**The Possible Contextualization of "Son"  
in pre-China Documents:  
A Missiological Inter-Cultural Study**

Abstract:

Everyone understands the meaning of the word "son." However, in pre-China documents, the definition of "son" is an unresolved mystery even for today. For example, the term "son" (*Zi* **子**) is frequently used in ancient books' title and sages' name, like, *Kong-Zi* 孔**子** (Confucius), *Men-Zi* 孟**子** (Mencius), *Lao-Zi* 老**子** (Daoism), etc. but people don't know what it means and why it is like that. By applying the contextualization method with word frequency-spectrum technique, this paper studied the features and roles of the name "son" in pre-China documents. By analyzing the topmost used "son"s in pre-China scripture, the paper singles out a group of seven different types of "son" that are most confusing but are significant and strictly related to each other. Realizing that the seven noble sons can correctly match up the five wonderful sons in one, prophesied in Isaiah 9:6-7, the paper asserts that the seven unimaginable sons in pre-China documents are indeed one person pointing to unique Son of God in the Gospel. Such discovery provides a crucial key, leading to the possible Chinese sonship contextualization. The paper further points out that the core value of pre-China scripture is nothing but ambiguity. In essence, it is a mixture of truth and falsehood without providing criteria for distinguishing between them. It is such a kind of fuzziness that causes the myth of "son" and has deceived its people for thousands of years in China. The paper finally proposes a theory that the prophecy of the Son of God was very famous over the China area right before the second century BC. It is the sinfulness of man associated with the ambiguity of its language and the craftiness of evil that leads them to fail to recognize who He is—they identified the predicted Jesus Christ at the wrong place, at the wrong time and on the wrong people.