to *mean* :- ask, bid,

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

boast, call, describe, give out, name, put forth, say (-ing, on), show, speak, tell, utter.

Discourse: Webster Dictionary page 563: A formal discussion of a subject in speech or writing, as dissertation, treatise or sermon. To treat a subject formally in speech or writing.

The Greek words: λέγω legō <G3004 & διάλεκτος dialektos <G1258> are shown in the Manual and Greek Lexicon of the New Testament by G. Abbot & Smith pages 108, 265 to be transliterated from the Hebrew words: דָּבָר dābār <H1697>, אָמַר 'āmar <H559>, and also נָאֵם nā'am <H5001>

Let's review the Hebrew words from which the Greek word Tongue is transliterated:

דָּבָר dābār <H1697>—Hebrew & English Lexicon of the OT by Edward Robinson page 182

A Unaltered Language

story of his great might Jb 41⁴. 2. word of God, as a divine communication in the form of commandments, prophecy, and words of help to his people, used 394 times. This word is communicated in several ways: a. וַיְהִי דְבַר יְיָ אֵלַי then the word of Yahweh came unto 1 S 15¹⁰

II. saying, utterance, sentence, as a section of a discourse:—1. of men, a. וְדָבָר בְּעֵתוֹ a word in due season Pr 15²³ cf. Jb 4² Pr 12²⁸; commonly

נֹאֵם nā'am <H5001—Brown- Driver & Briggs Hebrew and English Lexicon page 610: A Utterance, declaration, revelation; utter a prophecy, speak as a prophet; use the prophetic formula

Formula: Webster Dictionary page 753: An exact method or form of words prescribed as a guide for thought, action or statement; for stating or declaring something definitely or authoritatively; for

10/01/11

Written by

Yibniah Hawkins

A Unaltered Language

indicating procedure to be followed or for prescribe use on some ceremonial occasion; set form of words. A confession of religious faith or a formal statement of doctrine; to express in a formula, to state in a exact, concise and systematic form. Syn. Code, prescription, procedure

Code: Webster Dictionary page 397: A system for communication used for brevity or secrecy of communication in which arbitrarily chosen words, letters, or symbols are assigned definite meanings. A system of rules shared by the participants in an act of communication, making possible the transmission and interpretation of messages. To encode.

A system of characters with arbitrary, conventionalized meanings, used in communication: Language is a form of code. A set of prearranged symbols usually letters used for purposes of secrecy or brevity in transmitting message: the meanings of the symbols are given in a code book. Syn: Cipher

Cipher: Webster Dictionary page 184: A cryptogram made by rearranging the individual characters of a plain text or by substituting others in their place: the method of making a cryptogram and also the (Key) for deciphering it. To Write in Characters with hidden meanings.

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

The Hebrew word נָאֵם nā'am <[H5001](#)>— A Hebrew & English Lexicon to the OT by Edward Robinson

10/01/11
Written by
Yibniah Hawkins

A Unaltered Language

נְאֻם m. (r. **נִאֻם**, after the form **גִּבְזֵל**)
effatum, a declaration, revelation, oracle.

a) Of God ; once in st. absol. Jer. 23. 31.

Very freq. in the phrases: **נְאֻם יְהוָה**,
נְאֻם יְיָ צְבָאוֹת, (so is) *the oracle of Jeho-*

vah, so is it revealed from Jehovah ;
usually inserted in the words of the
prophets themselves, as in Engl. *saith*

Jehovah, saith the Lord, Am. 6, 8. 14. 9,
12. 13. al. or else added at the end of a

sentence Am. 2. 11. 4, 3. 5. 8–11. Is. 3,
15. 14, 23. So very often in Ezekiel,

e. g. 5, 11. 12, 25. 13, 16. 14. 11. 14. 16.
18. 20. 15, 8. 16, 8 ; constantly in Jere-

miah, e. g. 2, 9. 12. 22. 29. al. in Isaiah
less frequently, e. g. 3, 15. 14, 22. 23.

More rarely found at the beginning of a
sentence, 1 Sam. 2, 30 bis. Is. 1, 24. Ps.

110. 1. On this and similar phrases see
Kleinert *th. die Echtheit der Jes. Weis-*

sagungen T. I. p. 246. b) Rarely spok-
en of men, e. g. Num. 24, 3 **נְאֻם בְּלָצֶם**

the saying (oracle) of Balaam. v. 4. 15.
16. So of poets, *a saying, song, poem,*

A Unaltered Language

Let's return to I Corinthians 14: 1-6 notice the following scriptures.

