Contents

Chapter 1

Introduction

1.1   About Chinese Oracle Bone Inscription (COBI)

Chinese Oracle Bone Inscription (COBI), also called JiaGuWen (JGW,甲骨文, in Chinese), denotes the ancient Chinese script inscribed on turtle bones (also including some ox and other bones) in AnYang of HeNan province in China during about 1300 to 1000 BC. OBI was first discovered by the Chinese archeologist and royal officer Wang-YiRong(王懿荣,1845-1900) in capital Beijing in 1899 when he accidentally found that some scratches on dragon-bone fragments in his Chinese herbal medicine for his malaria disease[1] were similar to Chinese bronze inscriptions. Dragon bone is the Chinese herbal term for turtle shell. Wang soon identified those bones as ancient antiques, then he acquired the origin of their locations and purchased more than one thousand pieces[2] through drug dealers.[3] After Wang-YiRong suicided in 1900, his collected OBs were transferred to his friend, the philologist Liu-E(刘鹗, 1857-1909) who later selected 1058 pieces from his about five thousands of bones and published them in his book *Tie-Yun-Cang-Gui* (铁云藏龟)[4] in Shanghai in 1903, which was considered as the first academic book of OBI in which about 50 characters were correctly recognized. After Liu-E was exiled and died in Xinjiang in 1909, his collections were transferred partly to his book preface co-writer and scholar Luo-ZhenYu(罗振玉, 1866-1940) and partly to Mrs. Luo-Jialing(罗迦陵, 1864-1941), who was the wife of Jewish businessman Silas Aaron Hardoon in Shanghai.[5]

After Luo-ZhenYu first time published the unearthed location of OBI in 1908, within twenty years, AnYang experienced the large scale of excavations for at least nine times. Between 1928 and 1937, Chinese official Central Research Institute of History and Language excavated for 15 times. The thirteenth excavation in June of 1936 was most significant: more than three hundreds whole turtle shell, 17096 pieces of fragments (including many with scripts), and about eight pieces of bones were unearthed at the site H127 pitch.

During the same time of period, there were more than one hundred of OBI scholars emerged, including Wang-GuoWei(王国维,1877-1927), Sun-YeRang(孙冶让,1848-1908), Ye-YuSen(叶玉森, 1880-1933), the first female Chinese archeologist Zen ShaoYu(曾昭燏, 1909-1964), and many others famous scholars. More than three hundreds of research works were published.

After 1903 when Liu-E first recognized about 50 characters in his book, Frank H. Chalfant (1862-1914) listed 403 deciphered characters with English interpretation in his book *Early Chinese Writing* published in Pittsburgh in PA in 1906. Luo-ZhenYu first enumerated 485 recognized characters in his book YinXuShuQieKaoShi(殷虚书契考释)[6] in 1914. In the first OBI dictionary, *FuShiYinQieLeiZuan* (簠室殷契類纂) by Wang-Xiang(王襄, 1876-1965), there were 873 recognized characters in 1921, and 957 characters in 1929.[7]

Luo-ZhengYu published his photocopy of more than 5400 pieces of OB in his books, which was about one-third of all at his time. He can be considered as the representative of the first generation of scholars who lay down the foundation of OBI study. Dong-ZuoBing(董作宾,1895-1963), Li-Ji(李济, 1896-1979), Fu-SiNian(傅斯年,1896-1950), etc. can be considered as the second generation. Song-ZhengHao(宋镇豪, 1949–), Li-XueQing (李学勤, 1933–), Sarah Allan (1945–) and so on can be considered as today's third generation.

Today there are more than 130,000 pieces of OBs distributed in various institutes or museums over mainland China(60%), Taiwan(22%), Japan(6%), Canada(5%), Britain(2%), American(1%), etc.[8]

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[1]Ji Li. *An Yang*. P.R.China: Hebei Jiaoyu Publisher, 2000, p.13.

[2]王崇(WangChongHuan). 清王文敏公懿年. 新编中国名人年谱集成第19辑. Taiwan: 商印, 1986, p.46.

[3]James Mellon Menzies. *Oracle Records From the Waste of Yin (殷虚卜辞)*. Shanghai: Shanghai : Kelly and Walsh, 1917, p. 2.

[4]刘鹗. 铁云藏龟. 国立中央研究院历史语言研究所单刊:乙种. 抱残守缺斋石出版社, 1903, p. 2.

[5]董作宾 and 胡厚宣. 甲骨年表. 立中央究院史言究所刊: 乙. 商印, 1937.

[6]殷墟契考. 东方学会石印, 1915.

[7]Ji Li. *An Yang*. P.R.China: Hebei Jiaoyu Publisher, 2000, p. 36.

[8]孙亚冰. "百年来甲骨文材料统计". In: 中国社科院历史所 (2007).

There are totally about 1,000,000 characters collected from total about 53,834 pieces of OBs with inscriptions. [9] About 6,000 identical characters were collected into the computer system, and nearly 2,000 of them have been recognized.[10] The quantity and authentication of published data are qualified enough for full scale research.

The early scholars played an important role and made great achievement in the past century. However, as excavation was nearly exhausted and the information from classic books and bronze scripts almost reached its limit, the progress of OBI study nearly comes to a standstill, even though the National Museum of Chinese Writing in Anyang, Henan province, offered a hefty reward in 2017, [11] which made things worse due to misleading.

1.2 Dual Terminology

1.2.1 Eastern Term: Jia-Gu-Wen (JGW)

COBI is commonly called Jia-Gu-Wen (甲骨文) in Chinese. In the beginning when COBI was first discovered, there are many different terms used among Chinese scholars. Based on the nature of the written material which is different from bronze, stone, bamboo, or paper, OBI was called Gui-Wen, Gui-Jia-Wen, Shou-Gu-Wen. Based on the method of writing with a knife for inscribing, it was called Qie-Wen, Shu-Qie, Yin-Qie etc. Based on the unearthed location for ancient capital, it was called Yin-Qie, Yin-Xu-Wen-Zi. Based on the usage or purpose for divination, it was called Bu-Ci, Zhen-Bu-Wen-Zi. Zhen-Bu-Wen. (Ci:辞, word; Gu:骨, bone; Gui:龟, Turtle; Jia:甲, Shell; Shou:兽, animal; Qie:契, inscription; Shu:书, book; Wen:文, Script; Xu:墟, waste; Yin:殷, name of location; Zhen:贞, divination; Zi:字, character)

Although in the beginning, it was not united in terminology, all Chinese scholars unanimously agreed that OBI was used for superstitious witchcraft, This is because the turtle shell as well as its associated and most frequently used COBI character Bu(卜), can be easily found to perfectly match the account in many Chinese ancient classic books, like Shang-Shu(尚书), Zhu-Shu-Ji-Nian(竹书记年) and Shi-Ji(史记), YiJing, SuoWenJieZi, etc., all of which mentioned that the turtle bones were used with fire for pagans to foresee whether a coming political struggle, military war, or any event is ominus or auspicious. Some scholars considered COBI as debris of pyromancy. With such negative attitude toward the functionality and purpose of COBI, Many Chinese scholars prefer to call COBI as Bu Ci or Bu Wen or Bu Gu where Chinese character Bu(卜) means pagan's divination in English.

In 1923, Lu,MaoDe (陆懋德, 1888-1960's[12]), a Chinese historian ever educated in Wisconsin and Ohio State University, began to use the term Jia-Gu-Wen(JGW, 甲骨文) in his discourse which was also published in QingHua Weekly with title JiaGuWen its History and Value.[13] Since then the term JiaGuWen in Chinese was widely accepted and used until today in China, but Lu disappeared in China history in 1960's.

In the finalized Chinese term of Jia-Gu-Wen, Jia(甲) has multiple meanings, it can refer to shell of turtle, armor, or the first of Ten Celestial Stems, or the unit of civil administration in ancient times, etc. Gu(骨) means bone. Wen(文) means script. So Jia-Gu-Wen (JGW) literally means Turtle-Bone-Script (TBS), or First-Bone-Script, Top-Bone-Script (TBS) in English. The term Jia-Gu-Wen successfully separated itself from the shameful meaning associated with folk religious fortune telling, but at the same time, it failed to reflect its purpose and functionality from its name. JGW became a term full of mystery.

1.2.2 Western Term: Chinese Oracle Bones Inscriptions (COBI)

The English word "oracle", means "a message from a god, expressed by divine inspiration," late 14c., from Old French oracle "temple, house of prayer; oracle" (12c.) and directly from Latin oraculum "divine announcement, oracle; place where oracles are given," from orare "pray, plead" (see orator), with material instrumental suffix -culo-. In antiquity, "the agency or medium of a god," also "the place where such divine utterances were given." This sense is attested in English from c. 1400. [14]

The English word "divination" comes from divinacioun, late 14c., means "act of foretelling by supernatural or magical means the future, or discovering what is hidden or obscure," from Old French divination (13c.), from Latin

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[9]This data comes from The Education University of Hong Hong(香港教育大学图书馆). url: http://www.lib.ied.edu.hk/ updated on 6/9/2017.

[10]甲骨文字典. 四川人民出版社, 1988.

[11]URL: https://www.smithsonianmag.com/smart-news/museum-offers-15000-letter-deciphering-oracle-bones-180964213 ,visited in 2019.

[12]He mysteriously disappeared in China history in 1960's.

[13]陆懋德. "甲骨文之史及其值". In: *Qing Hua Weekly* 299 (1923), pp. 13–15.

[14]URL: https://www.etymonline.com/word/oracle visited in 2019

divinationem (nominative divinatio) "the power of foreseeing, prediction," noun of action from past-participle stem of divinare, literally "to be inspired by a god," from divinus "of a god," from divus "a god," related to deus "god, deity" (from PIE root *dyeu- "to shine," in derivatives "sky, heaven, god"). [15]

The word "oracle" and "divination" were first introduced into COBI study by the American Presbyterian missionary Frank H. Chalfant (1862–1914)[16] in his book *Early Chinese Writing* published in Pittsburgh in PA in 1906. Chalfant was the first one to doubt that the motivation of COBI came from divination. He stated that " I suspected that some signs like Jiao 角, Tian 田, Xin 心, Nv 女, Shi 室, Jin 井, have astrologic significance, being names of stars and constellations. ... A Chinese scholar mentions a tradition that the oracle of Wen Wang (1200 BC) was at Chao Kuo, where the bones were discovered."[17] He stated " At present but little can be said about this unique group of fragmentary inscriptures, the deciphering of which will necessite a careful study of the traditional methods and vocabulary of astrology and soothsaying as practiced in China. While the Chinese have many works written upon these subjects, still it requires special training in the technical terminology of divination to rightly understand them."[18] Chalfant was the earliest Western OBI scholar. He was also one of a few earliest OB collectors and owners.[19] He introduced OBI to British scholar L.C. Hopkins (1854-1952) who later published more than a dozen of papers and became the first most productive Western writer on OBI.

The English term "oracle bone" (OB) was first coined by Samuel Couling (1859-1922) in his paper *The Oracle Bones from Honan* in 1914.[20] The wide acceptance of usage of OB was confirmed by the Canadian missionary James M. Menzies(1885-1957) in his book *Oracle Records from the Waste of Yin*[21] published in Shanghai of China in 1917. Since then, after a short period of struggling between divination and oracle in terminology among Western scholars, Oracle Bones Inscription (OBI) or Oracle Bones (OB) had been widely accepted and used until today.

Both "oracle" and "divination" are used in the Bible in various English versions. Oracle usually is associated with the prophacy word of God. Whereas divination is usually negatively associated with augury from the wicked. But for atheists, these two words have little difference–they all are about religious superstition. There is no Chinese character that can distinguish between 'oracle' and 'divination'. Both 'oracle' and 'divination' are usually translated into Bu(卜). Sometimes 'oracle' is translated into JiaGuWen incorrectly in Chinese. For example, Couling's *The Oracle Bones from Honan* was translated as Honan-Bu-Gu(河南之卜骨); Meniest's book *Oracle Records from the Waste of Yin* as "Yi-Xu-Bu-Ci"(殷墟卜辞);[22]; Oracle Co.(www.oracle.com), the well-known database corporation company, is translated as JiaGuWen that has nothing to do with COBI.

English term OBI and Chinese term JGW are essentially quite different, although they refer to the same thing. The two terms are not compatible or literally translatable to each other. The dual terminology for one entity reflects not only the different languages between phonetic and logographic, the different cultures between the Western and Eastern, the different worldviews between evangelism and atheism, but also the different beliefs in between oracle and divination.

This paper will always use the abbreviated term COBI or OBI rather than JGW unless for strict literal translation. To solve the internal stress in dual terminology is the major theme for this paper.

1.3 COBI Contextualization

COBI Contextualization is originated from Chinese Character Contextualization (CCC). Simply speaking, Chinese Character Contextualization (CCC) is a missiological method to reveal the messages of Gospel in a way that is both faithful to the Bible and meaningful to any individual Chinese character.

The role of Chinese character is multiple. For long time, it has been used as language for human communication, as calligraphy for visual art, as divination for fortune telling,[23] and so on. But taking Chinese character for contextualization, is a most creative thing it ever had in history. It will affect not only in missiology, but also in sinology, anthropology, and other social science study.

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[15]URL: https://www.etymonline.com/word/divination visited in 2019

[16]D. L. Leonard et al. *The Missionary Reiew of the World*. Vol. XXVII. New Series.1888-1911. New York, London: Funk and Wagnalls Company, 1914, p. 397. Rev. Frank Herring Chalfant served in Shandong province of China for twenty-five years.

[17]Frank Herring Chalfant. *Early Chinese Writing (1906)*. Pittsburgh, Carnegie Institute, 1906, p. 34-35.

[18]Frank Herring Chalfant. *Early Chinese Writing (1906)*. Pittsburgh, Carnegie Institute, 1906, p. 35.

[19]董作宾 and 胡厚宣. 甲骨年表. 立中央究院史言究所刊: 乙. 商印, 1937.

[20]Samuel Couling. "The Oracle Bones from Honan河南之卜骨". In: *The Journal of the North-China Branch of Royal Asiantic Society of Greate Britain and Ireland* XLV (1914).

[21]James Mellon Menzies. *Oracle Records From the Waste of Yin (殷虚卜辞)*. Shanghai: Shanghai : Kelly and Walsh, 1917, Preface p. 2, 6.

[22]董作宾 and 胡厚宣. 甲骨年表. 立中央究院史言究所刊: 乙. 商印, 1937, p.9, 12.

[23]J. J. M. De Groot. "On Chinese Divination by Dissecting Written Characters". In: *T'oung Pao* 1.3 (1890.1), pp. 239–247.

The first traceble Chinese character contextualization practice can be found in 1950 when Singapore-born pastor C. H. Kang (康克典,Khang Kiat Tien, 1896-1987) [24] published his book *Genesis and the Chinese*[25] for his missionary purpose. In the book, the author demonstrated that dozens of traditional Chinese characters, through deciphering their structure and the underlying messages, could be correlated to the stories in the first 11 chapters of Genesis. In 1979, Ethel Nelson (1923-2016) cooperated with C. H. Kong and published the book *The Discovery of Genesis: How the Truths of Genesis Were Found Hidden in the Chinese Language.*[26] It is the first Western book to discuss the correlationship between Chinese characters and the Bible, where there are about 100 characters were demonstrated to be correlated to Genesis. In 1999, Chinese Christian Zhu-Tianming (1928–) published his book *To view the Oracle Bone Inscriptions from the Bible.*[27] It became the first Chinese book to biblically study Chinese characters and more than a hundred COBI and bronze characters were sysmatically studied and interpreted in a way faithful to the Bible.

From then on, numerous similar books emerged in the world, more and more pastors began to apply it in their preachings in churches. For example, an American pastor once picked up a Chinese character Lai (来, 來 : come) to interpret the Gospel meaning of 'come' as "people approach to the Cross." The controversal Singapore pastor Kang Hee (康希, 1964–) once even collected a handful of Chinese characters for his whole evangelical preaching. [28]

While Chinese Character Contextualization seems thriving and becoming more and more popular, it is also facing signficant challenging. First, over more than three and half millennia years, Chinese character underwent five significant changes from COBI, bronze, Seal, tradtional and simplified for today. It was not the character itself but the man-made alterations that make it difficult for people to learn it. There are about six thousands identical characters in COBI. By five times changes over history, the total forms of chacters become about thirty thousands, the number of which does not include the assoicated pronounciation information for each character. With such monstrous size, it definitely could intimatate many people in the world. It also reduced the accountability for selected Chinese characters contextualization.

Second, how historical changes could affect the Chinese characters contextualization is another significant issue for scholars. For example, the simplified character Yi (乂means righteousness) is significant different from its traditional form 義. However, both of them can be easily contextualized. The simplified can be pictured as a drop of His blood over the St. Andrew's or x-shaped Cross. The traditional can be pictured as the lamb of God over (or covers, replaces) me. The modification from the traditional to the simplifed was motivated by atheists to reduce the number of lines in writing, first started during 1934-1936 and ended in Cultural Revolution (1956-1976). The fact that both can be contextualized could lead to discuss about subconscious Christian vs conscous Christian. However, this topic will not be discussed in this paper.

Third, During the Chinese Characters Contextualization, different scholars may interpret Chinese characters differently. For example, the simplified character Zao (造construct, build, make, begin; prepare) is dissected into characters as "one strok", "mud or dust of ground", "mouth or breath" and "walk". When putting them together to make a sentence, "from the dust of the ground and breathed into his nostrils the breath of life", it is closely related to "the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." (Gen 2:7) And hence, it is concluded that the character Zao was created in rememberance of creation of Man by God. We need some principles for interpretation.

