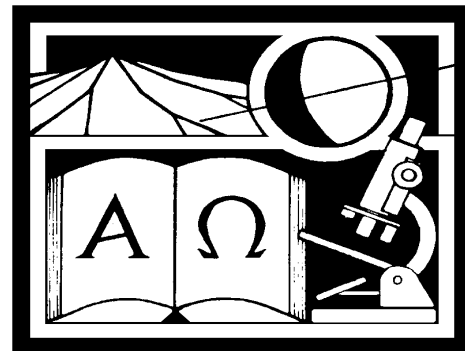


Origins Insights

A MONTHLY PUBLICATION OF THE
CREATION SCIENCE FELLOWSHIP



TM

August 2000

A Pictograph is Worth A Thousand Words

by Reid Moon, M. Th.

This article is taken from and indebted to the research conducted by Rev. C. H. Kang and Dr. Ethel R. Nelson which was published in 1979 under the title *The Discovery of Genesis: How the truths of Genesis were found hidden in the Chinese language.*

What became of the three brothers Ham, Shem and Japheth and their wives? What became of their first hand knowledge of the flood and their family's history? Is there any scientific evidence that can help trace their movement once they stepped off of their father's massive boat over 4,500 years ago? Is there any anthropological evidence that will corroborate with the stories found in Genesis? Their are answers to these questions and they come from a most surprising source; the ancient history and language of China.

According to the work of Dr. Nelson, the Chinese written language has embedded in it numerous allusions to the events of Genesis 1 - 11. This article will briefly discuss the evidence for the monotheistic history of China and then examine five Chinese characters or ideographs which, independently from the Biblical record, attest to the events recorded in the first eleven

chapters of the book of Genesis.

Monotheistic China

Long before the Italian traveler Marco Polo (1254?-1324 AD) made his historic visit to the east, before the invention of block printing (Tang Dynasty 618-907 AD) and the completion of the Great Wall (Ch'in dynasty 246-209 BC), the people of China worshipped the god "Shang-ti". The Chinese philosopher and historian Confucius described himself as a "transmitter" rather than an originator. What he transmitted

came to be known as the Shu Ching or the Book of History. "Its contents, amazingly, date back nearly to the time of Noah and consist of a number of records of the first three dynasties, Hsia, Shang and Chou, and several of their predecessors, embracing the period from the middle of the 24th century B.C. to 721 B.C." (Nelson, p. 12)

In his Book of History, Confucius describes a Supreme Heavenly Ruler; Shang-ti by name. This Supreme God was venerated by the Chinese people and worship in-

MEETING INFORMATION

HOST: Robert Ivey
TOPIC: Fossil Evidence for the Flood

The physical evidence IS the physical evidence.

All we have to examine is the physical evidence of what has become to be known as the geologic column and the fossils that are embedded in the rock layers. As we know the various interpretations of this consistent set of data has produced a variety of theories on how this mix of bones and rock came about.

In August, Bob Ivey will examine some data on the rock strata and the distribution of fossils in light of the Biblical account of the flood in Genesis. Attend this meeting and find out how much of a catastrophe the Genesis flood was and can the evidence support the idea of such a flood.

DATE: Tuesday, August 15, 2000
TIME: 7:30 PM
PLACE: Mars CMA Church, 997 Route 228, Mars, PA, 16046. Church Phone: (724) 776-9400

(Continued from page 1)

cluded certain ceremonies that were discharged by the emperor (also China's high priest) at the northern and southern borders at the time of the summer and winter solstice respectively. The earliest record of what came to be known as the "boarder sacrifices" is 2,230 B.C. and was performed by Emperor Shun. (Nelson, p 14) A brief translated excerpt of this ritual provides a very interesting insight into the nature of Shang-ti.

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 the moon to shine. In the midst thereof there existed neither forms nor sound. Thou, O spiritual Sovereign camest forth in Thy presidency, and first didst divide the grosser parts from the purer. Thou madest heaven; Thou madest earth; Thou madest man. All things with their reproducing power got their being. (Nelson, p. 15)

There is a striking similarity to the Hebrew account of the first day of creation.

In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep... and God placed them in the expanse of the heavens to give light on the earth,... And God created man in His own image, in the image of God He created him; male and female He created them. And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth,..."

Gen 1:1-2, 17-18, 27-28

This border ritual refers to "Ti" as a Father and as a potter that "hast made all living things". The conclusion states that "Thy sovereign goodness is infinite" and that with "great kindness Thou dost bear with us, and not withstanding our demerits, dost grant us life and prosper-

ity." (Nelson, p 16)

Although Confucius faithfully transmitted this ancient account of Chinese religion, corruption of the rituals came by the time of the first universal emperor of China, Ch'in Shih Huang-ti. (246-209 B.C.) This emperor is noted for many great accomplishments, among them the completion of the Great Wall and standardizing the written language. He is also credited with burning many of the ancient classics and records and having 400 Confucian scholars buried alive. He also allowed the erection of four alters to separate heavenly rulers. It would seem that the "reforms" of Ch'in (whence the name China) went beyond the construction of walls to the popularization of polytheism.