¹ Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. ² For anyone who speaks in a tongue does not speak to men but to Yahweh. Indeed, no one understands him; he utters mysteries with his spirit. ³ But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. ⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the house. ⁵ I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the house may be edified.

⁶ Now, brothers, if I come to you and speak in other languages, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?

1 Cor 14:1-6 (NIV)

In verse six of the above scripture should prove to the reader that Shaul is speaking about more than a foreign tongue needing to be interpreted, but of teachings, instructions and a written concealed language needing to be understood to build the House of Yahweh. Shaul is revealing to the people the important of excelling in spirituals gifts and edifying the

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

congregation of Yahweh's House. The Apostle Shaul was inspired to reveal the spiritual side of this Holy language entrusted to the family of Shem to preserved and teach to mankind.

The art of writing was a special gift given to seal the revelations of prophets from unauthorized individuals. In the book of Danyl we will continue the study on the art of writing; notice this in the following scriptures.

¹⁷ To these four young men Yahweh gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds.

Dan 1:17 (NIV)

Notice in the **word learning** written in Danyl 1:17 is from the Hebrew word:

סֵפֶר sēper <H5612>—Strong's Concordance: or (feminine) *ciphrah*, sif-raw'; (Psa. 56:8 [99]), from <H5608> (caphar); properly *writing* (the art

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

or a document); by implication a *book*: - bill, book, evidence, × learn [-ed] (-ing), letter, register, scroll.

סֵפֶר sēper <[H5612](#)—Genenius’s Hebrew & Chaldee Lexicon to O.T. [page 594:

סֵפֶר m. with suff. סִפְרֵי, pl. סִפְרִים, constr. סִפְרֵי.—
'a) *writing*, Arab. ^سسيفر, Syr. ܣܦܪܐ —(a) the art
of writing and reading, Isa. 29:11, 12, יוֹדַע הַסֵּפֶר “one
acquainted with writing.”—(b) a kind of writing,
Dan. 1:4, סֵפֶר וּלְשׁוֹן כַּשְׂדִּים “the writing (letters)
and the tongue of the Chaldeans;” verse 17.

A Unaltered Language

סֵפֶר sēper <[H5612](#) : The Hebrew & Chaldee Lexicon to the O. T. by Julius First page 993-994: A writing, a letter prophetic Is. 29:11,12; one who understands writing or letters(not the art of writing ,scriptura, but what is written.) the learning Dan. 1:4, 17. A scribe, a high officer, a great dignitary, a state notary who held the first position in the times of peace 2 Kings 18:18) A receiver of tribute, a notary Is. 33:18. One skilled in the sacred books 1 Ch. 27:32; Jerk. 8:8 Ezra 7:6, 11

שָׂטָר shāṭar <[H7860](#)—Genesnius’s Hebrew & Chaldee Lexicon page 817:

A Unaltered Language

שָׂוֹ אַרָב. سطر TO WRITE, whence Part. שָׂוֹר
פָּרָץ a scribe. (LXX. γραμματεὺς, γραμματοεισ-
αγωγικός. Syr. ܣܘܪܐ), hence from the art of writing
having in very ancient times been especially used
forensically (compare פֶּתַח letter d, كَاتِب a scribe
and ܩܘܕܝܫܐ, Gr. γράφειν, γράφεσθαι), a magistrate,

Before I explain the above instruction in the word **learning** written in Daniyl 1:17. Let's define two words in the meaning given to the word learning in the Hebrew.

Art: Webster Dictionary page 58: the practical application of knowledge or a natural ability; skilled workmanship, mastery. A branch of learning to be studied in order to be applied; a science.

The art Daniyl and his three Hebrew brothers acquired is shown here to be a skilled workmanship, a science that Daniyl learn for the administration of his prophetic office. The style of writing in the

A Unaltered Language

Holy Scripture reveals to us the wisdom of *a Intelligent Being*, who inspired this art to be performed by his servants the prophets. A aspect of this Art was designed to complement the way the heart and subconscious mind process and assimilates information. The book of Proverbs gives us facts concerning this; notice this in the following scriptures.

