### VII. Conclusions

1. Any missionary who serves in the Chinese community, or any Christian scholar who wants to study the Chinese culture, needs to know that the pre-China scripture is the foundation of Chinese culture that has powerful lifeforce. All rulers depend on it to domain their people's souls.

The Chinese history has shown that, when facing the impact of different thoughts, religions, and cultures, such as Marxism, Buddhism, and Mongolian, the pre-China scripture demonstrated strong syncretism adaptive capability—it could successfully tell its people to absorb what is beneficial for them and discard what is harmful to them. All foreign cultures and thoughts could not eradicate the thoughts of pre-China scripture. Instead, they were mutated, assimilated, and become part of Chinese cultures. Today, under the torrent of globalization, the pre-China scripture has begun to play its roles quietly in the world—to assimilate all religions and cultures, including Christianity.

1. However, to dig into the core value of the pre-China scripture, it can be found that it is nothing but ambiguity. In essence, the pre-China scripture is a mixture of truth and falsehood without providing criteria for distinguishing between them. There is no fixed core value of the pre-China scripture—its core value can drift freely and adapt in all kinds of environments. If one insists on having a fixed, mysterious super core value that people cannot know, it would have to be the same as the core value of the words of the Serpent in Gen 3:1-4.

A crucial factor to assist the core value to drift freely is its obscure language—the Chinese language does not have grammatical forms of tenses and articles, which gives interpreters free will for imagination. The ambiguity plays the same role as syncretism to obfuscate who He is. The ambiguity is the secret power that saved the pre-China documents and made Chinese culture so strong. It is the ambiguity that created the myth of "son" in China.

1. The paper discovered that, in pre-China documents, the top two most frequently used nouns are "son" ( Zi 子 rank seventh) and "man" ( Ren 人, rank 10th), respectively. Based on this, the pre-China culture can be called a son-centered culture.

However, in post-China documents, especially after the Han dynasty (206BC—220AD), the order of the rank of the two words is reversed ( Ren 人, rank 13th; Zi 子, rank 42nd) -- Chinese culture shifts from a son-centered to man-centered culture.

The analysis in the paper shows that the shift of "son" between the pre-China and the post-Chinese documents is very similar to the shift of "son" between the OT and the NT in the Bible. Moreover, the usual biological human definition of "son" cannot always fit into the pre-China documents and the Bible—both of them have another definition of "son," which made it widely used in all kinds of books.

The difference is that, in pre-China time, the second definition of "son" (**子)** was widely used in names of well-known sages, such as 孔 **子** (Confucius), Men-Zi 孟 **子** (Mencius), Lao-Zi 老 **子,** as well as seven unknown but mutual related "son"s (君子, 天子, 公子, 太子, 夫子, 王子, 父子).

Whereas, in the NT, the second definition of "son" is used to describe the dual sonship of Jesus Christ—the Son of God and the Son of Man.

1. The most significant work in this research is to be able to single out a group of seven different types of "son"s that are most confusing but are substantial and strictly related to each other. The paper finds that the seven wonderful words (君, 天, 公, 太, 夫, 王, 父) used to describe the seven sons can be correctly used to describe the five wonderful sons in one, prophesied in Isaiah 9:6-7.

It is such a perfect fit that provides a crucial key, leading to the possible Chinese sonship contextualization—the second definition of "son" in pre-China documents is identical to the definition of "son" used for dual sonship—the Son of Man and the Son of God. The paper asserts that the seven unimaginable sons in pre-China documents are indeed one person pointing to the same unique Son of God as Jesus Christ in the Gospel. The paper further points out that it is the misinterpretation of the seven wonderful words that causes the myth of "son" in China until today.

1. This paper proposes a theory that during the pre-China time, the prediction of the advent of the Son of God is well-known over China's land. However, the meaning of the foresight is lost, just like the Nestorian Christianity is lost in China's history. The missing information leaves a historical myth until today.

The paper believes that the predicting message in pre-China comes from Chinese magi rather than prophets. The difference between prophet and magi is that prophets can receive the message directly from God, and their prophecy is accurate. Whereas magi can only get the oracles through signs of nature or evil spirits, and their forecast is not explicit and secured.

Pre-China scripture cannot be considered as prophecy literature. At least, history shows that pre-China documents cannot lead people to come to Christ. Instead, it is subject to mislead people to become a stronghold or a stiff-necked people to reject Him. Through its obfuscation of truth and falsehood, the pre-China scripture can only make people more crafty than others.

1. The information extracted through pre-China documents shows that pre-China people failed to identify the predicted Son—they identified the prophesied Son on the wrong people, at the wrong time, at the wrong place. It leaves a result that so many sages are entitled to "son."

The frequency-spectrum figures show that predicting features of "son" in Ru-family is most prominent. It infers that Ru-family is the first group of sages to spread "son" in China. The failure of prediction is likely a key factor to cause the son-centered culture to shift away in China, which further underscores the proposition that the message of the prediction of the Son comes from magi rather than prophets.

1. The evidence of prediction in existing pre-China documents can help to prove that the prophecy of the advent of Jesus Christ was prevalent over the world right before He came. Unless the prophecy had spread over the world, Jesus would not come. Likewise, unless the Gospel will spread over to the end of the world, the end of the day will not come.

The contextualization method is relatively new for many Chinese Christians or pastors. The successful fathom of the "son" in pre-China scripture could be proof for its advantages over the traditional indigenization method. It could be a useful tool in the inter-cultural study and spiritual warfare in world missions. Especially in current Chinese culture, the clarification of "son" is meaningful for local people and faithful to the Gospel.

Son-centered culture is not unique in China. It is related to many cultures with ethnic overpopulation like India and Japan. In such cultures, "son" has a special spiritual meaning for them directly related to eternal life. For them, they concern more about "son" than the "trinity." It is almost impossible to happen in such a culture that all boys are ordered to be killed like Herod did (Mat 2:16). Killing their boys is more than killing their life. However, in the Western, trinity has been debated for more than five hundred years, but the theological definition of "son" and dual sonship of Jesus is rarely studied and discussed. This could be a reason to explain why it is so hard for the western missionary to root the Gospel in the ethnic overpopulation areas. In the past decades, metaphysical sonship has been applied to science to formulate a successful Object-Oriented Programming method. If the theological sonship can be defined and applied to the missiology and missionary fields, it can facilitate the Gospel's taking root natively.