Ideographs and Other Characters

Although the spoken language of China varies from province to province, the written language has been standardized since the time of Ch'in. Even before this standardization of the written language, the characters existed in roughly the same form as today. "It is generally agreed that the rudiments of the written language came very early in the history of the Chinese people as a distinct people, and by tradition this first effort at devising a pictographic and ideographic system has been assigned to about 2,500 B.C." (Nelson, p. 12)

The Chinese language is written by using a number of "radicals" or "keys". Through a beautiful and carefully defined system of rules, these radicals, (simple word pictures or pictographs) are combined to make ideographs which are capable of carrying and communicating larger and more complex ideas. For example, the radical for "roof" over the radical for "woman" combined to create the idea of peace, or tranquility. The ancient creators of these ideographs apparently believed that when a man had a

woman living under his roof, he had peace. Another example is the word "beginning" or "first" which uses the two radicals "two" and one of the radicals for "man". Dr. Nelson observes that the beginning or first human family began with two persons. (Nelson p. 48) By studying these constructs Rev. Kang and Dr. Nelson came to see some very interesting similarities between the Genesis document and the "stories" the pictographs were telling.

It is supposed that the ancestors of the Chinese people came from the middle east. Similarities in the form of government and the arts betray this connection. In the Hebrew account of early man, the Scriptures record that God scattered the families of Ham, Shem and Japheth by confusing the language at Babel, "So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city. (Gen 11:8) Could the descendants of Ham have traveled to the east with a specific knowledge of the history of mankind and settled in what came to be known as China? This theory could certainly well explain the ancient pictographs which follow. The reader will keep in mind that these ideographs date back to about 2,500 B.C. and the Genesis account of creation revealed to Moses by God dates to 1,450 B.C. Therefore a full millennium separates the two renderings of the events that contribute to the early history of mankind.



to create

Dr. Nelson notes that the ideograph "to create" is made up of the character "to talk" and the radical "walking". First let's examine the radicals that make up the character "to talk".

(Continued on page 3)

(Continued from page 2)

This character is made up of the pictograph "dust" and two other radicals. The word "dust" is made up of three radicals, "one", "man" and "earth". To this character is added the radicals for "mouth" (breath) and "alive". The ideograph for "to create" is completed by affixing the radical "to walk". The whole character brings to mind the Genesis account of God creating man.

告土ノ之
speak dust, life walk
mud

The Discovery of Genesis, C.H. Kang and Ethel Nelson, p. xiii

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. (Gen 2:7)

Taken together, the radical combine to make the entire ideograph. One can see the very activity of God as he forms a body from the "dust of the earth" and breathes with his mouth into the "dust man's" nostrils the "breath of life". Adam becomes a living soul able to talk and walk. (Nelson, p. 41)

完
complete,
finish

One character for "complete" is a relatively simple ideograph utilizing just three radicals. As noted earlier the character for "first" is made by the radical "person" crowned by the radical "two". Nelson sees this character in reference

to the first couple of family, two persons". To this character is added the radical for "roof" or "home". Thus the character for "complete" communicates by its parts two persons under one roof.

二 + 儿 = 元
two person first
元 + 宀 = 完
first home complete

The Discovery of Genesis, C.H. Kang and Ethel Nelson, p. 49

After a summary of the creation week, including the crowning touch of the creation of man and woman (Gen 1) the second chapter which offers a more detailed account of the creation of man and woman begins "Thus the heavens and the earth were completed, and all their hosts." (Gen 2:1) "With the foundation of this first home, therefore, the human family was begun, and the purpose of creation had been completed." (Nelson p. 49)

園
garden

This ideograph is made up of the character for "dust" (discussed earlier) and the three radicals "mouth" (breath), "two persons" and an "enclosure". And so garden can be understood as the summary statement of the creation week, that is the mouth of God speaking the creation into existence and placing two adult persons in the protective walls of a garden. This character is both efficient and beautiful in the way it conveys the idea of a garden.

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

The Discovery of Genesis, C.H. Kang and Ethel Nelson, p. 54

婪
to covet,
desire

This character is made by combining two radicals. Two radicals for "tree" are placed superior to the radical for "woman" to create "to covet". For those familiar with the Biblical account of the fall of man, God had placed two very special trees in the Garden of Eden.