20 My son, keep thy father's commandment, and forsake not the law of thy mother: **21** **Bind** them continually upon thine heart, *and* tie them about thy neck. **22** When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee. **23** For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

Prov 6:20-23 (KJV)

6 And these words, which I command thee this day, shall be in thine heart: **7** And thou shall teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. **8** And thou shall **bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.**

Deut 6:6-8 (KJV)

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

The word **Bind** written in Proverbs 6:21& Deuteronomy 6:8 is from the Hebrew word:

קָשַׁר qāshar <H7194>—Strong's Concordance: a primitive root; **to tie**, physical (gird, confine, compact) or mentally (in love, league) :- bind (up), (make a) conspire (-acy, -ator), join together, knit, stronger, work [treason].

קָשַׁר qāshar <H7194>—Genenius's Hebrew & Chaldee Lexicon page 747: **To Bind anything to anything Prov. 3:3, 6:21, & 7:3**

7197

Hebrew Word: קָשַׁר: Genenius's Hebrew & Chaldee Lexicon page 747: To Gather, to seek for (to collect one's thoughts together

קָשַׁר qāshar <H7194>— The Brown- Driver & Briggs Hebrew & English Lexicon page 905: **Strong affection which binds religious and moral precepts.**

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

Notice the roots of the Hebrew word קָשַׁר qāshar found in the Hebrew Tongue Restored by Fabre de Olivet pages 444-445 & 463

ק KR. The compressive sign united to that of movement proper, constitutes a root which develops the idea of that which is incisive, penetrating, firm, straight;

that which engraves or which serves to engrave; every kind of engraving, character, or sign fitting to preserve the memory of things.

The Arabic قَرَّ presents the same radical sense as the Hebrew, but with a certain difference in its developments. As verb, قَرَّ signifies *to fix* in some place, on some thing; to stop there, to remember it, to make an act of commemoration; *to designate, to avow.*

ק From the idea of *character* and *writing* contained in this root, has come that of *reading*, and from *reading*, that of every *oratorical discourse* spoken aloud; thence the divers expressions of *crying out, exclaiming, speaking, proclaiming, reading, naming, designating a thing by name, by expedient sign; to convoke, evoke, etc.*

A Unaltered Language

שק SHCQ. All ideas of tendency, of sympathetic inclination to possess: that which seeks and joins; that which acts through sympathy, envelops, embraces, absorbs.

שק and **שקק** (*intens.*) That which is united, which attracts reciprocally: action of *soaking up, pumping water, sucking up*. See **שוק**.

The human mind is a very remarkable creation of Yahweh, to which he designed the laws given to Mosheh to be assimilated by a unique function of the subconscious mind for the edification of man. The Art of writing has many aspects to it that makes it the greatest style of writing to every exist. It uses the meanings of words to impress the subject or seal the understanding into the memory, by the use of descriptive words. This places into the mind the great wisdom of Yahweh which the beholder can resort to, by the process of binding or adding line upon line precept upon precept.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.* **10** For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: **11** for with stammering lips and another tongue will he speak to this people. **12** To whom he said, this *is* the rest *wherewith* ye may cause the

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

weary to rest; and this *is* the refreshing: yet they would not hear. **13** But the word of Yahweh was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Isaiah 28:9-13 (KJV)

The Spirit searches all things, even the deep things of Yahweh. ¹¹ For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of Yahweh except the Spirit of Yahweh. ¹² We have not received the spirit of the world but the Spirit which is from Yahweh, that we may understand what Yahweh has freely given us. ¹³ This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. ¹⁴ The man without the Spirit does not accept the things that come from the Spirit of Yahweh, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. ¹⁵ The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: ¹⁶ "For who has known the mind of Yahweh that he may instruct him?"

1 Cor 2:10-16 (NIV)

A Unaltered Language

18 Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads.

Deut 11:18 (NIV)

Yahweh preserved the language of truth through a special art of writing and the scribal seal hides the secrets of his plan.

11 He hath made *everything* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that Yahweh maketh from the beginning to the end.

Eccl 3:11 (KJV)

Who *is* as the wise *man*? And who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

Eccl 8:1 (KJV)

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

The word **Interpretation** is from the Hebrew word:

פִּשָּׂר peshar <H6590>—Strong's Concordance: corresponding to <H6622> (pathar); to *interpret*: - make [interpretations], interpreting.