As characters in COBI are the origin of all other forms of characters, it is the critical to first narrow down on COBI contextualization study. While following the existing Chinese characters contextualization study to level up its scientific academy, this paper will also follow this stretagy.

1.4 Objective

When applying the COBI contextualization into evangelism, it is natural for many doubtful people to ask a scientific question: Is it real that there exists a connection between Chinese characters and the Gospel? For biblical scholars, there has a more serious theological question: Is it biblically appropriate to contextualize Chinese charaters?

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[24]URL: http://www.adventisminchina.org/individual-name/nationals/khangkt
[25]C. H. Kang. *Genesis and the Chinese*. Hong Kong: Independent Printing, 1950.
[26]C.H. Kang and Ethel R. Nelson. *The Discovery of Genesis : How the Truths of Genesis Were Found Hidden in the Chinese Language*. Hong Kong: Concordia Publishing House, 1979.
[27]Tianming Zhu. *To view the Oracle Bone Inscriptions From the Bible*从圣经看甲古文. Taiwan: 道声出版社, 1999. ISBN: 957-0368-18-7.
[28]URL: https://www.youtube.com/watch?v=DA-AkJzpKmg posted in 2011

To answer the first question, one need to know both Chinese culture and Christianity. But for a missionary, he only need to know Chinese culture. While it is not easy to learn a new culture, espicially the Chinese culture which has several thousand years history. From a view in anthropolgy, the key of a culture is its language. People who can hold its language can hold its culture. Whereas, it is still not easy to learn a second language, especially to take Chinese as the second language (CSL), which has different forms over history and different dialects over various geographic regions. However, the unearthed archeological materials has showed that COBI is the ealiest Chinese script which can be considered as the origin of Chinese language. Hence, People who can hold COBI can hold Chinese. As it was introduced in setting, there are about 6,000 characters in COBI. At first, it sounds intimidating to study COBI. Nevertheless through the research, this paper showed that the number of the root characters is only about three hundred. People who can hold root characters can hold COBI. The study of the primitive root characters of COBI is one of the major goals of this paper.

If the first question is about what the connections can be found, then the second one is about how the connection can be found. People who can know 'how' can know 'what'. Hence, this paper will discuss the COBI contextualization as well as its related theological and hermeneutic issues. While promoting the existing Chinese character contextualization study into higher academic level, to find the principles and simplify the theories in theology is another goal of this paper.

COBI is one of mysteries in the human civil world that has not been fully resolved yet. Chinese people has no significant advantage over COBI Contextualization study. The human equality before the unknown could possibly lead COBI to become a global written language for all nations after following English language.

Above all, the objective of the paper is to answer above two questions for both layman and professional, at the same time, to provide the biblical foundation and fresh theological bases to allow missionaries to confidently, scientifically exercise the Chinese character contextualization practices in the missionary fields. The primary beneficiaries could be global missionaries, pastors or biblical scholars. The paper should be also a valuable reference for inter-cultural study related to sinology, archeology as well as the theology.

This paper would aid missionaries to explain to people of the nations how the pre-Christ COBI points to and bears witness to HIM in a way of culture continuity just as Jesus did explained to them what was said in all Scriptures concerning himeself. (Luk 24:27)

1.5 Organization

Organizations:

In this paper, all Chinese names or terms will be written in camel format to better reflect its meanings and features of character based language. The order of pronounciation for Chinese name will be kept unchanged. i.e. in 1.1, the Western style Chinese person name "Yirong Wang" will be written as Wang-YiRong for its original utterance and custom, Wang is family name, YiRong is given name with combination of two Chinese characters which is reflected with camel style. "Anyang of Honan province" will be written in "AnYang of HeNan province". Confucius will be writtern in Kong-Zi, in which Kong is family name, Zi is his title as son.

Following this introduction, Chapter 2 will begin with the presentation of the methodology of this research and also introduces all methods, tactics and theories used in this study. It includes inter-culture Stimulus Diffusion theory, devolution theory, visual thinking theory, object-oriented analysis method, as well as biblical evidence principle etc. All of these come from different perspectives and form one unified ideaology effectively applicable to OBI study.

Chapter 3 will provide the scope of studied materials–all collected identical characters of OBI. Data sampling process is examined. To master about six thousands of individual characters, object-oriented analysis method and some math techniques are applied for classification and hierarchy organization. So that the study can focus on critical but limited number of several hundred characters.

Chapter 4 will enumerate carefully selected typical critical evidences based on the clean data provided in previous chapter. The central point of evidence is to suggest that, rather than the divination, the original invention purpose of OBI was the oracle for their future coming stories recorded in Gospel which can be approved through hindsight today.

Chapter 5 provides typical samples of evidence outside the scope of OBI. They are undividable parallel second proof for the same one central topic discussed in previous chapter from inter-culture scientific perspective.

Chapter 2 and 3 can be considered as preparation part. Chapter 4 and 5 can be considered as the central discovery part of the research. It is impossible to enumerate all evidence found. Through the sample evidence and conclusions provided, readers should be able to find more to verify it.

The final conclusion is surprising. Both two untranslatable terms of OBI and JGW can all correctly represent the same of nature of the turtle bones inscription after undergoing two independent different formulation process. Through biblically studying on OBI in this paper, the full deciphering and correct understanding of OBI became possible. As the same time, it may also possible to cause to debate if there exists any other prophecy for Messiah outside OT in the world.

Chapter 2

Methodology

Methodology means a set of methods or ideologies used in a particular area of study. The current existing methodology for OBI study usually prerequisites to have certain level of knowledge of the first hand native Chinese culture including the knowledge of Chinese classic documents, bronze scriptures and unearthed archeological evidence, etc. This has thwarded many talent scholars, especially the Westerners who are interested in OBI study. However, through the reseach in this paper, it can be found that those traditional Chinese knowledge is not primary critical but helpful to understand the OBI.

This paper will apply multiple Western mordern theories and approaches, like Object-Oriented method, Visual thinking theory, etc. Especially, for the first time, it applies the contextualization approach used missionology into OBI study. With these scientific methods, the Chinese pictographic study can become more open to all who are interested in especially for pastors and the missionary workers rather than small group of Chinese born scholars.

Since the language is the DNA of the culture, to study OBI is directly connected to the study of the motivation and ultimate purpose of the cutlure. The knowledge of Chinese classic books, bronzes scripts and archeological evidences are not necessarily required but the bonus for OBI study.

This chapter will briefly introduce the main methods used in this research.

The cross reveals a mystery at the heart of Christianity, not only for today, but also for ancient times.

An eyewitness of the crucifixion was not the resolution of mystery of cross but the conviction of the mystery of cross.

Shelley, Dr. Bruce L.. Church History in Plain Language: Fourth Edition (p. 252). Thomas Nelson. Kindle Edition. Shelley, Dr. Bruce L.. Church History in Plain Language: Fourth Edition (p. 252). Thomas Nelson. Kindle Edition.

2.1 Contextualization Method

2.1.1 Denotion

The term contextualizing was first effectively used by Shoki Coe (Taiwanese, 黃彰輝, Chang Hui Hwang, 1914-1988) at a World Concil of Churches consultation[1] in 1972, and in his paper *In Search of Renewal in Theological Education*, which was published in 1973. Coe considered the contextualization as the way towards reform in theological education[2] , a new methodology in doing theology. Indeed, the concept of contextualization already became prominent during the Third Mandate period of *The Theological Education Found* from 1958 to 1964. "The contextualization proposal was made at a time when indigenization was accepted as a rational mission strategy as well as and ecclesiastical practice in Asia and African countries."[3]

The word "contextualization" rooted from "context" which rooted from "text" which means the message. The word "context" literally means the surrounding information associated with a specific message. The term "contextualization" reserved in missiology and theology, refers to the biblical connection between the universal perpectual truth in the Gospel and the local intricate or ignored evidence in culture.

Definitions of contextualization differ depending on the emphasis placed upon scripture and the cultural setting (Moreau 2005, 335).

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[1]Ray Wheeler. In: *International Bulletin of Missionary Research* 26:2 (April 2002), p.77-78.

[2]Shoki Coe 黃彰輝. "In Search of Renewal in Theological Education". In: *Theological Education*. IV 4 (1973), p.239.

[3]Po Ho Huang M. P. Joseph and Victor Hsu. *Wrestling with God in Context*. Ed. by Po Ho Huang M. P. Joseph and Victor Hsu. Minneapolis: Fortress Press, 2018. ISBN: eBook:978-1-5064-4581-6, Print ISBN:978-1-5064-4581-9, p.7, 9.

1. Coe stated that contextualization is critical assessment of what makes the context really significant in the light of the Misso Dei. It is the missiological discernment of the signs of the times, seek where God is at work and calling us to participate in it. (Coe 1976,21-22)

2. At a 1979 meeting of the Evangelical Theological Society, Stan Gundry offered a definition of contextualization: "Contextualization is concerned with the communication of the substance of divine revelation into the forms and structures of the recipients' culture in such a way that the integrity of the Gospel and Christianity are not compromised, but also in such a way that the Gospel and the Christian way can be fully internalized by the person in that culture."

3. Tite Tienou describes contextualization within the process of theology. He writes, "Contextualization is the inner dynamic of the theologizing process. It is not a matter of borrowing already existing forms or an established theology in order to fit them into various contexts. Rather contextualization is capturing the meaning of the gospel in such a way that a given society communicates with God. Therein theology is born." (1982, 51)[4]

4. David Hesselgrave and Ed Rommen define contextualization as "the attempt to communicate the message of the person, works, Word, and will of God in a way that is faithful to God's revelation, especially as put forth in the teaching of Holy Scripture, and that is meaningful to respondents in their respective cultural and existential contexts" (1989, 200).[5]

5. According to Hesselgrave, "acceptable Contextualization is a direct result of ascertaining the meaning of the biblical text, consciously submitting to its authority, and applying or appropriating that meaning to a given situation. The results of this process may vary in form and intensity, but they will always remain within the scope of meaning prescribed by the biblical text" (1995).[6]

6. To Enoch Wan, contextualization is "the efforts of formulating, presenting and practicing the Christian faith in such a way that it is relevant to the cultural context of the target group in terms of conceptualization, expression and application; yet maintaining theological coherence, biblical integrity and theoretical consistency" (Wan 1999, 13).[7]

7. Dr. Stan May, who considers missionaries as ambassadors representing Christ, and the ambassador as contextualizing change agent, simply stated, "contectualization means that the message is defined by Scripture but shaped by culture."[8]

8. Jackson Wu suggest that contextualization refers to the process wherein people interpret, communicate, and apply the Bible within a particular cultural context.[9]

9. David Sills plainly states, "Contextualization is simply the process of making the gospel understood."[10]

10. Robertson McQuilkin stated that contextualization is "opening his eyes to biblical norms he had never considered."

In general, the contextualization is a way for Christians to appropriately express the experiences after reborn and to share or apply it in the missionary field among nations. The essence of contextualization is to witness Jesus Christ, the Son of God. The goal of contextualization is to allow people to be able to understand Scripture through a native cultural context and gain the idential biblical principles so that it can permeate the unique Gospel into every specific culture all over the world.

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[4]**URL: http://www.missionalive.org/ma/index.php/resources/articlesmenu/86-contextualization-and-syncretism ; visited 2019**.

[5]**URL: http://www.missionalive.org/ma/index.php/resources/articlesmenu/86-contextualization-and-syncretism ; visited 2019**.

[6]**URL: http://www.missionalive.org/ma/index.php/resources/articlesmenu/86-contextualization-and-syncretism ; visited 2019**.

[7]**URL: http://www.missionalive.org/ma/index.php/resources/articlesmenu/86-contextualization-and-syncretism ; visited 2019**.

[8]**Ugly Americans or Ambassadors of Christ? URL: https://missionexus.org/ugly-americans-or-ambassadors-of-christ/ ; posted 2005.**.

[9]Jackson Wu. *One Gospel for All Nations: A Practical Approach to Biblical Contextualization*. Ed. by William Carey Library. Kindle Edition. William Carey Library. Kindle Edition., 2015.

[10]M. David Sills. *Reaching and Teaching: A Call to Great Commission Obedience*. Ed. by Dana Wilkerson. Moody Publisher, Chicago, 2010.

2.1.2 Connotion

To prevent the contextualization from being misused, one needs to pay attention followings:

1. Syncretism

   The syncretism is the amalgamation or attempted amalgamation of different religions, cultures, or schools of thought to form a new distinct one or to adapt itself through reconcilation.

   The essencial difference between contextualization and syncretism lies in its motivation: contextualization is to witness or glory Jesus Christ, whereas, syncretism is to pervert the Gospel to serve for or glorify somethings else. For example, a purpose to develope the Christianity with Chinese characteristic is a type of contextualization; but a goal to develope the Chinese culture with Christianity styles is a syncretism.

2. indigenization

   Contextualization differs from indigenization in that indigenization is derived from nature metaphors that concern the soil, or taking root in the soil. however, replanting the gospel in the local soil is not the primary theological task. (p10)

   While the contextualization confirm rather than challenge the local culture with the Gospel–all cultures are viewed as equally valid and indigenation is encouraged, the contextualization must also point out the visible or invisible evil part of the culture that need to be changed or alleniated.

3. contextuality

   Contextualization differs from contextuality in that contextuality is the critical assessment of the factors that make a context significant in the mission of God. It is the reality of wrestling with God's word in such a way that the power of incarnation, which is the divine form of contextualization, can enable people to follow in God's steps to contextualize. Authentic contextaulity will lead to contextualization. (p10)

2.1.3 Vector Model

Scholars had proposed many different ways (models or continents) to properly conduct contextualization. Scott Moreau considered the development of contextualization as mapping process, and he identified various continents (models) of maps based on different criteria he applied.[11] In order to simplify his approach, this paper proposed vector model. Map is a kind of forth-back equivalent corresponding connection between the two. Vector is a map with one-way direction. Contextualization is not a map but a vector. Contextualization Vector Model has only two setps or principles to follow:

1. Dual Point Line Segmental

   Contextualization concerns the relationship between the biblical text and cultural context. For any contextualization, there must exist two critical points that could be connected directly between the local culture and the Gospel. The two connected points must come from two kingdoms: one comes from the kingdom of Heaven where Jesus is the King, which can be called exegetical point; another one comes from the kingdom of the world where cultural context is the king, which can be called cultural point;

   Jackson Wu distinguished two kinds of contextualization, which can perfectly match the two connected points: (1) "Exegetical contextualization refers to one's interpretation of Scripture from a cultural perspective." (2) "Cultural contextualization refers to the interpretation of culture using a scriptural perspective."[12] Hence, the exgetical point and cultural point can be defined as the critical points found in exegetical contextualization and cultural contextualization respectively. Usually, the cultural point is the critical point found in local culture by local people who are "within the circle of faith-commitment to God's revelation in Christ."[13] The exgetical point could be the critical point derived from Gospel by theologians.

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[11]Scott Moreau. *Contextualization in World Missions: Mapping and Assessing Evangelical Models*. Ed. by Scott Moreau. Grand Rapids: Kregel Academic, 2012. ISBN: 978-0825433894, p.36-45.

[12]Jackson Wu. *One Gospel for All Nations: A Practical Approach to Biblical Contextualization*. Ed. by William Carey Library. Kindle Edition. William Carey Library. Kindle Edition., 2015, chapter1.

[13]Bruce J. Nicholls. *Contextualization: A Theology of Gospel and Culture*. Ed. by Bruce J. Nicholls. InterVarsity Press (US) and the Paternoster Press (UK), 1979, p.55.

In theory, the exegetical point and cultural point are two completely different things and can be studied or developed separatedly in divergent ways. But in practice, these two points cannot be divided. The distinguished two kinds of contextualization is to help to clarify the close interrelationship between the Scripture and culture, the kingdom of Heaven and the kingdom of the world. All theology is abstracted from the biblical culture. All theological principles can only be described through concrete culture and the Christianity culture can only exist over the theological principles. The Bible itself is the organic combination of the principles and its Jewish culture. Culture is like blood and meat; principle is like bone. Blood and meat and bone cannot be separated for a living one. Likewise, the exegetical point and cultural point coexist and cannot be separated.

From Geometrical perspective, the two connected points can be represented as a line segment–a closed straight line bounded by two distinct end points. The cultural point is not what man made up, but the fingerprint that God made and man ignored. The exegetical points have to be authentic. The connection of the two points must be straight forward wihtout any third party reference. A good contextualization has to be faithful to Scripture and meaningful to a given culture.

2. One-way Directional

Contextualization has a missiological objective–to lead local people from local culture to the eternal Gospel, but not the opposite. Hence, contextualization is not just a straight line of two connected points but a one-way arrow line of two points. That is, contextualization is a vector.

The starting point is always the cultural point;the end point must always be the exegetical point. The cultural point is used to serve, witness or testify for the exegetical point of the Gospel. The exegetical point is a eternal truth or priciple that can be found in Gospel. The two critical connected points could form a driven power to lead local people from local cutlure out into universal Gospel but not the opposite way. In another word, the cultural point must always point to its related exegetical point. Otherwise, contextualization would become syncritism that steals and perverts the critical point of Gospel to serve for local culture, religion or personal opinion.

