## The Contextualization Potential of the Concept of "Son" in pre-China Documents: A Missiological Inter-Cultural Study

by

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### Abstract

Everyone understands that "son" refers to a male child of his parents. However, with such a definition, it is difficult to explain many phenomena in Chinese culture. First, the term "son" (Zi **子**) was frequently used in the titles of ancient books and in the names of sages, such as Kong-Zi 孔**子** (Confucius), Meng-Zi 孟**子** (Mencius), Lao-Zi 老**子** (Daoism), whereas, such pattern was not used elsewhere. Moreover, this pattern suddenly discontinued as soon as the pre-China period was over. Second, in pre-China documents, "son" is not only used in the names of sages but also repeatedly associated with a set of the seven words (君: gentleman, 天: heaven, 公: justice, 太: eternal, 夫: master, 王: king, 父: father) that are related to each other but obscure in distinction in Chinese. However, after the pre-China, such association is quickly diluted and replaced by secular words such as 男: male, 弟: brother, 种: seed, 童: juvenile, 佛: Buddhism, 儿: son, and 妻: wife. Third, the frequency of "son" (子) in pre-China documents is ranked highest among the meaningful nouns. Although the frequency sharply dropped in the post-China period, the Chinese culture can still be considered as a son-centered culture due to its influence from rulers to citizens. With the worldly human definition, it is hard to explain why "son" significantly appears and changes like that in Chinese culture and history. Has any metaphorical implication of "son"? How to explicitly understand the seven words associated with "son" (子) as well as the purpose of using "sons" in pre-China texts? These issues are still unresolved today. However, from the Christian intuition, such kind of a mystery is a contextualization potential for evangelism.

The paper applies the word frequency-spectrum analysis method in the missiological inter-culture study on the Chinese documents. Through comparison of the features of "son" extracted from both the collected Chinese documents and the Bible, the paper finds that the changes of frequency-spectrum for "son" between the Old Testament and the New Testament are similar to the changes between the pre-China and the post-China documents. Moreover, the paper discovers that the characteristics of the prophesied wonderful Son in Isaiah 9:6-7 can perfectly match the meanings of the seven words of the seven "sons" frequently used in pre-Chinese documents. With such discovery, the paper asserts that the seven mysterious distinct sons in pre-China documents point to one person, the Son of God, who is Jesus Christ proclaimed in the New Testament.

The paper finally proposes a theory that the prophecy of the advent Son was very famous throughout China before the second century BC. Pre-China documents and culture were inspired by the popular messages of the advent Son of God. However, the predictive messages in pre-China did not directly come from the prophets but the magus. The difference between prophet and magi is that a prophet can directly receive the Word from God, and his prophecy is accurate, whereas a magi can only get the oracles through signs of nature or evil spirits, and his forecast is unsure and inexplicit. Due to the sinfulness and many other reasons such as the obscure language, the pre-China people failed to identify the prophesied Son of God. They wrongly considered the Chinese sages as the predicted "Son." In other words, they identified the unique Son of God with the correct seven characteristics within the wrong race, at the wrong place, and at the wrong time. The inconsistency between the seven sons and the titled sons of the ancient sages leads to the dramatic drop and significant changes of usage of "son" in post-China documents. Many factors further cause the predictive information missing and eventually leave a myth of "son" in China today, such as the disappointments, shames, anger, historical chaos, covering-up, and modification of documents.

**Key Words**: son (Zi **子**), contextualization, word frequency-spectrum, pre-China (pre-Qin) documents.

**Table of Contents**

Abstract  
List of Figures  
List of Tables  
Acknowledgments

I. Introduction . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 1

1. The Missiological Setting . . . . . . . . . . . . . . . . . . . . . . . . 1

2. The Need for the Study on pre-China Documents . . . . . 4

3. The Need for Contextualization . . . . . . . . . . . . . . . . . . . 13

4. The Need for Study of "Son" in Pre-China Documents . 16

5. Goal and Objectives . . . . . . . . . . . . . . . . . . . . . . . . . . . . 20

6. Limitation of the Research . . . . . . . . . . . . . . . . . . . . . . . 21

II. Methodology . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .21

1. Contextualization . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 21

2. Data-Mining Method . . . . . . . . . . . . . . . . . . . . . . . . . . . 29

III. Documents' Sampling and Collection . . . . . . . . . . . . . . . . .32

1. Document Collection . . . . . . . . . . . . . . . . . . . . . . . . . . . 32

2. Document Classification . . . . . . . . . . . . . . . . . . . . . . . . 36

IV. Extraction of Features of "Son" . . . . . . . . . . . . . . . . . . . . . 44

1. Wide-Range of Documents . . . . . . . . . . . . . . . . . . . . . . 44

2. Top-Frequency Words Distribution among Documents . 45

3. Frequency-Spectrum Distinction of Documents . . . . . . 45

4. Ru-Family and Historical Documents . . . . . . . . . . . . . . 46

5. Common Era Distribution . . . . . . . . . . . . . . . . . . . . . . . 46

6. Frequency-Spectrum of Suffixes for Common Era . . . . 47

7. Frequency-Spectrum of Prefixes for Common Era . . . . 47

V. Contextualization of "Son" . . . . . . . . . . . . . . . . . . . . . . . . . 48

1. Wide-Range Usage of "Son" . . . . . . . . . . . . . . . . . . . . . 48

2. Historic Change of "Son" . . . . . . . . . . . . . . . . . . . . . . . . 49

3. Unusual Meaning of "Son" . . . . . . . . . . . . . . . . . . . . . . . 50

4. Summary . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 52

VI. Theory Construction . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 53

1. Potential Reasonings . . . . . . . . . . . . . . . . . . . . . . . . . . . 53

2. Summary . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 59

VII. Conclusions and Recommendations . . . . . . . . . . . . . . . . . 61

1. Conclusions . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 61

2. Recommendations for Future Research . . . . . . . . . . . . . 67

End Notes . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 68  
Appendix . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 73  
Bibliography . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 76

**List of Figures**

**List of Figures**

Figure-1: Frequency-Spectrum (*LunYu*) . . . . . . . . . . . . . . . . . . . . . . . . . . .73

Figure-2: Frequency-Spectrum (*SanZiJing*) . . . . . . . . . . . . . . . . . . . . . . . .73

Figure-3: Frequency-Spectrum (*HaiDaoSuanJing*) . . . . . . . . . . . . . . . . . . .74

Figure-4: *Zi* (子) Rank-Spectrum over Books . . . . . . . . . . . . . . . . . . . . . .74

Figure-5: *Zi* (子) Frequency-Spectrum over Books. . . . . . . . . . . . . . . . . . .75

Figure-6: *Zi* (子) Frequency-Spectrum over Categorized Books. . . . . . . . .75

Figure-7: *Zi* (子) Frequency-Spectrum in four periodic. . . . . . . . . . . . . . .76

Figure-8: *Zi* (子) Frequency-Spectrum Comparison Between BC and AD.76

Figure-9: *Zhi* (之) Frequency-Spectrum in 4 periods. . . . . . . . . . . . . . . . .77

Figure-10: *Zhi* (之) Frequency-Spectrum in Common Era. . . . . . . . . . . . .77

Figure-11: Son Frequency-Spectrum Comparison between the OT(red) and NT(green).78

**List of Tables**

Table-1: (blank) . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .82

Table-2: Category-Periodic Table (Book Count) . . . . . . . . . . . . . . . . . . . . . . . . . . . .83

Table-3: Category-Periodic Table (Word Count) . . . . . . . . . . . . . . . . . . . . . . . . . . . .83

Table-4: Category-Periodic Table of Book-Name with *Zi* 子 . . . . . . . . . . . . . . . . . .83

Table-5: Category-Periodic Table of Book-Name with *Zi* 子 Book's Rate . . . . . . . .83

Table-6: Category-Periodic Table of Author-Name with *Zi* 子 in Books Count . . . .83

Table-7: Category-Periodic Table of Author-Name with *Zi* 子 Rate of Books . . . . .83

Table-8: Category-Periodic Table of *Zi* 子 Frequent Rate (pm) . . . . . . . . . . . . . . . .84

Table-9: Frequency of "Son" in the Bible . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .84

Table-10: Seven Wonderful Words and Isaiah 9:6-7 . . . . . . . . . . . . . . . . . . . . . . . . . .84

Table-11: Seven Sons in Pre-China Documents . . . . . . . . . . . . . . . . . . . . . . . . . . . . .84

Table-12: Documents List . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .84

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### I. Introduction

**1. The Missiological Setting**

Chinese is one of the biggest and the most challenging ethnic group for evangelization in the world. The earliest known mission in China began with a group led by Alopen, a Persian Nestorian missionary. They entered into the center of China in 635 AD. However, after developing about a hundred years, the Nestorian Christianity, which was misunderstood as a sect of Buddhism, was persecuted [1]and soon quietly disappeared without leaving any trace in Chinese history.

The first Roman Catholic missionary to China was a Franciscan monk who went to the Mongol Empire at the end of the 13th century. But when the Mongols were replaced and assimilated by the Chinese Ming Dynasty in 1368, the Christian church again passed from the scene of history without remnants.[2]

In 1579, Italian Allessandro Valignani (1539-1606), a leader of the Jesuits in the Orient, looking out his window at Macao, cried out toward the Chinese coast, "Oh, Rock, Rock, when will you open?"[3] Again, his Jesuits missionary in China initiated by Matteo Ricci (1552--1610) ended by the Rites Controversy in 1724.[4]

Under the efforts of multiple generations of missionaries, the Holy Bible was finally translated into Chinese (Chinese Union Version) and published in 1919. However, before Chinese people had a chance to read through the Chinese Bible, the new China was established in 1949. Christianity in China once again was nearly eradicated, especially during the disaster of the Cultural Revolution (1966-1976).

In a Commemoration of the 500th Anniversary of the Reformation, the Chinese pastor WangYi 王怡 stated that "As for today, Christianity has yet shaken the foundation of Chinese culture." [5] On December 30th, 2019, right before the coronavirus broke out in WuHan, Pastor Wang Yi was tried in a secret court and sentenced to nine years in prison for the crimes of "inciting to subvert state power" and "illegal business operations."[6]

Recently, in an inauguration of the Chinese school of a Chinese church in Atlanta, a leader of the school said to his audience that Chinese culture is “broad-profound” (博大精深) and “brilliant-splendid”(光辉灿烂). She encouraged the second generation of Chinese to continue to love, inherit, develop, and glorify the Chinese traditional culture.

While the Western missionaries were making an effort to approach the Chinese culture, on the other inside in the East, there emerged some Chinese strived to get rid of Chinese culture in the early twentieth century. Not all Chinese people love and proud of Chinese culture.

From 1917 to 1949, there emerged a Chinese skepticism.[7] The scholar GuXieGang 顾颉刚 (1893-1980) published a serial of seven volumes of books "古史辨(1-7)[The Ancient Chinese Historical Books Authentication Identification(1-7)]" during 1926-1941. For the first time in history, he challenged the authentication and authorization of all pre-China and other classical documents. He found that the figures and stories in traditional Chinese documents are broken and inconsistent. He found that the same historical persons or events in different books written at different times are described differently in different books,[8] These persons or events are usually broken or contradict to each other, and cannot be naturally connected. Based on his investigation, he conducted that many vital documents, such as the book of LaoZi, ChunQiu, ZhouLi, KongZiJiaYu, and ShangShu, are forged books. He also found that the later the Chinese documents are edited or compiled, the longer the Chinese history is described, and the more perfect the sages are. Gu proposed a theory that Chinese classical documents are accumulated in a structured layers—the elder documents are cut, modified, and forged in the newer documents. Gu's theory unprecedentedly shacked the foundation of Chinese culture.

In the early twentieth century, many Chinese young scholars initiated the New Culture Movement. They argued that the traditional Chinese writing system was awkward and became a heavy burden for Chinese people. In 1935, QianXuanTong 钱玄同 (1887--1939) first drafted a simplified Chinese Characters Table.[9] The simplification reduced the number of lines in writing, but it increased the number of words that need to remember. Based on Matteo Ricci's pronunciation marks (1605) and Wade-Wade–Giles Romanization scheme (1867), the young Chinese scholars, including LinYuTang 林語堂, QianXuanTong 钱玄同, LinJinXi 黎錦熙, ZhaoYuanRen 趙元任 proposed a PinYin method in 1926, and it was rectified in 1928. Originally the PinYin method is designed to eradicate Chinese characters, pre-China teaching, and traditional feudal thoughts. QianXueTong pointed out that, "Chinese characters came from old pictograms. It is hard to remember, read, and write; its meaning is obscure; its grammar is inaccurate. Today, it is hard to apply to new things in the new world. In the past, it carried ninety-nine percent of the rotten teachings and thoughts for Ru family."[10] The writer LuXun 鲁迅 (1881--1936) said, "If Chinese square characters will not be removed, then I would die."[11] Being filled with self-denying, the New Culture Movement in the early twentieth century is a golden time for evangelization. However, the Western missionaries failed to take the opportunity, and the movement ultimately turned to Marxist-communism rather than Christian evangelism.

Many reasons make missionary challenging to bridge between Chinese culture and Christianity. First, the Chinese language is the only pictographic language that exists in the world, which is different from the Western phonetic language system. The heterogeneous linguistic system makes Chinese the most difficult language to learn in the Western world. Besides, in the past century, the Chinese writing system experienced the simplification, Romanization, and vulgarization movement, which initially intended to facilitate the Chinese people to read and write. However, the changes made in the writing system indeed make it more complicated and confusing for the new learners. Second, Chinese culture is one of the most complicated cultures with a long history in the world. Since the Western Christians entered into the land of China in the sixth century, the Western missionaries spent a thousand years to be able to know that Buddhism was not the dominant worldview in China.[12] Third, Chinese culture is not only one of the most complicated and oldest culture in the world, but also has the durable cohesive power to assimilate other cultures. While in recent decades, Christianity had significant development among Chinese communities, seldom Christian noticed that Chinese culture is also quietly impacting Christianity at the same time. As globalization continues, the changes in Chinese culture is inevitable. The question is where it will go. Under the current situation, whether there will emerge a second Constantine or a second Islamic-like extreme terrorism party in China is still unknown. Facing such a giant culture, many young generations of missionaries have no idea where to begin and how to deal with the barriers. This paper is an effort to try to find a new way to break the stronghold in the missionary and the inter-cultural study of China.

**2. The Need for the Study on pre-China Documents**

1. Pre-China Documents are the Foundation of Chinese Culture

The term pre-China is commonly called pre-Qin among Chinese scholars. The word "China" is a Western name given for Qin from its similar pronunciation. According to study of Chinese history, Qin is the first dynasty (221-206 BC) that unified all states into one nation in history. Hence, the term pre-Qin refers to the period of history before 221 BC. However, before the seventh century BC, there is no bamboo strip or any paper-like lengthy documents—all that archeologists could find are just pieces or sets of characters on the bronze-artifacts or bones. Therefore, the term pre-China or pre-China actually refer to a narrow period of time during the Spring-Autumn and Warring State (770BC—221BC).  
 The term pre-Qin appeared for a long time in history. It can be traced back to the first century AD in the book of HanShu 汉书. It plays a vital role in the study of Chinese culture. History has proved that the common use of Qin is the right way in the study of Chinese culture and history. Notably, it is this historical line that the pre-China documents can be clearly and permanently distinguished from the culture and religion of China from the Chinese Buddhism. After the beginning of Qin dynasty, although the accumulated materials are piled up like a mountain, essentially, there is nothing new among them. All of them are circular repetition or mutation with different styles. None of them ever surpassed the scope out of pre-Qin documents or could ever deny and replace it. It is succinct to state that "Pre-China scripture is the origin of the living water of the Chinese thoughts and culture."[13] Any missionary who needs to understand Chinese culture or Chinese people needs to know the pre-China documents.

