









Characters reveal GENESIS account

Oracle bone (ancient) characters Modern characters

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woman trees desire, covet

Genesis 3:6 A woman, facing one tree, coveting the fruit, with her back to the other tree conveys the idea of coveting or desiring.

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serpent trees negative, no, not

Genesis 3:1-5 The serpent (Satan) lied about the trees and the negative consequences.

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

mouth (eating) tree restrain

Genesis 2:16-17 God's command was 'Don't eat; restrain yourself!'

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tree enclosure (garden) difficulty, trouble

Genesis 3:16-24 Eating of the tree in the garden brought trouble, difficulty

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hand + lance me sheep righteousness

Genesis 3:21 The sheep, like a garment, covers me. But 'me' is composed of a hand and a lance, a weapon, which suggests that I am ultimately responsible for the death of the Lamb.

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noble person Lamb, sheep beautiful

When the Lamb covered their sins they were beautiful in God's sight. This was fulfilled in Jesus. John 1:29; 1 Peter 1:17-21, cf. Romans 4:1-8

Many more such fascinating examples and details are given in the book *God's Promise to the Chinese*.
 Postpaid: Aus: A\$24.95; USA: US\$17.95; UK: £8.45; NZ: \$29.95; Other countries: A\$29.95 (addressee p. 2).
 Thanks to Annie Yum for assistance with this diagram.

<http://creation.mobi/the-original-unknown-god-of-china>

The Original 'Unknown' god of China.

An Ancient pictogram script points to the Bible by Ethel Nelson
 First published in: *Creation Ex Nihilo* 20(3):50-53 June - August
 1998 (Answers In Genesis)

Mystery concerns the 450-year-old Temple of Heaven complex in Beijing, China. Why did the emperors sacrifice a bull on the great white marble Altar of Heaven at an annual ceremony, the year's most important and colourful celebration, the so-called 'Border

Sacrifice?' This rite ended in 1911 when the last emperor was deposed. However, the sacrifice did not begin a mere 450 years ago. The ceremony goes back 4,000 years. One of the earliest accounts of the Border Sacrifice is found in the Shu Jing (Book of History), compiled by Confucius, where it is recorded of Emperor Shun (who ruled from about 2256 BC to 2205 BC when the first recorded dynasty began) that 'he sacrificed to ShangDi'.

Who is ShangDi? This name literally means 'the Heavenly Ruler'. By reviewing recitations used at the Border Sacrifice, recorded in the Statutes of the Ming Dynasty (AD 1368), one may begin to understand the ancient Chinese reverence for ShangDi. Participating in this rite, the emperor first meditated at the Temple of Heaven (the Imperial Vault), while costumed singers, accompanied by musicians, intoned:

'To Thee, O mysteriously-working Maker, I look up in thought. ...With the great ceremonies I reverently honor Thee. Thy servant, I am but a reed or willow; my heart is but that of an ant; yet have I received Thy favouring decree, appointing me to the government of the empire. I deeply cherish a sense of my ignorance and blindness, and am afraid, lest I prove unworthy of Thy great favours. Therefore will I observe all the rules and statutes, striving, insignificant as I am, to discharge my loyal duty.

Far distant here, I look up to Thy heavenly palace. Come in Thy precious chariot to the altar. Thy servant, I bow my head to the earth reverently, expecting Thine abundant grace. ...O that Thou wouldest vouchsafe to accept our offerings, and regard us, while thus we worship Thee, whose goodness is inexhaustible!'

Thus we find the emperor worshipping ShangDi. Can we possibly trace the original intention of this magnificent ceremony of antiquity? As the emperor took part in this annual service dedicated to ShangDi, the following words were recited, clearly showing that he considered ShangDi 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'. (Please see footnote.)

