

Chinese Symbols Point to the Creation Account

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Not many individuals would consider China a monotheistic civilization that believes in the Creation account as recorded in Genesis. Religious influences such as Taoism, Buddhism, and Confucianism have muddied the religious waters to the point that myths and magic often play a key role in public or private worship. But it has not always been this way. In fact, if we journey back in time beyond the first century B.C. (when Buddhism was introduced), beyond the fifth century B.C. (when Taoism and Confucianism simultaneously arose), and even 1,500 or more years beyond, we find a different religious atmosphere—one in which the ancient people served only one God, had no myths or idols, and kept a strict moral code (Ross, 1909, pp. 19-20).

Prior to 1911, the emperors of China observed a yearly ritual that went back almost 4,000 years. Known as the “Border Sacrifice,” this ceremony was the year’s most important and most colorful celebration. One of the earliest accounts of the Border Sacrifice is found in *Shu Jing (Book of History)* compiled by Confucius, where it is recorded that Emperor Shun (who ruled from about 2265 B.C. to 2205 B.C.) sacrificed to ShangTi (sometimes written Shang Ti—literally “Heavenly Ruler”). As the emperors took part in this annual ceremony of paying reverence to ShangTi, the following words were recited, which clearly indicate that ShangTi was considered the Creator of the world:

Of old in the beginning, there was the great chaos, without form and dark. The five elements [planets] had not begun to revolve, nor the sun and moon to shine. You, O Spiritual Sovereign first divided the grosser parts from the purer. You made heaven. You made earth. You made man. All things with their reproducing power got their being (Legge, 1852, p. 28).

For Christians those statements should sound strangely familiar, since much of the same sentiment can be found in the opening chapter of the book of Genesis. While the Chinese may not have referred to their “world-Creator” as God or Yahweh, ShangTi, the Creator-God of the Chinese, surely appears to be the same God of the Hebrews.

Now, consider the implications of finding records of the Creation that were written prior to Moses penning Genesis. Not only would this reinforce the biblical account, but it also would be catastrophic for evolutionists. And yet, this is exactly what we are discovering in regard to the Chinese language. Being one of the oldest scripts known to humankind, Chinese boasts a history of several **thousand** years. The written language began with ancient pictures that represented exactly what they looked like—a writing style often referred to as ideographic or pictographic. Simple pictures were combined to form complex sentences. Over time, these characters were simplified and streamlined to allow for easier writing. However, the origination of the symbols can be traced back several thousand years—to the time when the Chinese were worshipping ShangTi.

Interestingly, many of the original symbols and letters recount—in exacting detail—narratives from Genesis. For instance, in Chinese the symbol for “garden” is composed of the symbols:

土 + 口 + 水 + 口 = 園
 dust + breath + two persons + enclosure = garden

Likewise the character for “boat” tells the story of Noah and the eight people on the ark. There are three elements used to symbolize a boat:

舟 + 八 + 口 = 船
 vessel + eight + mouth (or people) = boat

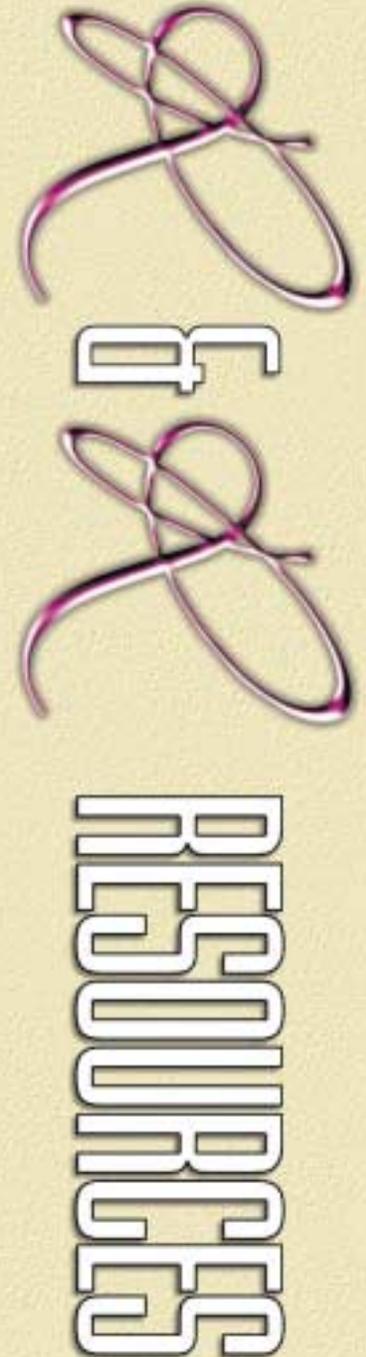
Examples such as these are abundant in the Chinese language. Consider how intriguing it is that the Chinese word for “tower” is a composition of:

