### VII. Conclusions

1. Any missionary who serves in China or the Chinese community or anyone who wants to study the Chinese culture needs to know that the pre-China documents are the foundation of Chinese culture. History shows that pre-China scripture has an indomitable life force—it has survived for more than two thousand years without ever been eradicated in China. It has assimilated many immigrated and invaded foreign cultures (like Buddhism, Mongolian culture, Marxism) and becomes more durable and more stable, and now, with the help of globalization, it is spreading sneakily over the world without resistance. Pre-China scripture is a powerful tool. Chinese rulers depend on it—whoever owns it, whoever owns its people.
2. The fundamental nature of the pre-China documents is nothing but ambiguity. In essence, it 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 freely drift and adapt in all kinds of environments. If one insists on having a fixed, mysterious one that people cannot know, it would be the same as the core value of the words of the Serpent in Gen 3:1-4. An imperative factor to assist the core value to drift freely is its obscure language—the Chinese language does not have tense and article, which gives interpreters free will for imagination. It is the ambiguity that saves the pre-China documents and Chinese culture and makes it more durable and more energetic. A typical example of the ambiguity is about the meaning of the seven wonderful words. It is such kind of fuzziness that causes the myths and has deceived its people for thousands of years.
3. The most critical ambiguity in pre-China documents is about the meaning of "son." In pre-China documents, the top two most frequent uses of the 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. After Christ, the order of rank of two words is reversed (Ren 人, rank 13th; Zi 子, rank 42nd) -- Chinese culture shifts from a son-centered to man-centered culture. Unless the meaning of "son" can be clarified, any other theories, philosophies, and any-ism derived from pre-China documents or Chinese culture are insignificant, no matter how creative and abstractive they are.

Statistic analysis shows that, the features of "son" in pre-China documents in many ways are identical to the "son" used in the Bible. Both of them use "son" in a wide-range in all kinds of books; its frequency has significant changes in history between before and after Christ; the definition of "son" in both scriptures is not as usual as a human biological sense. In Chinese culture, a long-time ignored but obvious myth is that, the word "son" is intensively used in the names of sages during the pre-China time but suddenly dropped after Qin.

1. The most significant discovery in this research is to single out a group of seven different types of "son" that are most confusing but are significant and strictly related to each other. It is the misinterpretation of the seven sons in Chinese tradition that causes the myth of "son." It is such a discovery that provides a crucial key, leading to the possible Chinese sonship contextualization. The seven noble sons can correctly match up the five wonderful sons in one, prophesied in Isaiah 9:6-7. Such a perfect fit leads the paper to asserts that the seven unimaginable sons in pre-China documents are indeed one person pointing to the unique Son of God in the Gospel.
2. 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. It is more likely that the predicting message comes from Chinese magi rather than prophets. The difference between prophet and magi is that the prophet receives the message directly from God, and its prophecy is accurate, whereas magi can only get the oracles through signs of nature or evil spirits, its prediction is not accurate.
3. The information extracted through pre-China documents shows that pre-China people failed to identify the predicted Son—they identified the predicted Son at the wrong time, at the wrong place, and on the wrong people. It leaves a result that so many sages are entitled to "son." The frequency-spectrum figures show that features of "son" in Ru-family is most prominent. It infers that Ru-family is the major group of sages to spread "son" in China. The failure of prediction is likely a primary factor to cause features of "son" to change dramatically after Christ. These underscores the proposition that the message of the prediction of the Son comes from magi rather than prophets.
4. 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 China, it can minimize the direct conflicts with the local power of darkness and maximize the transmission of message of the Good News to enter into the heart of the lost land.

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.