

KŘESŤAN	<i>ten, kdo se rozhodl, že jeho život už nepatří jemu samotnému, nýbrž Kristu se všemi nároky a výhodami</i>
POHAN	<i>kdokoli jiný, kromě židů a muslimů</i>
FRAKTÁL	<i>negeometrický útvar (ze skutečné přírody), který opakuje svůj tvar při jakémkoliv měřítku zvětšení</i>
PROPOZICE	<i>kategorický soud; tvrzení, jehož pravdivost lze potvrdit nebo vyvrátit s objektivní platností</i>
UNIVERZÁLIE	<i>dokonalé, věčné, neměnné ideje</i>
PARTIKULÁRIE	<i>věci tohoto světa, nedokonalé odlesky univerzálií</i>
PRESUPOZICE	<i>„nultý“ dojem, axióm, to, čemu člověk o problému věří dříve, než se s ním poprvé setká</i>
PARADIGMA	<i>světový názor; souhrn všech presupozic o světě, o Bohu, o člověku</i>
METAPŘÍBĚH	<i>„Velký příběh“, určující civilizace (každá má svůj), malé příběhy jsou jeho fraktály</i>

EVIDENCIALISMUS

Důkazy

(exaktní vs. historicko-právní)

- římská stráž lhala, kdyby někdo ukradl mrtvolu, zatímco spali, byli by popraveni
- 11 učedníků zemřelo mučednickou smrtí pro tvrzení, že vstal z mrtvých
- nikdo z nepřátel to nikdy nepopřel