פָּתַר pātar <H6622>—Strong's Concordance: a primitive root; to *open up*, i.e. (figurative) *interpret* (a dream):- interpret (-ation, -er).

פִּשָּׂר peshar <H6591>—Genenius's Hebrew & Chaldee Lexicon page695:
To explain, to interpret; give explanation

פִּשָּׂר peshar <H6591>— **Hebrew & Chaldee Lexicon to the O.T by Julius Fuerst page1162: To Divide, to cut in pieces, to separate into parts; hence to interpret, to explain to unravel, an intricate speech**

A Unaltered Language

פָּתַר pātar <H6622>—Strong's Concordance: **Hebrew & Chaldee Lexicon to O.T. by Julius Fuerst page 1167-1168: To break through, to open, metaphor. To interpret, explain, and declare: The term use to be render dig out and to investigate.**

1 Who *is* as the wise *man*? And who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

Eccl 8:1 (KJV)

With this understanding in mind notice what the scripture says: Who is that wise man? Who is able to determine anything according to the wisdom of Yahweh and to know the prophetic meaning of words (events) as the prophets do? This is not the interpretation of words, but of events and details of prophecy. This was known in scripture as the keys of David.

22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open

Isaiah 22:21-22 (KJV)

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

And to the malak of the House of Yahweh in Philadelphia write; These things said he that is holy, he that is true, he that hath **the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;** **8** I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name

Rev 3:7-8 (KJV)

52 Woe unto you, lawyers! for ye have taken away **the key of knowledge**: ye entered not in yourselves, and them that were entering in you hindered.

Luke 11:52 (KJV)

Luke 11:52

Ye have taken away the key of knowledge—by your traditions ye have taken away the true method of interpreting the prophecies: ye have given a wrong meaning to those scriptures which speak of the kingdom of the Messiah, and the people are thereby hindered from entering into it. See on [Matthew 23:13](#) ([note](#)).

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

—Adam Clarke's Commentary

[Matthew 23:13](#)

Ye shut up the kingdom—As a key by opening a lock gives entrance into a house, etc., so knowledge of the sacred testimonies, manifested in expounding them to the people, may be said to open the way into the kingdom of heaven. **But where men who are termed teachers are destitute of this knowledge themselves, they may be said to shut this kingdom; because they occupy the place of those who should teach, and thus prevent the people from acquiring heavenly knowledge.**

—Adam Clarke's Commentary

[Matthew 16:19](#)

The keys of the kingdom—By the kingdom of heaven, we may consider the true House, that house of Yahweh, to be meant; and by the keys, the power of admitting into that house, or of preventing any improper person from coming in. In other words, the doctrine of salvation, and the full declaration of the way in which Yahweh will save sinners; and who they are that shall be finally excluded from heaven; and on what account. When the Jews made a man a doctor of the law, they put into his **hand the key** of the closet in the temple where **the sacred books were kept, and also tablets to write upon; signifying,**

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

by this, that they gave him authority to teach, and to explain the Scriptures to the people.—Martin.

—Adam Clarke's Commentary

The teachers of Yahweh truth open the gates of righteousness, with the wisdom of Yahweh (The Laws and Prophets) which is the Key, so where this wisdom is not taught there is neither key nor authority.

The only way to obtain the right key is to develop the skilled in the art of writing and understanding scripture. This is the only authorized way to develop the capability to see and conceive the light of Yahweh. In Is 29:11-12 we see this art spoken of by Isayah the prophet.

11 And the vision of all is become unto you as **the words of a book that is sealed**, which *men deliver to one that is learned*, saying, **Read this, I pray thee: and he said, I cannot; for it is sealed:** **12** And the book is delivered to him that is not learned, saying, **Read this, I pray thee: and he said, I am not learned.**

Isaiah 29:11-12 (KJV)

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

The word Learn written in Isayah 29:11, 12 is from the Hebrew word:

סֵפֶר sēper <H5612>—Strong's Concordance or (feminine) *ciphrah*, sif-raw'; (Psa. 56:8 [99]), from <H5608> (caphar); properly *writing* (the art or a document); by implication a *book*: - bill, book, evidence, × learn [-ed] (-ing), letter, register, scroll.

