

## China's Confession ---- episode 1

<http://www.chinasoul.org/e/e-wk/episode01.htm>

A1) For five thousand years the Chinese have called their native land "Shen Zhou"--the Land of God.

A2) Strong traditional and archeological evidence suggests the early Chinese were devoted to one heavenly God.

A3) The earliest Chinese recounted their origins through oral storytelling. This history was later documented in books when written language was invented.

A4) Within this body of ancient literature, the origin of the Chinese people can be found. There are claims the Chinese people came from 'God.'

A5) In Old Testament book of Genesis, we are told 'God' made man to rule over the land and all the creatures in it. From man's rib woman was made. He called her bone of his bones and flesh of his flesh. In Arab and Indian tradition, the original man and woman are known as 'Ah Dan' and 'Hao Wa.' In Chinese legends, 'An Deng' and 'Nu Wa.' And in Hebrew, 'Adam' and 'Chavvah.'

A6) Chinese literature apparently lacks details of the creation. However, 2500 years ago in his poem, "Heavenly Quest, the famous Chinese poet Qu Yuan raised the questions, "Who made An Deng the ruler? How was Nu Wa's body made?"

A7) In China's Henan Province, in Kaifeng County there is startling evidence of an ancient Jewish settlement. A people 'Yi Si Le Yeh,' that is, 'Israel,' left a stone monument inscribed with the names Ah Dan and Nu Wa--explaining that Ah Dan was the ancestor of 'Ah Wu Lo Han,' which is the phonetic translation of the name 'Abraham.'

A8) Other amazing parallels can be found in classic Chinese literature and the Holy Bible.

The Bible says, in the beginning was the Word, and the Word was God, who created the heavens, the earth and the creatures in it from nothing. The Chinese classic, Lao Zi, says the Tao is the beginning of the heavens and the earth, the mother of all things, also creating from 'nothing.' "Tao" means "logos" in Greek, which translates as "the Word."

A9) According to the Bible, God finished his creation and rested on the seventh day. The Chinese classic, Zhou Yi, mysteriously states, 'the way of the heavens comes around in seven days.'

A10) In Genesis, a river flowed from Eden and watered the garden. It separated into four headwaters. In the Chinese classic, 'Huai Nan Zi,' there

were four waters under the heavens--divine springs for the sustenance of herbs and nourishment of all things.

A11) According to the Bible, to eat from the Tree of Life gave immortality and to eat from the Tree of the Knowledge of Good and Evil made one wise as God. The Chinese text, "The Book of Mountains and Seas" tells us that in the beginning was a tree of immortality and tree of sacredness--also known as the Tree of Wisdom. Whoever ate its fruit would be wise as God.

A12) When Adam and Eve sinned by eating the forbidden fruit, they were banished from Eden. God placed cherubim and a flaming sword to guard the entrance of the garden. Two Chinese classics, Shang Shu and Guo Yu, tell us because of sin, God instructed an angel to block the way to heaven, thereby cutting off interaction between God and men.

A13) The Bible says God flooded the earth to cleanse it of violence and evil. Several Chinese classics refer to a person named Gong Gong who led a revolt that provoked divine judgement. The columns supporting heaven collapsed and the cables holding the earth broke and water covered the entire earth.

A14) In the Bible, Noah's descendents gathered in a place in the east called Shinar. They spoke one language and were building a tower to rival God's glory. Because of their arrogance, God confused their language and scattered them over the earth--an event explained by some geologists as Continental Drift. In the poem Heavenly Quest, Qu Yuan also showed an awareness of Continental Drift theory. He asked why the earth was divided into several parts after the flood. Perhaps this was the time when the most ancient of languages such as Chinese, Egyptian and Semetic tongues developed--and when the Chinese began to call their homeland Shen Zhou, the Land of God.

A15) Beijing Television Station spent four years producing the documentary "Lou Lan," which lends support to this incredible historical event.