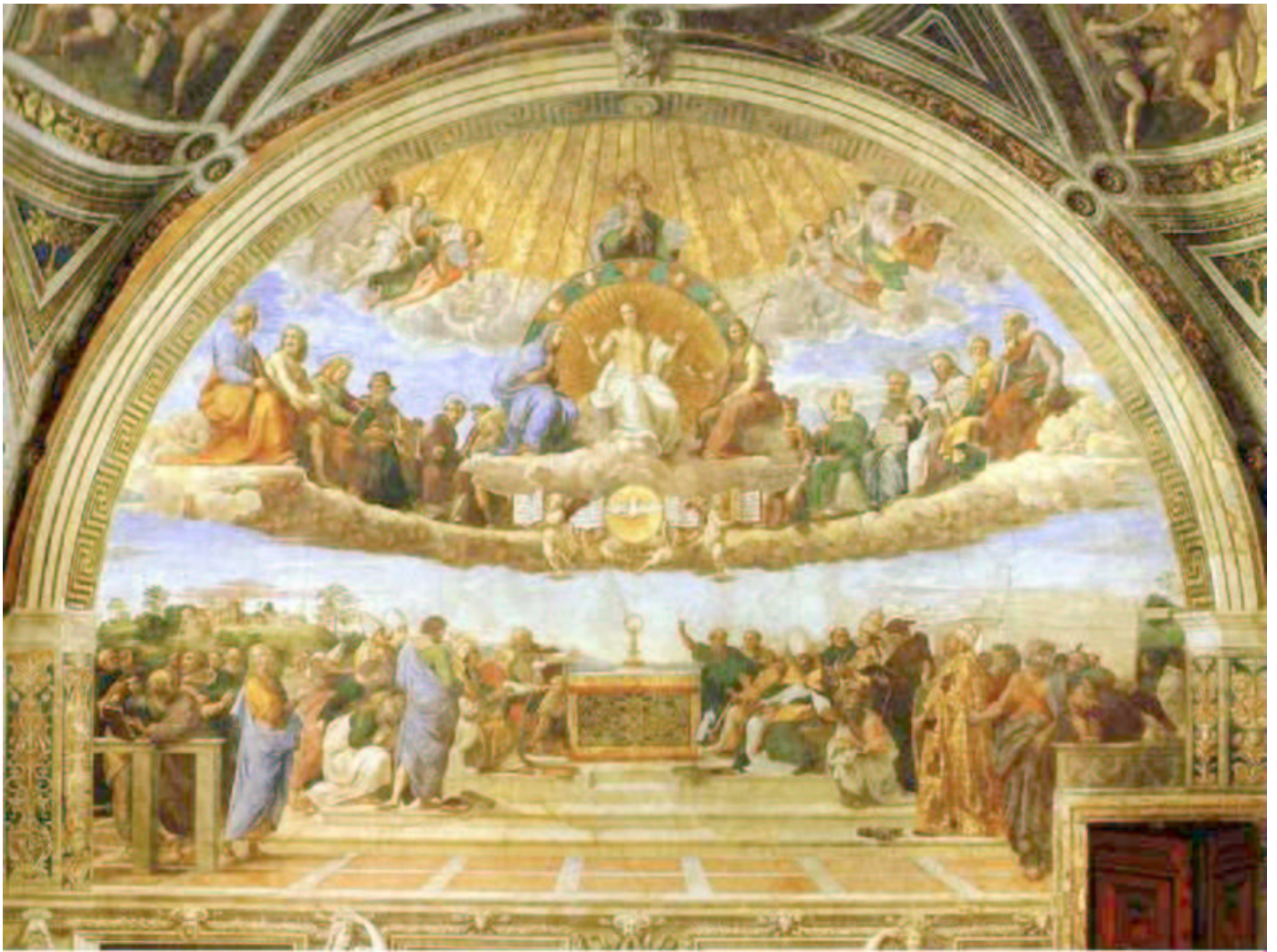
PRESUPOZICIONALISMUS

Presupozice

*(každý věří, čemu chce,
nezávisle na důkazech)*

- Stejně neuvěřili, jen se to snažili ututlat









Tomáš Akvinský (1225–74)

MILOST (vyšší): Bůh Stvořitel, nebe a nebeské věci; neviditelný svět a jeho vliv na zemi; jednota; universálie a absoluta, která dávají smysl existenci a morálce

PŘÍRODA (nižší): stvoření; zem a pozemské věci; viditelný svět a to, co podléhá zákonu příčiny a následku; rozmanitost; individuální věci (partikulárie), individuální lidské skutky

Humanismus

UNIVERSÁLIE, které dávají význam jednotlivinám

PARTIKULÁRIE, včetně osoby každého z nás

Jean-Jacques Rousseau (1712–78)

AUTONOMNÍ SVOBODA

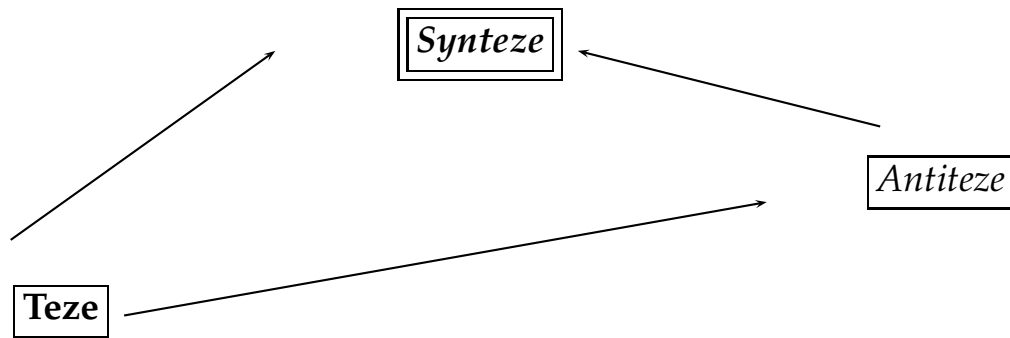
AUTONOMNÍ PŘÍRODA

Immanuel Kant (1724–1804)