1. Pre-Qin Documents are Powerful.

Many people, including the Chinese people themselves, do not realize how powerful pre-Qin documents are. After they suddenly emerged in history, they soon became the solid foundation of the culture. Since then, they have never been removed or replaced by others.  
 According to Chinese history, there were many foreign tribes who invaded China, but all of them were either assimilated or soon perished. For example, China was once conquered by the foreign Mongolian emperor Genghis Khan (1162–1227), but soon, the ruler's Mongolian language and culture were replaced by local Chinese. The Mongolian people were assimilated to become Chinese people. A state established by an alien Mongolian empire became part of a native dynasty of China, called the Yuan dynasty (1271–1368 AD). The trace of Mongolian scripts can hardly be found in China today.  
 From the text of the inscription on the Nestorian Stele unearthed by the Western missionaries between 1623 and 1625 in XiAn (the capital of the Ming dynasty), it can be found that the early missionary entered into China no later than 635 AD (貞觀九祀). Since then, they began to translate the Scripture (the twenty-four Old and twenty-seven New Testaments) and build the churches (翻經建寺). However, the thriving Christianity in the central land of the China silently disappeared without leaving any other trace except the stele in Chinese history.  
 Buddhism was the only foreign culture that survived in China. However, the price is that the inner core of original faith had to be modified and replaced by Chinese compatible culture and became what is called the Chinese-Buddhism today, which is quite different from its original Indian Buddhism.  
 In the early time of the past century, under the influence of the Western culture, Chinese modern intellectuals and scholars began to doubt the authenticity of the pre-Qin documents and criticized traditional Chinese texts. The writer LuXun (鲁迅) claimed that "If Chinese characters were not perished, China would perish." Some of them, such as FuSiNian[14], suggested to adopt the Wade–Giles Romanization system to replace the Chinese characters.[15] During the ten-year cultural revolution (1966-1976), pre-Qin documents were once locked down into a historical prison, and replaced with Marxism and socialism. However, today, it can be found that the Wade–Giles Romanization system eventually became the so-called "Pinyin" for today, a useful assistant tool for Chinese characters. The Western Marxist-communism now became the "Chinese-style-Socialism." As a matter of fact, the inner core of the original Marxist-communism has already been assimilated and shifted to pre-Qin documents to serve for the traditional Chinese culture and state, even though they keep criticizing the pre-China documents.  
 After the Tiananmen Square Massacre in June 1989, many have become quite open toward Christianity. "Many reports have indicated that there was a so-called 'Christianity Fever' among the intellectuals after the Tiananmen Square Massacre."[16] However, before the fever was over, as early as in 1995, pastor Chuang began to find that the "Culture-Christians" already emerged among Chinese intellectuals. The so-called "Culture-Christian" essentially is the assimilated Chinese-style-Christians, even though they deny the allegation that they seek to "save China with Christianity."[17]  
 In recent years, the Chinese governmental sponsored study of Christianity began to thrive. Many theses and papers are founded and accomplished in the School of Central Committee of the Communist Party (SCCCP). For example, "Comparison between KongZi and Jesus on Wealth View" (2019)[18], "Study on Chinese Christian Socialism and Latin American Liberation Theology" (2017) [19]. There are more and more signs to show that among Chinese empire rulers, there will be a "Chinese-style-Constantine." On the one hand, since Chinese Christians are strictly not allowed to preach in public, some warm-hearted Christians greatly count on the government to change. On the other hand, the advanced technology has helped the ruler to quickly know what his people are thinking and in order to grip the power permanently, they are willing to do anything as long as they are stable. How much Chinese-style-Constantine can benefit the missionary is yet unknown.  
 Seldom people notice that as its economics keeps growing in the world, its core value of pre-China is also spreading into every corner of the world. A secret way is not through the official spy but through Chinese style food. Many Chinese people, including rulers, citizens and Christians, believe that it is a great universal truth that "people take food as heaven." (民以食为天)—an idea from pre-China but preserved in ShiJi 史记 in about the first century BC.  
 It is a kind of Chinese tradition among Chinese intellectuals to believe that to quote words from pre-China documents can strengthen the power of his speech. Among the most famous three papers (老三篇) of Mao ZeDong (1893-1976), one of them is titled as YuGonYiShan 愚公移山, which is the words directly copied from LieZi 列子 in pre-China documents. In the Chinese Christian Church and community, it is estimated that about one third to a half of the pastors directly or indirectly ever quote words from pre-China documents to support their preaching and to win the audience.  
 Pastor Zhuang pointed out that "Most Chinese have a strong conviction that, unless we can win many of these Chinese intellectuals, Christianity will not be fully contextualized in China and the foundation of Chinese church will still be very shaky."[20] What this pastor refers to when speaking about the so-called Chinese intellectuals are indeed the Chinese cultured people based on pre-China documents. Unless he was truly reborn, a Chinese could not escape the influence of the worldview of pre-China documents, even though he is against the pre-China documents. To win Chinese intellectuals is essentially to win them back to the gospel and out of any influences of the pre-Qin documents. There is no compromise between the Bible and the pre-China documents. There is an invisible spiritual-warfare in China that is more horrible than the cultural revolution. The past two-thousand-year history shows that the pre-China documents still control the minds of the people in China. Now the power in the air of China wants to spread throughout the world.

1. Pre-China Scripture is Ambiguous
   1. Pre-China core value is obscure

On the one hand, the pre-China Scripture is the foundation of the Chinese culture. They are powerful and influential in history. On the other hand, its core value is difficult to describe. Joachim Gentz once raised the questions "Is Confucianism a religion? Is it a philosophy or teaching of ethics?" Nobody can clearly tell. Another example is the endless debates of Daoism. Many scholars spent their life in studying the book of LaoZi or DaoDeJing. Some of them claimed to find the secrets of the book. However, history shows that none of them escaped the scope of the words in its book, "if the Dao can be defined, then it is not the Dao."  
 The pre-China does not have a fixed core value. The pre-China scripture can be best described as a fuzzy set of many super elegant elements, including the concept of god, heaven, love, peace, righteousness, justice, ethic, rituals, judgment, wisdom, logos, name, and so on and on. But there is no clear central integrated point. It is the various scattered elements that shaped the Chinese culture rather than a single core value of the pre-China scripture. 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.[21] If mysticism insists that there is a permanent and unchangeable core value in it that people are not able to know, then, the core value has to be the same as the core value of the words of the Serpent in Genesis 3:1-4, which is to obfuscate the Word of the Lord. History shows that pre-China scripture is a powerful tool for rulers; Those who can master the pre-China documents can own the state and people. The central point of pre-China scripture can drift freely from one place to another.

* 1. Pre-China Scripture is a Fuzzy Set of Documents.

First, in theory, the pre-Qin documents refer to all documents that were written before 221 BC. However, in real life, due to the poor quality of pre-Qin documents, the date of the existing documents cannot be verified or confirmed. Many documents were deleted, shortened, or modified during the transmission process. Some of the existing documents were believed to be fake. The poor quality led to a single document having multiple different versions, which makes it more difficult for dating.  
 Second, in history, there is no consensus agreement about the pre-Qin documents list. Because the quality of some post-Qin documents is better than pre-Qin, many scholars would include those together in the pre-Qin study. For example, ShiJi 史记, written in the first century BC, is considered as one of the most valuable ancient documents. When study pre-Qin, ShiJi 史记 cannot be ignored.  
 Due to those reasons, the term pre-Qin documents is indeed a fuzzy set of documents. Anyone can define it according to his needs.

* 1. Pre-China Archaic Language is Vague

First, archaic Chinese language has no punctuation marks, which means readers can determine that word grouping based on context. However, a different group could mean differently.  
 Second, unlike Hebrew, Greek, or English, every word has rich different grammatical forms (like Inflections, conjugations) to identify the voice, mood, tense, number, and person. Chinese character has no grammatical forms—every character is a singleton. It implies that readers can freely determine the voice, mood, tense, number, and person.  
 Third, Chinese is a zero-article language. There is no concept of an article for the noun. There is no difference between the definite and indefinite nouns. Whether a noun is singular or plural, specific or general, is determined by readers.  
 On the one hand, these characteristics make the Chinese language easier to learn and give readers more free space for imagination. On the other hand, it is subject to cause ambiguity.

In a word, the ambiguity is one of the most important features of pre-China documents. From the Western viewpoint, pre-China documents are full of defects and not worth studying. But for those who grew up in the Chinese culture, many took the pre-China documents as the precious treasure. As a matter of fact, the poor quality and ambiguity have become the secret weapons that successfully attracted people and made pre-China documents powerful. From this point of view, Chinese pre-Qin Scripture is not ambiguous, rather it is crafty. "LaoZi used ambiguity to save words."[22]If people could fully understand the ambiguous nature of the Chinese documents, they would not conclude that "The world of Chinese religions is so overwhelmingly rich and complex that we are forced to reduce this complexity in any presentation of it."[23]

From the above analysis, this paper believes that unless the Chinese pre-Qin documents can be contextualized, Christianity cannot be fully rooted in China and the foundation of the Chinese church will still be very shaky.

**3. The Need for Contextualization**

From a historical viewpoint, missions in China can be classified into "three periods through three different groups. 1) the Nestorians in 7th through the 9th centuries. 2) Jesuit Catholics in the 16th through the 18th centuries, for example, Matthew Ricco (1552-1610), and 3) Protestants in 19th and 20th centuries, for example, Robert Morrison (1782-1834)."[24] Although these groups used distinct approaches and strategies in their missions and received different responses from the local Chinese people, within a cultural contextualization viewpoint, the most significant achievement they accomplished over the one and a half thousand years is the publication of the Chinese Union Version (CUV) of the Bible. The completion of the translation of the whole Bible into Chinese (CUV) in 1919 is a significant missiological milestone that Christianity formally entered into Chinese Culture. It is a beginning of the inter-culture between the Chinese culture and the biblical culture. It is the evidence that the gospel is translatable not only globally but also specifically to the Chinese culture. The completion of the translation paved the way for the whole population to be able to access the Word of God. The translation helped the missionaries to facilitate the contextualization of the Chinese culture.

However, over the following one hundred years, contextualization to the Chinese culture has not been very successful, at least not significantly to the pre-China documents. The majority of previous work focused on seeking similarities or connections between the Bible and the pre-China documents. For example, in the book, "The Daoism: The Parting of the Way" (1957), the author's efforts are mainly based on the theme of "the parallels between the Dao De Jing and the NT."[25] In the master thesis, "A Comparative Study of the Concept of Wisdom on the Book of Wisdom and the Tad-Teh-Ching" (1969)[26], the author systematically explored the similarities about the concept of "wisdom" and "immortality" between the Dao-De-Jing and the Book of Wisdom in Septuagint.

Recently, under the influence of the Chinese-style-Christianity, more and more Chinese secular scholars also began to study the Bible in a Chinese way to develop, defense and glorify the Chinese culture. A scholar states that Chinese classical documents have their own hermeneutics that was ignored in history. The difference is that Chinese hermeneutics and the classical documents are indivisible, whereas, the biblical hermeneutics can be an independent branch of science.[27] After comparing the LunYu and the Bible, a scholar proposes a multi-Him theory. He tries to compromise the role of personal perception in Ru-family and the biblical Sola Fide (By Faith Alone) principle.[28]

The most influential book regarding contextualization potential of the pre-China documents to the Christian faith is the book, "老子 VS 圣经-跨越时空的迎候 [LaoZi and The Bible: A Meeting Transcending Time and Space]"(1997)[29] The author is the famous Chinese pastor Yuan ZhiMing. He systematically and thoroughly explored the nature and characteristics of the pre-China scripture. The author discovered many similarities between the book of DaoDeJing and the Bible. The pastor captured in three major propositions: "the origin of the Dao is to be identified with the Christian God; the personification of the Dao—the sage—is the anticipation of the coming Jesus Christ; and the cultivation of the Dao closely approximates Christian spirituality."[30]

Pastor Yuan's book has some critical issues. First, the book put LaoZi and the Bible together at the same level, which indirectly equalized the pre-China scripture with the Bible. The author ignored the facts of the poor quality and poor credentials of the pre-China scripture that cannot compare with the canonized infallible and inerrant Bible. Second, to lead Chinese to Christ by promoting the pre-China documents could cause Chinese-style-Christians, such as Christian nationalists, Christian patriotists, or even Christian communists. Third, the evidence that the author found in the book cannot overturn the essential property of the ambiguity of pre-China documents, including DaoDeJing. The bold conclusions that the author proposed is subject to be attacked by atheists that he tried to make use of the uncertainty in pre-China documents to attract people to the Christianity.

**4. The Need for Study of "Son" in Pre-China Documents**

1. Sonship is a Myth in China

According to common sense, the word "son" can be defined as a male child born from his parents. There are two criteria: one is "male," the other is "child." However, with such definition and criteria, more and more Chinese scholars began to find that its usage and meaning cannot fit the context of the pre-China documents. They found many extraordinary features that associate with "son" in the pre-China documents.  
 When "son" is used in the person's name in the early Shang and Zhou dynasty, it is always related to the royal family members. Some scholars found that, during the Spring and Autumn period, "son" represented a political power and had cultural influence. As the royal members and political persons went down, the word "son" became a meaningless form spreading in the society [31] and gradually changed to become a suffix existing in culture[32] [33] [34] [35] and remained until today. Most scholars believe that "son" is used in the title to express respectfulness.[36] [37] [38]  
 Some scholars found that "son" has a meaning of 'god' or 'diviner' [39]. A scholar also found that "son" may contain "mysticism" in it.[40]  
 Some scholars found that both Zi 子 and Er *儿* have the same meaning to express "male child". Sometimes, they are mutual exchangeable. Whereas, the difference is that Er *儿* is used for low-class family, containing some negative derogatory meaning.[41] [42] [43] [44]  
 When Zi 子 is used with Jun 君 in pre-China documents, many scholars found that the phrase JunZi 君子 is related to "love", "righteousness", "braveness", "wisdom", "faithful", "adequate (middle)"[45] [46] As a contrast to the Bible, DuJunPu considered JunZi 君子 as a model of Ru family, and the righteous man (YiRen 义人) as a model of Christianity. He found that both of them have many similarities and connections regarding how to be a positive perfect man.[47]  
 A Chinese researcher found that the phrase ZiYue 子曰 (Son-Speak) frequently appears at the beginning of books or chapters in pre-China documents. He proposed a theory that this form was used on purpose to gain authenticity and authority[48] while containing friendship and equality among people.  
 The pre-China documents have been studied for two thousand years in history. But no scholar ever considered the term "son" as an issue in history. Historical information about the special meaning of "son" is very limited and not very useful. Many scholars considered the special usage of "son" as an traditional custom without reasons. It is only in recent years that Chinese scholars began to admit that it is a mystery rather than "as-is" known in history. To be able to doubt the traditional teachings to explore a new meaning of "son" is a breakthrough in the study of Chinese culture. However, although more than dozens of papers or theses have been published within ten years in China, the origin, the meaning, the usage and property of "son" in Chinese culture is still a myth for today. [49]

1. Son-preference in China is Mysterious

Traditionally, Chinese people prefer to have a son over a daughter. Some of those who do not have a son, would even worship and pray to a god for a son.[50] It is said that Confucius' father had many daughters, but he desired to have a son, and he finally had one in his old age after he prayed at a hill. In memory of the hill, he gave Confucius the name "hill" (Qiu 丘). Confucius is originally called KongQiu 孔丘 rather than KongZi 孔子 in Chinese.  
 Such tradition is still popular in China's countryside today. Many Chinese families would not stop bearing children until a boy was born. The son-preference tradition leads to numerous female babies being killed or sent to an orphan organization. Although the Chinese government has banned sex-selective abortion in recent years, the Chinese male to female sex ratio keeps to be ranked highest in the world. According to a report from 1994, mainland China has the world's most imbalanced sex ratio at birth and the traditional preference for boys has results in 115 boys born for every 100 girls.[51]  
 Many scholars begin to notice that the son-preference has played important economic and social roles in Asia. For example, in China and South Korea, the ancestor worship requires a male offspring to ensure the welfare of the departed souls; they believe that, without sons, grandsons and great-grandsons, one’s afterlife is insecure and at stake. In India, male descendants are considered to be the central for ensuring one’s prestige during one’s lifetime and after death.[52] Besides, son-preference is related to ethnic overpopulation.  
 In such a culture, people care more about sonship than godship. More or less, people manipulate sons as a tool to accomplish their private personal belief. Son is more important than food and love in daily life. The death of their boys is more than loss of their life—it is to destroy their family line. For example, in the Tian Mingjian (田明建) incident in 1994,[53] an official forcible abortion of a boy could lead a lieutenant to rebel to cause the bloodshed. This tragedy rather than the Western political pressure eventually shaked the strict one-child policy in China. The political ruthless leader, Deng XiaoPing (邓小平), proudly called himself "the son of the people" before he died; regardless, the people did not accept him.  
 In this area, the concept of salvation of the Son of God has already been converted as a weapon against Christ. To study the mechanism of the sonship preference and its relationship with the pre-China documents is not only significant in academics but also relevant and meaningful to Chinese life.

1. Missiological Significance in Sonship Study

To begin to study the concept of sonship in pre-China documents is a significant progress in China. From a missiological viewpoint, it is a sign of harvest time. However, it is a misfortune that all such researches are limited within a circle of secular and atheistic scholars—many of whom are Chinese communist political members. They desire to be "the son of the people," while Christian scholars are still blind and blank in this area.  
 The apostle John already had reiterated that "this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life" (1John 5:11-12) From this verse, it can be seen how important the concept of "son" is in Christianity. However, in today's Chinese Christian Church and community, it seems that pastors, missionaries, and Christian scholars seldom talk about the biblical concept of "son." They focus exclusively on the study of the trinity, which has been debated for more than five hundred years. Whereas, for atheists who do not believe in God, it is absurd to discuss with them about the trinity. If Christians fail to present to them the biblical concept of "son" at this time, they would miss millions of people in the miserable darkness.  
 In this spiritual warfare, Chinese secular scholars have already overwhelmingly won over Christian scholars. They can read both Chinese and English; they can freely disassembly the Bible and freely absorb whatever it is useful for them; With the government sponsorship, cooperating with Harvard University, secular Chinese scholars are permeating their worldly thoughts into every corner of the world. Whereas, in the Western world, many Christian scholars are thwarted by the Chinese writing system. They are passive in the pre-China documents study, and uninformed about the need for indigenization.  
 Despite the fact that Chinese secular scholars have advantages in the study of the new concept of "son" in pre-China documents, they cannot solve the metaphor due to the mono-worldly worldview. The mission has to fall on the shoulders of the Christian scholars, since they can biblically view it from both an etic and emic perspective.

**5. Goal and Objectives**

The goal of this paper is to help to open the rock to shake the core of the Chinese culture. As part of the efforts continued for discovering the potential for contextualization of the gospel in pre-China documents. The paper will explore the Chinese character Zi 子 (means Son) used in Chinese classical pre-Qin documents. The paper will accomplish three objectives:

1. to understand the features of the concept of "son" in pre-China scripture.
2. to seek the its conceptual similarity and connection to the Bible.
3. to contextualize the concept of "son" in pre-Qin documents to the gospel.

Although the evidence in the paper is plenty and solid, this conclusion is still open for readers for further evaluation from different perspectives. The materials in this paper are useful for workers in the missionary field. It is worthy for theologians or Christians to dig deeper into the concept of "son" in the Bible. The paper believes that the scientific evidence and assertion would not be the key to lead secular people to Christ. Jesus said that, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” (John 20:29 NIV)

**6. Limitation of the Research**

1. The paper will not study or discuss the contents of the pre-China documents, even though many of the texts can support the conclusion of the research.
2. The paper will not explore the archeological evidence related to the inter-cultural study between the Chinese culture and Israeli or the Western culture.
3. The paper will not study the theological definition of "son" in the Bible.