Voice over the Beijing Television Station's excerpt - single language, tower of Babel, stone carvings, etc. According to the Bible, mankind once spoke a common language. Unified and proud, man tried to build a tower to the heavens. But the Lord confused their language so the "Tower of Babel" could not be completed. Ancient Chinese legends also speak of a worldwide language--called Yashi. The Loulan inscriptions shed light on this long forgotten and mysterious age. Amazing similarities were found in the symbols of written languages from Western Crete, Cyprus, Phoenicia, India and China. The meanings are unclear but the symbols were evidence mankind once had a common tongue.

A16) During this era, Noah's descendants were recognized 'by their clans and languages.' The history of Israel began with Abraham while China's history commenced with Emperors Yan and Huang.

A17) Could the two ancient cultures of Israel and China be mysteriously linked? Could the wondrous tales of God and man told along the banks of the Jordan--and Yellow River flow from the same source? If not, how can the similarities of their most ancient legends and traditions be explained?

A18) These legends and traditions were also found in the ancient ideograms carved on oracle bones. Ideograms, the earliest form of Chinese writing, convey meaning pictorially. For example, "shi" is a symbol for an altar. All the individual characters, which make up the word 'shi' have meanings associated with sacrifice and worship. Many Chinese characters with uncertain etymology may find their origins in the Bible.

A19) The Chinese word 'lan' means 'greed.' In the Garden of Eden there were two trees; the Tree of Life and the Tree of the Knowledge of Good and Evil. Eve was tempted by the snake to desire more than she had--to eat the forbidden fruit. The ancient Chinese apparently knew this story. 'Lan' or greed is written as 'a woman under two trees'--a vivid picture of this ancient story. 'Jin' or 'forbid' is written as two trees--and an altar, which represents God's revelation. In Genesis, God revealed to Adam that he was forbidden to eat the fruit of the Tree of the Knowledge. In Chinese, 'forbidden fruit' is called 'jin fruit.'

A20) The Bible tells us besides the many animals, Noah's Ark held eight people. The Chinese must have also heard of Noah and the flood. Their word for a 'big boat' is 'chuan,' which is made up of the symbols for a 'boat' and 'eight people.'

A21) After the Flood, Noah and his family sacrificed lambs to God. Subsequently, Jesus was called the Lamb of God, a sacrifice to impart righteousness on sinful man. The ancient Chinese word for 'righteousness' is 'yi' which is comprised of a 'lamb' over the symbol for 'I' or 'me'--a picture of a person offering up a lamb--also conveying the covering of the Lamb of God.

A22) Many other Chinese characters with puzzling pictorial content can be explained only with help from the Bible.

A23) If mankind came from a single ancestor and are descendents of Noah, then it's not surprising to find remnants of a common history embedded in the traditions and culture of all ancient peoples.

A24) China's godly root can also be found in the acts of her ancient rulers.

A25) Tradition tells us Emperor Yan and Emperor Huang descended from Shao Dian, a descendant of An Deng and Nu Wa, the first man and woman. Emperor Huang defeated Chi Yo the cannibal and succeeded Emperor Yan as China's ruler. He devoted his life to building roads and everywhere he went he would build altars to worship God. Confucius writes of a lost book attributed to Emperor Huang called 'San Fen' or 'The Three Tombs'--which explained the Heavenly Word.

A26) Emperor Huang's fifth-generation descendant, Yao was wise, loving and feared God. Confucius said, "The great and noble Yao worshipped heaven and followed the Godly way. His great character is beyond words."

A27) Yao gave his throne to Shun, a man of greater character than his son. Likewise, Shun chose Yu, not his son to succeed him. And Yu bypassed his son and turned his throne over to Bo Yi. The Chinese refer to these historical events as 'succession by virtue.'

A28) In today's world, this practice seems incomprehensible. Some even believe it fictitious--that 'succession by virtue' never happened. Chinese Classics scholar, Liang Yang Cheng sheds light on this topic.