The one-way direction can be further understood from following different perspectives:

(a) Transcendental

"The transcendental (or subject) model builds on the concept of the philosophical transcendental method initially developed by Kent in the 1800s and expanded by various thinkers such as Bernard Lonergan (1972) since its initial development (Bevans 2002,103). Generally speaking, the focus is more on the self who is reflecting than on the content or action of the reflection. Proponents contend that this is universally possible because of the universal that make up what it means to be human. Central to this model is the idea that we cannot know what is outside of ourselves unless we know the inside of ourselves. Knowing the inside of ourselves is the starting point for contextual theological development. The need for authenticity in knowing ourselves is critical for this porcess. It is also important to realize that no person is isolated or devoid of content, so understanding self-in-context–and learning to see God's revelation of himself in the midst of that context–is critical"[14]

Transcendental model involves biblical reflection of the existing cultural phenomenon. There are certain elements in its culture that can be found to have connections to Scripture, but they are not complete themselves and need to be supplemented with further teaching in order to reveal the biblical messages.

(b) Countercultural

"Practioners of the countercultural model take context with utmost seriousness. At the same time, however, they are deeply suspicious of culture. While they do not see culture as inherently evil, they recognize that it is tinted and not trustworthy. As a result, their goal is to 'truly encounter and engage the context through respectful yet critical analysis and authentic gospel proclamation in word and deed'(Bevas 2002, 119) "[15]

(c) Translation

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[14]Scott Moreau. *Contextualization in World Missions: Mapping and Assessing Evangelical Models*. Ed. by Scott Moreau. Grand Rapids: Kregel Academic, 2012. ISBN: 978-0825433894, p.40-41.

[15]Scott Moreau. *Contextualization in World Missions: Mapping and Assessing Evangelical Models*. Ed. by Scott Moreau. Grand Rapids: Kregel Academic, 2012. ISBN: 978-0825433894, p.41.

The translation model (also called the accommodation or adaptionmodel; 2002,44) It "involves the reinterpreation of a given phenomenon, whether the Bible, church structure, ritual, or aymbol in a new context where the meaning and impact of the elicited response are equivalent to those felt by the first Christian community" (Haleblian 1983, 104)[16]

This approach is based on the fact that God has already been at work in cultures making himeself known, but all knowledge is cultrally embeded and the true meanings could be lost or twisted. The main task for translation is to correct and restore its original biblical meaning for the local people.

(d) Anthroplogical

The anthropological model (or the indigenization model, or ethnographic model) is on the opposite end of the spectrum from the translation model. The starting initiation point for contextualization is not an unchanging message but ever-changing settings. Christians using this approach recognized that all knowledge is culturally embedded. Therefor, they argue that we must see that God has already been at work in cultures making himself known.[17]

The Vector Model is simple, accurate and practical for contextualization. However, even with a good model, contextualization would be still risky if people were irresponsible about their attempts to contextualize. One common mistake was to adapt the Christian term or message to indigenous forms. For example, to call Buddhist leader as pastor, Buddhism temple as church, would only make people more confusing. Likewise, to use secular words or customs to express Christian meaning could also destroy the evangelical effort.

Syncretism is one of the greatest enemy for contextualization. It comes from those who are attempting to discover ways of expressing Christianity in secular cultures, or to use the Bible to defend and glorify local culture or religion. That results could lead to secular meaning of Christ.[18] One way to prevent the Christianity from being deliquescent is to keep inventing the new terms to distinguish itself from the world. Above all, "no prophecy of the Scripture is of any private interpretation." (1Peter 1:20)

An unsuccessful contextualization could easily lead to the mixture of the biblical truth with non-biblical ideas and resulting in heresy or confused doctrine and practice. Gailyn Van Rheenen pointed out "When religious expressions of a culture are adopted or even contextualized, it has the potential of legitimizing the practices and eventually leading to syncretism." "It appears that the only assurance of maintaining orthodoxy in Christian teaching and practice is abstinence from overtly non-Christian religious expressions."[19]

"Good contextualization seeks to be faithful to Scripture and meaningful to a given culture."[20] A successful contextualization not only can help people to get out of the prison of its culture and to quickly turn to Jesus Christ, but also can help believers to deeper or better understand the meaning of Gospel, to enrich the theological knowledge, to allow the hidden Christ to be revealed and glorified.

2.1.4 Examples

Here are some good, bad or controversal examples for contextualization:

1. Peace Child Contextualization

   Don Richardson (1935–2018) was a Canadian Christian missionary, teacher, author and international speaker who worked among the tribal people of Western New Guinea, Indonesia. He believed that, hidden among tribal cultures, there are usually some folk costom practices or legends, which he calls "redemptive analogies", which can be used to illustrate the meaning of the Christian Gospel, contextualizing the biblical representation of the incarnation of Jesus. He first publish his book *Peace Child* in 1972, and many others works later on.

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[16]Scott Moreau. *Contextualization in World Missions: Mapping and Assessing Evangelical Models*. Ed. by Scott Moreau. Grand Rapids: Kregel Academic, 2012. ISBN: 978-0825433894, p.38.

[17]Scott Moreau. *Contextualization in World Missions: Mapping and Assessing Evangelical Models*. Ed. by Scott Moreau. Grand Rapids: Kregel Academic, 2012. ISBN: 978-0825433894, p.39.

[18]David J. Hesselgrave and Edward Rommen. *Contextualization:Meaning, Method and Models*. Ed. by George W. Peter. William Carey Library, 2000, p.76, 78.

[19]Gailyn Van Rheenen. *Contextualization and Syncretism: Navigating Cultural Currents*. Ed. by Gailyn Van Rheenen. William Carey Library, 2006. ISBN: 0-87808-387-1, p.197.

[20]Jackson Wu. *One Gospel for All Nations: A Practical Approach to Biblical Contextualization*. Ed. by William Carey Library. Kindle Edition. William Carey Library. Kindle Edition., 2015.

In 1962, he and his wife Carol and their seven-month-old baby went to work among the Sawi tribe of what was then Dutch New Guinea in the service of the Regions Beyond Missionary Union. The Sawi were known to be cannibalistic headhunters. Living with them in virtual isolation from the modern world involved exposure to malaria, dysentery, and hepatitis, as well as the threat of violence.

Peach Child Contextualization is a typical successful practice which saved many people's life. The people in the Sawi tribe honor treachery as the ideal. In many of the legends that the Sawi people tell to their children around the campfires, the heroes are men who formed friindships with the express purpose of later betraying the befriended one to be killed and eaten. The Sawi expression for this practice is to fatten with friendship for the slaughter.

In recognizing that the idealization of treachery was a part of the Sawi view of life, we understood why we felt a certain culture shock. We have been sent there by God to win them, to overcome within a few short years this idealization of treachery which had been part of their way of life over centuries, possibly millenniums, of time.[21]

2. Egyptian Hieroglyphic Cruciform Characters Contextualization:

Socrates of Constantinople (380-439), also known as Socrates Scholasticus, was a 5th-century Christian church historian, a contemporary of Sozomen and Theodoret. He is the author of a Historia Ecclesiastica ("Church History",) which covers the history of late ancient Christianity during the years 305 to 439. In the book, a contextualization practice was recorded as following:

When the Temple of Serapis was torn down and laid bare, there were found in it, engraven on stones, certain characters which they call hieroglyphics, having the forms of cross. [There are several cruciform signs among the Egyptian hieroglyphics, as e.g. the simple determinative 5, meaning 'to cross,' 'to multiply.', 'to mix (see Birch, Egyptian Texts, p.99); or the syllabic *, phonetically equivalent to am (see Birch, ibid. p.101); or the corss with a wring at the head *; or the still more elaborate * (see Brugsh, Thesaurus Inscript. Egyptiacarum, p.20; also Champollion, Grammaire Egyptienne, XII. p.365,440). To which of these Socrate refers it is impossible to say from their mere form. They occur commonly and we must infer that the discovery described in this passage is not the first bringing into light of the sign mentioned, but its occurrence in the Serapeum. The third of the above signs is usually as 'life' either 'happy' or 'immortal', which agrees with the meaning given to the cruciform sign here mentioned]

Both Christians and pagans on seeing them, appropriated and applied them their respective religions: For Christians who affirm that the cross is the sign of Christ's saving passion, claimed this character as peculiarly theirs; but the pagans alleged that it might appertain to Christ and Serapis in common; "For it symbolizes one thing to Christians and another to heathens." While this point was controverted among them, some of the heathen converts Christianity, who were conversant with these hieroglyphic characters, interpreted the form of a cross and said that it signifies 'Life to come.' This the Christians exultingly laid hold of, as decidedly favorable to their religion. But after other hieroglyphics had been deciphered containing a prediction that "when the cross should appear,"–for this was "life to come" – "the Temple of Serapis would be destroyed," a very great number of the pagans embraced Christianity, and confessing their sins, were baptized.

Such are the reports I have heard respecting the discovery of this symbol in form of a cross. But I cannot imagine that the Egyptian priests foreknew the things concerning Christ, when they engraved the figure of a cross. For if 'the advent' of our Savior into the world 'was a mystery hid from ages and from generations' (1 Cor. 2:7-8; Eph.2:5-6; Col. 1:26;) as the apostle declares; and if the devil himself, the prince of wickedness, know nothing of it, this minister, the Egyptian priests, are likely to have been still more ignorant of the matter; but Providence doubtless purposed that in the enquiry concerning this character, there should something take place analogous to what happened heretofore at the preaching of Paul. For he, made wise by the Divine Spirit, employed a similar method in relation to the Athenians, (Acts 17:23) and brought over many of them to the faith, when on reading the inscription on one of their altars, he accommodated and applied it to his own discourse. Unless indeed any one should say, that the Word of God worked in the Ehyptian priest, as it did on Balaam (Num24) and Caiaphas (John 11:51) ; for these men uttered prophecies of good things in spite of themselves. This will suffice on the subject.

Chapter XVII. of the hieroglyphics found in the Temple of Serapis[22]

[21]Don Richardson. *Peace Child*. Ed. by Don Richardson. Bethany House Publishers, 2005. ISBN: 978-1-4412-6696-5, Introduction.
[22]Socrate Scholasticus. *The Ecclesiastical History of Socrates Scholasticus*. Ed. by A. C. Zenos. 30, 1890.

3. Contextualization Spectrum:

A Practical Tool for Defining Six Types of "Christ-Centered Communities" ("C") found in the Muslim Context The C1-C6 Spectrum compares and contrasts types of "Christ-centered communities (groups of believers in Christ) found in the Muslim world. The six types in the spectrum are differentiated by language, culture, worship forms, degree of freedom to worship with others, and religious identity. All worship Jesus as Lord and core elements of the gospel are the same from group to group. The spectrum attempts to address the enormous diversity which exists throughout the Muslim world in terms of ethnicity, history, traditions, language, culture, and in some cases, theology.

C1—Traditional Church Using Outsider** Language May be the Orthodox, Catholic, or Protestant. Some predate Islam. Thousands of C1 churches are found in Muslim lands today. Many reflect Western culture. A huge cultural chasm often exists between the church and the surrounding Muslim community. Some Muslim background believers may be found in C1 churches. C1 believers call themselves "Christians."

C2—Traditional Church Using Insider** Language Essentially the same as C1 except for language. Thou insider language is used, religious vocabulary is probably non-Islamic (distinctively "Christian"). The cultural gap between Muslims and C2 is still large. Often more Muslim background believers are found in C2 than C1. The majority of churches located in the Muslim world today are C1 or C2. C2 believers call themselves "Christians."

C3—Contextualized Christ-Centered Communities Using Insider Language and Religiously Neutral Insider Cultural Forms Religiously neutral forms may include fold music, ethnic dress, artwork, etc. Islamic elements (where present) are "filtered out" so as to use purely "cultural" forms. The aim is to reduce foreignness of the gospel and the church by contextualizing to biblically permissible cultural forms. May meet in a church building or more religiously neutral location. C3 congregations are comprised of a majority of Muslim background believers. C3 believers call themselves "Christians."

C4—Contextualized Christ-Centered Communities Using Insider Language and Biblically Permissible Cultural and Islamic Forms Similar to C3, however, biblically permissible Islamic forms and practices are also utilized (e.g. praying with raised hands, keeping the fast, avoiding pork, alcohol, and dogs as pets, using Islamic terms, dress, etc.) C1 and C2 forms avoided. Meetings not held in church buildings. C4 communities comprised almost entirely of Muslim background believers. C4 believers, though highly contextualized, are usually not seen as Muslim by the Muslim community. C4 believers identify themselves as "followers of Isa the Messiah" (or something similar).

C5—Christ-Centered Communities of "Messianic Muslims" Who Have Accepted Jesus as Lord and Savior C5 believers remain legally and socially within the community of Islam. Somewhat similar to the Messianic Jewish movement, aspects of Islamic theology which are incompatible with the Bible are rejected, ore reinterpreted if possible. Participation in corporate Islamic worship varies from person to person and group to group. C5 believers meet regularly with other C5 believers and share their faith with unsaved Muslims. Unsaved Muslims may see C5 believers as theologically deviant and may eventually expel them from the community of Islam. Where entire villages accept Christ, C5 may result in "Messianic mosques." C5 believers are viewed as Muslims by the Muslim community and refer to themselves as Muslims who follow Isa the Messiah.

C6—Small Christ-Centered Communities of Secret/Underground Believers Similar to persecuted believers suffering under totalitarian regimes. Due to fear, isolation, or threat of extreme governmental/community legal action or retaliation (including capital punishment), C6 believers worship Christ secretly (individually or perhaps infrequently in small clusters). Many come to Christ through dreams, visions, miracles, radio broadcasts, tracts, Christian witness while abroad, or reading the Bible on their own initiative. C6 (as opposed to C5) believers are usually silent about their faith. C6 is not ideal; God desires his people to witness and have regular fellowship (Heb. 10:25). Nonetheless C6 believers are part of our family in Christ. Though God may call some to a life of suffering, imprisonment, or martyrdom, He may be pleased to have some worship Him in secret, at least for a time. C6 believers are perceived as Muslims by the Muslim community and identify themselves as Muslims.

*John Travis (a pseudonym) has been involved in planting congregations among Muslims in Asia for the past 12 years. He is currently working on a Ph.D. through an American university.

"Insider" pertains to the local Muslim population; "outsider" pertains to the local non-Muslim population. Used by permission from "The C1 to C6 Spectrum," Evangelical Missions Quarterly, 34:3 (October 1998), published by EMIS, P.O. Box 794, Wheaton, IL 60189.

4. a failed lesson in contextualization.

   Matthew Ricci (1552–1610). In 1567 a small island off the coast of China, Macao, became a Portuguese colony. For years, however, entrance to China seemed impossible. The ruling Ming dynasty had no interest in contacts with the outside world. They considered the Chinese as the givers of culture, not the receivers. Confucianism was dominant in the empire and the state; the family and ethics were governed by its ideals and teachings.

   According to one story Allessandro Valignani, a leader of the Jesuits in the Orient, looking out his window at Macao in 1579 cried out toward the Chinese coast, "Oh, Rock, Rock, when will you open?"

   Ricci's first task was to settle in Macao to learn the Chinese language and customs—and to wait for the Rock to crack.

   but Ricci was convinced that China could never be won to the Christian faith from an outlying province.

   Ricci had tried to avoid presenting Christianity to the Chinese as something new. He refused to consider these advanced and religious people as atheists, so he taught that traditional Chinese devotion reached perfection in the Christian faith. The "Lord of Heaven," whom the Chinese had so long revered, was God. Ricci contended that the reverence for ancestors, so common in China, was not a religious act but a social one, and therefore acceptable to Christians.

   Had adaptation gone too far? In 1631 a Franciscan and a Dominican arrived in Peking and were shocked at what they found. The word used to translate the Christian mass in the Jesuit catechism was the Chinese character for the ceremony of ancestor worship! One night the friars went in disguise to such a ceremony; they watched as Chinese Christians participated and were scandalized at what they saw. They reported their experience to Rome and the quarrel over "the rites" began. One pope approved, another disapproved, until after a century the whole mission in China fell into a serious decline. The conflict between the policy of adaptation and the policy of conquest did not end with the seventeenth century. It is raging today, only conquest is usually in terms of economic control rather than political. But the age of global expansion was special in one sense: in opening up huge areas of the earth's surface to the Christian message it displayed some of the most innovative and creative missionary leaders found in any age.[23]

5. Islamic Allah Contextualization

   In tradition, anyone who wants to be Muslim must learn the Arabic language and culture; the Quran translated into another language is not really the Quran: the rhetoric and rhythm of the Arabic, the divine meaning in the Quran, are all untranslatable. Islam seems to be a well-defined and closed religious world. However, there exists numerous obvious undeniable similarities between the Quran and the Bible. Allah in Quran and the God in the Bible are typical example.

   (a) There are clear etymological links between the word "Allah" and the Jewish words for God (,el , ,eloah , ,elohim).[24]

   (b) Historical and archaeological evidence reveals the widespread use of Allah as the one sovereign God by every Arabic-speaking monotheistic group in the region.

   (c) The use of the word "Allah" in Christian and Jewish Arabic translations of Scripture has a long history since 8th century that continues to the present day. This practice actually includes not only Scripture, but also hymns and poetry and other expressions of worship produced by Arabic-speaking Christians over the last nineteen centuries.

