

The Discovery of Genesis

How the Truths of Genesis
Were Found Hidden
in the Chinese Language



C.H. Kang and Ethel R. Nelson

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TO

the memory of Lio Teck Sing, my beloved wife and
companion of more than 50 years.

C. H. KANG

my daughter Laurel, sons Orlyn and Ted, and husband
Roger, all of whom have encouraged me in the pursuit
of this fascinating story.

ETHEL R. NELSON



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Foreword

There is a genuine kinship between a good detective story and this volume by The Reverend C.H. Kang and Dr. Ethel R. Nelson. The authors start with the observance of some astonishing points of correspondence between certain characters in the Chinese language and elements of the Genesis account of man's early beginnings. They go on to analyze dozens of the ideographic pictures that make up words in the Chinese language. The evidence they compile is marshaled to support the thesis that the ancient picture writing of the Chinese language embodies memories of man's earliest days. The characters when broken down into component parts time and again reflect elements of the story of God and man recorded in the early chapters of Genesis. Man and Woman, the garden, the institution of marriage, the temptation and fall, death, Noah's flood, the tower of Babel—they are all there in the tiny drawings and strokes that make up the Chinese characters.

The authors remind us that China boasts of 4,500 years of unbroken civilization. The ancient Chinese were monotheists, serving a Supreme Heavenly Ruler.

It is not out of the question that their ancient beliefs reach back to the worship of the one true God, the Creator of Genesis chapters one and two. If indeed such is the case, this book represents one of the most startling theological discoveries of the ages.

Like patient and painstaking archaeologists the authors have pieced together the evidence. Many will agree. Doubtless some will challenge their work. But there is evidence here that demands further study-that evidence cannot be ignored. That evidence cannot be brushed aside by claiming that the corresponding points between the Chinese characters and Genesis are merely the product of chance. No, this book calls for far more serious consideration.

Among the book's virtues is the fact that it can be read with appreciation and understanding by those who are neither students of language nor conversant with Chinese.

It is indeed interesting in a day when China and the United States are resuming normal relations that the language of this ancient people speaks to us in characters that are hauntingly reminiscent of the early chapters of Genesis. Perhaps God has given us a point of reference to use today in proclaiming to the Chinese themselves the full story of the entire Bible with all the richness of the Gospel of Jesus Christ.

PAUL A. ZIMMERMAN

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Prolog . . . Genesis

'More than 20 years ago a small book primed in' Hong Kong entitled *Genesis and the Chinese*¹ came into my possession. I found its contents more than stimulating : Chinese characters were dissected and amazingly shown to tell the stories found in the early chapters of Genesis.. I reorganized the material to follow the same **chronological** order as the Genesis history and repeatedly used it while studying the Bible with both Thai and Chinese students during my years as a medical missionary in Bangkok, Thailand. These presentations were always accepted with considerable interest and wonder.

Later, after we again took up residence in the United States, for the purpose of the continuing education of our children, my son informed me that a friend of his at college was the grandson of the author of *Genesis and the Chinese*. It was thus that the address,, of this elderly Chinese minister C. H. Kang, was obtained He presently resides in Singapore.

Assuring Pastor Kang of the enthusiasm I had found for his project among not only Orientals but also many Occidentals, I offered to prepare his material in a new

form for presentation to a wider audience. My fascination with the subject mounted as he sent a great volume of additional new characters to integrate into the manuscript.

I was curious to know how he happened to become devoted to delving into the mysteries of the Chinese characters. About 40 years ago in China, he explained in a letter, he had been distributing Bible portions of the Book of Genesis as a chaplain in a mission hospital. A return visit to one patient's room resulted in a confrontation with a very intelligent but puzzled Chinese lady who told him what she thought of the tract: "It is a very fine fairy tale for children but hardly worth an adult's time!" She proceeded to let him know that in her opinion educated people believe in the evolutionary theory of origins.

Our Chinese friend was embarrassed that he had, at that time, too little scientific persuasive evidence to substantiate the Genesis narrative of beginnings. He himself had always accepted it by faith -simply as the Word of God. He wrestled with the problem for days until something that he had observed in a footnote of a Mandarin textbook used by a missionary came to mind. The character 船,² meaning *boat*, had been analyzed as follows: 舟 a vessel; 八 eight; and 口 mouth or person. A comment followed that, interestingly, Noah's ark, the first great boat, had just eight passengers: Noah and his wife, with his three sons and their wives.

"If this is not a mere happenstance, there should be other Biblically relevant characters," reasoned Kang. Quickly he wrote down the character for *to create* 造, and was astonished as he analyzed the components in

船

boat

舟

vessel

八

eight

口

mouth

this figure for the first time: 土 is dust or **mud**; 口 a mouth; 丿 the small downward stroke to the left of 土 indicates movement or life; and 辵 means **able to walk**. The text in Genesis 2 :7 came to his mind. “Then the Lord God formed man of dust from the **ground**, and breathed [with his mouth] into his nostrils the **breath of** life; and man became a living being” (not a baby but an adult, **able to walk**). Dissection of this character stimulated Pastor Kang’s interest and resulted in a search which has lasted four decades.

My personal study into the history of the written Chinese language through various treatises in English found in Harvard’s Chinese-Japanese Yenching Library gave its approximate time of origin as 2500 B.C. This dating is provocative, for it coincides quite closely with the time (2218 B.C.) of the great dispersion of races from the tower of Babel, **as** calculated from the Biblical genealogies in a recent chronological study.³

Discussion of this project with other missionaries from the Orient and friends precipitated some questions. How does one know that these characters are actually very ancient and not more recently contrived through the influence of Christian missionaries during the past two or three centuries, for the purpose of promoting their religious concepts? The answer to this is that very basic, fundamental, primitive, and nonreligious kinds of words are involved, including, for example: **come, go, desire, beginning, complete, first, forbidden, garden, drown, cruel, rebellion,** and scores more.

A few friends versed in the Chinese language brought up the possibility that these might be “phonetic” rather than “ideographic” characters. This point will

create

dust, mud

“p’ieh,” showing
life, motion

walking