### II. Methodology

**1. Contextualization**

1. Understanding of Contextualization:

The word "contextualization" comes from the root word "context" which further comes from the root "text" which means the message. The word "context" literally means the surrounding information associated with a specific message. "contextuality" means all possible surrounding information that could associate with and influence the message. Its adjective form is "contextual" meaning "message related." The term "contextualize," which is reserved in missiology and theology, refers to finding or exploring any message in a local culture that could be associated or connected with the universal, perpetual truth of the gospel. Its noun form is "contextualization."  
 Contextualization, culture, and theology are indivisible. They all have a simultaneous beginning from any communication between God and man, even though the term contextualization was not coined until 1972 in the publication of "Ministry in Context: The Third Mandate Program of the Theological Education Fund (TEF)" (1970-77) at Bromley of England.[54] TEF was launched by International Missionary Council(IMC) at its Ghana assembly in 1957-58.[55] Shoki Coe (Taiwanese Hwang Chang Hui,黄彰辉,1914-1988) was "honored around the world for the effective use of the term ‘contextualization’ to explain how one should construct relevant theologies."[56]  
 Coe presented his paper "In Search of Renewal in Theological Education" in the World Council of Churches Consultation in 1972, and published in 1973.[57] Coe considers the contextualization as the way towards reform in theological education. He states that "in using the word contextualization, we try to convey all that is implied in the familiar term indigenization, yet seek to press beyond for a more dynamic concept which is open to change and which is also future-oriented."[58]  
 At first, not all scholars agreed upon the usage of the term "contextualization." In the late 1970s, James O. Buswell III argued that the term did not necessarily improve on older terms such as indigenous, indigeneity, and indigenization.[59] Bruce Fleming believed that "the word was already so tinted by liberal presuppositions and so tarnished with misunderstanding and confusion that it should be laid to rest forthwith." He proposed the usage of a new term for contextualization: context-indigenization.[60] However, by that time, "most conservative evangelicals were already enamored with the word contextualization"[61] They believed that the term could reveal both the sensitivity to the local context and fidelity to Scripture. "The contextualization proposal was made at a time when indigenization was accepted as a rational mission strategy as well as the ecclesiastical practice in Asian and African countries."[62] Contextualization not only required reflection on the history of both the OT and the NT, it also assumed consideration of the history of the Church and its mission in each ear.  
 So far, there are still some definitional nuances of contextualization. Different scholars define it differently depending on the emphasis placed upon Scripture and the cultural setting. To better understand contextualization wholly and accurately, it is necessary to look at various definitions from different scholars as to the following.

* 1. Coe stated that contextualization is a 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, seeking where God is at work and call us to participate in it (1976).[63]
  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."[64]
  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)[65]
  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).[66]
  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).[67]
  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).[68]
  7. Dr. Stan May, who considers missionaries as ambassadors representing Christ, and the ambassador as contextualizing change agent, simply stated, "contextualization means that the message is defined by Scripture but shaped by culture."[69]
  8. Jackson Wu suggested that contextualization refers to the process wherein people interpret, communicate, and apply the Bible within a particular cultural context.[70]
  9. Clayton Parnell Cloer stated that "contextualization in the field of the theological education addresses the expression of the faith in any given culture."[71]
  10. David Sills plainly states, “Contextualization is simply the process of making the gospel understood.”[72]
  11. Duane Olson defined contextualization as the "shaping of faith that takes place in the life and witness of any Christian community as it both thinks through and gives public expression to its faith, while living out its life and apostolate through full participation in the public life and language, that is to say, the culture, of the wider community of which it is a continuing and responsible part."[73]
  12. Robertson McQuilkin stated that contextualization is "opening his eyes to biblical norms he had never considered."

In general, contextualization is a way for Christians to appropriately express the experiences after experiencing rebirth and to share or apply that message in the missionary field among the nations. Contextualization aids in understanding Scripture through the perspective of a native cultural context and identify universal biblical principles so that the unique gospel can permeate into every specific culture all over the world. The essence of contextualization is to bear an effective witness to the incarnation of Jesus Christ, the Son of God. "Contextualization itself is not the goal. Connecting redemptively with the lost is the goal."[74]

1. Risks of Contextualization:

While contextualization is very compelling, it has inherent dangers related to evangelism. The biggest threat relates to syncretism, which is the result of poor contextualization and essentially converts the gospel to an unbiblical message subordinated to the local culture. To prevent the contextualization from being misused, it is helpful to understand the following concepts that are related to but distinct from contextualization:

(1) Syncretism

Van Rheenen stated that "syncretism cannot be defined without an understanding of contextualization since the two processes are interrelated." [75] One person’s “contextualization” could be considered “syncretism” by another. A successful “contextualization” for today can become the syncretism of tomorrow. Van Rheenen stated that "We must realize that we are always, to some degree, syncretistic, and acknowledge our syncretism before God and fellow Christians." [76] Paul Hiebert pointed out that "there is always the danger that when we put the gospel in human contexts that the essence of the gospel will be so distorted that it loses its message. God also starts with us where we are and reveals himself to us more fully as we grow in the knowledge of our Lord." [77] Kevin Greeson affirms, "Contextualization is risky business that dances on the edge of gospel contamination, missionaries should invite all eyes and ears to examine their contextualization practice." [78] 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." [79] Wherever contextualization occurs, there exists the potential for syncretism.  
 One common approach is to adapt the Christian terms or message to indigenous forms. However, if not done carefully and thoughtfully, the results could lead to a "secular meaning of Christ."[80] and destroy the evangelical effort. For example, some Christians translate the Buddhist “teaching monk” as "pastor," Buddhism “temple” as "church," Buddhism "teaching" as "preaching," etc. On the one hand, this practice of contextualization has helped Buddhists to understand Christianity. On the other hand, it has facilitated the Buddhists to absorb some ideas of Christianity and to apply them into the Buddhism teaching. As a result, the Buddhism is developed and thrived but Christianity become withered. The inscription text on the Nestorian Stele is typical evidence to historically demonstrate such poor contextualization as syncretism. In recent years, some Chinese Buddhism leaders even entitle Jesus as a Buddha in their public teachings[81]—with a typical "Christ-Centered Syncretism", they try to inject a "secular meaning of Christ" into the Christianity.[82]  
 "Syncretism is the blending of Christian beliefs and practices with those of the dominant culture so that Christianity loses its distinctiveness and speaks with a voice reflective of its culture." "Frequently syncretism is birthed out of a desire to make the gospel relevant." [83]  
 In a word, syncretism can be defined as the unconscious, subconscious or conscious amalgamation of different religions, cultures, or thoughts with the gospel to form a new distinct one to adapt itself through reconciliation. Syncretism has two important symptoms that can differentiate it from good contextualization: 1) self losing due to reconciliation or compromise; 2) producing innovative new schools that are similar to but different from their original ones. Just like what Heibert stated, "in one sense, syncretism is a message that has lost the heart of the gospel. In another sense, it is moving in the wrong direction, away from a fuller knowledge of the gospel." [84]  
 The essential difference between contextualization and syncretism is not merely based on its symptoms, but lies in the internal motivation from the deepest inner heart: contextualization is to witness or glory Jesus Christ only, whereas, syncretism, sometimes seemingly looks like contextualization, but essentially is to utilize the name of Jesus and the gospel to serve or glorify something else openly or secretly rather than Jesus Christ.  
 Jesus said that, "Watch out; be aware of the leaven of Pharisees and the leaven of Herod" (Mark 8:15). One way to prevent Christianity from being lost its core gospel message is to spiritually keep distance to any local culture. "It appears that the only assurance of maintaining orthodoxy in Christian teaching and practice is abstinence from overtly non-Christian religious expressions." [85] "Good contextualization seeks to be faithful to Scripture and meaningful to a given culture." [86] 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 the gospel, to enrich their theological knowledge, and to allow the hidden characters of Christ to be revealed and glorified.

(2) Indigenization

In missiology, indigenization means to allow the seed of the gospel to stay, to live, to grow, and to produce fruits naturally in a particular local culture.  
 Contextualization differs from indigenization in that indigenization focuses on local traditional culture statically, whereas, contextualization focuses more on the universal, perpetual translatable truth.  
 Coe stated that "indigenous, indigeneity, and indigenization all derive from nature metaphors, that is, of the soil, or taking root in the soil." Because of the static nature of the metaphor, "indigenization tends to be used in the sense of responding to the gospel in terms of traditional culture. Therefore, it is in danger of being past-oriented." Moreover, due to the globalization and rapid advanced technology development in the world, all local culture is experiencing radical change, which makes the indigenization hard to fit in. [87]  
 As a comparison, it seems that indigenization respects the local culture more than contextualization–it views all cultures as equally valid and important. While contextualization will challenge the local culture with the translatable biblical truth of the gospel, contextualization confirms that it is not its goal to judge, change or destroy the local culture, but to discern and to fulfill it.

**2. Data-Mining Method**

There are three reasons to apply the data-mining method in the research. First, it is to avoid endless subjective debates in ambiguous pre-China thoughts. Second, a person cannot read all the Chinese documents. Third, the Chinese language is simple for computer analysis since it has no grammatical form. The computer-based data-mining approach provides a more objective and instantaneous method to study the pre-China scripture.

1. Understanding Data-Mining

In computer engineering, data-mining is a method or process to dig through data to discover hidden connections and predict future trends. The term "data-mining" was coined in the early 1990s. “its foundation comprises three intertwined scientific disciplines: statistics (the numeric study of data relationships), artificial intelligence (human-like intelligence displayed by software and/or machines) and machine learning (algorithms that can learn from data to make predictions). What was old is new again, as data-mining technology keeps evolving to keep pace with the limitless potential of big data and affordable computing power. Data-mining helps people to sift through all the chaotic and repetitive noise in data, to understand what is relevant and then make good use of that information to assess likely outcomes.” [88]  
 Data-mining helps people to connect or link a new portion of data to the data that is already stored and understood. This immediately brings us about the concept of “linked,” where “linked” is interpreted as a sublimate of “understood.” We have written a “sublimate” because having data linked is not yet sufficient, though necessary for the further, more intelligent phase of building knowledge out of data. After data have been linked, data and knowledge mining, knowledge discovery, pattern recognition, diagnostics, prediction, etc. could be done more effectively and efficiently. [89]  
 Data-mining is sometimes referred to as "Knowledge Discovery in Databases," (KDD). It is developed when “there is an urgent need for a new generation of computational theories and tools to assist humans in extracting useful information (knowledge) from the rapidly growing volumes of digital data. The basic problem addressed by the KDD process is one of mapping low-level data into other forms that might be more compact, more abstract, or more useful. Data-mining is a step in the KDD process that consists of applying data analysis and discovery algorithms that produce a particular enumeration of patterns (or models) over the data.” [90]  
 There are many techniques that can be used in data-mining. For example, Abstract Meaning Representation (AMR) is a semantic representation language method. It is intended to abstract away from syntactic representations, in the sense that sentences which are similar in meaning should be assigned the same AMR, even if they are not identically worded. Convolutional Neural Network (CNN, or ConvNet Method) is a method through analyzing a class of deep neural networks, most commonly applied to analyzing visual imagery. This paper will only use the Word Frequency-Spectrum Analysis method.

1. Understanding the Word Frequency-Spectrum Analysis

The term Word Frequency-Spectrum (WFS) in this paper is indeed a graphic form for a Sorted Word Lists by Frequency, where the vertical Y-axis representing the frequency value, the horizontal X-axis representing the index of the sorted list. Frequency refers to the repeated occurrence of a word or character over a specific document or a particular category of documents. The frequency value could be an integer number of the repeated occurrence, or a ratio of the number of the occurrence to the given size of its document. The ratio could be in the form of a percent (pc) or in the form of per 10,000 words (pm).  
 The WFS analysis method is derived from the concept of Zipf's principle in terms of quantitative linguistics study. Zipf's principle states that given some corpus of natural language utterances, the frequency of any word is inversely proportional to its index of rank in the frequency table. Corpus refers to the sealed document or text. The WFS analysis method is to extract meaningful information of a document through its frequency or rank of words. In general, the higher the frequency or rank of a word is, the more important it is.

### III. Documents' Sampling and Collection

Pre-China scripture is a fuzzy set of documents. There is no consensus agreement on a list of pre-China documents. In practice, different scholars could organize them differently. This chapter shows how the pre-China scripture is defined in this research.

**1. Document Collection**

Document collection is a process to select all pre-Qin documents as well as other documents that are either related to or helpful in the research. The following factors are considered during the documents collection process.

1. The pre-Qin Documents:

The term pre-Qin is also called pre-China. The word "China" is a Western name given for "Qin". According to the Chinese history, Qin is the first dynasty (221-206 BC) in history that unified all states into one nation. Hence, the term pre-Qin literally refers to the period of history before 221 BC. However, before seventh century BC, there were no bamboo-strips, or any paper-like lengthy document—what all the archeologists could find were just pieces or groups of characters on bronzes artifacts or bones. Therefore, the term pre-Qin in regard to documents actually refers to a narrow period of time between the seventh century BC and the second century BC, which is also called the Spring-Autumn and Warring States (770-221 BC).  
 The term pre-China, also commonly called pre-Qin, first appeared in the book HanShu 汉书 in the first century AD. The reason that the term is widely used and accepted in history is probably not because of the unification of the warring states, but because of a key factor that all sages and significant philosophical documents only appeared during a short time period before 221 BC. After that, for more than two thousand years, there is no other person or document that can compare with them.  
 In theory, the pre-Qin documents are books written before the second century BC. However, this theory is hard to practice. First, none of the existing pre-China books can be confirmed to be written before the second BC. Many of them are modified and deleted in history. Some of them could be fake books. Second, many messages associated with the pre-China are written in books after the second century BC, typically in Han Dynasty between the second century BC and the second century AD. For example, the words "people take food as heaven" (民以食为天) comes from a story in pre-China but preserved in ShiJi 史记 written in about the first century BC. For this reason, some scholars prefer to consider some books of Han as part of pre-China scripture and call them QinHan literature.  
 In this paper, the pre-China documents are categorized based on the known written date, even though it is not accurate or possibly not correct.

1. The post-Qin Socuments:

There is no such term as post-Qin in Chinese history. The term of post-Qin in this paper is used to contrast with the term pre-Qin. The post-Qin (or post-China) documents refer to the documents written after 221 BC until today. To extract the features of the pre-Qin documents, the post-Qin documents have to be studied together with the pre-Qin documents. The pre-Qin documents are limited in number, but the post-Qin documents are almost unlimited in quantity. This research only selected about a hundred of post-Qin documents to balance the comparative study, including the pre-Qin and post-Qin, the important and unimportant, philosophical and non-philosophical documents. Most of collected documents items come from the Chinese Text Project (ctext.org).

1. The Biblical and Non-biblical Chinese Documents:

The biblical documents refer to various translated Chinese versions of the Bible. The non-biblical document refers to the other translated Chinese documents, including the Quran, the Book of Mormon, and other Western works. The purpose of choosing a variety of documents is to facilitate the features extraction for the Chinese character Zi 子 in pre-Qin documents.

In summary, a total of about 150 documents are selected for the research, which covers about 50 pre-Qin documents, and various other documents in different disciplines and different times, including the translated Western works. The purpose of choosing a variety of documents is to facilitate the features extraction for the Chinese character Zi 子 in pre-Qin documents. A brief review of the collected documents can be seen in [Table-12.](http://localhost/weidroot/weidroot_2017-01-06/app/bitbucket/wdingsoft/weid/htmdoc/proj1/TheSonContextualization/doc.html#Table-12)

**2. Document Classification**

Document classification is a process to assign a document to a specific group or class that that shares some common features. Two types of classification methods are used in the research: the time-based and the content-based classifications.

1. Time Series Classification:

Time series classification in this paper is to deal with classifying the existing documents concerning the writing date in order to extract the time series information from the documents, such as word frequency-spectrum. The most challenging work in the time series classification in this research is that the written dates of the existing Chinese documents cannot be determined accurately. Moreover, many documents do not have reliable information; they are full of puzzles. In recogniition of this situation, this paper proposes a dual time series classification method: one is the simplified Chinese traditional dynasty series classification, and the other is the Christian era classification method.

* 1. The Simplified Chinese Dynasty Series Classification:

The simplified Chinese dynasty series classification method comes from the traditional Chinese dynasty series classification method that is used to classify the ancient documents according to the respective dynasty in history. Pre-Qin can be considered as the most popular and successful dynasty classification period in Chinese history. The traditional method has encountered many issues for today. First, a dynasty could be long or short. For example, a book of the Han Dynasty could have been written at any time between 206 BC and 220 AD. Second, there are about two dozen dynasties in history. Some of them may overlap. As the Gregorian system became more and more popular after the twentieth century in China, the traditional dynasty-based classification seemed to be more and more awkward. Third, dynasty classification is a personal dictatorship-based chronicle method. It helps to remember the ruler’s name, but that does not reflect the features of its society.  
 This paper introduces the Western pre-modern and post-modern concepts into the traditional dynasty classification, and proposed a simplified dynasty series of four-periods classification model: PreQin (before 221 BC), QinHan (221 BC - 220 AD), pre-modern (220-1911 AD) and post-modern (1911--present).  
 In the West, pre-modern is the period which came before modernity. Modern society began in Europe after the introduction of the Industrial society and large-scale production. There is no precise date for the division. Some scholars prefer to apply the date of 1698, when the first steam engine was invented by James Watt (1736-1819) as the end of the pre-modern or the beginning of the post-modern.  
 In China, for many scholars the pre-modern period refers to the time before the end of the Great Qing Dynasty (1644-1911). From the perspective of the document research, two reasons support this. First, after 1911, the Chinese vulgarization began to spread. It is the first time in history that the people began to seek the identical balance between the oral language and writing language. Second, the first full version of the Chinese Bible, which is in the Chinese vernacular language, also called the Chinese union version, was published in 1919. Chinese documents had a significant difference after 1911. This can be seen in the research in this paper.