A29) Liang Yang Cheng Interview'Succession by virtue' came about because the ruler was not a dictator, but a rational, moral man, willing to transfer power to his subordinates out of humility before Almighty God. Yao had great faith in God. When he saw that his son, Dan Zhu was imprudent and Shun was virtuous, he abdicated his throne to Shun. Shun also feared God and passed his throne to Yu. Yu said, "Shun, because you have great faith in God and wait on His will, blessings from heaven will come upon you." When Shun heard this, he responded, "O, you see! The God of our fathers is coming to us, so is the phoenix, and the creatures dance in joy." He also said, "to govern the people

A30) as commanded by heaven, one needs to be obedient and godly. One must be godly to the end." In his devotion to God he gave up this throne to Yu.

A31) So the motivation behind 'succession by virtue' was the Chinese founding father's fear of God.

A32) The Chinese classic, Zuo Zhuan, describes "Tao" as "devoted to the people while believing in God." Belief in God guaranteed that sinful, yet powerful kings would remain devoted to the people.

A33) When asked if Yo had abdicated to Shun, Mencius, a Confucian scholar replied, "No, Yo did not have the right to turn his kingdom over to Shun. Shun received it from heaven."

A34) Confucius described this God fearing period as "when the Great Way prevails, everyone works for the common good." Ancient China trusted in God and feared heaven. There was sin--but the Chinese fathers believed justice would prevail and the wicked would be punished because of an omniscient God. This belief was the driving force to choose good over evil and was the corner stone of the utopia envisioned by Confucius.

A35) Over the centuries, filial piety and ancestral worship usurped the role of God in Chinese culture. The Chinese no longer worshipped the God of their forefathers, the God of Emperor Huang.

A36) However, traces of China's godly root may still be found in her culture and cultic practices.

A37) Ancient China was a 'nation of rituals'--the most important being the offering of sacrifices.

A38) The Hoof Sacrifice originated from Emperor Huang but was lost in the latter days.

A39) The emperor worshipped God with the Countryside Sacrifice which involved the shedding of blood.

A40) The Smoke Sacrifice was a burnt offering, a pleasing aroma to Almighty God.

A41) Confucius said, "Our past emperors relied on heaven sent rituals to discipline human nature. Without them one loses life; with them one obtains life."

A42) Confucius said to a student who wanted to remove the lamb from the altar, "you desire the sacrificial lamb, but I desire the ritual of the sacrifice." In fact, God desires neither, but instead esteems the purity of the one offering the sacrifice. Such purity produces holiness and goodness beyond what law and good deeds are capable of.

A43) In 'Shi Jing,' an ancient collection of poems, there are 421 proclamations of 'Hao Tian Shang Di', meaning 'Heavenly God.' In all 300 poems, Confucius observed 'purity' as the common theme.

A44) Is not purity a heart that fears God?

A45) Bo Yang Interview

Everyone has some religious sentiment; for no one can claim existence apart from nature. People may call it God or heaven but the essence is the same. When one is sad, he calls out to his parents. When one is poor, he calls out to heaven. It's that simple! He realizes his limitations. When he is desperate he hopes for fairness and justice, and that is what the Confucius scholar calls heaven!

A46) For 2500 years the ancient Chinese believed they were the sons of a God who personally tended to every detail of his precious creation.

A47) During the Warring States Period, which lasted more than 500 years, China changed for the worse. Prayers and hymns were eliminated. Purity and simplicity vanished. Anarchy and bloodshed were encouraged.

A48) Since that time China has struggled to regain a lasting peace. Today China emerges from the devastation of war, poverty, suffering, and bondage. Time will tell if purity and simplicity, the essence of godliness, will once again rule in Shen Zhou, the Land of God.

## China's Confession ---- episode 2

<http://www.chinasoul.org/e/e-wk/episode02.htm>

B1) Commenting on the changing political and cultural landscape of his time, Confucius concluded, "The Tao has vanished!"