NOMINÁLNÍ SVĚT — koncepce významu a hodnot

FENOMENÁLNÍ SVĚT — vnější svět,
vědecky změřitelný a zvažitelný

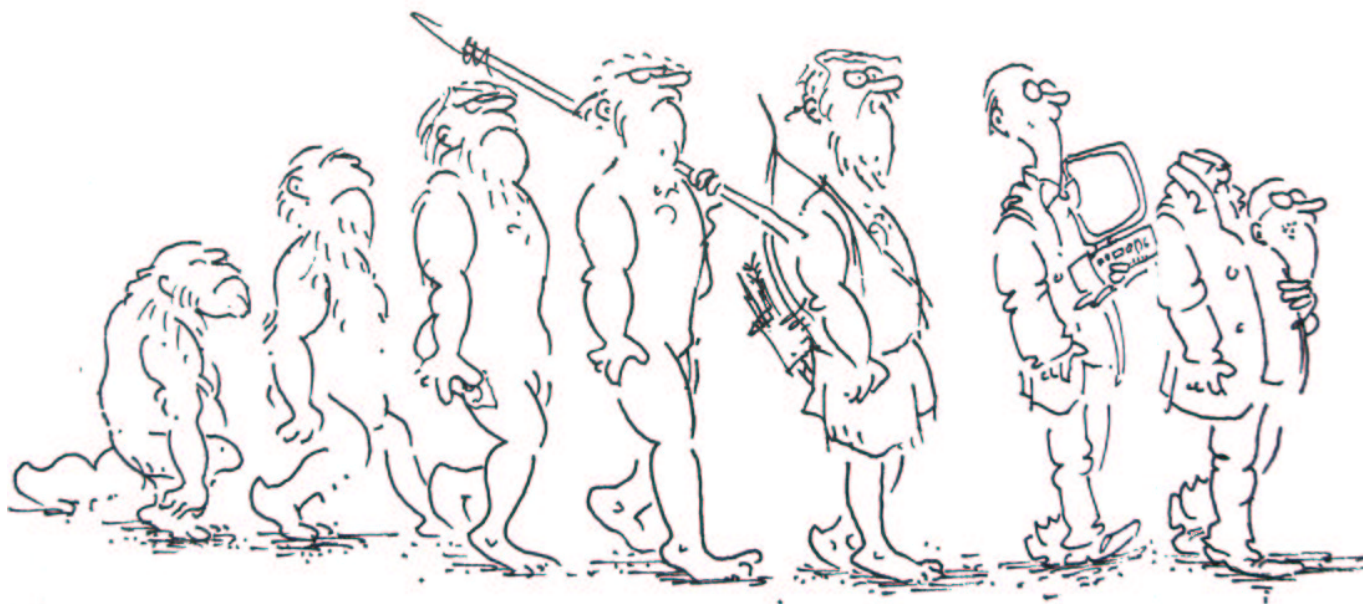
Georg Wilhelm Friedrich Hegel (1770–1831)



