

創造記 回聲

The Genesis Echo is an ongoing investigation of pre-Babel history as recorded in both the Bible and the characters of the Chinese language.

Expelled From The Garden...

Last time, we saw the man and woman eat from the tree of the knowledge of good and evil, contrary to the will of God. As a consequence, the woman would experience PAIN (chǔ, 楚). In this character is a reminder of the two trees in the garden, and the fact that the woman had stepped out from under man's authority, and instead heeded the serpent. For the man, he would suffer SORROW (kǔ, 苦), working the land in the midst of the ancient weeds. Man was told,

In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.
(Genesis 3:19, NKJV)

chū hàn

出汗

SWEAT

A Chinese word for SWEAT (chū hàn, 出汗) pictures an OFFENDER (gān, 干) with WATER (shuǐ, 氵) pouring off him, who has been SENT OUT (chū, 出). Indeed, Adam was an offender who was sent out. Moses recorded,

...therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. (Genesis 3:23, NKJV)

The Genesis record acknowledges that death would result from the sin in the garden. God said of the tree of the knowledge of good and evil,

...in the day that you eat of it you shall surely die. (Genesis 2:17, NKJV)

In response to the serpent's inquiry about whether God had restricted them from eating of the trees of the garden, Eve said,

...of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' (Genesis 3:3, NKJV)

zú

卒

DIE

Sadly, Eve heeded the voice of the serpent rather than the command of God, and the result was that death came into the world (Genesis 3:19, Romans 5:12). There are several images in the Chinese language which can be used for DIE, but of particular interest is 卒 (zú). It pictures TWO PEOPLE (rén, 人) whose PERFECTION (shí, 十) had been COVERED (mì, 冫) by sin. And for this reason, they were now subject to death.

Formerly, we saw looked at the word GLORY (róng, 榮), showing two radiant people who had an association with a particular tree (likely the tree of life). But now, because of sin, their association with the tree is gone – now they are bound for the GRAVE (yíng, 塋). This word features the same TWO RADIANT PEOPLE (huǒ, 火) COVERING over (mì, 冫) DUST (tǔ, 土). Adam and Eve would die – they would return to the dust from which they came.

yíng

塋

GRAVE

The word SWEAT (chū hàn, 出汗) told us that Adam and Eve would be sent out of the garden. Genesis 3:23-24 indicates that God "...sent him out of the garden of

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gǎn
趕

EXPEL / DRIVE OUT

Eden ... He drove out the man..." Consider a Chinese word for EXPEL or DRIVE OUT (gǎn, 趕). The etymology of this word speaks of the DAY (rì, 日) on which the OFFENDER (gān, 干) was TO GO (zǒu, 走). Further, note that zǒu (走) is comprised of three words TWO PEOPLE (rén, 人) of DUST (tǔ, 土). That the two people spoken of are Adam and Eve should be evident, as we see the second person coming from the side of the first!

Before expelling the man and his wife from the garden, God showed His great mercy upon them. The Genesis account reads,
And for Adam and his wife the LORD God made tunics of skin, and clothed them. (Genesis 3:21, NKJV)

From this text, it is often affirmed that Adam and Eve failed to adequately clothe themselves (Genesis 3:7), so the Lord covered them in a modest fashion. That may be true, but there is a greater purpose in these tunics of skin. God made sacrifice for the man and his wife – a pair of animals died for Adam and Eve. The Chinese languages pictures this as a BEGINNING (chū, 初). This was the beginning of atonement, their CLOTHING (chǎ, 祢) made of animal skins being supplied by means of a KNIFE (dāo, 刀). We had noted previously that 祢 (chǎ) shows two people being covered, the second person coming from the side of the first. Who but Adam and Eve fit this description?

chū

初

BEGINNING

We've seen three distinct words for BEGINNING; 元 (yuán), which tells of the beginning of creation (two + people); 始 (shǐ), picturing the beginning of sin (woman + secret + mouth); and now 初 (chū), showing the beginning of atonement for sin, as God clothed the man and woman by sacrificing a pair of animals for them. All three words mean beginning in the Chinese language, but their etymology demonstrates how different they are!

chuò
遠

FAR / DISTANT

Man used to be in the GARDEN (yuán, 園). Remember, this character for garden pictures two people (the second coming from the side of the first) of dust animated by the breath of God, who are inside an enclosure. A word for FAR or DISTANT (yuan, 遠), pictures these same two people, but now instead of being inside the garden enclosure, they are WALKING (chuò, 迓). Another word in the Chinese language seems to capture how Adam and Eve felt, having been evicted from the garden of Eden. They were ALONE (dān, 單). This is an interesting character to convey the idea of being alone, for it shows TWO PEOPLE (kǒu, 口). Why did these two

people feel alone? The image shows that they were outside of the PERFECT (shí, 十) GARDEN (tián, 田).

There they were, out of the garden, never able to enter it again. The Genesis writer says that God,

...drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. (Genesis 3:24, NKJV)

The ancient Chinese recorded this protection of the entrance to Eden. A word for GUARD (bǎo, 保) references the MAN (rén, 人) and the ENTRANCE (kǒu, 口) to the TREE (mù, 木) of life. God had placed cherubim at the entrance so that man could not access the tree of life. **Genesis 3:24** spoke of "...a flaming sword which turned every way..."

bǎo

保

GUARD / DEFEND / PROTECT

創
造
記
回
聲

jiàn

劍

DOUBLE-EDGED
SWORD

The Chinese mention this sword as well, calling it a DOUBLE-EDGED SWORD (jiàn, 劍). The sword was a KNIFE (dāo, 刀) in the hand of the cherubim standing between the WHOLE (qiān, 僉) world and the tree of life. You might remember from an earlier study, this word qiān (僉) pictures two people together. The cherubim were given this sword to guard the entrance to the tree of life from the man and his wife, the two people whom God had created.

In our next study, we will move on from Adam and Eve, and consider their children, Cain and Abel.

Other Resources

Nelson, Ethel R., and C.H. Kang. *The Discovery of Genesis: How the Truths of Genesis Were Found Hidden in the Chinese Language*. St. Louis, MO : Concordia Publishing House, 1979.

Nelson, Ethel R., Richard E. Broadberry, and Ginger Tong Chock. *God's Promise to the Chinese*. Dunlap, TN : Read Books Publishers, 1997.

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