For the Christian, the above recitation sounds strangely familiar. How closely it reads to the opening chapter of the biblical Genesis! Note the similarity with excerpts from the more detailed story as recorded in the Hebrew writings:

'In the beginning God created the heaven and the earth. The earth was without form, and void; and darkness was on the face of the deep. ...And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear"; and it was so. And God called the dry land Earth, and the gathering together of the waters called He Seas. ...And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: He made the stars also. ...So God created man in His own image; ...' (Genesis 1:1-2, 9-10, 16, 27-28)

ShangDi, the Creator-God of the Chinese, surely appears to be one and the same as the Creator-God of the Hebrews. In fact, one of the Hebrew names for God is El Shaddai, which is phonetically similar to ShangDi. Even more similar is the Early Shou

pronunciation of ShangDi which is 'djanh-tigh' [Zhan-dai]. Another name for their God which the ancient Chinese used interchangeably with ShangDi was Heaven (Tian). Zheng Xuan, a scholar of the early Han dynasty said, "ShangDi is another name for Heaven (Tian)". The great philosopher Motze (408-382 BC) also thought of Heaven (Tian) as the Creator-God:

'I know Heaven loves men dearly not without reason. Heaven ordered the sun, the moon, and the stars to enlighten and guide them. Heaven ordained the four seasons, Spring, Autumn, Winter, and Summer, to regulate them. Heaven sent down snow, frost, rain, and dew to grow the five grains and flax and silk so that the people could use and enjoy them. Heaven established the hills and river, ravines and valleys, and arranged many things to minister to man's good or bring him evil.' How did ShangDi create all things? Here is one further recitation from the ancient Border Sacrifice rite:

'When Te [ShangDi], the Lord, had so decreed, He called into existence [originated] heaven, earth, and man. Between heaven and earth He separately placed in order men and things, all overspread by the heavens.'

Note that ShangDi 'called into existence', or commanded heaven and earth to appear. Compare this with the way the Hebrew text describes the method of creation by El Shaddai, who, we suspect, is identical with ShangDi, and the similarity in name and role would suggest:

'...by the word of the LORD were the heavens made; and all the host of them by the breath of His mouth. ... For He spake, and it was done; He commanded, and it stood fast' (Psalm 33:6, 9).

We have not yet explained the reason for the emperors' bull sacrifice to ShangDi. Let us compare this Chinese sacrifice with the instruction given by God to the Hebrews:

'Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD' (Leviticus 9:2) - a practice which began in earliest times (Genesis 4:3,4; 8:20).

The origin of the Border Sacrifice would appear to be explained in the book, God's Promise to the Chinese. The authors, Nelson, Broadberry and Chock have analyzed the most ancient forms of the pictographic Chinese writing and found the foundational truths of Christianity. In these ideograms, which date from before the time of Moses - we have the entire story of creation, the temptation and fall of man into sin, and God's remedy for sin in the animal sacrifices, which pointed to the coming Savior, Jesus Christ. All the elements of the Genesis narrative are found recorded, and still in use, in the Chinese character-writing.

The associated box shows some startling realities about the written Chinese language, indicating that we are all related - and not so long ago. All people in the world, not just the Chinese, are descended from the inhabitants of Babel, the first civilization after the Flood. God first gave His promise of a coming saviour, the 'Seed of the Woman', in Genesis (3:15). The foreshadowed sacrifice of the coming Lamb of God, Creator and Saviour, is as old as mankind.

Should a Chinese person tell you that Christianity is a 'foreigner's religion', you can explain that the Chinese in antiquity worshipped the same God as Christians do today. Like the

Hebrews often did, the ancestors of today's Chinese wandered off after false gods; the memory of who their original God was dimmed with time. The ancient Chinese script gives powerful evidence for the historical truth of Genesis.

Footnote: The classical concept of five elements was different to the modern concept, which comes from Buddhism. In the classical concept, the five elements were wood, fire, earth, metal and water. These were seen as underlying many phenomena, both physical and conceptual / spiritual, and many things were classified according to their supposed underlying 'element'. The five planets were one outworking of the five elements in classical Chinese thinking.