* 1. The Christian Era Classification:

The Christian era, also called the Common Era, is the period of time that begins with the traditional date of Christ's birth. It is also called AD (from the Latin anno Domini, after the year of our Lord). The period before AD is called BC (abbreviated from Before Christ).  
 The Christian era classification and the Chinese pre-Qin classification are more or less similar in that both have one specific epoch. The period of pre-Qin in China has the same significance as the AD period in the West. From a bird's eye view of the history of the world, 221 BC and 1 AD are close enough in proximity that there is little substantial difference. The difference is that pre-Qin emphasizes the period before 221 BC, while the AD emphasizes the period after 1 AD.  
 However, due to the defects of the Chinese documents, the pre-Qin classification method cannot be actually applied in its document categorization. Many documents considered to be written after Qin (221BC) are similar and closely related to the pre-Qin documents. Hence, when studying the pre-Qin documents, some scholars also include documents written in the Han dynasty (206 BC-220 AD), and they call them the documents of pre-Qin and Han.  
 A typical example can be seen in Chinese Text Project (ctext.org), organized and maintained by Dr. Donald Sturgeon. This method expands the pre-Qin document date range for about four-hundred years from the year before 221 BC to 220 AD. Noticing that the middle point between 221 BC and 220 AD is the Common Era, while maintaining the Chinese traditional dynasty classification method, this paper also applied the Christian era classification in the research with plus and minus two-hundred years as the range of deviation.

In summary, two time-based classification methods are applied in the research at the same time: the simplified dynasty-series classification and the Christian era classification. These two types of classification represent not only the difference in periodic time, but also in the cultures between the eastern and the Western.  
 Due to the defect of the pre-Qin documents that the written date is full of uncertainty, it would be too narrow to study the documents written before 221 BC, and it would be too broad for those written before 220 AD. As a comparison, Christian era classification with the date before 1AD can better reflect the nature of the date for pre-Qin documents study. This paper combined the two methods into one for research. For the selected book count and word count in different periods, see [Table-2](http://localhost/weidroot/weidroot_2017-01-06/app/bitbucket/wdingsoft/weid/htmdoc/proj1/TheSonContextualization/doc.html#Table-2), [Table-3](http://localhost/weidroot/weidroot_2017-01-06/app/bitbucket/wdingsoft/weid/htmdoc/proj1/TheSonContextualization/doc.html#Table-3).

1. Document Categorization

Document Categorization is to assign a document to one or more classes or categories. Two basic methods are popular in Chinese documents: family-based and the content-based classification.

* 1. Family-Based Classification.

Family-based classification is to assign a document to a specific family. The family, also called the school, is a group of people who share some common views. Each family usually has a founder that people could follow. Hence, the family-based classification is a people-oriented classification method. For example, KongZi (Confucius) and MengZi (Mencius) are consistent in teaching, so they are classified into Ru family or school, KongZi is considered as the founder of Ru family; LaoZi and ZhuangZi are similar, they are grouped to a family of Dao. LaoZi is considered as the founder of the Dao family.  
 Family-based classification is the Chinese traditional and oldest classification method in China. It can be found in pre-Qin documents. For example, the book of 荀子 XunZi contains criticism about the plagiarism in Ru family. But how and why the family-based classification started is still unknown. The only thing that is known is that the family-based people-oriented classification is an important feature of the pre-Qin culture. For over two thousand following years, almost no new family or school appeared in history until now.  
 A critical issue in people-oriented classification is that the definition of the school or family cannot be clearly defined. For example, today, the term Ru family is usually defined as a system of philosophical and ethical teachings or thoughts founded by KongZi and his followers. But what the Ru family exactly teaches is still arguable and uncertain. Even the meaning of the character of Ru is not clear. Run cannot be found in the bronzes artifacts or oracle bones. The first Chinese dictionary (Shuowen jiezi 說文解字), dated back to first century AD, says, "Ru means gentle and is how men of techniques are called. (儒, 柔也术士之称)" The scholar Liang Cai pointed out that "KongZi (Confucius) did not create Ru-family (Confucianism). Actually, no one ever thought so. (including KongZi himself)" [91] Liang Cai pointed out that it is a puzzle in history that people turn to focus on the study of the Ru family (or Confucianism).  
 In spite of the defect of the people-oriented classification, there is no better way to this day to well organized the pre-Qin document. How to biblically classify the pre-Qin documents will be a challenging work that missionaries need to do in the future. At the moment, this paper will follow the existing people-oriented classification.

* 1. Content-based Classification

Content-based classification is to assign a document to a specific subject, topic or an area of discipline according to its content. (e.g, history, medicine, military, etc). The content-based classification is an object-oriented method; it is more explicit and less arguable than the family-based classification.

This paper will combine the traditional family-cased and content-based classification methods, and consider them as a single category.

In summary, about one-hundred-fifty documents are selected in the research; about fifty of them are considered as pre-Qin documents. All selected documents are leveraged with the time series classification and the content or family-based categorization. A category-periodic table is created for analysis. It is through such a platform that the features of the word can be extracted and exposed to readers.  
 For example, the number of books with its title or name that contain Zi 子 is shown in [Table-4](http://localhost/weidroot/weidroot_2017-01-06/app/bitbucket/wdingsoft/weid/htmdoc/proj1/TheSonContextualization/doc.html#Table-4). From the table, it can be found that the number of books in the Ru family in the pre-China period is much more than others. In order to make it comparable with others, the rate of the book with Zi 子 is used. The result can be seen in [Table-5.](http://localhost/weidroot/weidroot_2017-01-06/app/bitbucket/wdingsoft/weid/htmdoc/proj1/TheSonContextualization/doc.html#Table-5)

### IV. Extraction of Features of "Son"

In this paper, feature extraction means to abstract the meanings from the results of the computed large number of documents and texts and to identify the useful information or features that can distinguish itself from others. This process includes the visual analysis of the output image, like the frequency-spectrum graphics.

**1. Wide-Range of Documents**

Among one-hundred fifty collections, there is only one document that does not contain the word Zi 子. The name of the book is HaiDaoSuanJing that belongs to the category of mathematics. It makes sense that this book does not have Zi, since the book has nothing to do with "son" and its length is relatively short. However, all other various types of documents have the word Zi 子 (son), approximately 99.3%. The broad usage of Zi 子 in various books is the evidence of the importance of the Zi 子 (son) in pre-China writings. The frequency-spectrum of this book can be seen in Figure-3. For simplification, this document will be excluded in the further frequency-spectrum analysis.

**2. Top-Frequency Words Distribution among Documents**

There are two documents to show that the frequency of Zi is "unreasonably" high and ranked among the top of distinct words: the book of LunYu and SanZiJing. Both of them belong to Ru family. The book of LunYu is an important book in Ru family, which is about morality, politics and philosophy, etc. SanZiJing is a rhythm teaching book for students. For frequency-spectrum see [Figure-1](http://localhost/weidroot/weidroot_2017-01-06/app/bitbucket/wdingsoft/weid/htmdoc/proj1/TheSonContextualization/doc.html#Figure-1) and [Figure-2.](http://localhost/weidroot/weidroot_2017-01-06/app/bitbucket/wdingsoft/weid/htmdoc/proj1/TheSonContextualization/doc.html#Figure-2)

For other documents, the top ranked characters are: 之 x97, 也 x12, 的 x8, 不 x7, 了 x4, 曰 x3, 者 x3, 十 x2, 有 x2, 于 x1, 从 x1, 以 x1, 兮 x1, 其 x1, 年 x1, 惟 x1, 水 x1, 道 x1, 阴 x1. 韵 x1. All of these are grammatical words except 水 x1, means "water," is consistent with the content of the book of ShuiJingZhu 水经注 about rivers. and 曰 x3, 道 x1, means 'speak', widely used in fiction.

**3. Frequency-Spectrum Distinction of Documents**

By the survey of all frequency-spectrum, it is found that there are about fifty documents, one-third of the selected, the rank of Zi is in the top ten. About eighty documents, roughly half of the collection, the rank of Zi is in the top twenty. Figure-4 shows a spectrum of the rank of Zi in the collection of the documents. This figure is consistent with the frequency of Zi in the spectrum over the selected documents. (See Figure-5). These two figures show that the frequency of character Zi is relatively stable between the lowest and highest.

**4. Ru-Family and Historical Documents**

A categorized frequency-spectrum (Figure-6) shows that Ru family (in red color) have higher frequency usage of Zi than others. The second one is the historical books. The similarity of the frequency-spectrum of Zi in Ru and in the historical books show that they have something in common about the character Zi—the core value of Chinese culture is Ru.

**5. Common Era Distribution**

The changes of the frequency-spectrum according to the simplified Chinese dynasty based periodic classification can be seen in Figure-7. The figure shows that the usage of Zi 子 experienced two dramatic drops, one in QinHan, and on is in post-Modern writings. From the view of the Common Era, there exists a sharp drop between BC and AD period. (see Figure-8) as compared with other characters changes in history, for example, Zhi 之 in Figure-9 and Figure-10.

**6. Frequency-Spectrum of Suffixes for Common Era**

The top twenty highest frequency words immediately used after word Zi 子 are listed below according to the periodic of Common Era :

BC: 曰之不以也为胥墨贡对产者孙而路有谓何使言  
AD: 曰之善不孙也言为牙所以等者吼云有名路是一

It can be found from the list that there is no significant differences in usage between BC and AD. A common meaningful word follows Zi 子 is Yue 曰, which means speak, talk, say and utter. It can be concluded that Zi 子 is frequently inferred as a speaker/talker.

**7. Frequency-Spectrum of Prefixes for Common Era**

The top twenty highest frequency words immediately used before word Zi 子 are listed below according to the periodic of Common Era :

BC: 君天孔公太夫晏墨之其王楚文管孟二吾弟父宣  
AD:男弟天太师利种童君孔佛王儿妻之孟其夫庄老

The words in BC can be classified into three groups as follows. The group (C) is a set of grammatical words with no meaning. The group (B) is a list of people's names, including the well-known Kong 孔 (Confucius), Mo (Moist), Meng 孟 (Mencius), Moism 墨, etc.

(A) 君天公太夫王弟父  
(B) 孔晏墨楚文管孟宣  
(C) 之其二吾

The group (A) is a set of meaningful words that can be translated into English (see list below). Among them, seven words have a close relationship with each other. Some of them are mutually exchangeable in meaning, and sometimes they appear in the scripture with a pair. For example, 君王 and 天王 both mean "king." Among the seven words, three of them (2, 6, 7) are relatively simple in English translation. However, the other four words (1, 3, 4, 5) are confusing in the native language, and no single English word can fully match each of them. Overall, these seven words have common sense related to glory, noble, power, divinity etc. Because these seven words can be easily connected to Isaiah 9:6-7. (See Table-10), this paper will call them the seven-wonderful-words (7WW).

(1) 君 = prince, ruler  
(2) 天 = heaven, sky  
(3) 公 = catholic, public, justice  
(4) 太 = super, extreme, eternal, highest  
(5) 夫 = master, teacher, counselor  
(6) 王 = king, emperor  
(7) 父 = father  
  
(8) 弟 = brother, follower, disciple.

As a comparison between BC with AD, it is not hard to find that in the list of AD, 弟 (Di) is promoted to the second position from the 18th in BC. The seven wonderful words are downgraded. The words 公 (Gong) and 父 (Fu) are even kicked out of the top twenty from the BC list and become between three-hundred and four-hundred in the rank of the AD period. The relatively close group of seven wonderful words are disassembled and diluted by 男 = male, 童, 儿 = children, 佛 = Buddha, etc.

### V. Contextualization of "Son"

Dr. Stan May stated that "contextualization means that the message is defined by Scripture but shaped by culture."[92]This paper will explore how the meaning of "son" is defined by Scripture but shaped in pre-China documents.

**1. Wide-Range Usage of "Son"**

In about fifty pre-China documents, about 98% of them contain the word Zi 子, covering various kinds of topics regardless whether it is related to sonship or not. (see item 1, 2 and 3 in the previous chapter).

In the Hebrew version of OT, among 39 books, 34 of them have word "son" (בן), taking 87%. In the Greek NT, among 27 books, 25 of them contain "son", taking 92%. In overall 66 books, 58 of them contain the word "son," representing 87%.

In the Chinese Union Version (CUV), except 3John, all books have the word "son" (Zi ), covering 98.4%. In the STUT Chinese version of Bible, all books have the word "son" (Zi). The coverage is 100%.

In the Bible, from its first appearance in Gen 4:17 to the last occurrence in Rev 21:7, the word son appears throughout Scripture, from the beginning to the end in the Bible.

The common-sense usage of the word "son" is abnormal in a wide-range area. However, it can be found that the word "son" has the same characteristics in usage both in the Bible and the pre-China documents.

**2. Historic Change of "Son"**

Although the word Zi 子 is widely used in all different books, its frequency and rank are dispersed differently. From the Table-8, it can be found that, the frequencies rate of the pre-China document is higher than others. Overall, the frequency of Zi in BC, 131.36 (pm), is much higher than that in AD, 38.96 (pm).

A typical case can be seen in Run-Family, between the book of LunYu and SanZiJing, the rank of Zi 子 is "unreasonably" high in both books, but the frequency of "son" in LunYu (613.5pm) is much higher than SanZiJing (206.8pm) (See Figure-1,2). Noticing that LunYun belongs to the work of the BC period, and SanZiJing belongs to the work of the AD period.

In the OT, according to brookelester statistics (http://www.brookelester.net), the top most frequently used nouns in OT are:

(1) All (כלל כֹּל) x5415.  
(2) son (בן) x4942.  
(3) God (אלוהים) x2602.

With roughly a total of 305,358 Hebrew words in the OT, the frequency of "son" is about 1.6% or 161.84 (pm), greater than the word of 'god'. From this point, the OT can be considered as a son-centered book; Jewish culture can be considered as the Messiah culture.

In the NT, "son" is ranked the eighth in the list of the top frequency of nouns, as following. With a total of 138,162 Greek words in the NT, the frequency of son is 0.2728%, or 27.28 (pm), which is much smaller that the rate in the OT. The frequency of the word "god" and the lord is 1.47% or 147.28 (pm). From this point, the NT can be considered as the God-centered book. The Christianity is the God-centered culture.

(1) god, God (θεός) x1317.  
(2) lord, master, the Lord ( κύριος\_2 (κύριος) ) x717.  
(3) man, human (ἄνθρωπος) x550.  
(4) Christ (Χριστός (χρίω) ) x529.  
(5) father, Father (πατήρ ) x413.  
(6) day, lifetime, time period (ἡμέρα) x389.  
(7) wind; breath; spirit, Spirit(πνεῦμα (πνέω)) x379.  
(8) son (υἱός) x377

Compared between the OT and the NT, it can be found that the rank and frequency of the word "son" in the OT are much higher than the values in the NT. Similar results can also be verified in various Chinese versions of the Bible although the value is not exactly the same. (See Table-9)

It can be concluded that the historical changes in the frequency of "son" from BC to AD are identical both in the Bible and Chinese documents, typically in Ru-family. (Compare Figure-8 and Figure-11)

**3. Unusual Meaning of "Son"**

In pre-China documents, there are seven wonderful words associated with the name "son" to formulate a group of seven wonderful sons. (See Table-10, 11) These seven sons are abnormal for common sense. How can a son be related to heaven, justice, master, mighty, etc? Chinese documents are abundant, but none of them can explain it clearly in history. For a long time, in tradition, these words are associated with rulers, emperorship or royal family. Because to study these words may offend the rulers, no scholars dare to study the word "son" and hence it became a mystery for today. Even today, the son-related phrases, such as TianZi 天子 and WangZi 王子, are still political sensitive words related to rulers or the government. The phrase TaiZi 太子 and GongZi 公子 refer to the children of the rulers such as the upper level royal or rich and red communist family. FuZi 夫子 refers to old teachers or odd scholars. FuZi 父子 is still used in the family. Only JunZi 君子 still remains a positive meaning as a respected righteous gentleman. In a word, the seven sons in pre-China scripture are unusual. The meaning of "Zi" is still a myth for today in China.

As compared with the name of seven sons and the pattern of the titles of the sages, such as Kong-Zi 孔子 (Confucius), Meng-Zi 孟子 (Mencius), Lao-Zi 老子 (Daoism) and so on, it can be found that they share the same pattern of x-Zi (x-子). The identical grammatical form indicates that the family names, such as Kong 孔, Meng 孟, and Lao 老 are parallel to the seven wonderful words (君:gentleman, 天:heaven, 公:justice, 太:eternal, 夫:master, 王:king, 父:father). Such connection infers that the family names become to be respected due to the relationship with the seven sons. The conclusion is consistent to the study of the Chinese scholars that the "son" has meaning of 'god', 'diviner', 'royal' and 'noble' in pre-China documents. (see Introduction in chapter I)

In the OT, there is also an unusual son who is different from the worldly common sense. A typical example can be seen in the book of Isaiah 9:6-7. In the NT, Jesus Christ is an unusual son who bears the dual sonship—the Son of God and the Son of man. Obviously, the worldly definition of "son" needs to be redefined in the dual sonship. Literally, a major difference of "son" used between the NT and the OT is that, the "son" in the OT is a predicted one, whereas, in the NT, the "son" has been manifested to refer to Jesus Christ. This difference can well explain the reason that the frequency of "son" is higher than the frequency of the word "God" is the OT.

All sons described in the Bible, whether they are negative, like Cain, the first son of Adam, or positive, like Isaac, the only promised son of Abraham, they all directly or indirectly shadow or point to a coming person who is Messiah at the OT time but manifested in the NT time, who is Jesus Christ. The pattern of "son of" in the OT is not a tedious, meaningless repeating, but the reminders from inside of the heart again and again. In other words, the word "son" has a special mission—it is used to predict Jesus. Without the word "son," it is impossible for the ancient prophets of Israelites to predict the advent of Jesus Christ.

The reason that the frequency of "son" is lower in the NT than the OT can be explained by Jesus' word "For all the prophets and the Law prophesied until John." (Mat11:13, Luk 16:16) After John the Baptizer, the word "son" would not take the role of prophecy any more but be replaced by the name of Jesus Christ Himself.

**4. Summary**

From above, it can be seen that, three features of "son" are identical between the Chinese documents and the Bible: the "son" is widely used but with significantly changes in meanings between the BC and AD periods.