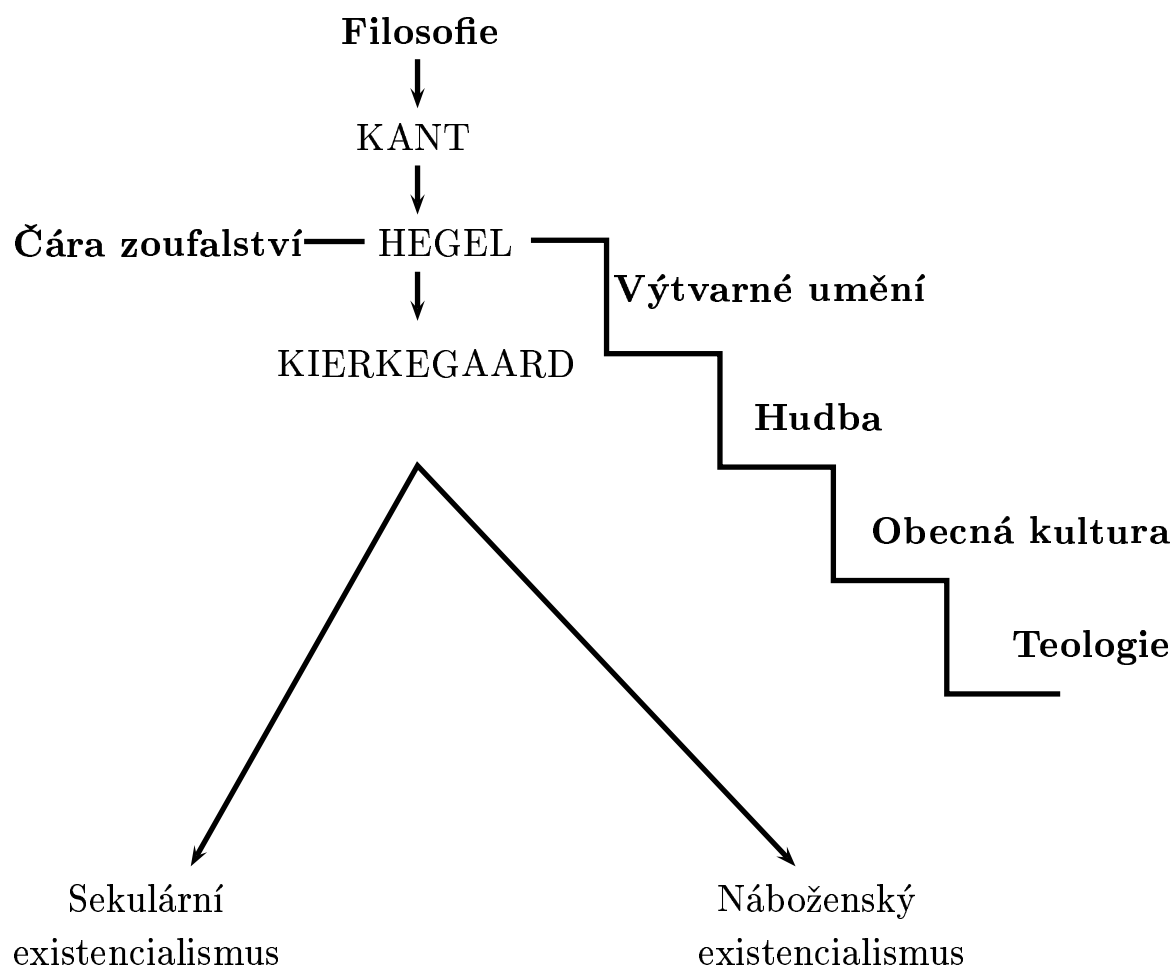
Søren Kierkegaard (1813–55)

NON-ROZUM = VÍRA/OPTIMISMUS

ROZUM = PESIMISMUS



Akvinský	Humanismus	Rousseau	Kant	Hegel	Kierkegaard
MILOST	UNIVERSÁLIE	SVOBODA	NOMINÁLNÍ		NON-ROZUM
PŘÍRODA	PARTIKULÁRIE	PŘÍRODA	FENOMENÁLNÍ	$T + A = S$	ROZUM

















Mraky

Jarda Svoboda (TRABAND)

Někdy před sto lety se můj dědek narodil
a celej dlouhej život se na poli lopotil
Jaro, léto, podzim, dřina, neznal, co je dovolená
Tři košile, sedm dětí, dvoje boty, jedna žena

Jdou, jdou, jdou mraky oblohou jdou, jdou, jdou, jdou a nikam nedojdou

Fotr přišel do města, do fabriky,
kde motal dráty, vrtal díry, tahal hřebíky
Po šichtě na pivo, v neděli na fotbal
Nekonečně blbej televizní seriál