B2) China has endured repeated cycles of devastation for 2500 years, its people never associating this nightmare with their loss of godliness. Today's increasingly materialistic Chinese are too busy and self-absorbed to see the true state of their nation--that its constant turmoil may be connected to the original fall of mankind.

B3) The Tao was gone and mankind fell from grace. How did this happen? Perhaps the answer is in the most ancient of human traditions.

B4) The serpent, or great dragon, said to Eve, "Ignore God's warning. If you eat of the fruit of the Tree of Knowledge, you shall be like God, knowing good from evil." Eve ate and gave some to her husband to eat. Thus humankind, deceived by the dragon, rebelled against God.

B5) After man rebelled against God, the first recorded incident was Cain's murder of his brother Abel.

B6) The ancient Chinese also blamed the great dragon for destroying their original God fearing culture.

B7) Through 'successions by virtue' Emperor Yu handed over control of the land to Bo Yi. However the people rejected

Bo Yi in favor of Yu's son Qi.

B8) Legend has it Qi rode a pair of dragons to heaven three times to steal nine divine songs. He later had the songs performed for his own amusement on a plateau.

B9) With assistance from the dragons, humanism, nepotism, and blasphemy entered into the Land of God.

B25) When Wu Zixu's enemy died before he could have the satisfaction of revenge, Wu excavated the man's tomb and whipped his corpse. For this, Wu Zixu is famous.

B26) Generations of Chinese have identified with "The Zhao Orphan"--the story of a lone son who survives the slaying of his family. Loyal Zhao supporters sacrificed all to protect this orphan so that he could grow up and avenge his family

B27) During this period, Chinese culture redefined revenge as an act of righteousness.

B28) [The Communists calls me to the revolution, Seize the whip, seize the whip Lash the enemies.]

B29) Morality became relative and immoral acts were committed in its name. Kindness was exploited for evil and innumerable lives sacrificed for the sake of territorial expansion.

B30) Abandoning the godly life, people became opportunists.

B31) Su Qin, a self-made political mastermind, presented a strategy to the King of Qin to conquer six neighboring states. When the king turned him down, he immediately convinced the six other kings to join forces to defeat the state of Qin. Su Qin was made prime minister of this new alliance and is remembered for his wisdom and flexibility. Chinese history never questioned his moral integrity!

B32) After three hundred years of devastation, seven powers emerged from the ashes of more than a hundred states.

B33) Two hundred more years of greater bloodshed and treachery, a sole victor survived: 'Qin Shi Huang', the first emperor of Qin.

B34) Exceedingly proud of his conquest, the Emperor consulted with his officials and wise men and "appropriately" renamed himself 'huang di,'--the 'emperor-god.'

B35) He said, "I am the first emperor-god! My descendents will continue ten-thousand generations without ceasing!"

B36) China's emperors continued to usurp the glory of God for the next 2000 years. Shen Zhou, the land of 'God,' fell from grace into rebellion and human degradation.

B37) It was the same deception the serpent, the great dragon, had perpetrated in the beginning-- that man could be God. China's emperor-gods believed they were heirs of the dragon and relentlessly enforced their "divinity" through violence and self-degradation. This tragedy continued from the Warring States era through China's dynasties.

B38) Sima Qian, court historian in 100 B.C., wrote the famous 'Shi Ji', the Historical Records. Because he was sympathetic when a Han general surrendered to the Huns, the emperor ordered his execution. However, because of his desire to complete his book, Sima Qian accepted a dreadful and degrading alternative: castration.

B39) He continued writing, vividly describing historical events and people. However, in matters concerning the emperor, he was at a loss for words.

B40) He may have been afraid or simply confused.