More important, inside the feature of the unusual meaning of "son," it can be easily found that the seven words (君:gentleman, 天:heaven, 公:justice, 太:eternal, 夫:master, 王:king, 父:father) used for the seven Zi (son,子) in the pre-China documents can correctly match up with one unique son with five different titles (government carrier, wonderful counselor, Mighty God, Everlasting Father, Prince of Peace) prophesied in Isaiah 9:6-7. In other words, the meanings of seven words used for the seven sons can be found in Isaiah 9:6-7 for the one unique son, they are: Government, Wonderful, Counselor, Mighty, God, Everlasting, heavenly Father, Prince, Peace, greatness, no-end, kingdom, justice, righteousness, forever, Almighty. (See Table 10). This is the most critical discovery for the possible Chinese sonship contextualization. It is through this inter-cultural connecting point that the paper can assert that the unusual "son" used in pre-China documents is the same unusual unique "son" in the Bible—the seven different sons in pre-China documents are indeed one person pointing to Jesus Christ manifested in the gospel.

However, the pre-Qin documents were written before 221 BC. If "son" or Zi 子 in pre-China refers to Jesus Christ, it will raise several questions: 1) Is the pre-Qin documents the prophecy? Does pre-China scripture belong to the prophetic literature? 2) Where does the prophecy come, and who are the prophets in pre-China?

### VI. Theory Construction

**1. Potential Reasonings**

The contextualization asserts that the unusual seven sons in pre-China are indeed embodied in one person and point to the advent of Jesus Christ. Given the fact that the pre-Qin documents were written before 221 BC, if Zi 子 ("son") refers to Jesus Christ, it will raise several questions: 1) Is the pre-Qin documents prophecy? Does pre-China scripture belong to the prophetic literature? 2) Where does the prophecy come from, and who are the prophets in pre-China?

1. If seven "sons" in pre-China documents refer to Jesus Christ, then, is pre-China scripture the prophetic literature?

From a canonical perspective of the traditional division of the Hebrew Bible, "prophetic literature is literature that attests to or grows out of (i.e., is generated by) the activity of Israel's prophets."[93] From this perspective, pre-China documents cannot be qualified as the prophetic literature.  
 First of all, it is not because that the Chinese language is a foreign language, but because the archaic Chinese language has an innate defect that it has no grammatical tense for a verb to express past, present or future explicitly, and has no grammatical article for a noun to specify who, which, what and where precisely. For example, in Table-11, Fu-Zi 父子 may have dozens of meanings. It could mean the/a son of the/a father and or the/a fatherly son. The "father" and "son" could refer to a/the heavenly Father and a/the Son. But Chinese tradition always interprets it as father and son without any article.  
 Another example, in words, Zi-Yue (子曰 Son-Speak), the verb "speak" can be interpreted in any tense with single or plural, like, "said," "says," "will say," and so on. Being together with article-free for a noun, "Son-Speak" can be interpreted in dozens of ways. This is one of factors that causes pre-China scripture to be considered obscure.  
 Chinese people are customized to such kind obscure expression and thinking. Such a kind of obscure language and worldview cannot attest to the activity of Israel's prophets.  
 Second, ambiguity can lead to inaccuracy. Although pre-China scripture does not belong to prophetic literature, through the hindsight, at least, five critical messages can be drawn out from it.

(1) What kind of son is he? (see the seven sons)

(2) Who is the son? (Confucius, Mencius, Daoism, Moism, etc.)

(3) Where is the son? (at native local land.)

(4) When does the son come? (at the local time of pre-China in the second century BC)

(5) Why is the son? (to seek a perfect virtual man, to get peace and hope)

Although they get the wrong people at the wrong time and at the wrong place, their actions belong to prophecy attesting activity. Pre-China scripture cannot be the prophetic literature but can be considered as literature related to the prophecy or a poor or secondary prophetic literature. At a minimum, pre-China scripture contains some results of actions driven by prophecy.  
 The fact that sages were entitled with the name "son" can be considered as a piece of strong evidence that people at that time began to look for the special predicted son. Confucius was a typical famous example. Because of his prominent philosophical words, he was wrongly recognized as the son of what they imagined. Indeed, the existing historical documents show that Mr. Kong never called himself as "son" or of Ru family.[94]  
 The discovery of multiple sons among sages demonstrated a failure of the prediction of the unique son in pre-China time. The failure could be caused by the ambiguity of the archaic Chinese language, the misunderstanding of the message in the prophecy or even the heresy inside of it. It is the disappointment of their expected sons that essentially caused the collapse of the pre-China culture.  
 Many scholars thought that the event of The Burning of Books and Burying of Scholars (焚书坑儒), which occurred in Qin dynasty (221-206 BC), and which is mentioned in ShiJi 史记 in the first century BC, is the main reason for the loss of the original pre-China documents and the cessation of the sages in history. However, a single event is less likely to destroy the whole splendid pre-China documents. The reality could be the opposite—it is the fall of pre-Qin that led Qin to stand out for culture cleaning. The mixture of the seven sons with sage-sons in pre-China, and the downgrading and dilution of the seven sons in AD, more or less reflect the inner struggling and falling of the prediction. This theory can well explain why the usage of "son" in names suddenly disappeared, and the frequency of "son" dramatically dropped after the Qin dynasty. The historical changes of the usage of "son" is another evidence to show the effort had been made to seek for the predicted son.

1. Where does the prophecy come from and who are the prophets?

Based on the above analysis, the paper proposes a theory that the prophecy of the Son of God is well-known at pre-China right before the second century BC. The prophecy is likely from 1) Chinese prophets, 2) the prophecy from the OT, 3) Chinese magi, and 4) Chinese sages.

(1) Chinese Prophets

Prophet refers to an inspired teacher or proclaimer of the will of God about the advent of the Son of God, like Jeremiah in the OT. The well-known prophecy in China is likely coming from the prophets in China.  
 Pastor Yuan ZhiMing is a typical reprentative who holds this viewpoint. In a discussion of his book The LaoZi vs the Bible, he stated that "our trinity God is an universal God. He is the LORD of history, including China. [三位一体的上帝，是普世之神，历史之主，中国也不例外]"[95] According to pastor Yuan, our God is not only the God of Israelites, but also the God of Chinese. If God inspired the prophets in Israel, He would also inspire the prophets in China. Pastor Yuan said that "Chinese Dao is the universal Logos. When God inspired the prophet Isaiah to predict the advent of Jesus Christ in Israel, God also inspired LaoZi to reveal the same message with another language in China."[96]  
 Pastor Yuan's intention is to help more Chinese people to open their minds to hold on Jesus. But the price is that he promoted the level of the status of both the pre-China documents and the sages. The potential issue is that it will eventually lead the people to continue to love and cherish the native Chinese culture resulting in the "Chinese-style-Christian." Instead of studying the Bible, they would continue to study the pre-China documents. Eventually, heresy will emerge affirming that the pre-China documents are higher and greater than the Bible, since the Bible does not have everything that pre-China scripture has. To promote the status of the pre-China documents is indeed to downgrade the status of the Bible. Theologically, it is against the "sola scriptura" principle.  
 History has showed that pre-China scripture has never led people to Christ; instead, it misled its people to be away from the gospel, and became a stronghold against Christ. The situation of today is a piece of living evidence. Unless the gospel comes in to be the sole criteria, pre-China scripture will always be a fuzzy set of documents full of myths forever.  
 The Bible never directly mentioned the Chinese people. It is less likely that God ever revealed the prophecy message to the Chinese. This is because Israelites are the people He selected for his prophecy. This is not about discrimination or unfairness, but about God's will, His plan and sovereignty. However, regarding salvation and love of God, all people are the same in eyes of God.

(2) Prophecy in the OT.

The global message transmission in the world never stopped. The transmission of the ancient message is more advanced than people could imagine today. The well-known prophecy in pre-China is likely as the results of spreading the message in the OT from Israel. For example, the book of Isaiah was written in the seventh century BC; it is likely that the message of Isaiah was transmitted into became well-known in China before the second BC.  
 However, if the predicting message in China came from the OT in Israel, people would not seek the advent Son in the land of China. They should seek Him in the Palestine area, just like the story of the Magi from east.(Mat 2:1) But pre-China people wrongly considered sages, such as Mr. Kong (Confucius), Mr. Meng (Mencius) and Mr. Lao (Daoism) as the predicted Son. Moreover, the date is at least two-hundred years earlier than Jesus was born. Obviously, the well-known predicting message in China was not the same as the prophecy of the OT. Hence, it was not likely from the OT in Israel.  
 Some may argue that the original prophecy message in the OT could be mutated during the transmission process from Israel to China. The study of historical documents shows that all ancient Chinese documents more or less have been changed in history. History also shows that Chinese culture is good at reformation. Particularly, the archaic Chinese language is an obscure language. Without the Holy Spirit, it is hard for Chinese to accurately catch the essence of the prophecy from the OT in Hebrew.  
 From archeological viewpoint, it is less likely that the predicting message came from Israel. So far, no unearthed inter-cultural or cross-culture evidence could be found in both China and Israel. Although there are many similarities between the two cultures, the difference is more significant. For example, during the Passover day, Jewish people take some of the blood and put it on the sides and tops of the door-frames of the houses where they eat the lambs.(Exo 12:7) In China, in each new year, Chinese people would always have the red papers with blessing words to stick on the same places of the door-frames. Both customs are similar in meaning from the religious viewpoint. However, the date of Chinese New Year is always two or three months earlier than the Passover day. Both use different calendar system.

(3) Chinese Magi

Magi is from Greek μάγοι, also is called the wiseman. It is a name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers, etc.  
 Magi is different from prophet in that the prophet directly received the prophecy from God, whereas the magi can only get the oracle of God through signs of nature or through evil spirits.  
 It is very likely that the well-known prediction of the advent of Jesus likely came from Chinese magi. This view can be supported by a discovery of a possible hometown of the Magi in Mat 2:1-16. Dr. Brent Landau states that "The Revelation of the Magi is the only ancient Christian text that identifies the homeland of Magi is Shir" Dr. Landau points out that "Shir in ancient text, is sometimes identified with China."[97] Chinese herb (like incense, myrrh, etc.), acupuncture, QiGong, etc. mainly come from Chinese Dao-family. Its activities and mysticism are consistent with magi. This can underline the viewpoint that the well-known prophecy comes from local Chinese magi.  
 Another difference between magi and prophet is that the prophecy from the prophets is accurate, whereas the oracle from magi is not accurate. That the magi from the east came to Jerusalem to ask the help from Herod (Mat 2:1-16), demonstrated that their message is limited and inaccurate. The information drawn from pre-China scripture showed that Chinese predicted information about the location, the date and people are all incorrect. The incorrectness can underline the view that magi are the main source for pre-China prediction.

(4) Chinese Sages

Sage refers to a profoundly wise man, especially the one who is discreet, judicious and philosophical. Sage is different from prophet and magi in that sage mainly uses the mental capability rather than super-nature power.  
 In the pre-China time, there are many sages, like *KongZi* (Confucius), MengZi (Mencius), LaoZi (Daoist), etc. Their teachings can be easily connected to the words of Jesus. For example, LaoZi states that "To die but not perish is longevity"(死而不亡者寿) (LaoZi chapter 33) These words can be linked to what Jesus said, "Do not be afraid of those who kill the body but cannot kill the soul. Instead, fear the One who can destroy both soul and body in hell."(Mathew 10:28) Because of this reason, many Chinese Christians interpret the Bible in a Chinese way. About one-third of Chinese pastors or missionaries ever quoted the words in pre-China documents in their preach or mission. However, sage's words are mainly focused on wisdom, rarely related to the prediction.  
 The most frequently used verb for "son" is 曰 Yue, which means "speak," "talk," or "say." (see item 6, chapter IV). Such characteristic is another evidence to prove the importance of the "son" in pre-China documents—the words of the Son are unusual and need to listen. Given the fact that the archaic Chinese language is tense-free, it can be translated as "son will/would say" in future or past-future tense. However, Chinese scholars always prefer to think of them in the present tense. Because they hardly interpret the whole context in a predictive way, the predicted information about the Son can be easily ignored and lost in history.  
 The tension existing between the predictive information and the thinking mode in a present-tense is a driven power for the Chinese scribes to frequently modify or delete the words of the pre-China documents during the transmission and spreading in history. It is also a reason that pre-China text is difficult to understand for Chinese people—it is not because of the language but because of the predicting information. However, unless the original documents can be found, the well-known prophecy in pre-China is less likely to come from the Chinese sages or texts in pre-China time.  
 Among all types of documents, the texts of Ru family contain more uess of word "son" than others. Within all periods of Ru's documents, the frequency of "son" in the BC period is higher than those in AD time. (see Figure-7) This result suggests that Ru's family was likely the beginner to spread predictive "son" in China. However, the result does not help to prove that the concept of the predicted Son originated from Ru's family. KongZi, the founder of Ru family, could be the first person to accept and believe the prophecy about the advent of the Son.

**2. Summary**

From the above analysis, it can be concluded that, although there exists a lot of close similarities between the features of the usage of the word "son" between the OT and the pre-Qin documents, these pieces of evidence are not enough to prove that pre-China documents belong to prophetic literature and the sages are prophets. However, this evidence can prove that the prophecy of the advent of Jesus Christ is well-known in pre-China times.

The source of the prophecy of the advent of Jesus Christ is more likely from Chinese magi rather than sages. Chinese culture is a shame-based culture. The failure of the recognition of the predicted son could make them feel not only frustrated but also shameful. This could cause them to abound it or even to deny what they ever did. Because of this, "son" centered culture soon disappeared in history.

In a word, due to man's sinfulness and shamefulness, the ambiguity of archaic language and craftiness of evil, information reflecting the effort to seek the predicted advent of Christ was soon lost after Qin in China history and became a myth for today.

Although this theory lacks the support from the inter-cultural archeological evidence, it can be found that, unless the gospel can be introduced into pre-China documents as the sole criteria, the pre-Qin documents would be filled with myth, ambiguity, and uncertainty forever. Further history may help to prove that there is no other better theory that can explain the mystery of the usage in Chinese documents.

The discovery of the Nestorian Stele in XiAn proves that there are lots of biblical evidence that can be found to give witness to Jesus Christ in the land of China, but they are ignored and lost. There is no archeological evidence that proves that Chinese culture is an isolated independent culture. Instead, it proves that how the Chinese had rejected or twisted the salvation message of God again and again.

The evidence of the prophecy existing in pre-China can also help to prove that the prophecy of the advent of Jesus Christ was prevalent throughout the world right before He came. Unless the prophetic message had spread throughout 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 paper shows that, to study the metaphorical statements related to Zi is important in the pre-Qin study. Unless "son" can be interpreted as prophetic portraits of the coming Christ, any other discussion is void or helpless to solve the myth in pre-China documents, no matter how attractive and deep the philosophies can be drawn from in it.

### VII. Conclusions and Recommendations

**1. Conclusions**

1. The Importance of the pre-China Documents

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 and has a powerful lifeforce. All rulers depend on it to exercise authority over their people's souls.  
 The Chinese history has shown that the pre-China scripture has strong syncretistic and adaptive capability. When facing the impact of different thoughts, religions, and cultures, such as Marxism, Buddhism, and Mongolian, the pre-China scripture can always successfully tell its people to absorb what is beneficial for them and discard what is harmful to them. All foreign cultures and thoughts cannot eradicate the thoughts of pre-China scripture. Instead, they are mutated, assimilated, and became part of Chinese culture.  
 Today, under the torrent of globalization, the pre-China scripture has begun to play its roles in the world—to assimilate all religions and cultures, including Christianity. "Globalization with Chinese characteristics" are quietly growing. Christians must "watch out; be aware of the leaven of the Pharisees and the leaven of Herod." (Mark 8:15)

1. The Essence of the pre-China Documents

However, to dig into the pre-China scripture, it can be found that its core value 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 is ambiguity and its content 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, which is to obfuscate the Word of God.  
 A crucial factor assisting the core value of ambiguity to freely drift is its obscure language. The Chinese language does not have grammatical forms of tenses and articles, which gives interpreters a loophole to meet the evil desire. This ambiguity not only effectively facilitates syncretism, which complicates who the prophetic Son actually is, but also creates lots of myths such as "son" in China, which is the secret power that saved the pre-China documents and attract people to make Chinese culture so great.

1. The Nature of "Son" in pre-China Documents

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 change in "son" between the Old and the New Testaments of the Bible. Moreover, the usual biological human definition of "son" cannot always fit into the pre-China documents or the Bible—both of them have another meaning 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), Meng-Zi 孟 **子** (Mencius), Lao-Zi 老 **子,** as well as seven unknown but mutually 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 Contextualization of "Son" in pre-China Documents

The most significant work in this research is to be able to single out a group of seven different types of "son" that are most confusing but are substantial and uniquely related to each other. The paper finds that the seven divinely words (君, 天, 公, 太, 夫, 王, 父) used to describe the seven sons can be correctly used to describe the titles of the wonderful, prophesied Son in Isaiah 9:6-7.  
 Such inter-cultural connection between the pre-China documents and the Hebrew Old Testaments provides an important key for the potential contextualization: the unidentified meaning of "son" in pre-China documents is identical to the "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 the misinterpretation of the seven sacred words is the reason to cause the myth of "son" in China until today.

1. The Biblical View on the pre-China Documents

This paper proposes a theory that during the pre-China time, the prediction of the advent of the Son of God is well-known throughout the land of China. However, the original purpose of the seeking the "son" is lost, just like the Nestorian Christianity has been lost in China's history. The missing information leaves a historical void 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 directly receive the Word 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 prophetic literature. At least, history shows that pre-China documents could not lead people to come to Christ. Instead, it is inclined to mislead people becoming an obstacle to faith in Christ, increasing resistance to Him. Through its obfuscation of truth and falsehood, the pre-China scripture can only make people more crafty in their opposition to the gospel.

1. An Evidence of Sinful Nature of Man

The information extracted through pre-China documents shows that pre-China people failed to identify the predicted Son—they identified the prophesied Son with the wrong people, at the wrong time, and at the wrong place. It leaves a result that so many sages are considered to be the prophesied "son", and the political leaders are entitled as the sacred "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 vision of the foresight of the Son comes from magi rather than prophets.  
 Although both the traditional Jewish and Chinese people are not able to accept Jesus Christ as the Son of God, Jewish people have been continuing to insist on waiting for the prophetic Messianic Son until today. Whereas, Chinese people totally gave up and turned the expectation to their biological offspring due to their shameful misidentification. From this point, Chinese people cannot be comparable with Israel's character as the chosen people of God.