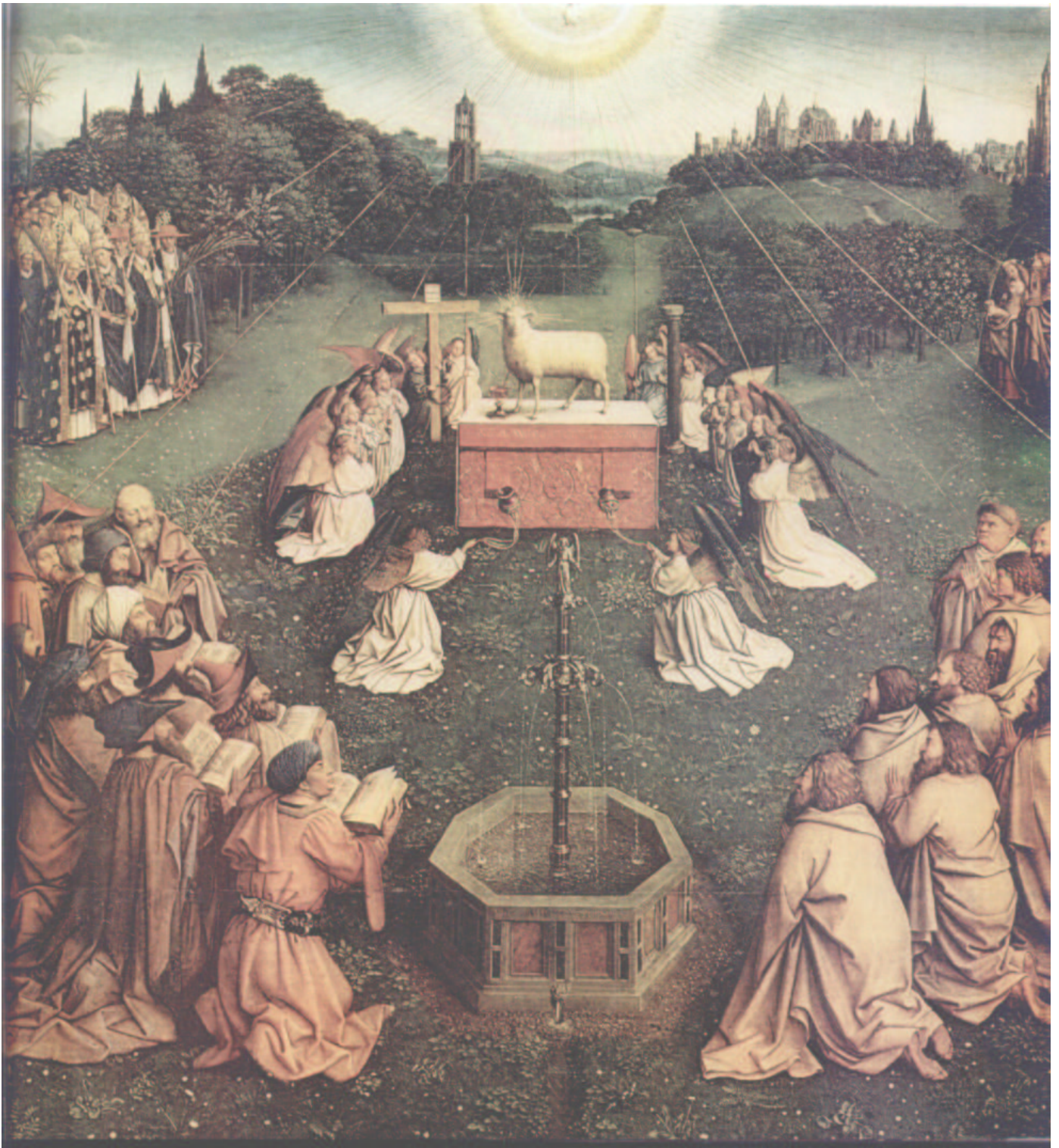
Jdou, jdou, jdou mraky oblohou jdou, jdou, jdou, jdou a nikam nedojdou

Já sedím v teple na prdeli ve svý kanceláři
Moje práce informace, data v kalendáři
Já vyštudoval všechny školy s dobrým prospěchem
ale stejně nevím, co tu dělám a kdo vlastně jsem

Jdou, jdou, jdou mraky oblohou jdou, jdou, jdou, jdou a nikam nedojdou

Ne, nechci bejt jako ve větru strom,
kterej se skácí, když udeří hrom
I kdyby po mně tady zbyl jenom prach,
ať jsem aspoň písek v přesýpacích hodinách