סֵפֶר sēper <H5612>—Genenius's Hebrew & Chaldee Lexicon page 594:

'a) *writing*, Arab. *سيفر*, Syr. *ܟܘܒܢܐ*—(a) the art of writing and reading, Isa. 29:11, 12, יוֹדֵעַ הַסֵּפֶר “one acquainted with writing.”—(b) a kind of writing,

A Unaltered Language

We can see from the above scripture, that there is a skilled one must learn to unlock the seals. The art of writing has another important aspect, that must be expounded upon. We discuss earlier in this work the Hebrew word: שֹׁטֵר *shāṭar* <H7860>— found also in Genenius's Hebrew Lexicon page 817:

שֹׁטֵר Arab. سطر TO WRITE, whence Part. שֹׁטֵר
פרע a scribe. (LXX. γραμματεύς, γραματοεισ-
αγωγός. Syr. ܫܘܬܪܐ), hence from the art of writing
having in very ancient times been especially used
forensically (compare פֶּתַח letter *d*, كاتِب a scribe
and ܫܘܬܪܐ, Gr. γράφειν, γράφεισθαι), a magistrate,

Notice in the above definition that it shows in ancient time the art of writing was used *forensically*.

A Unaltered Language

The word forensically is found in the Webster Dictionary page 380: Pertaining to, connected with, or used in courts of law or public discussions and debate.2. Adapted, or suited to argumentation; rhetorical, equivocal.

Rhetorical: Webster Dictionary page 1229: The study of the effective use of language; The art or science of all specialized literary uses of language in prose and verses; including the figures of speech. 5. In prose and verse the undue use of exaggeration or display; bombast *formerly the study of composition and delivery of persuasive speech (oratory; the art of influencing the thoughts and conduct of the hearers (Remember Shem and the history given about him in the above section).*

Equivocal: Webster Dictionary page 482: Of uncertain significance, not determined; of a doubtful nature, questionable 3. Having different meanings, equally possible as a word or phrase; susceptible of double interpretation; ambiguous.

Equivocate: Webster Dictionary page 482: To use ambiguous or unclear expression (in order to mislead or to hedge (prevarication= to deliberately create and incorrect impression.

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

The words here are describing a style of writing use by the prophets to write down there prophesy and revelations to the chosen ones. This was never done to deceive mankind but to prevent the confounding of the language of truth.

The Unaltered Language

The importants of expounding upon the Language of Truth and it not been confounded is the reason for this work. Yahweh prophesied that this would be declared to the nations. Notice this in the following scripture

13 Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might. **14** The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? **15** He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes,

A Unaltered Language

that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; **16** He shall dwell on high: his place of defense *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. **18** Thine heart shall meditate terror. **Where is the**

scribe? Where is the receiver? Where is he that counted the towers?

19 Thou shall not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue that *thou canst not understand*.

Isaiah 33:13-19 (KJV)

I cannot explain this entire prophecy at this time but I will deal with the three questions that Isayah wrote in cryptic form to reveal instruction for certain individuals in the last days.

The word **where** found in Isayah 33:18 is from the Hebrew word:

וְהָיָה [H335](#)—Hebrew Tongue Restored by Fabre de Olivet page 292

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

ن AI. Power accompanied by manifestation, forms a root whose meaning, akin to that which we have found in the root **ن**, expresses the same idea of desire, but less vague and more determined. It is no longer sentiment, passion without object, which falls into incertitude: it is the very object of this sentiment, the centre toward which the will tends, the place where it is fixed. A remarkable thing is, that if the root **ن** is represented in its most abstract acceptation by the prepositive relation *or*, the root **ن** is represented, in the same acceptation, by the adverbial relation *where*.

The Arabic **اى** expresses the same assent of the will, being restricted to the adverbial relation *yes*. As pronominal relation, **اى** distinguishes things from one another; when this root is employed as verb it expresses in **اى** or **اوى** the action of *being fixed* in a determined place, choosing an abode, being united voluntarily to a thing; etc.