   (d) The significant difference between Allah and God is that. the word "Allah" that was used to translate the broad concept of God, was not used to translate the personal, covenantal name revealed to Moses, YHWH. The Jews, in turn, applied ,elohim to both their covenantal God, Yahweh, as well as to false

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[23]Bruce L. Shelley. *Church History in Plain Language*. Ed. by Thomas Nelson. Kindle Edition. Thomas Nelson. Kindle Edition. Fourth Edition, 2008, pp. 301-302.

[24]Timothy C. Tennent. *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology*. Ed. by Zondervan. Kindle Edition. Zondervan. Kindle Edition., 2007. ISBN: 13:978-0-310-27511-4, chapter2.

gods, using ,elohim in much the same way as we use the generic English word "god." In contrast, "Muslims never use Allah to refer to a false god, but is used only of the one true God." (Tennent, chapter 2)

(e) Islam, Judaism and Christianity all affirm that God is One. They all share predicate of all monotheists. They all share same theological God's characters about omnipresence, omniscience and omnipotence.

From missiological view point, to translate God into Allah in Arabic Bible or to translate Allah into God in English Quran seem to be a perfect practice for contextualization. Their similarities and close direct relationship serve well as a bridge for Islamic people to cross over and receive the Christian Gospel. Christians can celebrate with Muslims their timely rejection of idolatry and their acceptance of monotheism. Indeed, these are wonderful examples of God's grace and a fulfillment of his promise to use Abraham to bless all peoples (Gen. 12:1 – 3) as well as his promise to make the descendants of Ishmael a great nation (Gen 17:20; 21:11 – 13). The story recorded about Jesus and Marry in Quran in 7th century could be another solid historical documental evidence for the existence of Jesus outside the four Gospels. The false teaching about Jesus could be the evidence of what sinful people could reflect as well as what Jesus predicted about before the end of the Day.

Hence, Is the father of Jesus the God of Muhammad? The answer is "No." However, for the question: Is the father of Jesus the Allah? Its answers are totally depending on the interpretation and faith of the believers. This example shows some limitation and risk about the contextualization. One critical issue is that this contextualization could be bidirectional. In another word, the connection between Allah and God could be used to lead people to turn to either Gospel or Islam. Another potential issues is that the word "Allah" could not directly connect to the center of Gospel–Jesus.

2.1.5 COBI Contextualization

COBI is still one of the most attractive unresolved mystery in the archeology in the world. On the hand, one need to unfatham the puzzled. The ambiguity looks like troublesome for contextextualization since it is unfathamed. The ambiguity indeed is helpful for contextualization.

2.2   Object-Oriented (OO) Method

The term Object-Oriented (OO) was originally initiated in Artificial Intelligence engineering area in late 1950's and became popular in software industry in 1990's. Its basic idea is to ignore the traditional separation between data and its algorithm but to classify them together to formulate unified types of identity for easier handling and reuse. An entity of a type that is encapsulated with specific data and algorithm is called an "object" of its class. The so-called class is the classified abstracted "object" according to its type. The data is also called "property", the algorithm is also called "method", "interface", or "function".

The word "oriented" comes from the verb "orient" which means 1) to begin with reference to a real object observed in the world. 2) to direct or position toward that particular object programmed. The OO method is essentially an object re-invention approach which first converts a real object in the world to a conceptual class, and then from the conceptual class to a concrete programmed object.

The converting from real concrete objects to conceptual classes is essentially the abastraction process. Literally, abastraction is an action to extract or remove something away from somewhere. In visual thinking, abastraction removes the more particular attributes of the more specific instances and thereby arrives at the higher concepts, which are poorer in content but broader in range, which is noted as involving an increasing distance from immediate experience. In psychological thoery, the term abstraction has frequently been taken to refer to a process that is based on sensory data but leaves them behind and abondons them totally.[25]

In computer science, to accomplish a project with OO method, it has to undergo three processes: Object-Oriented Analysis (OOA), Object-Oriented Design (OOD) and Object-Oriented Programming (OOP). Sometimes, OOP, which refers programming paradigm based on the concept of object-oriented method, also include process of OOA and OOD.

2.2.1   Dual Kingdom: Run-Time and Design-Time

In computer science, run-time refers to the period during which a computer program is executing in machine. design-time refers to the period during which a computer program is in object-oriented design process.

The pair of run-time and design-time can be contextualized to the dual kingdom–the kingdom of world and kingdom of Heaven–in that two governments are not compatiable to each other.

2.2.2   Inheritance and Heredity

In OOD, inheritance means that a child class recieves property and interface from its parent class in design-time. There are different kinds of inheritance: single, multiple, or virtual inheritance. In a well OOD system, all classed are connected through single inheritance and there is only one root class.

Heredity denotes that a child object can carry property and interface from its parent object. In runtime of machine, any object is either initiated or cloned. The initiated object could be the parent of the cloned object. The cloned object is called the child object of its source object.

Heritage means that a child object can have its environmental resource that parent object has. Heritage is similar to heridity but differ in that heredity is inward, heritage is outward. For example, an American child may have heredity of the white color of his parents, and the heritage of the treasure or nationality of his parents. Both heredity and heritage are not commonly discussed and are not defined in computer science. But terms defined here can help to better understand inheritance in design-time.

Essentially, inheritance and heredity are differnt but subject to confusion: inheritance is in design-time, whereas heredity is in run-time. To distinguish between inheritance and heredity can help to understand a critical issue of Darwin's evolution theory, that the relationship between biological parents and child was considered as inheritance rather than heredity relationship. That mistake leads to illusion that property and interface of two objects with different types can be fully mutual accessible, and hence offsprings of the two objects can exchange their type of each other. Therefore, an offspring of an ape could become a child of man through heredity and variation over generations.

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[25]Rudolf Arnheim. *Visual Thinking*. Berkeley: University of California Press, 1969. ISBN: 978-0-520-24226-5. p.9, 154.

2.2.3 Polymorphism

In computer science, polymorphism means a single identical interface with multiple different forms or signatures. In design-time space, polymorophism is a way to allow different classes to be able to accessible to each other. In run-time space, polymorophism allows certain defined different types of objects to be compatiable for interface.

2.2.4 Encapsulation

In computer science, encapsulation means the mechanism to encapsulate or enclose property and inferace inside of its class to protect from being accessed from outside. In design-time space, encapsulation help to identify the unique type or class. In run-time space, encapsulation ensures that its data and interface of an object are secured for access, and protected from being attacked from outside. The encapsulation garantees that the type or class of an object will never be perverted and changed over unlimited generations.

2.2.5 Object-Oriented Contextualization (OOC)

(1) Biblical Kinship Exposition

Object-Oriented Methodology can be contextualized to help to better understand the relationship between heavenly Father and the Only Son of Jesus and the son of man.

When refering the Father and the Son, it is mainly about the inheritance relationship that is different from the relationship between a biological father and his son, which is a heredity relationship. The Father and the Son are two classes but are exactly the same. "I and the Father are one." (John 10:30) But in OOP, it is not common to have two classes that they are exactly the same.

The common gender classification includes masculine and feminine symmetric paired categories. In design-time, the hierarchy inheritance relationship is expressed with single gender, which is an asymmetric way, parent and child, or father and son. In run-time, the hierarchy heredity relationship is fully symetric in gender. For example, father and son, mother and daughter, brother and sister, uncle and aunt, nephew and niece, and so on. The so-called father and son relationship in run-time is actually the direct copy and paste brotherhood relationship. Essentially, all human beings are brotherhood relationship–they all are cloned from Adam. "For whoever does the will of my Father in heaven is my brother and sister and mother." (Mat 12:50)

The word "God" can be considered as a general name for the Father and the Son and the Holy Spirit.

When refering Jesus Christ the Only Son of God, it is mainly about the object initiation when "the Word became flesh." (John 1:8a) Such initiation was actually accomplished through virgin Mary's pregnant process that differs to the initiation process of Adam, which was accomplished through the dust on earth. (Gen 2:7)

Any person cannot have Jesus as a brother. But he can be either a friend, lost stranger, or enemy of Jesus. Regarding about Jesus as son of man, it is refering to the finished salvation labor for each individual at run-time.

The relationship between Adam and Eve as well as all his offsprings is actually the heredity and heritage relationship. Eve was cloned from Adam. Eve has heredity from Adam. Eve was actually the sister, a female object, of Adam. Just like what Abraham explained about his wife Sarah: "Besides, she really is my sister, the daughter of my father though not of my mother; and she became my wife." (Gen21:12)

"For this reason a man will leave his father and mother and be united to his wife,"(Gen 2:24a) "and they will become one flesh." (Gen 2:24b) Compared "the Word became flesh." (John 1:8a) with that the Man became flesh (Gen 2:24b), it is not hard to find that the man and his parents are referred to two different spaces– the flesh man is in run-time and his parents are in design-time. The word "father" אב here means the originator or patron of a class. The word "mother" אם here means (mammal) animals class, which could reveal the relationship between the Man and animal in design-time. OO help to better understand that human beings are created in both run-time and design-time. Moreover, the human beings are the objects of the Man which inherits from two classed: One is a father class, which inherits from the Father, "Let us make man in our image, in our likeness," (Gen 1:26) and another one is a mother class, which is a animal class. and the fahter inherits from the Father.

After Adam and Eve sinned, all decendants have heredity of sin. (Rom 5:12) However, all sinned objects can only be repaired through the relationship of faith on Jesus Christ, the only pure unsinned perfect one initiated diretly from Father. (Rom 5:19) The heredity relationship between biological father and son can be used to shadow the inheritiance relationship between the Father and the Son. Whithout visible father and son heredity relationship, people could not understand inheritance between Father and Son, and thereafter, could not understand the salvation of Jesus Christ.

"If I find in myself desires which nothing in this world can satisfy, the only logical explanation is that I was made for another world." — C.S. Lewis, Mere Christianity

(2)Application in Zoology

OOC can be applied not only in human kinship relationship used in Scripture, but also in aminal world to explain the phenomenon of similarity and variation in zoology: the similarity between any two different animals, organs, cells or DNA, could be the result of either inheritance or heredity. The similarity btween a man and an ape is due to the inheritance, while the similarity between parents and their children, or the similarity among children, is due to the heredity. Two types of similarities coexist but not exhangable in reproduction process. Darwin's evolution theory failed to distinguish between the inheritance and heredity. Its conclusion that man came from ape were merely based on the similarities which disoby the encapsulation principles in OOP. OOP is possibly the most effective tool to point out the Darwin's fallacy. Although Darwin's evolution theory could overturn the Christian's belief, to

Object-Oriented Contextualization can be a more general principle for people to better understand the universe. A typical example is that, by applying the inheritance and heredity of the two principles, it can perfectly explain the phenomenon of similarity and variation in biology and the aminal world, which could easily refute the Darwin's evolution theory that failed to follow the encapsulation principle of the Creator.

Contextualization could aid to better understand the Bible univeral truth. Object-Oriented Contextualization could aid to better understand God, Jesus and man through father and son in dual time relationship. But father and son relationship is configative for both OO methododolgy and contextualization. The soteriology is far beyond the father and son relationship that man can know. In plain words without father and son for parable, the christology is "The Word became flesh," (John 1:9) To describe the soteriology without any contextualization, it is the Spirit.

(3) Application in COBI study

Reason that OOC can be applied into COBI: a) immensity: the extremely large size, scale, b) similarity: c) variations:

a) unification b) abstraction c) inheritance

2.3 Visual Thinking Theory

COBI required more intensive visual thinking than other languages.

2.3.1 Basic

The popularity of the term of visual thinking can be credited to perceptual psychologist Rudolf Arnheim (1903-2007) of his book Art and Visual Perception in 1954 and visual thinking (1969).

In his book of visual thinking, the word "think" means a cognitive operation which involves in the receiving (sensory perception), storing (memory) and processing (thinking and learning) of information. Rudolf proposed that a mind must process two functions–to gather information and to process it. In theory, they can be seperated neatly, but in practice, they work together at the same time–the perceiving and thinking in cognition is undividable.[26]

2.3.2 Theory of Abstraction

Rudolf's visual thinking theory is established based on Gestalt theory "the whole is greater than the sum of its parts.", that was developed in Berlin during late ninteenth century. He believed that the thought elements in perception and the perceptual elements in thought are complementary. They make human cognition a unitary process, which leads without break from the elementary acquisition of sensory information to the most generic theoretical ideas.The essential trait of this unitary cognitive process is that at every level it involves abstraction.

Rudolf pointed out that it is misleading to call concrete that which is physical and abstract that which is mental. In no way can the terms "concrete" and "abstract" serve to sort the items of experience in two containers. Likewise, it is harmful in practice to use dichotomy between perceiving and thinking.

Rudolf stated that, traditionally, all abstraction is supposed to be based on generalization, which is based on the presumption that there are no two things in this world that have nothing in common, and most things have a greate deal in common. It seems more promising to say that people group things according to their particular interests. But an arbitary selection of common traits is not often useful. In order for the grouping to occur an abstraction had to take place beforehand.

People could not be sure of abstrating correctly until they had examined all members of the group, which is most often impractical and impossible. Rudolf quoted Henri Bergson's sayings (1896): "in order to generalize on must first abstract, but in order to abstract usefully one must already know how to generalize." Rudolf concluded that abstraction is not simply a sample of a population. Generalization presupposes abstraction. Generality comes first.

Hence, Rudalf considered perception as cognition cognition includes perception. Perception takes times and consume energy. Vision is selective–active selectivity is a basic trait of vision. Shape are concepts. The shape patterns perceived in his fashion have two properties enabling them to play the role of visaul concepts: they have generality and they are easily identified. The simpler the pattern, the easier the task. Chinese ideographs are a greater challenge than the Roman alphabet. Visual perspection supplied philosophers looking for permancence with evidence of the arche, the world substance beneath the variablility of material things. It offered visible proof that all things are in a flux of constant modification.

2.3.3 Levels of Abstraction

Rudolf pointed out that images can be at any level of abstratcion. Particularly, he provided three terms–picture, symbol, sign–they do not stand for kinds of images but rather describe three functions fulfilled by images in visual thinking process.

1. Pictures: Pictures are simple line drawings which can give visible shape to patterns of forces or other structural qualities. They portray things located at a lower level of abstractness. Pictures are self-explained shape for concepts. Pictures are not mere replicas of images.

   For a extreme case, digital retina highest resolution camera image may not be the lowest abstraction for the faithfulness and realism because a bona fide likeness may fail to present the beholder with the essential features of the object represented.

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[26]Rudolf Arnheim. *Visual Thinking*. Berkeley: University of California Press, 1969. ISBN: 978-0-520-24226-5. p.1, 13.

2. Symbols: Symbols portrays things which are at a higher level of abstractness. In such case, the image leaves the effort of abstracting entirely to the user. It does not help readers by focusing on relavant features. A highly abstract symbol bears little or no obvious resemlance to its referent. It relys heavily on explanatory context.

3. Signs: An image serves merely as a sign to the extent to which it stands for a particular content without reflecting its characteristics visually. The letters of the alphabet used in algebra come close to being pure signs.

2.3.4 Intellectualistic and Differentiation Theory

Based on the visual thinking theory, Rodalf further proposed the intellectualistic theory which asserts that the drawings of children as well as other art at early stages are derived from a non-visual source, namely from "abstract" concepts. The term abstract is meant to describe non-perceptual knowledge. p.165.

Based on the Gestalt principles, Rodalf also provided the law of differentiation which states that until a visual feature becomes differentiated, the total range of its possiblities will be represented by the structrually simplest among them. p. 181.

2.3.5 Theory of Line

From visual thinking viewpoint, line is the results of abstraction following the differentiation law which represents the structrually simplest among abjects. The visual combination of lines is controlled by the law of simplicity. When the combination produces a simpler figure than the mere sum of seperate lines whould , it is seen as on integrated whole.

Line presents itself in three bascially different ways: object line, hatch line, and contour line.

The visually simplest line is the straight line. Straight line is an invention of the human sense of sight under the mandate of the Gestalt priciple of simplicity. It is characteristic of man-made shapes but occurs rarely in nature, because nature is so complex a configuration of forces htat straightness, the product of a single, undisturbed force, soldom has a chance to come about. they never occur in nature; they exist only in the brain of man.

Being the simpliest, the straight line stands for all elongated shapes before differentiation of this feature takes place. It represent arms, legs, and tree trunks, humand and animal body.

Straight lines look stiff in comparison with curved ones.

The stright line introduces linear extension in space and thereby the notion of direction.

The fundamental difference between horizontal and vertical is introduced by gravitional pull. More cells are concerned with horizontal and vertical directions than with the oblique ones.

Rudolf believed that obliqueness is always perceived as a deviation, the delibrated use of obliqueness hence represent its strongly dynamic character.

The two-dimensional view is not differentiated from the projective view in that both use the flat pictorial plane to represent images. The vertical dimention of the picture plane can easily distinguish between top and bottom, left and right, and hence it can well represent the upright objects, such as human beings, trees, walls, table legs, etc. in vertical space.

The horizontal dimention of the picture plane can easily show the direction of the compass in a ground plan in a horizontal space, i.e., gardens, street, table tops, dishes, carpets, etc.

Drawings in a two dimentional view usualy fit in a structual skeleton of the square or disk. Informal exploration show that the disk is influenced not only by the boundaries and the center of the square, but also by the cross-shped framework of the central vertical and horizontal axes and by the diagonals. Wherever the disk is located, it will be affected by the forces of all the hidden structural factors.