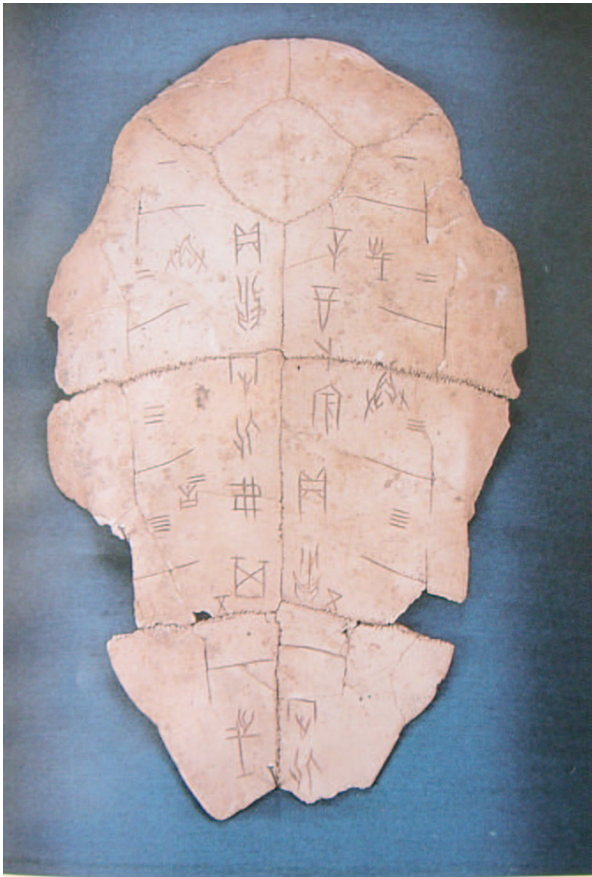
Jdou, jdou, jdou mraky oblohou jdou, jdou, jdou, jdou a nikam nedojdou









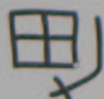


Oracle Bone writing on a tortoise plastron
(Courtesy of Mr. Wen-Lu Wang, Academia Sinica, Taipei)


to rest, be
happy


mulberry tree


to die, lose,
ruin, perish


male, feudal

The character  ²² (休) to rest, be happy, pictures a
person resting and enjoying the tree  of life.
 +  = 
person tree to rest, be happy

Might there also be a graph representing the tree of the knowledge of good and evil? The character currently meaning *mulberry tree*  ²³ (桑) which has reaching *hands*  for branches, would appear to describe this tree. Note that two *mouths*  +  (口), indicating eating, are found at this tree in the character *to die, lose, ruin, perish*  ²⁴ (喪). One more evidence that  is the forbidden tree is that  and  are phonetically identical ("sang"), except for tone.

 +  =  +  = 
hands tree mulberry tree mouths to die, perish

The ancient Chinese give us several picture-words of the

male. Adam
of the King,
power, s

Addit
not man's)
indicating u

pow

This gra
Godhead: th
of God's sp
An alter
definitely s

For F

with his persuasive argument. The serpent began a conversation by asking, "Did God really tell you not to eat fruit from any tree in the garden?"¹¹

Eve answered, showing that she understood exactly the restrictions God had made:

"We may eat the fruit of any tree in the garden ... except the tree in the middle of it. God told us not to eat the fruit of that tree or even touch it; if we do, we will die."¹²

But the devil scoffingly answered, "You will not surely die."¹³ By this statement, the devil was completely negating what God had said. How interesting that one oracle bone character for *negative, no, not* 𠄎¹⁴ (弗) depicts the serpent 𧈧 in the forbidden *tree* 𣎵, which stood next to the *tree* 𣎵 of life. A more common oracle bone writing is written simply as 𠄎.

𧈧 + 𣎵 = 𠄎

serpent trees negative, no, not

In his conversation with Eve, the devil continued:



negative,
no, not

The Fatal

Follow with us t
who stood before
As she looked at t
she need not fear
holding good from

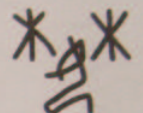
The woman
it was pleas
make one w

She looked at t
ant to the eyes," w
"coretable" 𠄎
𠄎 facing one tw

holding good from them.