ن Every centre of activity, every place distinct, separate from another place. *An isle, a country, a region; where one is, where one acts.*

A Unaltered Language

The word scribe written Isayah 33:18 is from the Hebrew word:

סָפַר sāpar <H5608>—Strong's Concordance: a primitive root; properly to *score* with a mark as a tally or record, i.e. (by implication) to inscribe, and also to enumerate; intensitive to recount, i.e. *celebrate*: - commune, (ac-) count, declare, number, + penknife, reckon, scribe, show forth, speak, talk, tell (out), writer.—

סָפַר sāpar—: **Brown-Driver & Briggs Hebrew & English Lexicon page 708: Recount, rehearse, declare: Recount something, recount exactly and accurately; secretary, scribe; 1 Chron.27:32 a man of learning; to write hence a book.**

סָפַר sāpar— Hebrew & Chaldee Lexicon to the O.T. by Samuel Lee page: 443

A Unaltered Language

The word Receiver written Isayah 33:18 is from the Hebrew word:

שָׁקַל shāqal <H8254> : a primitive root; **to suspend or poise (especially in trade):- pay**, receive (-r), spend, × thoroughly, weigh.

שָׁקַל shāqal <H8254> : **Brown- Driver & Briggs Hebrew & English Lexicon page 1053: Weigh (pay); to weigh out a price (i.e. Pay)**

שָׁקַל shāqal <H8254>: **Hebrew& Chaldee Lexicon to the O. T. page1437: To pay, tribute; money for a sale**

The Hebrew word שָׁקַל shāqal <H8254> Hebrew & Chaldee Lexicon to O.T by Edward Robinson page 1105

A Unaltered Language

* **וְאָשְׁקַלְהָ** fut. **וְאָשְׁקַלְהָ**, c. Vav conv. **וְאָשְׁקַלְהָ**
 Ezra 8. 25 Keri (Keth. **וְאָשְׁקַלְהָ**), once
 as if from **וְאָשְׁקַלְהָ** Jer. 32. 9; *to*
poise. to weigh, 2 Sam. 14. 26. Is 40, 12.
 Spec. *to weigh out to any one*, e. g. met-
 als, money, c. acc. of thing and ל of pers.
 Gen. 23. 16. Ex. 22, 16. 1 K. 20. 39. Is.
 46. 6. Jer. 32, 9. Ezra 8. 25; with **עַל-יְדֵי**
into the hands of any one. Ezra 8. 26.
 Esth 3. 9; with **עַל** *over to or into the*
king's treasury. Esth. 4, 7; with **אֶת** *for*
a thing. Is. 55. 2. 2 Sam. 18 12 *though*
I might weigh a thousand shekels into
my hands, i. e. *though they should be*
weighed out to me. Part. **שֹׁקֵל** *a weigher*,
 i. e. a collector or receiver of tribute, Is.
 33. 18. Trop. *to examine, to try a per-*
son Job 31. 6; a thing 6, 2.—The pri-
 mary idea is 'to poise, to hold suspend-
 ed', Eth. **ἰφλ** to suspend. spec. on

A Unaltered Language

The word receiver should read in the above scripture the receiver or collector of tribute. Let's return to Isayah 33:18:

Notice the word counted is from the Hebrew word:

סָפַר sāpar <[H5608](#)—Strong's Concordance: a primitive root; properly to *score* with a mark as a tally or **record**, i.e. (by implication) **to inscribe, and also to enumerate; intensitive to recount**, i.e. *celebrate*: - commune, (ac-) **count, declare**, number, + penknife, reckon, **scribe, show forth**, speak, talk, **tell (out), writer.**

This should read where is he who inscribes records and gives a recount or account. Notice the following definition.

Record: Webster Dictionary page 810: An account in written or other permanent form, serving as a memorial or authentic evidence of a fact or event. To write down or otherwise inscribe, as for preserving an authentic account, evidence.

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

The word Towers written in Isayah 33:18 is from the Hebrew word:

מִגְדָּל migdāl <H4026>—Strong's Concordance: also (in plural) feminine *migdalah*, mig-daw-law'; from <H1431> (gadal); a *tower* (from its size or height); by analogy a *rostrum*; figurative a (pyramidal) *bed* of flowers: - castle, flower, tower. **Migdal** means: **strong place or tower** (Gen 11:4-5)

מִגְדָּל migdāl <H4026>— The Hebrew & Chaldee Lexicon to O.T. by Julius Fuerst page 766: **High, projecting upward, hence 1. A tower, the temple of Belus Gen.11:4-5, & Is. 33: 18**

The Temple of Belus also describe as the Tower of Babel in Genesis chapter eleven. I have written a book that will be published soon, that will go into detail concerning this subject. I will only briefly introduce this subject, so the reader can understand this prophetic charge written by Isayah the prophets. Who is Belus? And how is he associated with Tower (Temple of Babel?). Notice this information in following account of history by Bunsen in the book (Hieroglyphical Signs).