林 + 女 = 婪
two women to covet,
trees desire

The Discovery of Genesis, C.H. Kang and Ethel Nelson, p. 59

And out of the ground the Lord God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. (Gen 2:9)

The "tree of life" could be eaten from freely, but the second tree was forbidden and associated with it the curse of death. Why does this ideograph have the radical for "woman" and not a more general radical for "person" or even "man"? How does one explain the connection between two and not just one the radical for tree? Is this simple, 4,500 year old character passing from one generation to the next the tragic story of the choice made in the Garden of Eden by the woman Eve?

When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate;

(Continued on page 4)

(Continued from page 3)

and she gave also to her husband with her, and he ate. (Gen 3:6)



boat

In this character there are three basic elements pictured; a "vessel", the number "eight" and the radical for mouth. What possible connection can there be between eight mouths and a vessel? Amazingly, this character relates in a most efficient fashion the horrific event recorded by Moses,



vessel eight people

The Discovery of Genesis, C.H. Kong and Ethel Nelson, p. 55

On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark,... (Gen 7:13)

Conclusions

This article began with the questions, "What became of the three brothers Ham, Shem and Japheth and their wives?", "What became of their first hand knowledge of the flood and their family's history?", and "Is there any scientific evidence that can help trace their movement once they stepped off of their father's massive boat nearly 5,000 years ago?" The ancient historical evidence coupled with the written language provide compelling evidence that the events recorded in Genesis 1 - 11 are true.

What is most interesting in all

of this study of the Chinese written language is the question, which came first, Moses' book of Genesis or the Chinese characters? According to current scientific research, the ideographs are at least 1,000 older than Moses' inspired work. Given China's centuries of isolation from the rest of the world, what possible explanation can be offered for these and dozens of other allusions to the events of Genesis? The knowledge of the Tower of Babel, the flood, the fall of mankind, and the events of creation week were passed on to succeeding generations and are saved in Chinese ideographs.

Indeed, here is another and more ancient witness, separate from the Bible, telling the dramatic events set in motion by a powerful creative and heavenly ruler. Is there anthropological evidence to support the Bible? A pictograph is worth a thousand words, and the answer is yes!

Attention: Tape Orders

For those who are unable to attend our monthly meetings. In response to requests, we are making available tapes and study notes from the following meetings for 1999. The tapes are 90 minutes long and include the very extensive set of overheads and notes used by the speakers for these presentations.

Prices are: \$6.00 for tape and notes + 1.00 shipping. Order by title given below by check, Visa, MasterCard or cash at the meeting.

JAN 99: "Developing the creation model for yourself" by Robert Walsh. A how-to-guide on doing Biblical creation studies at home and studying the Bible in general. Excellent resource and guide.

FEB 99: "The age of the earth. What does the Bible say?" by Robert Walsh and Don Schell. An in depth scripture study of two of the most popular compromise explanations for genesis account of origins

given in the church. Learn about the day/age and gap theories.

MAR 99: "Rocks around the clock" - Chuck Danley. What does the Bible say about the original created geology of the world and do any of those features remain on the earth today?

MAY 99: "The pre-flood world" - Robert Walsh and Henry Jackson. A close look at the Biblical descriptions of the pre-fall and pre-flood world in the areas of climate, geology, anthropology, and religion. A discussion of the zodiac and its relationship to the Bible is included in this lively presentation.

JUN 99: "Noah's Ark - Robert Walsh and Jeff Lawther. This presentation developed the Biblical framework regarding the Ark and Flood, examining the sequence and duration of Noah's Flood. The Biblical texts that discuss the sources of the Flood waters were examined along with the data provided for the Ark itself. Jeff and Bob examined some of the frequent questions that often arise when discussing Noah's Ark. These questions include (1) Was the Ark large enough to repopulate the world with all of the known extinct and extant creatures?; (2) How could fresh and salt water fish exist in the same ocean?; (3) Was Noah's Flood local or global in extent?; (4) If the Ark existed, could it be sea worthy? (5) How could Noah feed and care for all of the required animals while on the Ark?; and more...

AUG 99: "The Dead Speak" - Dennis E. Wert. This talk examined the effect of the flood on living things. In particular, what was the impact of the world wide flood of Noah on all the living creatures on the earth at the time of that flood. We looked at the questions of evidences for the flood in the fossil record and effect of the flood on

(Continued on page 5)

(Continued from page 4)

the survival of the animals taken on the ark and those that were not taken. This lively talk had a number of good questions and answers at the end.

SEP 99: "Should Creationism be Taught in Public Schools?" This presentation is done by Robert Walsh at a local secular political "think tank" meeting. It defines and examines the issues involved and clears of the confusion that clouds this topic. It attacks the assumption that evolution is science and creation is religion and clearly differentiates what science can say about how the universe operates versus what they "believe" about how the universe came to be.