人 + 一 + 口 = 合 + 艹 = 荅 + 土 = 塔
 man + one + mouth (or speech) = united + grass = undertake + clay (brick) = tower

It is obvious that these individuals had **personal knowledge** of the incident that confused and confounded human languages. These people were acutely aware of the Creation account, the temptation, and the fall of man. For creationists, it is easy to understand why these Genesis depictions have been found recorded, and are still in use, in Chinese character-writing. For evolutionists, such distinctive depictions pointing back to the Creation are like a bomb detonating at the very foundation of their beloved theory. [For more information regarding China’s original religion and Chinese characters in light of Genesis, see C.H. Kang and Ethel R. Nelson (1979), *Discovery of Genesis* (St. Louis, MO: Concordia), or Ethel R. Nelson and Richard Broadberry (1994), *Mysteries Confucius Couldn’t Solve* (St. Louis, MO: Concordia).]

REFERENCES

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 Ross, John (1909), *The Original Religion of China* (London: Oliphant, Anderson, and Ferrier).



RESOURCES

Q Was Job a real person?

A In a single day, the patriarch Job lost all ten of his children, all of his livestock, and many of his servants. And if all this was not enough, Job's body then became diseased from head to toe, his wife urged him to "curse God and die," and the comforting counsel of three of his "friends" quickly gave way to judgmental accusations.

Based upon the extent of the suffering mentioned above, and the time frame in which it all occurred, some critics tend to doubt that Job was a real person. Rather, they think he simply was fabricated to teach a lesson about human suffering. Perhaps, they say, he is to be valued like such parabolic figures as the good Samaritan (Luke 10:30-37), the prodigal son (Luke 15:11-32), or the rich fool (Luke 12:16-21).

If Job were not mentioned anywhere else in the Bible apart from for the book that bears his name, those who claim he was not a real person **might** be able to argue their position more confidently. But the fact is, Job is mentioned in three different verses in Scripture (outside the book of Job), and in all three passages he is considered a real, historical figure.

The first two places in which his name can be found are Ezekiel 14, verses 14 and 20. In verse 14, the prophet stated: "Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness." Verse 20 records: "[E]ven though Noah, Daniel, and Job were in it, as I live, says the Lord God, they would deliver neither son nor daughter; they would deliver only themselves by their righteousness."

Ezekiel's point in both verses was that the ungodly conditions in Babylon were such that even if Noah, Daniel, and Job lived in that city, no one else would be saved. Ezekiel spoke of all three of these men as being real, historical people, not legendary characters.

Job also is mentioned in the latter part of the book of James. In 5:11 we read: "You have heard of the perseverance of Job and seen the end intended by the Lord." Obviously, James was not writing through inspiration about an imaginary person. Although, admittedly much about Job remains a mystery, **we can know that he was a real person** who suffered in every way like you and me, and yet remained faithful to his God.

Eric Lyons

IN THE NEWS

Everything is not what it seems—or so many scientists are finding out. For many years, stone tools were discovered with fossilized remains of "ape-like" creatures. These stone tools were used to promote the idea that humans evolved over time from just such ancestors. However, in many sites, the stone relics were ambiguous, and the interpretation was left up to imagination. In the May 24, 2002 issue of *Science*, researchers pointed out that those ancient toolmakers could have been (gulp!) **chimpanzees**—a suggestion that does not sit well with some paleoanthropologists.

In the tropical forests of West Africa, researchers have noted that chimpanzees are especially efficient nutcrackers. These animals often will spend hours using stone or wooden hammers to break open the tough outer covering of nuts. This report demonstrates that chimps can leave a definite record of nutcracking. Obviously evolutionists were not excited with this discovery, and were quick to point out differences between the stones used by chimps and their alleged hominid descendants. However, Frederic Joulain, who has analyzed both chimp and human nutcracking sites, admits that separating chimp activity from human or "prehuman" activity will not be (if you'll pardon the pun) an "easy nut to crack."

Another discovery—from Castle Rock, Colorado—also is causing researchers dismay. A fossilized leaf was found to contain "fossil litter" that is similar to the litter found in equatorial rainforests. The discovery was reported in the June 28, 2002 issue of *Science* in an article titled "A Tropical Rainforest in Colorado 1.4 million Years after the Cretaceous-Tertiary Boundary." The problem facing scientists is that previously they hypothesized that some catastrophic event occurred during the time period represented by the so-called Cretaceous-Tertiary boundary. The previous supposition was that it took up to 10 million years for plants to have recovered from this "event." This latest discovery conflicts with that long-held theory, and calls into question many of evolutionists' previous assumptions.

For those of us who understand God's Word regarding how this Earth was created, it is not at all surprising that researchers have found evidence of a rainforest in the state of Colorado. After all, it was not **just** the Garden of Eden that was created "very good" (Genesis 1:31). The entire planet once enjoyed (to use the words of nineteenth-century evolutionist Alfred Russel Wallace) "a mantle of spring like loveliness." How true!

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