2.3.6 Theory of Numbers

According to Visual Thinking theory, Rudolf believed that numbers reflect life. Numbers are pure shape. Numerals are visual and audible shapes.

Numbers are a relatively late acquisition of the mind. they are not necessarily the best instrument for describing, understanding, or dealing with object or other situation that involve quantity. Counting is preceded by the perceptual grasp of groups, which remains the only suitable approach for certain purposes.

In many instances and for many purpose, the exact quantity of elements is irrelevant. Only when number is among the foreknown prperties of things is a numberaical mathematics applied to them.

A pair is not simply a quantity of two, but a symmetrical structure that is violated when the number is diminished, and submerged when it is increased.

A painter may never count the figures or shapes he puts in a particular work: he determines how many he needs by what the composition demands visaully. A child will draw a hand or a foot with as many fingers and toes as will make the pattern look right. The actual number notion is a more difficult abstraction than red or chair

2.3.7   Levels of Thinking

Vistual thinking theory shares the common ground with OO approach about the theory of abstration. The relationship between 'concrete' and 'abstract' disccussed in visual thinking theory is essentially the same as that between 'object' and 'class' in OO system with different terms. While both attempt to avoid the ontological muddle, visual thinking theory focused more on psychological principles that is common for both man and animals. Whereas from computer science view points, psychological cognitive operating system can be considered as Graphic Process Unit (GPU), a middleware between visual sensor and brain for both man and animals, to distinguish from the thinking which can be considered as Central Processing Unit (CPU). The lust of eyes is an example of nature of psychological cognition for both man and animals, but human being can alter or control its psychological responsive effect through higher level of thinking (CPU).

The word "think" literally means the higher level of mind activity particularly for human beings to formulate and to hold a particular opinion, idea and belief that animals does not have. Thinking is heavily affected by psychological cognition, but higher level of spiritual thinking can alter and overcome psychological cognition to make final desision.

Hence, from religious view points, visual thinking can be two levels. One is emperical reference that lies on the surface and is quickly understood (psychological congnition). The other is a deeper meaning that is also objective there, but must be drawn out[27] through higher level of abstraction with certian length of time in a spritual way.

Rudolf's visual thinking theory was consistent to later developed OO strategy in that the visual data and its functionalities must be binded together in order to achieve the most simplicity: minimum in complexity and maximum in meaning, resuability and variability, which is called encapsulation in OO method. Although Rudolf's visual thinking was not perfect, his ideas that seeing through eyes and visual thinking through brain is undividable illustrated a important strategy for OBI study: to decipher OBI characters, their religious thinking must be known at the same time.

Rudolf was the first person who tried to apply his visual thinking and Gestalt principles to explain visual effections and meanings for Chinese characters, Chinese Yin-Yang picture, and Chinese ancient drawings , etc. His theory will play important roles for biblical decipher on OBI. However, due to his research limitation in psychological areas without extension on higher religious thinking level, he thought that, to make the learning of Chinese characters look less forbidding, one would have to memorize by mere mechanical drill which sign is supposed to follow when which signs are connected, since there is no way of knowing why this is so.[28]

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[27]Millard J. Erickson. *Christian Theology*. Grand Rapids, Michigan: Baker Academic, 1998, p. 1312. ISBN: 978-0-8010-2182-4, 10:0-8010-8182-0, p.151.

[28]Rudolf Arnheim. *Visual Thinking*. Berkeley: University of California Press, 1969. ISBN: 978-0-520-24226-5. p.217.

2.4   Data Mining Method

From a certain viewpoint, the existing Chinese classic documents we had today cannot be called documents. Because none of them has relibility and authenticity. and can be confirmed as the original documents. but can be called a huge historical literate data.

China's most valuable resource is not the crude oil nor the ancient documents, but the great multitude of historical scriptural data, the new gold.

2.4.1   Frequency

Character Frequency is the number of times a character repeated appeared in a specifice scope. The high frequency character represent its feature of the scope.

2.4.2   Friends

If two root characters A and B ever combine together to form a compound character (AB), then A and B are called friend to each other.

2.4.3   Zipf's and Heaps Principle

Zipf's law states that given some corpus of natural language utterances, the frequency of any word is inversely proportional to its rank in the frequency table. Thus the most frequent word will occur approximately twice as often as the second most frequent word, three times as often as the third most frequent word, etc.

With Zipf's law being originally and most famously observed for word frequency, it is surprisingly limited in its applicability to human language, holding over no more than three to four orders of magnitude before hitting a clear break in scaling. Here, building on the simple observation that phrases of one or more words comprise the most coherent units of meaning in language, we show empirically that Zipf's law for phrases extends over as many as nine orders of rank magnitude. In doing so, we develop a principled and scalable statistical mechanical method of random text partitioning, which opens up a rich frontier of rigorous text analysis via a rank ordering of mixed length phrases.

Over the last century, the elements of many disparate systems have been found to approximately follow Zipf's law—that element size is inversely proportional to element size rank[1,2] —from city populations[2,3,4], to firm sizes[5], and family names[6]. Starting with Mandelbrot's optimality argument[7], and the dynamically growing, rich-get-richer model of Simon[3], strident debates over theoretical mechanisms leading to Zipf's law have continued until the present[8,9,10,11]. Persistent claims of uninteresting randomness underlying Zipf's law[8] have been successfully challenged[9], and in non-linguistic systems, good evidence supports Simon's model[3,12,13] which has been found to be the basis of scale-free networks[14,15].

For language, the vast majority of arguments have focused on the frequency of an individual word which we suggest here is the wrong fundamental unit of analysis. Words are an evident building block of language, and we are naturally drawn to simple counting as a primary means of analysis (the earliest examples are Biblical corcordances, dating to the 13th Century). And while we have defined morphemes as the most basic meaningful 'atoms' of language, the meaningful 'molecules' of language are clearly a mixture of individual words and phrases. The identification of meaningful phrases, or multi-word expressions, in natural language poses one of the largest obstacles to accurate machine translation[16]. In reading the phrases "New York City" or "Star Wars", we effortlessly take them as irreducible constructions, different from the transparent sum of their parts. Indeed, it is only with some difficulty that we actively parse highly common phrases and consider their individuals words.

古代汉语极高频字探索郭小武语言研究2001.3, p70 左，论语，诗经左:之子日不也公以而其人（公）论语:子日之不也而其者人以（者）诗经:之不我有其子于兮彼以（我有于兮彼）