NOV 99: "Creation: What's All the Fuss" is topic of Bob Walsh's talk at this monthly meeting. His emphasis is on the effect of "compromise" efforts by the Church have had on its effectiveness and doctrine. He clearly shows how the doctrine of creation affects all aspects of Christian Doctrine and Practice. The destructive effect on the Christian view of marriage and the family is also discussed. The very basis of our political founding documents rest on the fact of the creation of man by God.

JAN 2000: "Philosophical and Logical Evidences for Creation" by Dr. Stephen Rodabaugh. This talk investigates the basis and consequences of a persons "worldview" or guiding philosophy on not only what they think but how they act. Dr. Rodabaugh points out the moral bankruptcy of the evolutionary philosophy and the superiority of life from a creationist perspective..

APR 2000: " Living Things As Evidence for Creation". This presentation was done by Dennis Wert and seeks to compare and contrast the views of life—including mankind - as seen from an evolutionary

and creationist perspective. The more explanatory and scientifically valid theory of why living things look the same as well as different is shown to be creationism. Its logical and satisfying elements better describe not only what we see but how living things came to be as they appear today. This is short and BASIC introductory talk suitable for 6th grade and up.

MAY 2000: "Geologic Evidences for Creation and the Flood" by Chuck Danley. Chuck gives an overview of the geologic evidences for the creation of the earth and the worldwide flood of Noah. In this talk he compares and contrasts the evidences as described by evolutionary geology with the better explanation of a fiat creation and the sedimentary effects of a global flood. A must hear talk on basic creationist geology.

JUN 2000: "Evidences for a Young Earth" presented by Jeff Lawther. Jeff first examines the issue of, Does a young earth position matter to the origin's debate and the church. His reasons will clearly demonstrate the necessity of affirming the Biblical young earth model. Then Jeff moves on to cite the physical evidences for a young age for the earth and the universe: decay of the earth's magnetic field, decay of comets, sea-floor sediments, out of sequence fossils, polystrate fossils, helium in the atmosphere, abrupt appearance of history and society, radio halos of Polonium 210, population of the earth, and the recession of the moon. This is another excellent overview, introductory talk on the basics of these evidence for a recent creation.

ATTENTION:
We offer childcare service for ages 3-8 in an attempt to include Mom's and Dad's in the Creation Science Fellowship meetings. Come join us!

Creation Science Fellowship, Inc. newsletter is published monthly.

Purpose: The aim of Creation Science Fellowship is to inform and educate people of the biblical, philosophical, and scientific validity of creationism.

Circulation: 500

Officers

Dennis E. Wert. . . Chmn, Corres. Sec.
Robert Harsh Vice Chmn, Newsltr. Ed.
Jeff Lawther. Book Coordinator
Reid Moon. Treasurer
Robert Ivey. Web Site Manager

Ex-officio:

Robert Walsh. . . ICC Proceedings Ed.

Email Address: csf@trfn.clpgh.org

CSF Page: <http://trfn.clpgh.org/csf>

Editors Address: Robert Harsh
439 Little Creek Road, Harmony,
Pennsylvania, USA 16037
Email: naturbob@juno.com

Email Preferences

We are seeking input on ways of disseminating this newsletter. If you would like to receive this newsletter via email, let us know at csf@trfn.clpgh.org/csf. Please let us know what format you would like to receive this document—Word Perfect, MS Word, PTE, etc. Thank you!

Meeting Topics for the Calendar Year 2000

PLEASE NOTE DATE CHANGE FOR SEPTEMBER

SEPTEMBER 23: 9 AM SPECIAL SATURDAY FIELD TRIP MEETING; Empirical Evidence for the Flood: Tour of the Carnegie Museum—hosted by Dennis Wert & Bob Harsh

OCTOBER 17: Mankind Evidence for being Made In God's Image—Robert Walsh

NOVEMBER 21: Evidence for the Design of the Physical Man—Robert Harsh

CREATION SCIENCE FELLOWSHIP, INC.
P.O. Box 99303
Pittsburgh PA USA 15233-4303
Phone: (412) 341-4908

Non-Profit Org.
U.S. Postage
PAID
Pittsburgh, PA
Permit No. 2548

Address Service Requested

**BOOK
SALE**

At the August
CSF
Meeting:

20% Off All Books

Members receive 30% off!

Science and Nature Two Votes for God

We want to pass on the news that an excellent author and speaker, Bert Thompson, will be presenting a 3-day seminar August 11-13. The seminar is free to the audience and will be held at the Church of Christ, Virginia Avenue & Second Street, Chester, W. Va. Chester is across the Ohio River from East Liverpool, Ohio and is about 45 minutes from Pittsburgh. Church's phone # is 304-387-1030 or 1680.

Bert Thompson is a "Young Earth Creationist" and his seminar will present evidence for the scientific accuracy of the Bible and the scientific problems with evolution.