创世记 1 Chinese New Version (Traditional) (CNVT)

創造天地萬物 - Genesis 1

1 起初，神創造天地。2 地是空虛混沌；深淵上一片黑暗；神的靈運行在水面上。3 神說：“要有光！”就有了光。4 神看光是好的，他就把光暗分開了。5 神稱光為晝，稱暗為夜。有晚上，有早晨；這是第一日。

6 神說：“眾水之間要有穹蒼，把水和水分開！”事就這樣成了。7 神造了穹蒼，把穹蒼以下的水和穹蒼以上的水分開了。8 神稱穹蒼為天。有晚上，有早晨；這是第二日。

9 神說：“天下的水要聚在一處，使旱地露出來！”事就這樣成了。10 神稱旱地為地，稱水的聚處為海。神看這是好的。11 神說：“地上要長出青草、結種子的蔬菜和結果子的樹木，各從其類，在地上的果子都包著核！”事就這樣成了。12 於是，地上長出了青草和結種子的蔬菜，各從其類；又長出結果子的樹木，各從其類，果子都包著核。神看這是好的。13 有晚上，有早晨；這是第三日。

14 神說：“在天上穹蒼中，要有光體來分晝夜；這些光體要作為記號，定節令、日子和年歲；15 它們要在天上穹蒼中發光，照耀地上！”事就這樣成了。16 於是，神造了兩個大光體，大的管晝，小的管夜；又造了星星。17 神把這些光體安放在天上穹蒼中，照耀地上，18 管晝夜，分光暗。神看這是好的。19 有晚上，有早晨；這是第四日。

20 神說：“水要滋長生物；地上和天空之中，要有雀鳥飛翔！”21 於是，神創造了大魚和在水中滋生各種能活動的生物，各從其類；又創造了各種有翅膀的飛鳥，各從其類。神看這是好的。22 神就賜福給牠們，說：“要繁衍增多，充滿海洋；雀鳥也要在地上增多！”23 有晚上，有早晨；這是第五日。

24 神說：“地上要生出活物來，各從其類；牲畜、爬行的動物和地上的野獸，各從其類！”事就這樣成了。
25 於是，神造了地上的野獸，各從其類；牲畜，各從其類；地上各種爬行的動物，各從其類。神看這是好的。創造人類

26 神說：“我們要照著我們的形象，按著我們的樣式造人；使他們管理海裡的魚、空中的鳥、地上的牲畜，以及全地，和地上所有爬行的生物！”

27 於是，神照著自己的形象創造人；就是照著神的形象創造了他；他所創造的有男有女。

28 神就賜福給他們，對他們說：“要繁衍增多，充滿這地，征服它；也要管理海裡的魚、空中的鳥和地上所有走動的生物。”

29 神說：“看哪！我把全地上結種子的各樣蔬菜，和一切果樹上有種子的果子，都賜給你們作食物。30 至於地上的各種野獸，空中的各種飛鳥，和地上爬行有生命的各種活物，我把一切青草蔬菜賜給牠們作食物。”事就這樣成了。

31 神看他所造的一切都很好。有晚上，有早晨；這是第六日。

制定安息日 - Genesis 2

2 這樣，天地萬物都造齊了。2 第七日，神完成了他所作的工；在第七日神歇了他所作的一切工。3 神賜福第七日，把它分別為聖，因為在這一日，神停了他一切所創造的工，歇息了。

創造男人並設置伊甸園

4 這是創造天地的起源：耶和華神造天地的時候，5 原野上還沒有樹木，田間的蔬菜還沒有長起來，因為耶和華神還沒有降雨在地上，也沒有人耕種土地；6 不過有霧氣從地面上升，滋潤全地。7 耶和華神用地上的塵土造成人形，把生氣吹進他的鼻孔裡，那人就成了有生命的活人，名叫亞當。

8 耶和華神在東方的伊甸，栽了一個園子，把他所造的人放在那裡。9 耶和華神使各樣的樹從地上長起來，能悅人的眼目，也好作食物。園子中間又有生命樹，和知善惡樹。

10 有一條河從伊甸流出來，灌溉那園子；從那裡分支，成了四道河的源頭。11 第一道河名叫比遜，就是環繞哈腓拉全地的，在那裡有金子；12 那地的金子是好的；在那裡也有紅玉和瑪瑙。13 第二道河名叫基訓，就是環繞古實全地的。14 第三道河名叫底格里斯河（“底格里斯河”原文作“希底結”），就是流向亞述東邊的。第四道河就是幼發拉底河（“幼發拉底河”原文作“伯拉河”）。

15 耶和華神把那人安置在伊甸園裡，叫他耕種和看守那園子。16 耶和華神吩咐那人說：“園中各樣樹上的果子，你都可以吃；17 只是那知善惡樹的果子，你不可吃；因為你吃的時候，你必要死。”