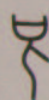
The woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise.¹

She looked at the forbidden tree and saw that it was “pleasant to the eyes,” with beautiful fruit. The fruit was *desirable* or “*covetable*”  ² (婪). In this character, we find the *woman*  facing one *tree*  , coveting the fruit, with her back to the second *tree*  . These characters record that it was not Adam, but the *woman*  who initially distrusted ShangDi and disregarded His warning.


desire, covet

	+	 	=	
<i>woman</i>		<i>trees</i>		<i>desire, covet</i>


cruel, violent,
fierce


elder brother

elder brother 兄³² (兄), who is taking hold of his younger brother, Abel 人 (人). Note that there is a *mark* 乂 on Cain, In the Hebrew Scriptures it is recorded:

And the Lord put a mark on Cain, lest any who came upon him should kill him.³³

兄 + 乂 + 人 = 

elder brother mark person (Abel) violent, fierce

Both *cruel* 兇 and *older brother* 兄 are pronounced "hsiung." The Lord drove Cain away. It is written that "Cain went out from the presence of the Lord."³⁴ He no longer worshiped at the *gate* 門 of Eden, where "God's presence" was manifested. Cain and his wife (his sister) became the ancestors of a rebellious race who hated God.

But there have been those throughout history who have honored the God of heaven. It was these who kept alive a

Confucius

The new site
of the Garden of
Eden and also from

He drove
of Eden he
flaming sword
way to the

船

boat

舟

vessel

八

eight

口

mouth

tion 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

mouth; 丿 the small downward stroke indicates *movement or life*; and 口 the Lord God formed man and breathed [with his *mouth*] *life*; and man became a *living* but an adult, *able to walk*). This further stimulated Pastor Kang's search which has lasted four

My personal study into the Chinese language through various sources found in Harvard's Chinese-Japanese gave its approximate time of dating is provocative, for it dates the time (2218 B.C.) of the fall from the tower of Babel, as evidenced by genealogies in a recent chronicle.

Discussion of this project from the Orient and friends present. How does one know that the very ancient and not more recent the influence of Christian mission two or three centuries, for their religious concepts? The basic, fundamental, primitive of words are involved, including *go, desire, beginning, complete, drown, cruel, rebellion*, and

A few friends versed in Chinese brought up the possibility that rather than "ideographic" characters

clandestine approach to Eve. These three symbols, together with the “p’ieh” 丿 indicating “alive,” are combined in *the devil* 鬼.

But to be more specific, the *devil* 鬼 radical is then placed under the *cover* 宀 of protecting *trees* 林. The *devil* 鬼 waited for Eve in the forbidden tree, which was located in the middle of the garden next to the tree of life—hence the two *trees* 林. Furthermore, he was under *cover* 宀, being hidden in the tree and also camouflaged as a serpent. By uniting these primitive pictographs into an ideographic character, the word *tempter* 魔 appears to have been designed. Or were these six significant constituent symbols brought together by mere chance?

宀

cover

木

tree

魔

tempter

厶 + 儿 + 田 + 丿 = 鬼 + 林 + 宀 = 魔
secret man garden [alive] devil trees cover tempter

The preceding serves to illustrate the purpose of this book in exploring some of the pictographic and ideographic types of Chinese characters in order to unlock what we believe is a parallel account of the fascinating chronicle of beginnings. A feature which makes this

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and Eve
and his
ancestors
character
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this rema
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It is
that the
the same

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 彳 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