1. The Missiological Significance of the "Son"

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 arrive. Likewise, unless the gospel will spread over to the end of the world, the end of the Days will not take place.  
 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, the concern is more about sonship 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 ruining 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. The sonship preference could be a reason to explain why it is so hard for the Western trinity-focused missionary to root the gospel in the ethnic overpopulation areas in the East. In the past decades, metaphysical sonship has been applied to science to formulate a successful Object-Oriented Programming method. If the theologians can define the biblical sonship and apply to the missiology and missionary fields, it can facilitate the gospel's taking root natively in China.

**2. Recommendations for Future Research**

(1) This paper found out that "son" has an unusual definition that is different from the human biological sense. But the paper failed to provide its theological definition due to its complexity. If the theological meaning of "son" can be defined, then it will be helpful not only for this research but also significant for the missionary to preach in the son-center culture.

(2) The relationship between the son-center culture and ethnic overpopulation need to be explored further.

(3) The archeological evidence about the origin of the son-centered culture need to be explored further.

(4) Each pre-China document has multiple versions. Only one version is used in this study. To study the differences among them can help to verify the conclusion made in the paper.

(5) More modern documents should be used in the research. If the frequency-spectrum can focus on the nouns, the data and evidence can be more accurate and convincing.

(6) The same type of method can be used for the Chinese Buddhism study, its roles in China, as well as the relationship with the pre-China scripture and Christianity Scripture.

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### Appendix

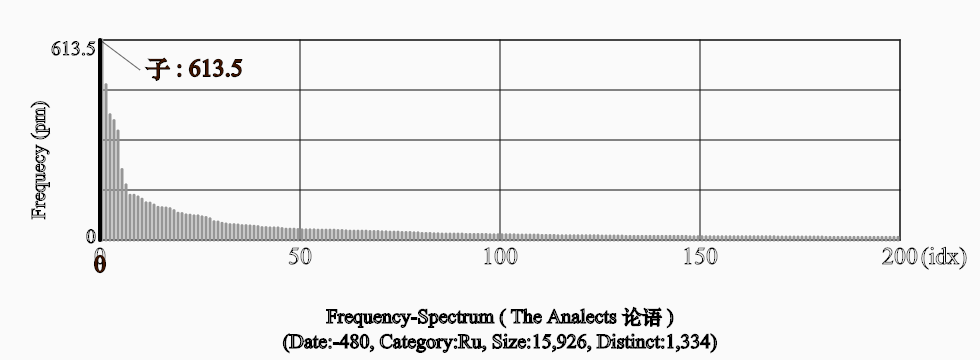
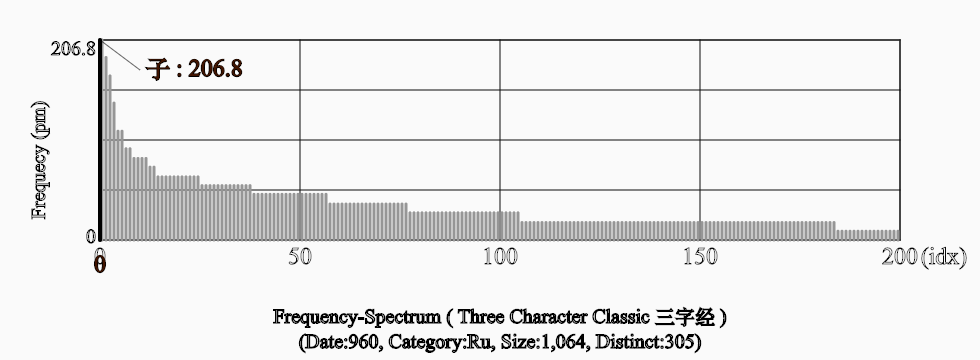
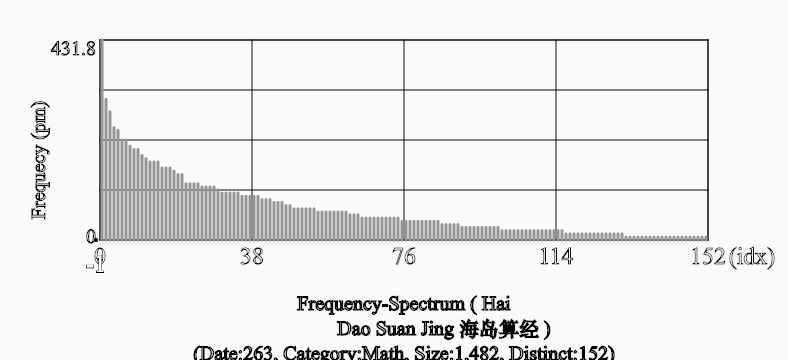
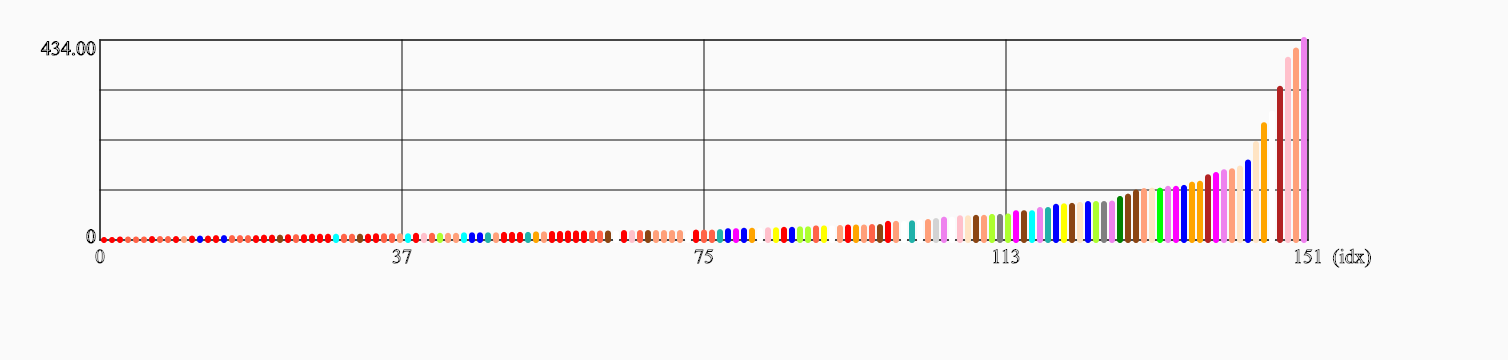
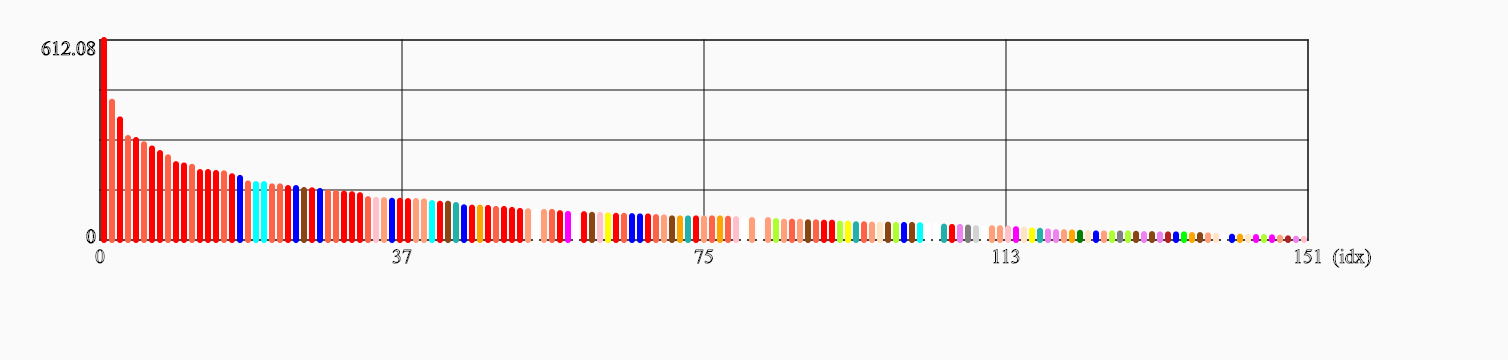
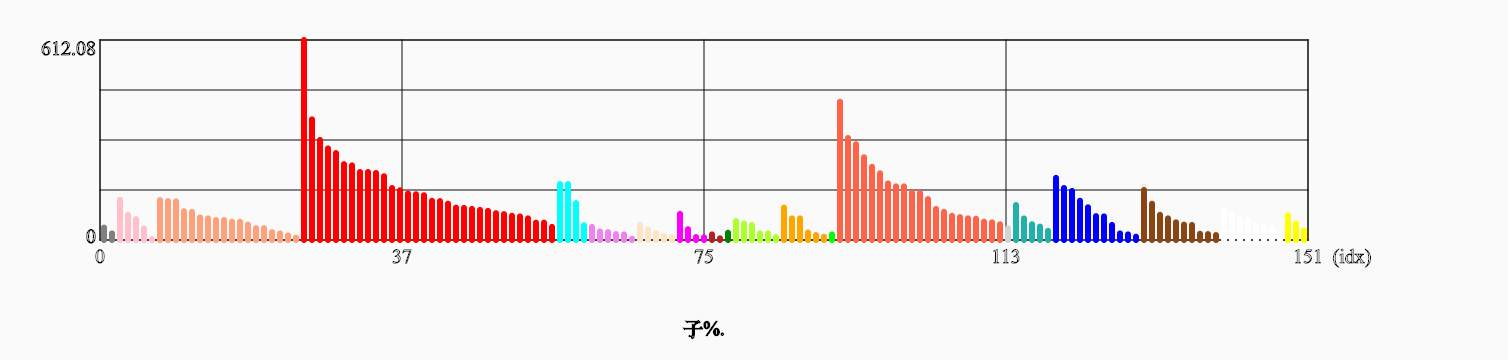
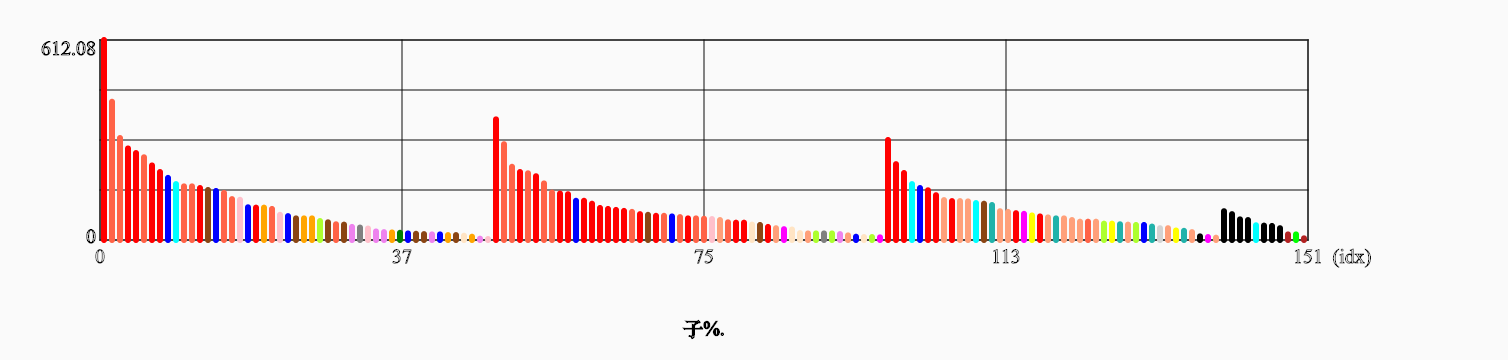
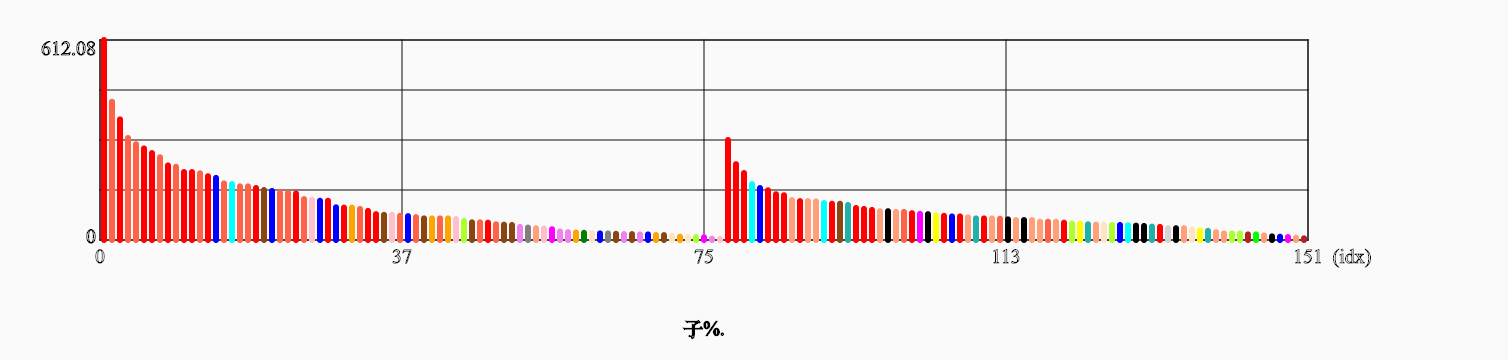
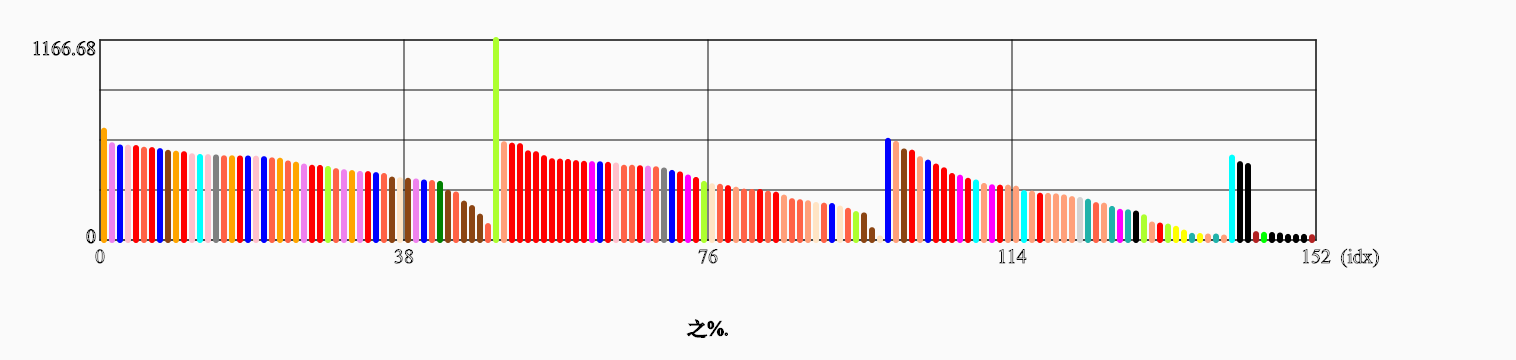
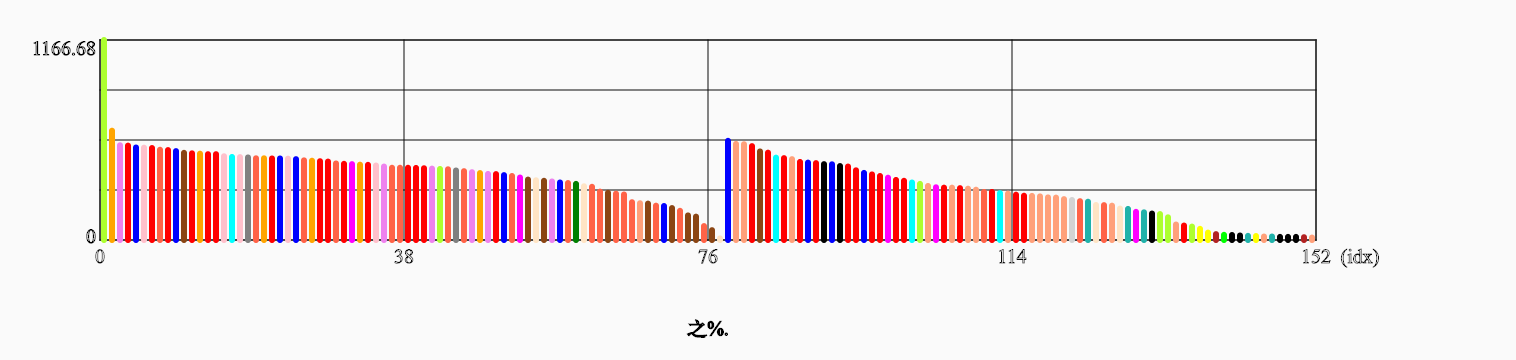
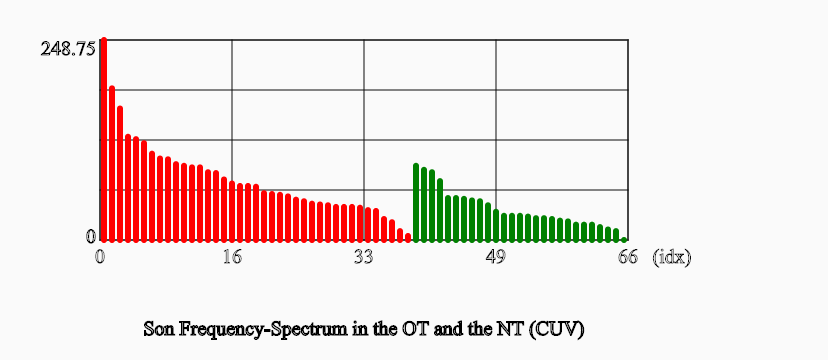
Figure-1: Frequency-Spectrum (LunYu)  
  
  
Figure-2: Frequency-Spectrum (SanZiJing)  
  
  
Figure-3: Frequency-Spectrum (HaiDaoSuanJing)  
  
  
Figure-4: Zi (子) Rank-Spectrum over Books  
  
  
Figure-5: Zi (子) Frequency-Spectrum over Books.  
  