A Unaltered Language

Here there is a manifest enigma. How could Mercury or Hermes have any need to interpret the speeches of mankind when they "all spoke one language"? To find out the meaning of this, we must go to **the language of the Mysteries. *Peresh, in Chaldee, signifies "to interpret"; but was pronounced by old Egyptians and by Greeks, and often by the Chaldees themselves, in the same way as "Peres," to "divide."*** *Mercury, then, or Hermes, or Cush, "the son of Ham," was the "DIVIDER of the speeches of men."* He, it would seem, had been the ringleader in the scheme for building the great city and tower of Babel; and, as the well known title of Hermes,--"the *interpreter* of the gods," would indicate, *had encouraged them, in the name of Yahweh, to proceed in their presumptuous enterprise, and so had caused the language of men to be divided, and themselves to be scattered abroad on the face of the earth. Now look at the name of Belus or Bel, given to the father of Ninus, or Nimrod, in connection with this. While the Greek name Belus represented both the Baal and Bel of the Chaldees, these were nevertheless two entirely distinct titles. These titles were both alike often given to the same god, but they had totally different meanings. Baal, as we have already seen, signified "The Lord"; **but Bel signified "The Confounder***

I cannot expound on this point because the work that will follow this writing will go into detail concerning this prophesied charge, given to the Scribe spoken of here in Isayah 33:18. Who will reveal information concerning the Temple of Belus (The Tower of Babel) r

10/01/11

Written by

Yibnyiah Hawkins

A Unaltered Language

to the world. A accurate account of the events surrounding this historical event.

The teachings and instruction taught by the holy men and women of old were hidden from the world through a Art of writing. The scripture reveals to us that a veil remains until this day, preventing man from understanding Yahweh's Laws and the plan of salvation.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded **8** (According as it is written, Yahweh hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. **9** And David said, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: **10** Let their eyes be darkened, that they may not see, and bow down their back always.

Romans 11:7-10 (KJV)

14 But their minds were blinded: for until this day remains the same veil untaken away in the reading of the Law; which the *veil* is taken away in Messiah. **15** But even unto this day, when Moses is read, the veil is upon their heart. **16** Nevertheless when they shall turn to Yahweh, the veil shall be taken away.

2 Cor 3:14-16 (KJV)

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

3 How by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Yahshua Messiah) **5** Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Eph 3:3-5 (KJV)

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the mercy *that should come* unto you: **11** Searching diligently to what things, or what manner of time which the Spirit that was in them made clear to them when they testified beforehand of the sufferings of Messiah, and the glory that should follow. **12** Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the message unto you by the Holy Spirit sent from Yahweh; which things the malakim desire to look into.

1 Peter 1:10-12 (KJV)

A Unaltered Language

Yahweh has preserved throughout the generations this art and he has inspired certain men to understand and develop this skilled to open and reveal the secrets of his servants the prophets. In proverbs we find some instruction that reveals to us the skill of interpreting the words of the prophets.

1 The proverbs of Solomon the son of David, king of Israel; **2** To know wisdom and instruction; to perceive the words of understanding; **3** To receive the instruction of wisdom, justice, and judgment, and equity; **4** To give subtlety to the simple, to the young man knowledge and discretion. **5** A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: **6** To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Prov 1:1-6 (KJV)

The language of truth is shown in scripture to be revealed and restored again to mankind in the last days, causing all nations to serve him in one accord.

9 For then will I turn to the people a pure language that they may all call upon the name of Yahweh, to serve him with one accord.

Zeph 3:9 (KJV)

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

4Yahweh the Father hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is weary*: he wakened me morning by morning, he wakened mine ear to hear as the learned. **5** Yahweh the Father hath opened mine ear, and I was not rebellious, neither did I turned away. **6** I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. **7** For Yahweh the Father will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

Isaiah 50:4-7 (KJV)

A generous open- hearted and Princely man writes on all his possessions for Myself and for mankind.

Yibniyah Hawkins

Eye's On the Truth

10/01/11

Written by

Yibniyah Hawkins

A Unaltered Language

Copyrighted 2011 all rights reserved.

10/01/11
Written by
Yibniyah Hawkins

A Unaltered Language

||||

10/01/11
Written by
Yibniyah Hawkins