B41) Two thousand years later, John King Fairbank, a prominent professor of Chinese studies at Harvard, was puzzled why Sima Qian gave up writing. He asked, "Why did Sima Qian never question the emperor's absolute power? Who gave him the right to castrate others? Why did the people have no recourse to protest the emperor's impulsive and irrational acts?"

B42) After devoting a lifetime to the study of China, Professor Fairbank wrote in his book, 'China: the New History'--"A Chinese emperor was 'God on earth' subsequently his "acts" were "acts of God." Westerners believe in eternal life, so they fear God. The Chinese are only concerned with the present life, so they fear the god who sits on the palace throne--the emperor."

B43) The tragedy was that the emperors were mere mortals--sinful fallen men who kept their thrones through force and cruelty.

B44) China went through cycles of division and unification, warring states and unified empires, violence and self-degradation.

B45) The first period: the Warring States era lasted 500 years, followed by the short-lived Qin Dynasty which transitioned into 400 years of unification under the Han Dynasty.

B46) The second period: The Wei, Jin, Southern and Northern Dynasties endured 400 years of warfare. The brief rule of the Sui Dynasty followed, before transitioning into the Tang Dynasty and its 300 years of sovereignty.

B47) The third period: The Ten States, Liao, Song, Xia, and Jin Dynasties added up to 400 years of brutality. The Yuan Dynasty followed, quickly absorbed into 300 years of Ming Dynasty dictatorship.

B48) The fourth period: The Manchus were dominated under the Qing Dynasty for 300 years until being invaded by Western Powers. The Republic of China briefly governed before the People Republic of China took control.

B49) Throughout the history of China, millions lives were sacrificed and families scattered in order for one man to dominate the land.

B50) Many Chinese folk heroes were praised for their strategic skill, courage and loyalty--their deeds immortalized in books and poems. However, under their virtuous veneers lay deceit, brutality, misguided devotion, and self-righteousness.

B51) For the next two and half millenniums, "unrighteous" wars decimated more than half the population of China. Several million people died as a result of the war between Nationalists and Communists. In the end, who triumphed? Socialism or capitalism? Karl Marx or Sun Yatsen?



B52) These were not righteous wars, but premeditated power struggles for the dominance of China. The new dynasties brought no fundamental changes, no return to piety.

B53) Because the dynasties were maintained by oppression and bloodshed, not virtue, the justice-starved people resorted to treachery and rebellion. The insecure rulers responded with greater oppression, perpetuating the vicious cycle.

B54) When Liu Bang founded the Han Dynasty, he rewarded his supporters by making them lords, but soon afterward had them all executed and replaced by his sons. Li Shi-min murdered his two brothers to secure the Tang Dynasty throne. Ming Dynasty founder, Zhu Yuanzhang dismissed his prime minister and killed his former supporters. Hundreds of thousands of people perished during his reign. Song Dynasty founder, Zhao Kuangyin forced all the top-rank generals to resign in just one day.

B55) Zhao's army suffered repeated defeat by the Huns eventually paying them a huge tribute to settle. This was the price he paid for his insecurities.

B56) China's pattern of power struggle continues to this day. After founding the People's Republic of China, Mao Zedong purged most of his faithful comrades who had helped him establish the new government.

B57) This is the result when sinful man pretends to be the holy, when the godless regard themselves as gods.

B58) Interspersed within the cycles of devastation were periods of peace, usually during the rule of the second or third generations. However, greater bloodshed and devastation would resume in the fourth or fifth generations.

B59) The Han, Tang, Ming, and Qing Dynasties were no exception. Cycles of massacres and violence followed short periods of peace and prosperity. Huge portions of the population were killed.

B60) Today, second- and third-generation leaders--Deng Xiaoping and Jiang Zemin have opened the Mainland China market, ushering in an era of prosperity. However, will the fourth- and fifth-generation leadership repeat the tragic historical pattern--or will they break the cycle and bring about successful reform?

B61) There were reformers in China. But none fared well.

B62) There were righteous people in China. But all came to tragic ends.