  
Figure-6: Zi (子) Frequency-Spectrum over Categorized Books.  
  
  
Figure-7: Zi (子) Frequency-Spectrum in four periodic.  
  
  
Figure-8: Zi (子) Frequency-Spectrum Comparison Between BC and AD.  
  
  
Figure-9: Zhi (之) Frequency-Spectrum in 4 periods.  
  
  
Figure-10: Zhi (之) Frequency-Spectrum in Common Era.  
  
  
Figure-11: Son Frequency-Spectrum Comparison between the OT(red) and NT(green).

Table-1

(blank)

**Table-2**

Category-Periodic Table (Book Count)

| **#** | **Category** | **CategoryEng** | **pre-Qin** | **QinHan** | **pre-Modern** | **post-Modern** | **BC** | **AD** | **Sum** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |  |  |
| 0 | 儒家 | Ru | 7 | 17 | 8 | 0 | 15 | 17 | 32 |
|  |  |  |  |  |  |  |  |  |  |
| 1 | 儒家\_道家 | Ru\_Dao | 0 | 4 | 14 | 0 | 1 | 17 | 18 |
|  |  |  |  |  |  |  |  |  |  |
| 2 | 墨家 | Mo | 1 | 0 | 2 | 1 | 1 | 3 | 4 |
|  |  |  |  |  |  |  |  |  |  |
| 3 | 道家 | Dao | 6 | 3 | 2 | 0 | 7 | 4 | 11 |
|  |  |  |  |  |  |  |  |  |  |
| 4 | 法家 | Legal | 6 | 0 | 0 | 0 | 6 | 0 | 6 |
|  |  |  |  |  |  |  |  |  |  |
| 5 | 名家 | Logic | 1 | 0 | 0 | 0 | 1 | 0 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 6 | 兵家 | Military | 5 | 1 | 0 | 0 | 6 | 0 | 6 |
|  |  |  |  |  |  |  |  |  |  |
| 7 | 算书 | Math | 0 | 2 | 3 | 0 | 2 | 3 | 5 |
|  |  |  |  |  |  |  |  |  |  |
| 8 | 杂家 | Syncretism | 4 | 1 | 0 | 0 | 5 | 0 | 5 |
|  |  |  |  |  |  |  |  |  |  |
| 9 | 史书 | History | 9 | 11 | 1 | 0 | 18 | 3 | 21 |
|  |  |  |  |  |  |  |  |  |  |
| 10 | 经典文献 | Classic | 7 | 2 | 1 | 0 | 9 | 1 | 10 |
|  |  |  |  |  |  |  |  |  |  |
| 11 | 字书 | Literate | 1 | 3 | 2 | 0 | 2 | 4 | 6 |
|  |  |  |  |  |  |  |  |  |  |
| 12 | 医学 | Medicine | 1 | 4 | 0 | 0 | 3 | 2 | 5 |
|  |  |  |  |  |  |  |  |  |  |
| 13 | 出土文献 | Unearthed | 1 | 1 | 0 | 0 | 2 | 0 | 2 |
|  |  |  |  |  |  |  |  |  |  |
| 14 | 小说 | Fiction | 0 | 0 | 5 | 0 | 0 | 5 | 5 |
|  |  |  |  |  |  |  |  |  |  |
| 15 | 地理 | Geo | 0 | 0 | 1 | 0 | 0 | 1 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 16 | 佛教小说 | Buddhism\_Fiction | 0 | 0 | 2 | 0 | 0 | 2 | 2 |
|  |  |  |  |  |  |  |  |  |  |
| 17 | 佛教 | Buddhism | 0 | 0 | 1 | 0 | 0 | 1 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 18 | 基督教 | Christianity | 0 | 0 | 1 | 7 | 0 | 8 | 8 |
|  |  |  |  |  |  |  |  |  |  |
| 19 | 伊斯兰教 | Islam | 0 | 0 | 0 | 1 | 0 | 1 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 20 | 唯物 | Materialism | 0 | 0 | 0 | 2 | 0 | 2 | 2 |
|  |  |  |  |  |  |  |  |  |  |
|  |  | **Total** | **49** | **49** | **43** | **11** | **78** | **74** | **152** |

**Table-3**

Category-Periodic Table (Word Count)

| **#** | **Category** | **CategoryEng** | **pre-Qin** | **QinHan** | **pre-Modern** | **post-Modern** | **BC** | **AD** | **Sum** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |  |  |
| 0 | 儒家 | Ru | 0.2997 | 0.8323 | 0.9460 | 0.0000 | 0.6906 | 1.3874 | 2.0780 |
|  |  |  |  |  |  |  |  |  |  |
| 1 | 儒家\_道家 | Ru\_Dao | 0.0000 | 0.0443 | 12.5007 | 0.0000 | 0.0242 | 12.5208 | 12.5450 |
|  |  |  |  |  |  |  |  |  |  |
| 2 | 墨家 | Mo | 0.0804 | 0.0000 | 0.3129 | 0.0037 | 0.0804 | 0.3166 | 0.3971 |
|  |  |  |  |  |  |  |  |  |  |
| 3 | 道家 | Dao | 0.1390 | 0.0657 | 0.0116 | 0.0000 | 0.1484 | 0.0679 | 0.2164 |
|  |  |  |  |  |  |  |  |  |  |
| 4 | 法家 | Legal | 0.2592 | 0.0000 | 0.0000 | 0.0000 | 0.2592 | 0.0000 | 0.2592 |
|  |  |  |  |  |  |  |  |  |  |
| 5 | 名家 | Logic | 0.0032 | 0.0000 | 0.0000 | 0.0000 | 0.0032 | 0.0000 | 0.0032 |
|  |  |  |  |  |  |  |  |  |  |
| 6 | 兵家 | Military | 0.0403 | 0.0038 | 0.0000 | 0.0000 | 0.0441 | 0.0000 | 0.0441 |
|  |  |  |  |  |  |  |  |  |  |
| 7 | 算书 | Math | 0.0000 | 0.0268 | 0.0131 | 0.0000 | 0.0268 | 0.0131 | 0.0398 |
|  |  |  |  |  |  |  |  |  |  |
| 8 | 杂家 | Syncretism | 0.1182 | 0.1308 | 0.0000 | 0.0000 | 0.2490 | 0.0000 | 0.2490 |
|  |  |  |  |  |  |  |  |  |  |
| 9 | 史书 | History | 0.5539 | 1.6896 | 0.6809 | 0.0000 | 1.3420 | 1.5823 | 2.9244 |
|  |  |  |  |  |  |  |  |  |  |
| 10 | 经典文献 | Classic | 0.2467 | 0.0888 | 0.0067 | 0.0000 | 0.3355 | 0.0067 | 0.3422 |
|  |  |  |  |  |  |  |  |  |  |
| 11 | 字书 | Literate | 0.0104 | 0.1511 | 2.4978 | 0.0000 | 0.0224 | 2.6368 | 2.6593 |
|  |  |  |  |  |  |  |  |  |  |
| 12 | 医学 | Medicine | 0.1538 | 0.0744 | 0.0000 | 0.0000 | 0.1678 | 0.0604 | 0.2282 |
|  |  |  |  |  |  |  |  |  |  |
| 13 | 出土文献 | Unearthed | 0.0018 | 0.0109 | 0.0000 | 0.0000 | 0.0127 | 0.0000 | 0.0127 |
|  |  |  |  |  |  |  |  |  |  |
| 14 | 小说 | Fiction | 0.0000 | 0.0000 | 3.5036 | 0.0000 | 0.0000 | 3.5036 | 3.5036 |
|  |  |  |  |  |  |  |  |  |  |
| 15 | 地理 | Geo | 0.0000 | 0.0000 | 0.3127 | 0.0000 | 0.0000 | 0.3127 | 0.3127 |
|  |  |  |  |  |  |  |  |  |  |
| 16 | 佛教小说 | Buddhism\_Fiction | 0.0000 | 0.0000 | 1.3039 | 0.0000 | 0.0000 | 1.3039 | 1.3039 |
|  |  |  |  |  |  |  |  |  |  |
| 17 | 佛教 | Buddhism | 0.0000 | 0.0000 | 73.6798 | 0.0000 | 0.0000 | 73.6798 | 73.6798 |
|  |  |  |  |  |  |  |  |  |  |
| 18 | 基督教 | Christianity | 0.0000 | 0.0000 | 0.0017 | 2.8997 | 0.0000 | 2.9014 | 2.9014 |
|  |  |  |  |  |  |  |  |  |  |
| 19 | 伊斯兰教 | Islam | 0.0000 | 0.0000 | 0.0000 | 0.2147 | 0.0000 | 0.2147 | 0.2147 |
|  |  |  |  |  |  |  |  |  |  |
| 20 | 唯物 | Materialism | 0.0000 | 0.0000 | 0.0000 | 2.4008 | 0.0000 | 2.4008 | 2.4008 |
|  |  |  |  |  |  |  |  |  |  |
|  |  | **Total** | **1.9066** | **3.1184** | **95.7715** | **5.5189** | **3.4064** | **102.9090** | **106.3154** |

**Table-4**

Category-Periodic Table of Book-Name with Zi 子

| **#** | **Category** | **CategoryEng** | **pre-Qin** | **QinHan** | **pre-Modern** | **post-Modern** | **BC** | **AD** | **Sum** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |  |  |
| 0 | 儒家 | Ru | 3 | 2 | 0 | 0 | 5 | 0 | 5 |
|  |  |  |  |  |  |  |  |  |  |
| 1 | 儒家\_道家 | Ru\_Dao | 0 | 0 | 4 | 0 | 0 | 4 | 4 |
|  |  |  |  |  |  |  |  |  |  |
| 2 | 墨家 | Mo | 1 | 0 | 1 | 0 | 1 | 1 | 2 |
|  |  |  |  |  |  |  |  |  |  |
| 3 | 道家 | Dao | 5 | 1 | 0 | 0 | 5 | 1 | 6 |
|  |  |  |  |  |  |  |  |  |  |
| 4 | 法家 | Legal | 3 | 0 | 0 | 0 | 3 | 0 | 3 |
|  |  |  |  |  |  |  |  |  |  |
| 5 | 名家 | Logic | 1 | 0 | 0 | 0 | 1 | 0 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 6 | 兵家 | Military | 3 | 0 | 0 | 0 | 3 | 0 | 3 |
|  |  |  |  |  |  |  |  |  |  |
| 7 | 算书 | Math | 0 | 0 | 1 | 0 | 0 | 1 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 8 | 杂家 | Syncretism | 3 | 1 | 0 | 0 | 4 | 0 | 4 |
|  |  |  |  |  |  |  |  |  |  |
| 9 | 史书 | History | 2 | 1 | 0 | 0 | 3 | 0 | 3 |
|  |  |  |  |  |  |  |  |  |  |
| 10 | 经典文献 | Classic | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 11 | 字书 | Literate | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 12 | 医学 | Medicine | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 13 | 出土文献 | Unearthed | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 14 | 小说 | Fiction | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 15 | 地理 | Geo | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 16 | 佛教小说 | Buddhism\_Fiction | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 17 | 佛教 | Buddhism | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 18 | 基督教 | Christianity | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 19 | 伊斯兰教 | Islam | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 20 | 唯物 | Materialism | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
|  |  | **Total** | **21** | **5** | **6** | **0** | **25** | **7** | **32** |

**Table-5**

Category-Periodic Table of Book-Name with Zi 子 Book's Rate

| **#** | **Category** | **CategoryEng** | **pre-Qin** | **QinHan** | **pre-Modern** | **post-Modern** | **BC** | **AD** | **Sum** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |  |  |
| 0 | 儒家 | Ru | 42.9 | 11.8 | 0.0 | 0 | 33.3 | 0.0 | 15.6 |
|  |  |  |  |  |  |  |  |  |  |
| 1 | 儒家\_道家 | Ru\_Dao | 0 | 0.0 | 28.6 | 0 | 0.0 | 23.5 | 22.2 |
|  |  |  |  |  |  |  |  |  |  |
| 2 | 墨家 | Mo | 100.0 | 0 | 50.0 | 0.0 | 100.0 | 33.3 | 50.0 |
|  |  |  |  |  |  |  |  |  |  |
| 3 | 道家 | Dao | 83.3 | 33.3 | 0.0 | 0 | 71.4 | 25.0 | 54.5 |
|  |  |  |  |  |  |  |  |  |  |
| 4 | 法家 | Legal | 50.0 | 0 | 0 | 0 | 50.0 | 0 | 50.0 |
|  |  |  |  |  |  |  |  |  |  |
| 5 | 名家 | Logic | 100.0 | 0 | 0 | 0 | 100.0 | 0 | 100.0 |
|  |  |  |  |  |  |  |  |  |  |
| 6 | 兵家 | Military | 60.0 | 0.0 | 0 | 0 | 50.0 | 0 | 50.0 |
|  |  |  |  |  |  |  |  |  |  |
| 7 | 算书 | Math | 0 | 0.0 | 33.3 | 0 | 0.0 | 33.3 | 20.0 |
|  |  |  |  |  |  |  |  |  |  |
| 8 | 杂家 | Syncretism | 75.0 | 100.0 | 0 | 0 | 80.0 | 0 | 80.0 |
|  |  |  |  |  |  |  |  |  |  |
| 9 | 史书 | History | 22.2 | 9.1 | 0.0 | 0 | 16.7 | 0.0 | 14.3 |
|  |  |  |  |  |  |  |  |  |  |
| 10 | 经典文献 | Classic | 0.0 | 0.0 | 0.0 | 0 | 0.0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 11 | 字书 | Literate | 0.0 | 0.0 | 0.0 | 0 | 0.0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 12 | 医学 | Medicine | 0.0 | 0.0 | 0 | 0 | 0.0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 13 | 出土文献 | Unearthed | 0.0 | 0.0 | 0 | 0 | 0.0 | 0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 14 | 小说 | Fiction | 0 | 0 | 0.0 | 0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 15 | 地理 | Geo | 0 | 0 | 0.0 | 0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 16 | 佛教小说 | Buddhism\_Fiction | 0 | 0 | 0.0 | 0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 17 | 佛教 | Buddhism | 0 | 0 | 0.0 | 0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 18 | 基督教 | Christianity | 0 | 0 | 0.0 | 0.0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 19 | 伊斯兰教 | Islam | 0 | 0 | 0 | 0.0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 20 | 唯物 | Materialism | 0 | 0 | 0 | 0.0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
|  |  | **Total** | **42.9** | **10.2** | **14.0** | **0.0** | **32.1** | **9.5** | **21.1** |

**Table-6**

Category-Periodic Table of Author-Name with Zi 子 in Books Count

| **#** | **Category** | **CategoryEng** | **pre-Qin** | **QinHan** | **pre-Modern** | **post-Modern** | **BC** | **AD** | **Sum** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |  |  |
| 0 | 儒家 | Ru | 4 | 0 | 0 | 0 | 4 | 0 | 4 |
|  |  |  |  |  |  |  |  |  |  |
| 1 | 儒家\_道家 | Ru\_Dao | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 2 | 墨家 | Mo | 1 | 0 | 0 | 0 | 1 | 0 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 3 | 道家 | Dao | 4 | 1 | 1 | 0 | 4 | 2 | 6 |
|  |  |  |  |  |  |  |  |  |  |
| 4 | 法家 | Legal | 4 | 0 | 0 | 0 | 4 | 0 | 4 |
|  |  |  |  |  |  |  |  |  |  |
| 5 | 名家 | Logic | 1 | 0 | 0 | 0 | 1 | 0 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 6 | 兵家 | Military | 4 | 0 | 0 | 0 | 4 | 0 | 4 |
|  |  |  |  |  |  |  |  |  |  |
| 7 | 算书 | Math | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 8 | 杂家 | Syncretism | 1 | 0 | 0 | 0 | 1 | 0 | 1 |
|  |  |  |  |  |  |  |  |  |  |
| 9 | 史书 | History | 1 | 1 | 0 | 0 | 2 | 0 | 2 |
|  |  |  |  |  |  |  |  |  |  |
| 10 | 经典文献 | Classic | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 11 | 字书 | Literate | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 12 | 医学 | Medicine | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 13 | 出土文献 | Unearthed | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 14 | 小说 | Fiction | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 15 | 地理 | Geo | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 16 | 佛教小说 | Buddhism\_Fiction | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 17 | 佛教 | Buddhism | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 18 | 基督教 | Christianity | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 19 | 伊斯兰教 | Islam | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
| 20 | 唯物 | Materialism | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
|  |  |  |  |  |  |  |  |  |  |
|  |  | **Total** | **20** | **2** | **1** | **0** | **21** | **2** | **23** |