史记字频研究李波商务印书馆2006 p59-60 史记:之十王为以不子而年日

common：之子不以

2.5   In Closing

To view OBI characters interculturally, object-orientedly, degenerationally,

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\begin{figure}
\centering
\includegraphics{Figures/Electron}
\decoRule
\caption[An Electron]{An electron (artist's impression).}
\label{fig:Electron}
\end{figure}
```

Also look in the source file. Putting this code into the source file produces the picture of the electron that you can see in the figure below.

Guide written by —
Sunil Patel: www.sunilpatel.co.uk
Vel: LaTeXTemplates.com

2.6   Stimulus Diffusion (SD) Principle

In interculture study, Stimulus Diffusion (SD) is a form of the spread of an underlying principle or idea accepted or sparked by one from another culture, while its superfacial characteristics or trait apparently fail to diffuse or are rejected selectively on some purpose. "It occurs in situations where a system or pattern as such encounters no resistance to its spread, but there are difficulties in regard to the transmission of the concrete contents of the system. In this case it is the idea of the complex or system which is accepted, but it remains for the receiving culture to develop a new content."[29]

The term "Stimulus Diffusion" (SD) was coined by Alfred Louis Kroeber (1876-1960) in journel of American Anthropologist in 1940. Alfred's SD theory indicated that all cultures over the world in history, no matter how different they are in observation, essentially they all are correlated or spiritually they are the same thing in different appearances. He augued that any independent origin theory are not neccessarily proved because their connection cannot be proved by its historical documents. Alfred's SD theory has three features distinguished from ordinary culture spreading:

1. Minimum Evidence

   In the inter-influence of cultures, the spreading process from one place to another is extremly quick and usually leaves minimum of historical evidence. Alfred pointed out that "evidence as to the process of diffusion is much more scant than of the effects. In another word, much diffusion takes place below the surface of historical record. The evidence for it is therefore indirect or inferred, although the conclusions may be none the less indubitable."[30]

   The sudden emergence of horse chariot in China around 1300 BC is an example that, compared to its ealier wheeled vehicles used in transportation took place in Mesopotamia or the Eurasian approximately 4000-3500 BC, diffusion has been effective indubitablely, as evidenced by internal part-for-part similarities, but they are absence of a associated record of the event in history.

2. Selective Inheritance

   The transmission of cultural materials or ideas is not something that operates freely or automatically. Alfred pointed out that there are selective factors making for and against diffusion, of which people are begining to have some comprehension. This Selectiveness in diffusion is similar to Darwin's natural selection theory in that only the heritable traits that are more adaptive to its enrionment and have greater reproductive effect or benifit, will be selected, while others will be rejected.

   A typical example can be seen in significant changes of China in the last thirty years where all kinds of western style skyscrapers suddenly emerged in all cities of mainland of China, whereas the western style of churches failed to diffuse. Some contemporary people may understand this selective rejection, but it can hardly be found in documents and could leave later architectural historicans a mystery in future. Such kind of phenomenon without any record occured commonly in history in the world.

3. Encapsulation

   The spreading process always encapsulates development within a culture with influence from outside. Alfred pointed out that it contains the element of invention in the wider sense, as well as that of diffusion of a special kind. It looks like the birth of a pattern new to the culture in which it develops, though not completely new in human culture. There is historical connection and dependence, but there is also originality and re-invention, with the influencing culture in the role of the father.

As an application on case study by using SD principle, Alfred examined the origin of Mesopotamian, Egyptian and Chinese writng systems. He found out that there exists time-space relationship among them that the geographical gap is propotional to the lapse of time between the hearth of Mesopotamian and Egyptian or Chinese. The friction of accessibile distance among them, that is, the accessible distance required certain amount of effort and enerty so interactions tend to take place more often over shorter distance, is such as inevitabley to suggest a connection among them.

Althoug it is weak, the similarities between OBI characters and Heirglyphics and cuniforms also provide direct evidence for the connection between Chinese writing and foreign languages.

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[29]Alfred Louis Kroeber. "Stimulus Diffusion". In: *American Anthropologist* New Series, Vol 42 (1940), pp1–20.

[30]Alfred Louis Kroeber. "Stimulus Diffusion". In: *American Anthropologist* New Series, Vol 42 (1940), pp1–20, p.1.

Likewise, the unearthed more than thirty Chariots and domestic horses bones dated to 1200 BC in China illustrated that there also exists the time-space propotional relationship between the horse chariot of China and its earlier horse wheeled vehicles in the Near East. (see A.1)

Moreover, the sudden emerge of Chinese ealiest writing system and horse chariots at the same time and same site of AnYang at 1200BC, demonstrated the role of horse chariots in transmission of writing system, and hence underlined the connections between Chinese civilization and its foreign western culture with SD principle.

Besides, more recent research reports also prove that there exist communitcation at ancient times between China and its western neighhbors even there exist mountain barriers and servere climate between them.

1. Wheat

   Wheat was first found in China around 4000-4500 BC. It is about 6,000 years later than Fertile Crescent areas.[31]

2. Husbandry

   Domestic horse first found in China around 2000 BC. It is 2000 years later than middle east. Cattle was first found in 2500-2000 BC, about 7000 later than Asia minor or Pakistan. Sheep was found in 3000-2650 BC, about 7,000 later than Fertile Crescent areas.[32]

3. Ethnics

   Human skulls dated to 1200 BC unearthed at AnYang of China were found to be mixed with Mongolia, Caucasian and others.[33], [34], [35]

For long time, especially for Chinese scholars, it is widely considered that Chinese people was evolved from primitive native apes, e.g. Peking Man (北京猿人) officially discovered at ZhouKouDian near Beijing, to its modern people of today over tens of thousands of years; accordingly original Chinese culture was developed purely in its isolated broad land for over five thousands of years until today.

But SD priciple illustrated that all cultures in the world are correlated no matter how different they are. To understand a meaning in a culture may help to understand others in other cultures. For example, it is still difficult for the layman to see any but the most vague resemblances between a Chinese female Buddhist Guan-Yin idol and a Euroapean Madonna.[36]

Due to its special geographic condition located in far east and isolated by barria mountains, Chinese civilization in general always appeared later but better and could last longer than the western. They are goot at learning. Such features can be seem from its ancient writing system to modern techonogies, especially after twenty century, they now own everything, including neclear weapon, rockets, computer intenet, etc., but all of them has a delay in time.

SD principle is consistent to biblical creationism theory in that all men came from one and so all cultures. It established the theorial foundation for BE method and interculture study for evanglism. SD principle provides a correct way to study sinology and a important key to solve the long mystery about the origin of Chinese writings which will be discussed later.

[31] 赵志军. "小麦传入中国的研究——植物考古资料". in: 南方文物 3 (2015).

[32] 蔡大伟 and 孙洋. 中国家养动物起源的古DNA研究进展. 2009.

[33] Ji Li. An Yang. P.R.China: Hebei Jiaoyu Publisher, 2000, p. 105.

[34] 杨希枚. "安阳殷墟墓藏中人体骨骼的整理和研究". In: 安阳殷墟头骨研究 (1985). Ed. by 中国社会科学院历始考古研究所, p. 44, p. 44.

[35] 杨宝成. 殷虚文化研究. 武汉大学出版社, 2002, p105. ISBN: 7—307—03268—6, p. 105.

[36] Alfred Louis Kroeber. "Stimulus Diffusion". In: American Anthropologist New Series, Vol 42 (1940), pp1–20, p.12.

2.7   Degeneration Theory

Degeneration Theory was developed by French psychiatrist Benedict Augustin Morel (1809-1873) during 1850's. Degeneration means the progressive deterioration of physical, biological, intellectual, moral or artistic characters from a level representing the norm of earlier generations or forms. Morel believed that human beings who had started in perfection state, due to factors such as addiction of drugs or alcohol, would produce degeneration in the offspring of those individuals. Those defacts would become fixed in germ plasm. Through hereditary transmission, generation by generation, progressively, they would revert those offspring to a primitive state to become "morbid deviations from the normal form".[37]

There are some biblical evidences to supoort Degeneration theory. For example, human lifespan has been declined from original a thousand years to today's less than one hundred twenty. Human prophets had become extinct in the world today.

Sin has so blinded and perverted man that he does not live up to the light which God has given. Man is spiritually blinded and dead. Man's mind is corrupted and depraved.

Chinese etymology study show that Chinese writing system, after experiencing several revolutionary reformation or changes from its original OBI system to today's simplified style, gradually lost their original meanings and became more and more confusing and difficult to learn. The writing system was once near on the edge of disappearance–being replaced by latin alphabets in 1950's. The writing system deterioration is consistent to degeneration theory.

Degeneration theory is opposite to evolution theory proposed by Charles Darwin (1809-1872). Morel and Darwin were born in the same year. Degeneration theory was published in 1857, two years earlier than Darwin's The Origin of Species (1859). Evolution phenomenon can be largely found in continueous changes of human civilization rather than natural spcies through archeological evidences in both inter-cultures over the world horizontally and human cultural history virtically, where some areas were kept developing and being accumulated in quantity and quality, disregarding to some other areas that were devoluted, diminished and forgotten away. The fact that most people prefer to choose Darwin's evolution theory in their believes is a solid evidence to underline degeneration theory–mankind has declined to a level that they are not able to distinguish themselves from animal and they live more and more like economic competitive animal to become "morbid in primitive state".

Pastor Che Ahn call the world is the dying world.

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[37]Benedict Augustin Morel. *Treatise on Degeneration. (Traité des dégénérescences physiques, intellectuelles et morales de l'espèce humaine).* Paris, Masson, 1857.

2.8 Dual Evidence (DE) Method

The term "Dual Evidence Method" (DE method) was first proposed by OBI scholar Wang GuoWei (王国维,1877-1927) in his book New Evidence for Ancient History (GuShiXinLun,古史新证) in 1925. His basic idea is that, to study the Chinese ancient history, people need not only classic documents, but also the unearched materials. The unearthed materials can correct the false, or verify the truth for Chinese classic books so that scholars may correctly understand the history.[38] The method to use these two materials together in history study is called Dual Evidence Method (ErChongZhenJu二重证据法). His unearthed materials refer to OBI and bronze scripts. His paper materials refer to primarily the pre-Qin Classic books (before 221 BC) and ShiJi (101 BC).

DE method seems be to no special for the Western scholars, but significant for Chinese scholars. First, Early Chinese Writing and Authority are paired, which applied in politcal, intelletual and religsious realms.[39] Since Qin dynasty (221 BC), Chinese rulers enjoyed the hegemony over scholars and historic documenation. Anything in documents that could offend the ruler would have to be completely destroyed or modified. For example, the original character zhui (means sin) was modified to and become to today's 罪, because its form was similar to Huang 皇帝used in title of emporor during first emperor Qin in 221 BC. DE helps scholars to doubt any traditional authority and to encourage independant creative thinking.

Second, DE method first publically admitted that Chinese classic books are not reliable book. To be able to deny the reliability, authenticity and authority of its own traditional classic books is a tremendous breakthrough in history.

Third, DE method help people to emphasize the unearthed materials more on its scientific evidence than its art based profitable antique value.

Later on, some Chinese scholars proposed tripple evidence or multiple evidence method. But the most significant point is that Chinese scholars began to write his history with scientific authentic evidence since then. For any research, to use authentic evidence is still a best way for convincing. It is the same way in contextualization.

DE suggested that Chinese classic documents cannot be used for evidence for research, since those documents need evidence for validation. In another word, any research relying on Chinese classic books for evidence would be not reliable. The worse is that they pervert and mislead. This gives COBI researchers less restriction but more equality for the Western scholars.

Chinese classic documents is not canonized. It is more of a 'fuzzy set'. None of a book is certain, there is no agreement on which book should be given priority over others, or which book should be clearly accepted or rejected. But all of these books affected Chinese people's thoughts and formed the Chinese culture and worldview.

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[38]王国维. 古史新证. Shanghai Sanmalu Qianxiang Tang publisher, 1925.

[39]Mark Edward Lewis. *Writing and Authority in Early China*. Ed. by Mark Edward Lewis. State University of New York Press, 1999. ISBN: 0-7914-4114-8.

Chapter 3

COBI Characteristics

This chapter will discuss the OBI scientific features in general. Although they are not biblibal, they are helpful to later chapters related.

3.1 Writing Characteristics

3.1.1 Straight Lines

A line is atomic elements. A line can be long or short, horizontal, vertical, or slope, curve. There is no dot in COBI. Each line was meaningful. All lines were related. This is consistent to Visual Thinking theory in that dot is considered as pre-proccessed meaningless raw pixel.

Each character of OBI is written in a squaired expanse rather than circle, oval, or rectangle, etc. The boundaries of expanse is not neccessary to be drawn out, but they always exist in writers mind before a character is written and in readers mind after a character emerged through visual illusory contours (Gestalt principle of closure).

There is an undocumented convention that all lines must be writing in the center of squired expanse. More technically, the weight of picture usually is in the center of the squared expanse so that it can meet the visual effects of art through Gestalt principles.

So each Chinese character is a word, a designed logo, a picture, a story, a book which is equavalent to tons of words, and a world. From Chinese tradition, Chinese people call each Chinese character Zi 字.

3.1.2 High density of cruciform

COBI is the only language which has character of cruciform same as the symbol of the Cross in Christianity. Moreover, it is the only written languaged with highest density of cross-line that analogous to the cruciform. The cross-line can play the role of cross-hair for easier and swifter visual image scaning during identification process. Along with unified square format, it could be the only fastest reading language.

3.1.3 Squared Character

Dotless is a significant visual feature for Chinese writing system compared with all other languages. All OBI characters except couple of special characters, there are not dot in writing system. Everything is made of line. A line is atomic elements. A line can be long or short, horizontal, vertical, or slope, curve. Each line was meaningful. All lines were related. This is consistent to Visual Thinking theory in that dot is considered as pre-proccessed meaningless raw pixel.

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So each Chinese character is a word, a designed logo, a picture, a story, a book which is equavalent to tons of words, and a world. From Chinese tradition, Chinese people call each Chinese character Zi 字.

3.2 Canonization

Since OBI was discoverd in 1899, more than 130,000 pieces of OBs have been found. They are now distributed in various institutes or museums over mainland China(60%), Taiwan(22%), Japan(6%), Canada(5%), Britain(2%), American(1%), etc.[1] There are approximately from 53,834 pieces [2] to 109,610 pieces of OBs (turtle bones: 80,015 and other bones: 29,595.[3]) that were engraved with totally about 611,015 characters. [4]

Richard Sears (1950–) "have compiled a database of 31,876 sample characters that represent about 4000 different characters of which we think we understand between 1500 and 2000." [5]

In 1995, Dr. Li-ZongKun collected 46,635 distinct characters in these paper.[6] In 2001, Shen-JianHua and Chao-JinYan collected 6,051 distinct charactrs.[7] In 2008, they increased to 6,211 characters.[8] In 2012, Chen-NianFu collected 11,534 distinct characters.[9]

Besides, distinct OBI characters are also available in web based database: 1). chant.org 2). chineseetymology.org 3). zdic.net

This paper combines all above resources and selected about 6,000 identical characters from them for OBI study. There are nearly 2,000 of them have been recognized.[10]

Among selected about 6,000 individual characters, there are bout 1,000 character are root characters. 5,000 characters are compound characters.

Among 1,000 root characters, there are about 600 are pictographic characters and 400 logographic characters. Most pictographics have been recognized. But most logographics are still unknown. This paper will focus on 400 logographic root characters that is the most critical for OBI study.

During the early OBI collection process, there were about several hundreds of pieaces of forgery bones found floating on market due to the panic buying around 1919.[11] There are basically two types of forgeries: a) to collect bones left from food court and to make it up similar to oracle bones with or without inscriptions. b) to use the real OBs but to add extra inscriptions to increase prices. Chalfant was the first recorded victim.[12]

As collection was stablized and sealed, there are still several pieaces of OBI that are arguable about their authentication today. Compared with 1M characters, those limited number of auguable OBI almost has no any effect for OBI overal study. Also as techonolgy and discerment techniques continued to develop, the authenticity of those auguable OBI will sooner or later can be identified.

For millions of characters made manually with primitive tools, the error is inevitable, or at least is forgivable for those scribers. However, so far, only one error can be identified among all collected OBI characters. The pictograph Gui, which means turtle, should be four rather than six legs. (see table A.1). The interesting thing is such error can also be found in a bronze vessel.[13]. Such kind of fallacy is extremely low and that can not affect any OBI study results.

The study of OBI (Oracle Bone Inscriptions) and OBC (Oracle Bone Characters) are two different scopes, although it is hard to distinguish in research process. Each OBC can be considered as an independ book. A picture is worth one thousand words. The meaning of OBI, which is the user of OBC, could be completely different from the meaning of OBC.

As compared with the pre-Qin classic Chinese documents, its authenticity and reliability could not be verified for today, the current collected OBC data can be considered as the only canonized materials for significant valuable Chinese study.

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[1]孙亚冰. "百年来甲骨文材料统计". In: 中国社科院历史所 (2007).

[2]This data comes from The Education University of Hong Hong(香港教育大学图书馆). url: http://www.lib.ied.edu.hk updated on 6/9/2017.

[3]宋镇豪SongZhenHao. "The Discussion on Origin Of Bones for Divination 再谈殷墟卜用甲骨的来源". in: 殷都学刊 003 (1999.02.003).

[4]This data comes from calculation from url: http://www.chant.org updated on 6/9/2017. According to: http://www.cuhk.edu.hk/ics/rccat/database.html, since 1996, nearly 800,000 OBI Charateres have been collected into database. 一九九六年，研究所得「香港大款委」助，展「甲骨文全文料」之研究，分期行。迄今已完成入所有甲骨卜近八十字，已正式上，古文字研究工作，提供便捷的研究工具。

[5]URL: http://www.chineseetymology.org/why_study.aspx. Update on 2017.

[6]李宗. 甲骨文字编. 中华书局, 1995. ISBN: 9787101081343.

[7]沈建华. 甲骨文字形表. Ed. by 曹锦炎. 上海辞书出版社, 2001. ISBN: 9787532624317.

[8]沈建华. 甲骨文字形表. Ed. by 曹锦炎. 上海辞书出版社, 2008. ISBN: 9787532624317.

[9]陈年福. 殷墟甲骨文字词表. 浙江师范大学出土文献与汉字研究中心, 2012.

[10]甲骨文字典. 四川人民出版社, 1988.

[11]董作宾 and 胡厚宣. 甲骨年表. 立中央究院史言究所刊: 乙. 商印, 1937, several hundreds of forgery p.13, 19 pieces of forgery p.31.

[12]Ji Li. *An Yang*. P.R.China: Hebei Jiaoyu Publisher, 2000, p.24.

[13]文物河南工作队第一队. "郑州市白家庄商代墓葬发掘简报ZhengZhouBaiJiaZhuangShangDaiMuZang-ExcavationReport". In: 文物 (Oct. 1955), p. 37.

3.3   Character Depreciation

Two types of writings were worth to be considered as sacred in history: Egyptian hieroglyphics and Chinese characters.

Original Chinese characters were sacred. This can be seen through analysis of its development in usage in history as well as its internal meaning. According to its etymology study, Chinese characters significantly underwent five periods in history:

1. 1766 BC to 1122 BC:

   Oracle Characters - JiaGuWen 甲骨文, Shang 商Dynasty Characters. Writing method: inscription with knife. Writing materials: turtle bones, ox, sheep, deer, human bones.

2. 1122 BC - 221 BC:

   Bronze Characters - JinWen 金文, Zhou 周Dynasty Characters. The writing primirily performed on bronze vessels throguh metal casting. OBI dramtically reduced and disappeared in history during this period.

3. 221 BC - 200 AD:

   Seal Characters - ZhuanTiZi 篆字, Chin-Han 秦Dynasty Characters. Characters appeared on materials of bronzes, bamboos and cloth etc.

4. 200 AD - 1956 AD:

   Traditional Chinese - FanTiZi 繁字, Modern Printed Chinese. Bamboo characters nearly disappeared. Bronze characters became less and less in use. Stone and papers became more and more popular.

5. 1956— :

   Simplified Chinese - JianTiZi 字. HanZiJianHuaFangAn (Character Simplification Plan 汉字简化方案) was officially released in 1956. In 1958, HanYuPinYin Plan (汉语拼音方案) was officially released–alphabetic based phonetic system was formally injected into Chinese writing system. Simplification and latinization tend to gradually abolish Chinese characters. By late 1980's, 2,274 pieces of commonly used characters are simplified in mainland China and they are integrated in the computerized character sets with the traditional fonts for spreading in world.

Superficially, the five periods accurately reflects its five distinct font styles in history. But its underlying factor is physical material–it was the writing medium (bone, bronze, bamboo or paper, cloth, etc.) and tools (knife, brush or pen, etc.) that primarily determined the font styles. However, all various physical materials for writing co-existed at the same time in all periods in history. But there is a strong selective preference over mediums at different periods in history–character inequity distribution on mediums. How do they make history differ?

Techinically speaking, various physical materials for writing in different period of history have significant difference in manufacturing production process. The best part of turtle bone for writing is the flat plastron. However, AnYang is not the best adequate natural place for turtle population. Turtle's lifespan is higher than all other domestic animals; its reproduction rate is relative low. It cannot meet increasingly human demand and manufacture batch production requiements. Many turtle bones were foound imported. Other bones (ox, sheep, deer, etc.) were found for replacement. As comparison, bronze manufacturing has less limitation in resources. It is indubitable that bamboo strip and paper are less complicated than bronze and bone in manufacturing.