創造女人並建立婚姻

18 耶和華神說：“那人獨居不好，我要為他造個和他相配的幫手。”19 耶和華神用泥土造了野地的各樣野獸，和空中的各樣飛鳥，把牠們都帶到那人面前，看他給牠們叫甚麼名字；那人怎樣叫各樣有生命的活物，那就是牠的名字。20 那人就給各樣牲畜、空中的雀鳥，和野地的各樣走獸起了名字；只是那人沒有遇見

一個和他相配的幫手。

21 耶和華 神使那人沉睡。他熟睡的時候，耶和華 神取了他的一根肋骨，又使肉在原處復合。 22 然後，耶和華 神用從那人身上所取的肋骨，造了一個女人，帶她到那人面前。

23 那人說：“這是我骨中的骨，肉中的肉；她當稱為女人，因她是從男人身上取出來的。”

24 因此人要離開父母，和妻子連合，二人成為一體。

25 那時，夫妻二人赤身露體，彼此都不覺得羞恥。

创世记 – Genesis 3

1 始祖被引誘而違主命 在耶和華 神所造野地所有的活物中，蛇是最狡猾的。蛇對女人說：“ 神真的說過，你們不可吃園中任何樹上的果子嗎？”

2 女人對蛇說：“園中樹上的果子，我們都可以吃； 3 只有園中那棵樹上的果子， 神曾經說過：‘你們不可吃，也不可摸，免得你們死。’”

4 蛇對女人說：“你們決不會死； 5 因為 神知道你們吃那果子的時候，你們的眼睛就開了；你們會像 神一樣，能知道善惡。”

6 於是，女人見那棵樹的果子好作食物，又悅人的眼目，而且討人喜愛，能使人有智慧，就摘下果子來吃了；又給了和她在一起的丈夫，他也吃了。 7 二人的眼睛就開了，才知道自己是赤身露體的。於是把無花果樹的葉子編縫起來，為自己做裙子。

8 天起涼風的時候，那人和他的妻子聽見耶和華 神在園中行走的聲音，就藏在園子的樹林中，躲避耶和華神的面。 9 耶和華 神呼喚那人，對他說：“你在哪裡？”

10 他回答：“我在園中聽見你的聲音，就害怕；因為我赤身露體，就藏了起來。”

11 耶和華 神說：“誰告訴你，你是赤身露體呢？難道你吃了我吩咐你不可吃的那樹上的果子嗎？”

12 那人說：“你所賜給我、和我在一起的那女人，她把樹上的果子給我，我就吃了。”

13 耶和華 神對女人說：“你作了甚麼事呢？”女人說：“那蛇欺哄我，我就吃了。”

懲罰與應許

14 耶和華 神對蛇說：“因為你作了這事，就必在所有的牲畜和田野的活物中受咒詛；

你要用肚子行走，一生都吃泥土。 15 我要使你和女人彼此為仇，你的後裔和女人的後裔，也彼此為仇，

他要傷你的頭，你要傷他的腳跟。” 16 耶和華 神對女人說：“我要大大增加你懷胎的痛苦，你必在痛苦中生產兒女；你要戀慕你的丈夫，他卻要管轄你。”

17 耶和華 神又對亞當說：“因為你聽從了你妻子的話，吃了我吩咐你不可吃的那樹上的果子；地就必因你的緣故受咒詛；你必終生勞苦，才能從地裡得吃的。 18 地要給你長出荊棘和蒺藜來；你也要吃田間的蔬菜；

19 你必汗流滿面，才有飯吃，直到你歸回地土，因為你是從地土取出來的；你既然是塵土，就要歸回塵土。

”被逐出伊甸園

20 亞當給他的妻子起名叫夏娃，因為她是眾生之母。

21 耶和華 神為亞當和他的妻子做了皮衣，給他們穿上。22 耶和華 神說：“那人和我們中間的一個相似，能知善惡；現在恐怕他伸出手來，摘取生命樹上的果子吃，就永遠活著。”23 耶和華 神就把他趕出伊甸園，去耕種他自己也是從那裡出來的地土。24 於是把亞當驅逐出去，又派基路伯在伊甸園的東邊，拿著旋轉發火燄的劍，把守到生命樹去的路。