造

create

土

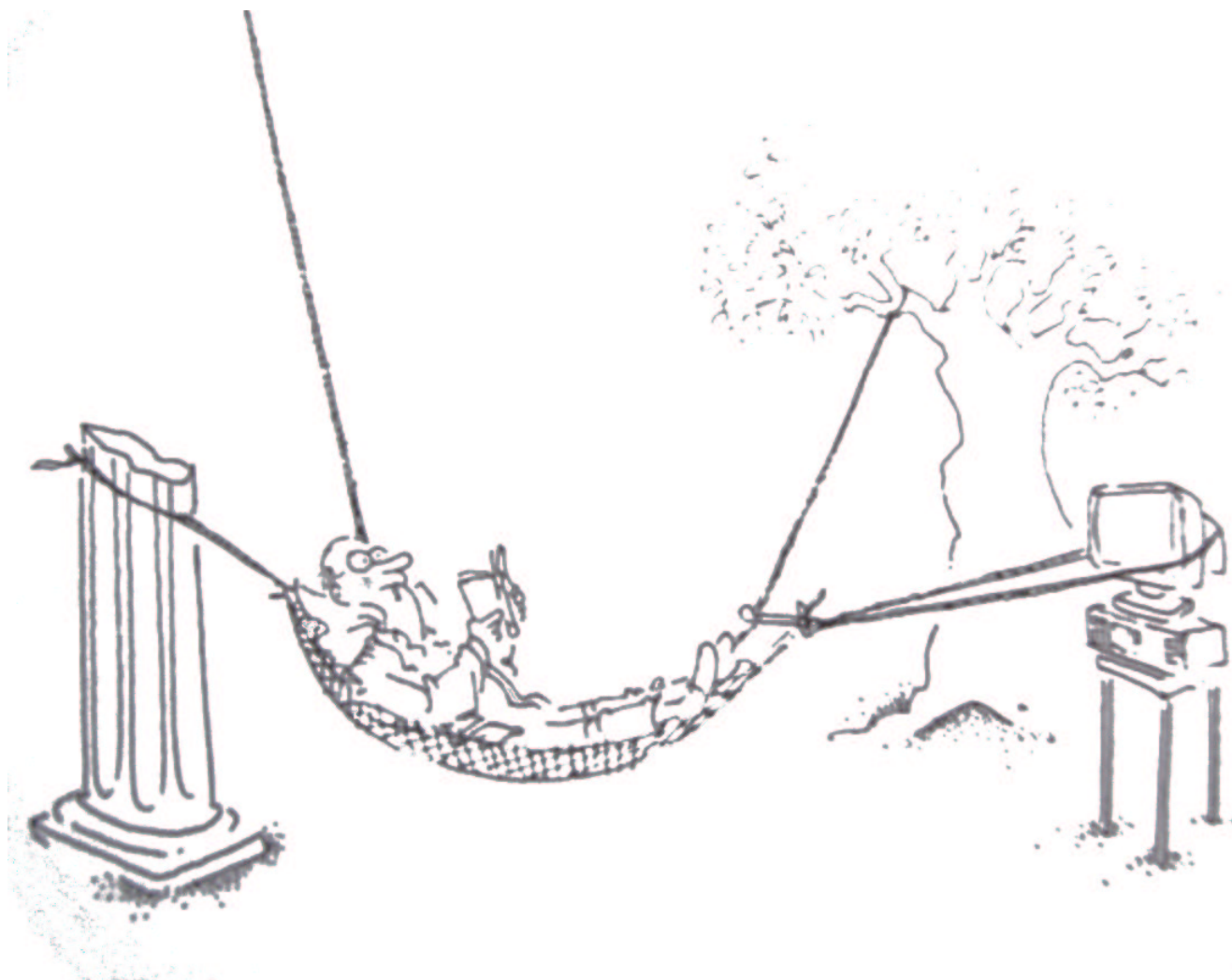
dust, mud

丿

"p'ieh," showing
life, motion

彳

walking



Já sedával v přístavu, popíjel kořalu, s holkama laškoval
A bylo mi fuk, co je, hlavně když fajfka mi doutná
Co bylo, už není, všechno můj jmění jsem dávno rozfofroval
Jsme silný, jak silný je lano, co k nebi nás poutá

Ale najednou zmatek, když vešel ten chlápek, na mou duši!
Objedná si drink a sedne si vedle do kouta
Pak se nakloní ke mně a povídá jemně: Matouši,
Jsme silný, jak silný je lano, co k nebi nás poutá

Já povídám: Pane, odkud se známe? Esli se nemýlíte?
A co je vám do mě, starýho mrchožrouta?
On na to: Pojd', dej se na moji loď, má jméno Eternité
Jsme silný, jak silný je lano, co k nebi nás poutá

Ty jeho slova se zařízly do mě, jako bys břitvou šmik
Jako když po ránu vzbudí tě křik kohouta
Tak povídám: Jdem! A ještě ten den stal se ze mě námořník
Jsme silný, jak silný je lano, co k nebi nás poutá

Tak zvedněme kotvy a napněme plachty, vítr začíná vát!
Černý myšlenky vymetme někam do kouta
Hudba ať hraje o dobytí ráje, teď není čeho se bát
Jsme silný, jak silný je lano, co k nebi nás poutá