Economically speaking, the more deficient, difficault, lengthy and complicated to produce a character, the higher value it will be for each character. OBI is most expansive, a computer generated character is cheapest. A mistake of a single line in OBI would mean a tremendous economic loss or even may lose life for scriber.

Religiouly speaking, turtle in China was not merely a animal. It was considered as one of four spirits in Lin-Fen-Gui-Long (麟凤龟龙) recorded in chapter of LiYun (礼运) in LiJi(礼记), a famous pre-Qin classic book. Turtle represents the supernatrual mystery in ancient history. Bronze represents being honorable, dignified and worshipful. Banboo and paper have no religious symbolic meaning in history.

From above analysis, it can be seen that as physical materials changes in history, in economical view, each character becomes cheaper and cheapter, but in religious view, each character becomes less and less spiritual. Two driven forces can be found here: material frugal desire and spiritual sacred desire. These two forces cause two opposite and incompatable results: when a product is expansive and scant, it will be dignified and honorable;

when it becomes cheap and abundant with same or better quality, it will be informal and despicable. Above five periods show that, in overall, the material desire became stronger and stronger over spiritual desire in history.

From above five periods, it also shows that, as materials become cheaper, writing became easier, however, each character was made more and more complicated by adding more and more lines in it until it become intorable for modern generation who led to simplication revolutionary movement against the traditionals. According to "The Report about Characters Refrom and PinYin Plan (1958)" by Wu YuZhang(吴玉章1878-1966), for 544 commonly used characters, the everage of lines before simiplication was about 16.08. After simiplcation, it became 8.16.[14]

However, the simplification rather than restoration, only made things worse. Since it only made the revolutionary generation simpler and easier, but made it more confusing and harder for later generation and new learners, at least, they will have to tackle between the simplied and tradtional that ancient people never had. Latinization, which is final goal for simplification, can mislead foreigners over the world to think Chinese writing in phoenetic way rather than visual thinking way.

The curve of changes of the everage of lines for each character, from original simplicity to complexity, and to simplicity again, more or less reflect the protection or rebellion of the spiritual sacred desire.

For more than three thousands years, after experiencing five significant periods with various physical materials and manufacturing processes, from exanpsiveness to cheapness in value, from intelligibility to complixity, then to simpleness in style, from original sacred status to its recent dying state that was close to be replaced by alphabetic based phonetic language, its history demonstreated that material force became stonger and stronger, the spiritual force became weaker and weaker;

Turtle bones, bronze, bamboo, jade, stone and many other materials already co-existed in history earlier than writing system in China. Essentially it was such kind of struggling between the spiritual sacred force and material frugal force that made the wrting history different.

Disregarding to the economical frugal, Chinese writing system has been devolving rather than evolving both techinically and spriturally since it was appeared in history. Chinese literatural documents also show that, from pre-Qin to post-Qin, the usage of increasing rate exponently get larger from spiritual symbolic turtle bone (4.22), noble bronze (7.53), to bamboo (12.04) , to paper (88.85) and everything that is meaningless in symbolics. These facts confirm degeneration theory in human civilization that human beings are closing to be morbid.

Meanwhile, contrasting the long time devolution process to suddenly emerging in history, it is inevitable to suggest that Chinese writing system was not evovled graduatuly over time by local natives, but was invented promptly through suppernatural intelligence with a form in SD principle, with minimum evidence in that Chinese historical documents never recognized or even mentioned that. However, that Chinese writing system originally was treated and used as sacred mysterious manner, can further underline this SD re-invention assumption.

It was only the sacred feature that OBI could garantee that the fallacy of all characters can be reduced into minium and the resuability can be maximum. The only error pictograph found in (see table A.1) might reasonable rather than a mistake due to neglection.

It was due to the sacred feature, even the colorful ink and bamboo-strips could be invented for writing medium, OBI could not be written on bamboo strips, or other types of cheap materials. Hence, archeologists can only found certain writing materials in certain period.

Chinese characters originaly are sacred and hence can be called Chinese hieroglyph. The term "hieroglyph" comes from the Greek hieros (sacred) and glyphos (words or signs) and was first used by Clement of Alexandria (c 150 - 230 A.D.) during his study on Egyptian writings. The word hieroglyph since then became the special term only for Egyptiain writing.

Because of their pictorial elegance, Herodotus and other important Greeks believed that Egyptian hieroglyphs were something sacred, so they referred to them as 'holy writing'. Thus, the word hieroglyph comes from the Greek hiero 'holy' and glypho 'writing'.

The Ecclesiastical History of Socrate Scholasticus.

Chinese hieroglyphic is similar to Egyptian not only in their asemblence in drawings, but also in SD principle, visual thinking, degeneration theory, material history, latinization, etc.

Egyptian hieroglyphic writing was first discovered on bone and ivory (also, pottery vessels and clay seal impressions) in a pre-dynastic tomb in Abydos (3400-3200 BC), located in Upper Egypt about six miles (10 km) from the Nile River. They were largely used for cult practice and mostly found on walls of temple or tombs in history. A fairly consistent core of 700 glyphs was used to write Classical or Middle Egyptian (ca. 2000-1650 BC), though during the Greco-Roman eras (332 BC - ca. 400 AD) over 5,000 glyphs were in use.

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[14]吴玉章. "关于当前文字改革工作和汉语拼音方案的报告". in: 中华人民共和国国务院公报 (1958), p. 207.

Different from China, the ancient Egyptians called their scripts as m̈dju netjerⁱⁱ (words of the god). Moreover, Egyptian hieroglyphic writing was mixed and infused with Greek ideals during the Ptolemaic period (305-30 BC) and gradually disappeared during the 3rd century, and left a pure alphabetic Coptic Egyptian language which used until today.

For over more than three thousands of years, while Chinese characters were continiously used in history, they were aslo gradually changed. Degeneration theory based analysis show that this change is a process of devoling rather than envolving. Chinese characters originaly are treated as the sacred but not for today in user's heart. The process to decipher the OBI is also the process to restore the meaning for the current used Chinese characters.

Not all sacred text can fully match the unsacred text one to one. Even they can be found matched, the internal meaning will have significantly different. To accurate decipher the OBI characters, modern Chinese has no significant advantigaes over English. Writing with low sacred degree cannot fully interpret highest one.

To translate OBC into the simplified

3.4 Earliest Document of China

3.4.1 Earliest Shortest Book

Through discovery of some inked scripts[15] on some OBs, and the analysis of characters like Ce 册, dian 典, Shu , etc., many scholars believe that the usual writing medium for the time was the bamboo strips. However, the first actual examples of bamboo strips are dated back to about 400 BC. [16] Chinese archaeologists felt regreted that they could not find single piece of bamboo strip at AnYang.[17]

As matter of fact, scholars had already found out four system widely used among thousands of OBI even its grammars are sill not very clear today.

1. Numeration System (10 characters).

2. Heaven-Stems (TianGan天干) System (10 characters).

3. Earth-Branches (DiZhi地支) System (12 characters),

4. Sexturgent Cycle System (LiuShiGanZhi六十干支) (120 characters).

Originally there were no names for these four systems. Heaven-Stems天干, Earth-Branch 地支and (六十干支) started after East Han Dynasty (25-220 AD)[18] mixed with Chinese Zodiac system, WuXinBaGua system (five Xing五行, eight Gua 八卦) etc. The names of numeration system are self-defined for study only. Chinese people began to use the four systems without knowing their names and origins for at least one thousand years.

There are no any evidence to show that these four systems were gradually developed during the hundreds of years of OBI usage times. On the countary, all evidences showed that all OBI trictly followed the same system rules all the times. This suggests that these four systems had already existed before OBI ritual practices.

These four systems were closely related and frequently used together for numeral counting, timing and dating in BOI. They played a role of the manual and guidance not only for OBI scribes, but also about the orign of Chinese writing system, not only about the time-space foundation but also about the ideaology and religious belief for whole Chinese civilization. They contained supernatural intelligent messages that Chinese people have lost.

It is hard to scientically connect pictograph Ce to four books of Gospel. But there are plenty of evidence to show that the pictograph Ce 册accurately represented all features of the four systems. The four vertical lines denote the four vertical written lists of the defined characters that can be used as dictionary to look up for writers. A vertical line also means the connection between upper heaven and lower earth, which could explain why early Chinese was written up-dwon veritcally. The oval string denotes that they are related, bindled together, critical and foundimental. The ring-shaped line also denotes the book was canoncialized, unchangeable, and had grant in a imperial edict. Through anaylsis of Dian 典and many other related charcters, it also can be found that the book Ce is sacred.

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[15]董作宾 and 胡厚宣. 甲骨年表. 立中央究院史言究所刊: 乙. 商印, 1937, p.47.

[16]http://www.chineseetymology.org/why_study.aspx. Update on 2017

[17]Ji Li. *An Yang*. P.R.China: Hebei Jiaoyu Publisher, 2000, p.179-182.

[18]郭沫若. 郭沫若全集考古编甲骨文字研究. 1982. ISBN: 9031.5, 释支干p155.

Chinese character Shu also means book. The essential difference bewteen Shu and Ce is that Ce is canocialized. Shu can be any be any kind of a ducument. Shu, Ce and dian are charaters still in use for today but their distinguish is subtle–dian usually refers to a ditinary, Ce refers to a handbook or manual. The original meanings of Ce have been lost in their minds that can exhibit the degeneration theory.

Chinese historical records show that the number of characters appeared on an earlier bronze vessel is usually less than the later one. The length of bronze scripts is usually less than a document written on bamboo strips. The size of ancient classic books are usually less than modern plain text books for the equavillent contents. There were only several characters per piece on early Shang bronze vessels. Bronze MaoGongDing (WestZhou Dynasty 1070-770 BC) which had 499 characters is considered as longest bronze scripts. The earliest Chinese book ShangShu(尚书, 500 BC) had 25,700 characters. ShiJi (史记, 135-90 BC) had 526,500 characters. The size of Chinse Bible in WenLi (1919 version) has 673,449 characters with 3889 distincts, which is 28.6% less than plain text of CUV (1919 version) for 930,198 characters with 3016 distincts. Historical records show that the usage of characters kept increasing in ququntity, but the density of essential messages per character decreased in history (Degeneration theory).

Each single pictographics at ancient times at AnYang was sacred and worth tons of golden words. The four systems, four tables, totaly 92 items of lists, has total 154 characters with 31 distincts, played the roles of a reference, dictioary, standards, manul, handbook. To call them as a sacred book of Ce is not rediculous. This book is still widely used in China today. However, their roles are simply downgraded to be counting, dating or timing symbols only. People do not think they are valuable sacred book any more. Its mighty power can only be seen from their more than three thousands of years of continuous usages in history. The indestructibility of book Ce demonstrated that the book Ce was designed in super intelligence and the only de facto canonicalized book in China.

These anaylsis can conclude that character Ce refers to the specific book for four systems rather than bamboo strips. Its contexts have already been fully accurately restored and verified through hundreds of thousands of OBI. With total 154 characters with 31 distinct characters, it is the longest book in size at the time. It is also the earliest, the most holistic, the most foundimental and important document for China. The book of Ce is the document that many scholars were looking for.

3.4.2   Earliest Character and Earliest Document in Earliest Book

The simpliest character in OBI are those it has only one line. There are three standalone characterds with single line: Horizontal line (-), vertical (|) and curved lines ( ). Statistic shows that the usage frequency among all OBI for single horizontal is higher than other two. among all OBI characters. These three simplest characters are used in the first edict book of Ce.

Horizontal line was put in the first place among ten numeration document. As a root character, through combination method, it also populates other three characters with mulitple horizontal lines. The first four sequential characters with incremental horizontal lines have total lines of ten. The first four ordered characters with incremental lines are the first evidence to show hozizontal line means number one, or the first. Numerous usage in OBI can confirm this conclusion.

The first four characters in numeration document can be easily recognized through Gestalt proximity principle with minimium extra instruction or teaching. Hence, the numeration document is the easiest document for entry level. At least, follwoing messages can be deciphered in numeration document:

1. First character has meaning of one or first.

2. First character is the root to begin to populate all other characters.

3. Layout how to propulate all Chinese characters–through increment of lines (combinations), transition and mutations.

4. Logographics are less than four lines. Lines more than four will be pictorgraphics.

5. Chinese character is squared character writing system–all lines are written in serials of square spaces with equal size.

6. No phonetic marks is needed.

The numeration document also provides at least following questions to think:

1. Why is single horizontal line the first character rather than vertical line?

2. What are the other six characters mean in sequenced order?

3. Why is the cross on the seventh place?

4. Who is the author of the earliest book?

There exist unique correct answer for each of them. But these questions and answers demonstrated that these characters are not just meaningless symbols for marks, instead, they are careflly designed under supernatural intelligence.

All of these show that the single horizontal line is the first created Chinese character. The numeration document is the first document in first book of Ce.

https://en.wikipedia.org/wiki/Polysemy Polysemes/ Polysemy is the capacity for a sign (such as a word, phrase, or symbol) to have multiple meanings (that is, multiple semes or sememes and thus multiple senses), usually related by contiguity of meaning within a semantic field. Polysemy is thus distinct from homonymy—or homophony—which is an accidental similarity between two words (such as bear the animal, and the verb to bear); while homonymy is often a mere linguistic coincidence, polysemy is not.

Charles Fillmore and Beryl Atkins' definition stipulates three elements: (i) the various senses of a polysemous word have a central origin, (ii) the links between these senses form a network, and (iii) understanding the 'inner' one contributes to understanding of the 'outer' one.[3]

Polysemy is a pivotal concept within disciplines such as media studies and linguistics. The analysis of polysemy, synonymy, and hyponymy and hypernymy is vital to taxonomy and ontology in the information-science senses of those terms. It has applications in pedagogy and machine learning, because they rely on word-sense disambiguation and schemas.[c

Examples Man The human species (i.e., man vs. other organisms) Males of the human species (i.e., man vs. woman) Adult males of the human species (i.e., man vs. boy) This example shows the specific polysemy where the same word is used at different levels of a taxonomy. Example 1 contains 2, and 2 contains 3.

3.5 Morphology: Lexicology: Object-Oriented and Visual Thinking Graphic Writing System

Morphology is the identification, analysis and description of the structure of words, practiced by morphologists.

Morphology is the study of the internal structure of characters and forms a core part of linguistic study today. The term morphology is Greek and is a makeup of morph- meaning 'shape, form', and -ology which means 'the study of something'. Morphology as a sub-discipline of linguistics was named for the first time in 1859 by the German linguist August Schleicher who used the term for the study of the form of words.[1]

Since lexicology studies the meaning of words and their semantic relations

Lexeme: A lexeme is a unit of lexical meaning that exists regardless of the number of inflectional endings it may have or the number of words it may contain. It is a basic unit of meaning, and the headwords of a dictionary are all lexemes.[1] Put more technically, a lexeme is an abstract unit of morphological analysis in linguistics, that roughly corresponds to a set of forms taken by a single word. For example, in the terminology language, run, runs, ran and running are forms of the same lexeme, conventionally written as run.[2] A related concept is the lemma (or citation form), which is a particular form of a lexeme that is chosen by convention to represent a canonical form of a lexeme. Lemmas, being a subset of lexemes, are likewise used in dictionaries as the headwords, and other forms of a lexeme are often listed later in the entry if they are not common conjugations of that word. https://en.wikipedia.org/wiki/Lexeme

In linguistics, a morpheme is the smallest grammatical unit in a language. In other words, it is the smallest meaningful unit of a language. The field of study dedicated to morphemes is called morphology. A morpheme is not identical to a word, and the principal difference between the two is that a morpheme may or may not stand alone, whereas a word, by definition, is freestanding. When it stands by itself, it is considered as a root because it has a meaning of its own (e.g. the morpheme cat) and when it depends on another morpheme to express an idea, it is an affix because it has a grammatical function (e.g. the –s in cats to indicate that it is plural).[1] Every word comprises one or more morphemes. https://en.wikipedia.org/wiki/Morpheme

Inflection

Classifying Morphemes[edit] Morphemes are categorised thus:

https://en.wikibooks.org/wiki/Linguistics/Morphology Bound morphemes: They cannot stand alone, i.e. they are affixes. Derivational morphemes: We change the grammatical category or the meaning of the word.

Examples are re-, de-, un-, -ness, -ly and so on. Inflectional morphemes: We do not change the meaning or grammatical category of the word with these. We use them to mark plurality, tense, agreement, case and so on.

Free morphemes. They can be used alone. Lexical morphemes: They represent the concepts of the message we wish to bring across. Ship, orange and president are some examples. They are an open set of words in a language. Functional morphemes: They are functional words, like determiners, pronouns, conjunctions and so on. Whatever, because and against are some examples.

word is Smallest independent units of language.

pitcographic: originated from visual picture. many idographyic: originated from ideaology. -

Word expandion : Concatenation(compound): synthetic: extension:

Reduplication:

Conversion :mutation: physical mental:

Applying OO method in OBI study, when studying how to use a character in phrase, sentence, document, or books, etc., a character can be considered as an object in run-time space. Different sizes, fonts, calligraphics, personal writing styles, signatures, locations, dates, etc. are features to identify different objects for the same character. This follows Gestalt Invariance principles.

With OO method, when studying the internal relationship between characters, each charater becomes a class in desrign-time space. The numeration document demonstrates that the difference between characters is determined by following critical features:

1. number of lines

2. shape of lines (transition, mutation)

3. shape of whole character

The numeration document also illustrated that the number of lines is increased linearly, the shape of a line can be transited (vertical line) or mutated (curved line) based on horizontal line. There exists a prograssive increasing population patterns in design time space, which is different from the evolution theory in run-time space. All populated characters have relationship between each others and can be unified in one OO hierarchy systemtic tree. Chinese writing system is OO writing system. The meaning of each character is determined by above graphic features of its OO class through visual thinking.

Unlike computer system or the real nature that the design-time space and the run-time space cannot be accessible to each other, in OBI, a character can be a class for writing system inventors, at the same time, the same character can be an object for document writers. The spirit of designer and soul of user are completely differet and cannot be accessed at the same time. Those who study OBI must be careful not to mix it up in mind to avoid the errors Darwin ever made. The goal here is to restore the lost classes based on large amount of exacavated objects on bones. This issue make OBI system to be subjet to be attacked. Followings are typical samples of confusing issues when restoring the OO hierarchy system from OBI.

1. Similarity Chain

   When examing the OBI, some of characters has a similarity chain. That is, A is similar to B, B is similar to C. But A is quite different from C. If both A and C are found to be as root characters, then A and C has inheritance class relationship. Otherwise, they are runt-time space objects which can be used to determine the date.

2. Symmetric Characters

   Many characters appared in pairs. i.e. left and right, up and down, etc. In design-time space, they are the same class based on the Gestalt Invariance principle. But for the users, the pairs of characters can mean opposite in meaning.

3. Root of Root

   Most characters are compound character which is composed of two or more root characters. Some of Roots can further be disasemlied into lower level of roots. Some compound characters are so stable that they looks like a root to compose other compound characters. Under such condition, root will be determined by its usage frequency in classes–repeated appearance will be considered as a root–Gestalt aproximisity principle.

disassemble deconstruct, compounds
decomposition synthetic
classify roots: small variation medium great variation
reconstruct

3.6   Seven Free Written Language

Being well fit with OO and visual thinking distinguish Chinese writing is different from all other languages in the world in following special points:

1. Dictionary Free

   Since Chinese 6,000 characters can be deployed in a heirarch classes system based on the ideaology implied in numeration document, meaning of each character is determined by its graphic structure through visual thinking as well as its ideaology through its relationship in the system. Hence there is no need for dictionary but for ideaology.

   The earliest Chiese dictionary is widely consider as ShuoWenJieZi(说文解字) which appeared around 100 AD. It takes 133,441 characters to explain total listed 9,353 characters, plus additional 1,163 variations of characters. To use some of characters to explain or define other charaters is essentially the circular definations. It is not necessary and can produced errors, misleading and chaotic. The appearance of Chinese dictionary is the evidence for degeneration to show that the original thoughts and purpose of invetion of writing system had been lost since as early as about 100 AD.

   The word "dictionary" means a collected lists of the words of a language (typically in alphabetical order) and gives their meaning, the equivalent words and pronounciations in a different language. In theory, a dictionary is used for bilinguistic translation between two different kingdoms. Chinese writing system does not need mechanical-mapping from dictionary for bilinguistic translation, because it can be generated from its philosophy.

2. Grammar Free:

   Chinese writing system is character based graphic language. Each character is a picture containing rich information. To read Chinese is as if to see a serials of pictures. So there is no significant between character and book, writing and drawing. No grammar is needed originally.

   The first Chinese grammar book, WenTong(文通), bublished in 1898 by Chinese diplomatic officer Ma JianZhong (马建忠, 1845-1900). Grammar is a study of the whole structure of a language including syntax, semantics and morphology, etc. Grammar is important for bilinguistic alphabetic based phonetic languages where the word classifed by noun, verb and other types. In theory, Chinese writing do not need grammar for bilinguish, since Chinese characters has no distint between noun and verb. The grammar rules found in mordern Chinese language imply its degnerations in writing system.

3. Pronounciation Free

   COBI only associates with image and visual thinking. It does not associated with any sound. It is completely open for any people to pronounce it with free will. The Pronounciation free can also benefit for the deaf and dumb.

   That OBI study can well well fit with OO and visual thinking psychological principles suggests that it is possible that the OBI inventor was a dumb, or at least during his invention process. People who is strong in visual thinking usually is weak in audible thinking and vise versa. The story that people became dumb due to some spiritual reasons can be found in Luke. The shape of mouth in OBI that does not look like a normal one but more like a dumb can support this assumption although it is weak.

4. Memory Free

   Compared with phonetic language, its memory principle of which is "use it or lose it," COBI follows least memory burning principle: "Once you know, you know forever." For example, the number one to four. Memory free also helps for dictionary free.

5. Restriction Free

   Chinese characters can be writen from left to right, right to left, up to downn, or in diagontical. The most popular way today is left to right. In ancient time, it is up to down, right to left. Direction free helps to write text on any place.

6. Slip Free

   Polysemes ensures that the meaning and form could not be easily slipped away over the time. The pervertion would cause painful price. Once people repent, the lost form and meaning can be restored.

   Compared with phonetic language, which follows the rule: "the passed is passed.", once the word was lost, it would be hard to restore.

7. Culture Free

   The unified fixed squared character ensure that no space, period, comma, quotes etc is needed what help to reduce the mess and keep writing neater.

   missionary gospel writing system. along wtih pronouciation free.

Chapter 4

Contextualization

This chapter will examine the OBI characters from biblical view in design-time space rather than run-time space.

4.1   Biblical Creationism

As Compared OBI numeration system with Mesopotamian(8000 BC)/Babylonian(2700BC) cuneiform, Egyptian Hierogplyphics (300BC-1000AD), Cretan (1700-1200BC), Roman (800BC-200AD) numberation system, they have following features in common.

1) They all were decimal number system (based on the number ten).

2) Gestalt principle of proximity and similarity were applied to stimulate counting sense through visual thinking. Especially, it is obvious for first three numbers. This is different to other ancient numeration system which use alphabetic to denote numbers. i.e. Hebrew, Greek, etc.

3) Technically they did not have a digit for the number zero.

One of significant differences is that, for the first three numbers, OBI uses the horizontal line, whereas others use vertical lines or objects.

A horizonatal line in the middle of squared expanse can be easily linked to a picture of horizontal water face (Gen1:2 KJV,ESV) or surface (Gen 1:2 NASB). In the first day when light was created, water surface will be seen first. A long horizontal line in the middle of a sqaured expanse can represent the seperator between the light and between the darkness(Gen 1:4 KJV). The single horizontal line can also represent the first day as number one.

Moreover, as a horizontal straight line of water surface, it can also represent the peace, mild, soft, love. The straigntness represent the righteousness.

Two horizontal lines can represent the second day (Gen 1:6-8) as number two. At same time, the visual effect of "up and down", "above and under" relation in the character accurately reflects the nature of creation in the second day. The upper line can represent heaven. The bottom line represent water.

Three horizontal lines can represent the third day (Gen 1:9-13). The middle horizontal line can represet the horizontal dry land or ground (1:9).

Four horizontal lines can represent the forth day (Gen 1:14-19) as number four. The fourth line was add upon the middle line to represent the sun, the moon and stars, the light on earth.

In the fifth day, the living moving creature, bird and sea creature, were created. The fifth day creation has following features: 1) "bird fly above earth across the expanse of the heaven" (Gen 1:20 ESV, NIV). 2) "Bless" first time appared (Gen 1:22). 3) "be fruitful and multiply and fill the waters in the sea, and let birds multiply on earth" (Gen 1:22) To represent these feature, OBI uses two horizontal lines to denote sky and dry land, up and bottom respectly. X cross denotes "bless". To fill X cross between two horizontal lines denotes "fruifull", "multiply", and "fill". Two crossed slop lines also reflects how birds fly above earth and across the expanse of the heave.

In the sixth day, livestock, creeping things, beasts (Gen1:24) and most important human beings (1:27) were created. One of differences between human beings and other creatures is that human beings "have dominion over"(Gen1:26,28 ESV) other living creatures. It is interesting that OBI uses a picture of empty house to represent the feature of the sixth day creation. House is a place where human beings live. When Gestalt closure principle is applied in the empty house, through visual thinking, many questions can be raised: Where is man? What are they doing? Are they happy? House can also represent home where human beings were born and grow, and the final place human beings will go. House can present the tent of God, the temple for worship, etc. It is the house that make human beings to have dominion over others and hence different to others.

The seventh day of creation has following features: 1) finished, done, completed. (Gen 2:1,2,3) 2) rested, ceased (NET). (Gen 2:3) 3) holy. sanctified (KJV,NASB). (Gen 2:3) 4) blessed.(Gen 2:3) All of above features in severnth day are represented by a abstracted logographic of "cross" in OBI. Cross and seven are connected through direct

association in numeration document. Notice that "blessed" (Gen 2:3) is the same word used in fourth day creation (Gen 1:22). Both of them are represented by cross.

Different from all previous 6 days of creation, in the seventh day, no any material things were created. However, what was created in the seventh day is a salvation plan which was illustrated later through Jesus who was nailed on the Cross (finished), died before Passover day (rested), resurrected after three days, and arised into heaven after fourty days. Such connection between Genesis and Gospels initially was literally accomplished through the number seven–the unity of the seventh day of creation, the Sabbath day and the Passover day when Jesus was death.

From biblical view, the numeration document also contains the messages of the connection between Genesis and Gospels. The difference is that the numeration document presented it through the association of seven and logo cross, whereas, the Bible explicitly accomplished it through the unity of seven and Jesus sacrifice.

The word "cross" , comes from Greek 'stow-ros' G2476, originally means a pole or stake used as instrument for capital punishment at Roman times. It was first appeared in Mat 10:38 where it was uttered by Jesus Himself. After Jesus nailed on Cross, Christian community graudually began to use cross to represent their religion and theology. The connection of cross and Jesus was manifested explicitly in Gospels.

The Bible repeatedly use seven and wood pole to preread Jesus. But the connection between seven and cross is relatively less obvious. As a contrast, the numeration document showed strong and clear connection between seven and cross.

Following the seventh day, OBI provide three most import events to represent the rest of the numbers. The number eight is represented as two curved lines like exclusive brackets)(. It means to seperate or divide. It can refer to event that Adam and Eve were driven out of Eden and they are eperated from God, which is the first most important event after seventh day.

The number nine is represented as a long curved line and short straight line. The curved lines represent the evil, flooding, snake. The small cross represent the wounded head of sanke.

The number ten is a single vertial line ｜ . Contrasting to the first character in numeration document, the single horizontal line which has meaning of alpha, "first", "beginning", then vertical line has meaning of omega, "last", "end". In the invisible sqaured expanse where upper side represent heaven, bottom side as earth. Hence, veritcal straight line can represent the connection between heaven and earth, the judgement from heaven, the salvtion of earthly people, the final day, etc.

That the vertical line has has more biblical than numerical meaning can also be verified in that there is no linear incremental phenomenon as comparied with the horizontal line. Scholars interpret the double vertical lines as twenty. But there is no triple or quadral vertical lines as horizontal line does.

The usage for Chinese decimal numeral system is not very evident as compare with Egptian, Mesopotamian or Roman. For the number that is greater than ten, OBI is not commonly used. The new charater has to be intraduced for hundred, thousand, ten thousand. There is no rules can be found for large number expression. It seems that Chinese numeral system cannot simply and clearly express numbers that is more than a hundred thousand. Numbers more than ten usually was used by other three systems.

As compared with other ancient numeration system which can be easily and fully deciphered by mathematics, Chinese numberal characters can not fully explained by mathamatics without biblical views. The connection between the Chinese numeration system and the Bible, not only can be found in numeral counting areas, but also can be naturally linked to the Bible in typological way. The Chinese numeration system is not just used for mathematical counting, but also is used to hold the messages consistent to the Bible. The ten Chinese numeral characters can be considered as the earliest Chinese document.

4.2   The Biblical Fate of the Chinese Earliest Document

The fact that earliest book Ce was used maturally on OB during OBI times, suggested that the Book Ce was originated before OBI characters were put in use.

Numberation document is the first document in the Book Ce and it is also the foundation of other documents in Ce. It is the easiest one for people to learn. Logically speaking, the numeration document could be generated earlier than rest of other three documnts in book of Ce.

The numeration document was used through out whole history in China until today. However, to compare the numeral characters used today with the one discovered in OBI, it can be found that there are four characters completely the same without any significant changes. These four characters are the only survived oldest scripts in

the world that their shapes and literal meanings never ever changed and they are still in use today after more three and half thousands years. Another four characters are found to be changed insignificantly and can be recognized through one to one comparison. The remained two characters are found to be changed in shape significantly.

For over thousands of years, as the writing materials and its methods were changed, the style of characters accordingly could be changed. These kinds of changes of fonts are techinically reasonable changes. However, among the six changed characters, there existed an unforgivable, unnoticeable, underlying modification–to move the croos from the seventh place into the tenth positon in numeration document.

There is no fault that can be found if merely to study the etymology of each changed character individually in numeration document. However, when examinating the book of Ce from biblical view, it shows that such modificastion can break the connection between the Bible and the numeration book. Since it removed the connection between the number seven and cross, and replace it with a connection between number ten and cross.

The cross-line is a special character in the eariest book of Ce in that it was defined twice in two different systems: it is the seventh character in numeration document, at the same time, it is also the first character in Heaven-Stem document. In the Earth-Branches document, the first character Zi 子 has meaning of son. In the Sexagenary document, the cross-line and son are the first pair of characters among sixty in list in Sexagenary document. So there is a indirect across connection between son and seven in the book Ce. As the connection between cross and seven was broken, the connection between cross and son became meaningless which led to cross-line in Heaven-stem was changed to Jia 甲 which has meaning for turtle shell and was used to name OBI in Chinse JiaGuWen today. Hence, not only the connection between the cross and son was broken, the connection between the numeration and Heaven-Stem also was broken. Original book of Ce has 31 distinct characters, now it has 32.

The cross-line was easy to write. The changes of orignial cross-line in its two documents made their writing more complicated. It can be seen that those changes were not driven due to changes of their writing materials or methods. The existing of cross-line in tenth character of numeration document can underline this suppose. These analysis indicated that the two modifications were made on some purposes.

With such two intended modifications in the book of Ce, its original connection with the Bible was totally destroyed. Such destruction is irreversible–once the central theme was lost, it would be lost forever–the proof for the conspiration.

To trace these two fatal modifications through etymology study, it can be found that they occured in early stage of bronze scripts period(1122 BC - 221 BC), after OBI times ended and before the literatral history(221 BC - 200 AD) started in Seal Scripts times. Since then, Chinese numeration document was misused and the book Ce was downgraded into a digital measuring system for nearly three thousands of years until today.

The fate of numeration document determined the fate of the book Ce, the Chinese chulture and all Chinese people. The miserable fate of Chinese numeration document is another evidence for degeneration theory.

4.3 The Gospels and the Chinese Earliest Book

From mathmatical view point, the numeration and heaven-stem documents both were a base-10 numeral system (dicimal). Their differnces is that numeration system was used for quantity, heaven-stem was used for quality. Earth-branch document was a base-12 numeral system (Duodecimal), which was widely used in clock for timing even today.

Sexagenary document is a base-60 numeral system (sexagesimal). All of its charaters came from Heaven-Stem and Earch-Branch documents, which further indicated their mathmatical relationship that the base 60 was the least common multiple (LCM) of 10 Heaven-Stems and 12 Earth-Branches. The base-60 is the biggest base in various numeral systems ever found in ancient times. Many Chinese scholars believe that, during OBI times, it was mainly used to record the days.

There is no any archeological evidence to show that these complicated and widely used systems were developed in their native land of China. The sudden emerge of all four systems together suggested that the book of Ce were the summery of its copied earlier advanced civilization Babylonian (3100 BC), Egyptian (3000 BC) or others.

When examning in biblical way, it can be found that each of characters in book of Ce can be easily connected to the Bible. By using visual thining method, it is not hard to find that the Heaven-Stem is composed of characters representing cross, snake, veil, nail, spear, son, work, crown, death. The earth-branch is composed of characters representing manger, baby-hand, arising, empty nail, stall, offspring, God, grail, lampstand, mascras. The meanings of all 22 characters of these two docuemtns in book of Ce are all key words in Gospels.

The sexagenary document was build based upon Heaven-stem and earth-branch. It indicated the complicated relationship between cross and son through cyclic list. The relationship between numeration document and Genesis have been already discussed. The central theme of numeration document can be considered as cross. From hindsight today, it can be concluded that the four documents were the preread of Gospels.

Sexagenary cycle began to be used to record years after East Han Dynasty (25-220 AD) until Gregorian calender was introduced into China early twenty's centuray. The first of the Sexagenary cycle is JiaZi (), which means cross and son. Since Sexagenary system is recyclic, to connect JiaZo to the year when Jesus was born in about 4 BC, if the first year of China is 2697 BC,[1] then, JiaZi year would be 4 AD. If the first year is 2711 BC,[2] then the JiaZi year would be 11 BC. The closest accuracy is about 0.03% (= 7 / 2700). If such calendar conversion system can be confirmed, this would be a good evidence for that the segagenary document was also used to predict their coming Son.

According the compound character analsys, the frieds of Ce are son, hand, grail, fire, worship, boat, manger, foot, king. It is consistent to key words in Gospels. Although it is arguable that the character of Ce can be considered as a prediction of four books of Gospels, the evidence for the relationship between Ce and Gospels is solid and strong. Such feature in four systems distinguished significantly themselves to other civilication in the world with minuium of evidence recieved a culture element from remote foriegn areas–a good case for Stimulus Diffusion (SD) Theory.

4.4 Christian Cross Symbol and Chinese Character Shi (十)

4.4.1 The Interculture Issues of Cross

In Chinese dictionary and culture, Shi refers to number ten, it has nothing to do with Christian symbol. many Chinese people think that Shi was connected to Christian symbol is based on its similarity of visual shape, and it is coincident.

Christian cross symbol is widely used in churches and other related places but does not exist in Western writing system. Chinese character Shi is widely used in Chinese documents but it was never used as a sign on temple or worship place in its history.

Chinese Christians have a term for Christian cross symbol, namely, ShiZiJia (十字架). But seldom Western Christians know that there is a cross in Chinese writing system.

Chinese Christians understand the deep meaning of the Christian cross symbol and translate it with Chinese character Shi. But Chinese Christian seldomly understand the deep meaning of Shi in its Chinese culture.

In all Chinese historical classic documents, there were no any special religious or philosophical meaning associated with cross line or cross character Shi.

4.4.2 The General Features of Shi

If the earliest book of Ce is considered as the roles of the ideaological or philosiphical foundation for OBI writing system, then the cross line Shi played the role of corner stone for OBI writing system.

From micro small cross lines in pictographics, to macro squared expanse, OBI writing system was almost made of crosslines. Among all languages in the world, Chinese writing has the most density of cross in its writings. The cross line compress the wrting system. Chinese characters alywas lake less space in paper as compared with other wrting system. This is can be proved in Chinese-English contrast Bible in CUV. This is a significant feature distinguishing all other languages in the world.

Shi is both logo and picto.

Shi have most variations

All these feature suggested that Shi has rich meaning rather than a math number in OBI writing system.

OBI writing characters are living chracters because of son.

4.4.3 The Children Of CCC

The word "cross" (G4716, stauros) first appeared in Gospel Mat10:38.

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[1] 邵雍. 邵雍集皇极经世. Ed. by 郭彧. Beijing: 中华书局, 2008. ISBN: 978-7-101-06979-2.

[2] 罗家伦. 黄帝魂. ed. by 中华民国史料业编. ShangHi, China: 中国国民党-中央委员会-党史史料编篡委员会印行上海东大陆图书译印局刊, 1903.

a well known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abetters of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves.

the crucifixion which Christ underwent.

an upright "stake", esp. a pointed one, used as such in fences or palisades.

4.4.4 The Children Of CCC

4.4.5 Christian Church and Chinese Ancient Palace

4.4.6 Friends Of the CCC

4.4.7 Macro and Micro of CCC

4.5 Gospel and Chinese Character Zi (Son)

4.5.1 Gender Asymmetric Phenomenon (GAP)

4.5.2 The Son and Man

4.5.3 The Son and the Woman

4.6 Gospel and The Man

4.6.1 Types of Man in TBI

4.6.2 The Man vs Animals in TBI.

4.6.3 About the Face of Man

4.6.4 About Hands and Feet of Man

Chapter 5

External Evidence

5.1   Bible and Chinese Earliest Document

5.2   Christian Symbol Cross (CSC) and Chinese Character Cross (CCC)

5.2.1   The Children Of CCC

5.2.2   Spiritual War in CCC

Degeneration

5.2.3   Christian Church and Chinese Ancient Palace

5.2.4   Friends Of the CCC

5.2.5   Macro and Micro of CCC

5.3   Gospel and Chinese Character Zi (Son)

5.3.1   Gender Asymmetric Phenomenon (GAP)

5.3.2   The Son and Man

5.3.3   The Son and the Woman

5.4   Gospel and The Man

5.4.1   Types of Man in TBI

5.4.2   The Man vs Animals in TBI.

5.4.3   About the Face of Man

5.4.4   About Hands and Feet of Man

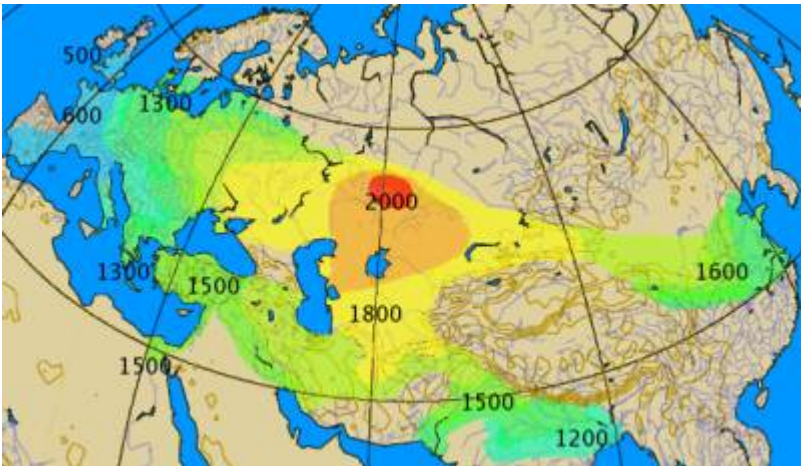# Appendix A

Methodology

FIGURE A.1: Spread of Chariots in Time-Space during 2000–500 BC (fr: http://en.wikipedia.org/wiki/Chariot)

TABLE A.1: An Error in Pictograph

	OBI		BronzeScripts
Error [1]			
	H06480, Chen-06083 [2]		BaiJiaZhuang [3]
Correct [4]			

[1] Turtle has only four rather than six legs.
[2] See Chen NianFu 2012.
[3] From Early Shang (1200-1000BC), BaiJiaZhuang, ZhengZhou, HeNan, China.[1]
[4] At least three perspective views were used for Gui (simplified 龟, raditional 龜).

TABLE A.2: Usage Between Pre-Qin and Post-Qin

#	English	S	PinYin	Pre-Qin Usage	Post-Qin Usage	Increasing Rate (Post/Pre)
1	Turtle	龟	Gui	829	3499	4.22
2	Bronze	铜	Tong	379	2856	7.54
3	Bamboo	竹	Zhu	722	8699	12.05
4	Paper	纸	Zhi	21	1866	88.86
5	Gold	金	Jin	4812	27164	5.65
6	Silver	银	Yin	191	6074	31.80
7	Tin	锡	Xi	350	1797	5.13
8	Iron	铁	Tie	545	3307	6.07
9	god	神	Shen	5508	24618	4.47
10	ghost	鬼	Gui	1762	6126	3.48
11	Son	子	Zi	61410	142228	2.32
12	Cross	十	Shi	32226	62695	1.95
13	Empero	帝	Di	13524	37474	2.77
14	King	王	Wang	43190	72799	1.69
15	Heaven	天	Tian	29646	71295	2.40
16	Earth	地	Di	10963	36974	3.37
17	Divine	卜	Bu	1083	2674	2.47
18	Man	人	Ren	61990	192821	3.11
19	woman	女	Nv	5191	19483	3.75

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