**Table-7**

Category-Periodic Table of Author-Name with Zi 子 Rate of Books

| **#** | **Category** | **CategoryEng** | **pre-Qin** | **QinHan** | **pre-Modern** | **post-Modern** | **BC** | **AD** | **Sum** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |  |  |
| 0 | 儒家 | Ru | 57.1 | 0.0 | 0.0 | 0 | 26.7 | 0.0 | 12.5 |
|  |  |  |  |  |  |  |  |  |  |
| 1 | 儒家\_道家 | Ru\_Dao | 0 | 0.0 | 0.0 | 0 | 0.0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 2 | 墨家 | Mo | 100.0 | 0 | 0.0 | 0.0 | 100.0 | 0.0 | 25.0 |
|  |  |  |  |  |  |  |  |  |  |
| 3 | 道家 | Dao | 66.7 | 33.3 | 50.0 | 0 | 57.1 | 50.0 | 54.5 |
|  |  |  |  |  |  |  |  |  |  |
| 4 | 法家 | Legal | 66.7 | 0 | 0 | 0 | 66.7 | 0 | 66.7 |
|  |  |  |  |  |  |  |  |  |  |
| 5 | 名家 | Logic | 100.0 | 0 | 0 | 0 | 100.0 | 0 | 100.0 |
|  |  |  |  |  |  |  |  |  |  |
| 6 | 兵家 | Military | 80.0 | 0.0 | 0 | 0 | 66.7 | 0 | 66.7 |
|  |  |  |  |  |  |  |  |  |  |
| 7 | 算书 | Math | 0 | 0.0 | 0.0 | 0 | 0.0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 8 | 杂家 | Syncretism | 25.0 | 0.0 | 0 | 0 | 20.0 | 0 | 20.0 |
|  |  |  |  |  |  |  |  |  |  |
| 9 | 史书 | History | 11.1 | 9.1 | 0.0 | 0 | 11.1 | 0.0 | 9.5 |
|  |  |  |  |  |  |  |  |  |  |
| 10 | 经典文献 | Classic | 0.0 | 0.0 | 0.0 | 0 | 0.0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 11 | 字书 | Literate | 0.0 | 0.0 | 0.0 | 0 | 0.0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 12 | 医学 | Medicine | 0.0 | 0.0 | 0 | 0 | 0.0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 13 | 出土文献 | Unearthed | 0.0 | 0.0 | 0 | 0 | 0.0 | 0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 14 | 小说 | Fiction | 0 | 0 | 0.0 | 0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 15 | 地理 | Geo | 0 | 0 | 0.0 | 0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 16 | 佛教小说 | Buddhism\_Fiction | 0 | 0 | 0.0 | 0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 17 | 佛教 | Buddhism | 0 | 0 | 0.0 | 0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 18 | 基督教 | Christianity | 0 | 0 | 0.0 | 0.0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 19 | 伊斯兰教 | Islam | 0 | 0 | 0 | 0.0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
| 20 | 唯物 | Materialism | 0 | 0 | 0 | 0.0 | 0 | 0.0 | 0.0 |
|  |  |  |  |  |  |  |  |  |  |
|  |  | **Total** | **40.8** | **4.1** | **2.3** | **0.0** | **26.9** | **2.7** | **15.1** |

**Table-8**

Category-Periodic Table of Zi 子 Frequent Rate (pm)

| **#** | **Category** | **CategoryEng** | **pre-Qin** | **QinHan** | **pre-Modern** | **post-Modern** | **BC** | **AD** | **Sum** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |  |  |
| 0 | 儒家 | Ru | 211.87 | 137.90 | 158.26 | 0.00 | 195.45 | 139.11 | 157.83 |
|  |  |  |  |  |  |  |  |  |  |
| 1 | 儒家\_道家 | Ru\_Dao | 0.00 | 30.47 | 67.98 | 0.00 | 36.35 | 67.91 | 67.85 |
|  |  |  |  |  |  |  |  |  |  |
| 2 | 墨家 | Mo | 171.97 | 0.00 | 113.63 | 45.90 | 171.97 | 112.84 | 124.81 |
|  |  |  |  |  |  |  |  |  |  |
| 3 | 道家 | Dao | 125.51 | 63.33 | 155.39 | 0.00 | 125.19 | 71.23 | 108.24 |
|  |  |  |  |  |  |  |  |  |  |
| 4 | 法家 | Legal | 75.77 | 0.00 | 0.00 | 0.00 | 75.77 | 0.00 | 75.77 |
|  |  |  |  |  |  |  |  |  |  |
| 5 | 名家 | Logic | 22.02 | 0.00 | 0.00 | 0.00 | 22.02 | 0.00 | 22.02 |
|  |  |  |  |  |  |  |  |  |  |
| 6 | 兵家 | Military | 17.63 | 18.34 | 0.00 | 0.00 | 17.70 | 0.00 | 17.70 |
|  |  |  |  |  |  |  |  |  |  |
| 7 | 算书 | Math | 0.00 | 14.93 | 18.39 | 0.00 | 14.93 | 18.39 | 16.06 |
|  |  |  |  |  |  |  |  |  |  |
| 8 | 杂家 | Syncretism | 110.65 | 64.22 | 0.00 | 0.00 | 86.26 | 0.00 | 86.26 |
|  |  |  |  |  |  |  |  |  |  |
| 9 | 史书 | History | 187.26 | 109.52 | 56.44 | 0.00 | 159.83 | 71.22 | 111.89 |
|  |  |  |  |  |  |  |  |  |  |
| 10 | 经典文献 | Classic | 50.42 | 72.88 | 111.06 | 0.00 | 56.36 | 111.06 | 57.43 |
|  |  |  |  |  |  |  |  |  |  |
| 11 | 字书 | Literate | 58.83 | 19.26 | 50.45 | 0.00 | 32.08 | 48.85 | 48.71 |
|  |  |  |  |  |  |  |  |  |  |
| 12 | 医学 | Medicine | 13.78 | 36.04 | 0.00 | 0.00 | 14.30 | 39.76 | 21.04 |
|  |  |  |  |  |  |  |  |  |  |
| 13 | 出土文献 | Unearthed | 38.27 | 20.25 | 0.00 | 0.00 | 22.85 | 0.00 | 22.85 |
|  |  |  |  |  |  |  |  |  |  |
| 14 | 小说 | Fiction | 0.00 | 0.00 | 55.35 | 0.00 | 0.00 | 55.35 | 55.35 |
|  |  |  |  |  |  |  |  |  |  |
| 15 | 地理 | Geo | 0.00 | 0.00 | 36.81 | 0.00 | 0.00 | 36.81 | 36.81 |
|  |  |  |  |  |  |  |  |  |  |
| 16 | 佛教小说 | Buddhism\_Fiction | 0.00 | 0.00 | 64.22 | 0.00 | 0.00 | 64.22 | 64.22 |
|  |  |  |  |  |  |  |  |  |  |
| 17 | 佛教 | Buddhism | 0.00 | 0.00 | 29.39 | 0.00 | 0.00 | 29.39 | 29.39 |
|  |  |  |  |  |  |  |  |  |  |
| 18 | 基督教 | Christianity | 0.00 | 0.00 | 11.44 | 67.89 | 0.00 | 67.86 | 67.86 |
|  |  |  |  |  |  |  |  |  |  |
| 19 | 伊斯兰教 | Islam | 0.00 | 0.00 | 0.00 | 17.05 | 0.00 | 17.05 | 17.05 |
|  |  |  |  |  |  |  |  |  |  |
| 20 | 唯物 | Materialism | 0.00 | 0.00 | 0.00 | 10.70 | 0.00 | 10.70 | 10.70 |
|  |  |  |  |  |  |  |  |  |  |
|  |  | **Total** | **129.67** | **104.69** | **38.19** | **41.02** | **131.36** | **38.96** | **41.92** |

**Table-9**

Frequency of "Son" in the Bible

| **#** | **name** | **HG frq** | **CUVS frq** | **CUVS tot** | **CUVS pm** | **STUS frq** | **STUS tot** | **STUS pm** | **WLVS frq** | **WLVS tot** | **WLVS pm** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| 1 | Gen | 131 | 643 | 51410 | 125.07 | 500 | 54109 | 92.41 | 366 | 35160 | 104.10 |
| 2 | Exo | 27 | 483 | 40037 | 120.64 | 391 | 41062 | 95.22 | 109 | 28390 | 38.39 |
| 3 | Lev | 5 | 220 | 29222 | 75.29 | 154 | 30192 | 51.01 | 83 | 21022 | 39.48 |
| 4 | Num | 132 | 417 | 41637 | 100.15 | 544 | 43532 | 124.97 | 236 | 30986 | 76.16 |
| 5 | Deu | 28 | 165 | 35896 | 45.97 | 155 | 37310 | 41.54 | 88 | 26412 | 33.32 |
| 6 | Jos | 35 | 115 | 25787 | 44.60 | 230 | 26713 | 86.10 | 48 | 18668 | 25.71 |
| 7 | Jug | 47 | 161 | 24365 | 66.08 | 273 | 26503 | 103.01 | 75 | 17952 | 41.78 |
| 8 | Rut | 2 | 31 | 3362 | 92.21 | 23 | 3708 | 62.03 | 13 | 2571 | 50.56 |
| 9 | 1Sa | 65 | 175 | 32210 | 54.33 | 179 | 35866 | 49.91 | 115 | 24455 | 47.03 |
| 10 | 2Sa | 105 | 226 | 26714 | 84.60 | 233 | 29581 | 78.77 | 175 | 20472 | 85.48 |
| 11 | 1Ki | 114 | 289 | 30500 | 94.75 | 300 | 33983 | 88.28 | 158 | 24034 | 65.74 |
| 12 | 2Ki | 111 | 269 | 29595 | 90.89 | 273 | 32679 | 83.54 | 181 | 23343 | 77.54 |
| 13 | 1Ch | 163 | 752 | 30231 | 248.75 | 789 | 32322 | 244.11 | 603 | 24506 | 246.06 |
| 14 | 2Ch | 77 | 236 | 33440 | 70.57 | 225 | 35631 | 63.15 | 135 | 26750 | 50.47 |
| 15 | Ezr | 25 | 190 | 10092 | 188.27 | 208 | 10919 | 190.49 | 57 | 8000 | 71.25 |
| 16 | Neh | 50 | 240 | 14716 | 163.09 | 240 | 15876 | 151.17 | 113 | 11652 | 96.98 |
| 17 | Est | 6 | 33 | 6573 | 50.21 | 21 | 7732 | 27.16 | 13 | 5330 | 24.39 |
| 18 | Job | 5 | 101 | 24242 | 41.66 | 57 | 24518 | 23.25 | 38 | 18204 | 20.87 |
| 19 | Psm | 13 | 145 | 64223 | 22.58 | 118 | 66164 | 17.83 | 51 | 48317 | 10.56 |
| 20 | Pro | 40 | 82 | 19985 | 41.03 | 57 | 20886 | 27.29 | 59 | 15135 | 38.98 |
| 21 | Ecc | 4 | 27 | 7225 | 37.37 | 13 | 7195 | 18.07 | 5 | 5326 | 9.39 |
| 22 | Son | 0 | 51 | 3979 | 128.17 | 10 | 3725 | 26.85 | 5 | 2990 | 16.72 |
| 23 | Isa | 30 | 218 | 50610 | 43.07 | 170 | 52096 | 32.63 | 84 | 38204 | 21.99 |
| 24 | Jer | 98 | 331 | 58005 | 57.06 | 265 | 59306 | 44.68 | 187 | 44117 | 42.39 |
| 25 | Lam | 0 | 19 | 4721 | 40.25 | 10 | 4900 | 20.41 | 7 | 3795 | 18.45 |
| 26 | Eze | 105 | 330 | 49154 | 67.14 | 279 | 50653 | 55.08 | 153 | 36674 | 41.72 |
| 27 | Dan | 5 | 39 | 14645 | 26.63 | 62 | 21968 | 28.22 | 6 | 11262 | 5.33 |
| 28 | Hos | 5 | 42 | 7455 | 56.34 | 46 | 8000 | 57.50 | 19 | 5582 | 34.04 |
| 29 | Joe | 1 | 22 | 2642 | 83.27 | 25 | 2966 | 84.29 | 8 | 2059 | 38.85 |
| 30 | Amo | 3 | 37 | 5487 | 67.43 | 29 | 5720 | 50.70 | 6 | 4458 | 13.46 |
| 31 | Oba | 0 | 9 | 838 | 107.40 | 6 | 905 | 66.30 | 0 | 704 | 0.00 |
| 32 | Jon | 1 | 2 | 1674 | 11.95 | 2 | 1816 | 11.01 | 2 | 1258 | 15.90 |
| 33 | Mic | 2 | 18 | 4306 | 41.80 | 17 | 4534 | 37.49 | 5 | 3321 | 15.06 |
| 34 | Nah | 0 | 10 | 1716 | 58.28 | 3 | 1731 | 17.33 | 0 | 1346 | 0.00 |
| 35 | Hab | 0 | 1 | 1973 | 5.07 | 4 | 1989 | 20.11 | 0 | 1569 | 0.00 |
| 36 | Zep | 1 | 20 | 2216 | 90.25 | 16 | 2246 | 71.24 | 3 | 1767 | 16.98 |
| 37 | Hag | 6 | 15 | 1484 | 101.08 | 14 | 1604 | 87.28 | 10 | 1183 | 84.53 |
| 38 | Zec | 6 | 30 | 8235 | 36.43 | 35 | 8798 | 39.78 | 13 | 6412 | 20.27 |
| 39 | Mal | 2 | 13 | 2658 | 48.91 | 15 | 2810 | 53.38 | 7 | 2017 | 34.71 |
| 40 | Mat | 71 | 287 | 32773 | 87.57 | 217 | 34807 | 62.34 | 133 | 22063 | 60.28 |
| 41 | Mak | 36 | 151 | 20480 | 73.73 | 114 | 21988 | 51.85 | 84 | 13875 | 60.54 |
| 42 | Luk | 81 | 330 | 35525 | 92.89 | 239 | 37202 | 64.24 | 133 | 24591 | 54.08 |
| 43 | Jhn | 58 | 144 | 27374 | 52.60 | 103 | 29749 | 34.62 | 87 | 19118 | 45.51 |
| 44 | Act | 14 | 81 | 33745 | 24.00 | 75 | 35509 | 21.12 | 33 | 24337 | 13.56 |
| 45 | Rom | 8 | 40 | 14356 | 27.86 | 27 | 15612 | 17.29 | 28 | 10338 | 27.08 |
| 46 | 1Co | 3 | 69 | 14149 | 48.77 | 41 | 15083 | 27.18 | 13 | 9748 | 13.34 |
| 47 | 2Co | 1 | 15 | 9256 | 16.21 | 13 | 10079 | 12.90 | 5 | 6205 | 8.06 |
| 48 | Gal | 6 | 24 | 4819 | 49.80 | 22 | 5297 | 41.53 | 21 | 3472 | 60.48 |
| 49 | Eph | 1 | 24 | 4590 | 52.29 | 25 | 4870 | 51.33 | 7 | 3194 | 21.92 |
| 50 | Phl | 1 | 8 | 3407 | 23.48 | 5 | 3569 | 14.01 | 2 | 2430 | 8.23 |
| 51 | Col | 2 | 10 | 3311 | 30.20 | 7 | 3402 | 20.58 | 3 | 2307 | 13.00 |
| 52 | 1Ts | 1 | 8 | 2981 | 26.84 | 8 | 3053 | 26.20 | 3 | 2030 | 14.78 |
| 53 | 2Ts | 1 | 5 | 1622 | 30.83 | 3 | 1632 | 18.38 | 1 | 1128 | 8.87 |
| 54 | 1Ti | 2 | 5 | 3579 | 13.97 | 10 | 3673 | 27.23 | 7 | 2542 | 27.54 |
| 55 | 2Ti | 2 | 3 | 2638 | 11.37 | 2 | 2747 | 7.28 | 2 | 1923 | 10.40 |
| 56 | Tit | 1 | 3 | 1543 | 19.44 | 4 | 1586 | 25.22 | 4 | 1089 | 36.73 |
| 57 | Phm | 1 | 2 | 717 | 27.89 | 1 | 743 | 13.46 | 1 | 522 | 19.16 |
| 58 | Heb | 17 | 54 | 10424 | 51.80 | 42 | 11125 | 37.75 | 33 | 7334 | 45.00 |
| 59 | Jas | 1 | 7 | 3534 | 19.81 | 5 | 3717 | 13.45 | 1 | 2433 | 4.11 |
| 60 | 1Pe | 1 | 14 | 3904 | 35.86 | 8 | 4013 | 19.94 | 2 | 2599 | 7.70 |
| 61 | 2Pe | 2 | 7 | 2341 | 29.90 | 8 | 2542 | 31.47 | 3 | 1598 | 18.77 |
| 62 | 1Jn | 18 | 32 | 3774 | 84.79 | 38 | 4017 | 94.60 | 36 | 2787 | 129.17 |
| 63 | 2Jn | 2 | 2 | 463 | 43.20 | 5 | 482 | 103.73 | 5 | 335 | 149.25 |
| 64 | 3Jn | 0 | 0 | 478 | 0.00 | 1 | 488 | 20.49 | 1 | 349 | 28.65 |
| 65 | Jud | 0 | 2 | 1030 | 19.42 | 1 | 1100 | 9.09 | 0 | 763 | 0.00 |
| 66 | Rev | 4 | 48 | 15602 | 30.77 | 33 | 17263 | 19.12 | 9 | 11443 | 7.87 |
|  | **OT** | **1450** | **6207** | **803260** | **77.27** | **5991** | **852248** | **70.30** | **3236** | **605403** | **53.45** |
|  | **NT** | **335** | **1375** | **258415** | **53.21** | **1057** | **275348** | **38.39** | **657** | **180553** | **36.39** |
|  | **Tot** | **1785** | **7582** | **1061675** | **71.42** | **7048** | **1127596** | **62.50** | **3893** | **785956** | **49.53** |

**Table-10**

Seven Wonderful Words and Isaiah 9:6-7

| **#** | **Ch** | **Pinyin** | **Literal English** | **Connection in Isaiah** | **Ver** |
| --- | --- | --- | --- | --- | --- |
| 1 | 君 | Jun | prince, ruler, gentleman | Prince of Peace | 9:6 |
| 2 | 天 | Tian | heaven, sky | everlasting (heavenly) Father | 9:6 |
| 3 | 公 | Gong | catholic, public, justice, righteousness | upholding with justice righteousness | 9:7 |
| 4 | 太 | Tai | super, extreme, eternal, highest | Mighty God no end | 9:6 9:7 |
| 5 | 夫 | Fu | husband, man, master, teacher, counselor | wonderful counselor | 9:6 |
| 6 | 王 | Wang | emperor, king | government on his shoulder, (governor, ruler) | 9:6 9:7 |
| 7 | 父 | Fu | parent, father | everlasting Father | 9:6 |

**Table-11**

Seven Sons in Pre-China Documents

| **#** | **Phrase** | **Literal Interpretation** | **Chinese Worldly Interpretation** |
| --- | --- | --- | --- |
| 1 | 君子 | son of ruler | gentleman, official |
| 2 | 天子 | son of heaven | emperor |
| 3 | 公子 | son of justice | son(s) of the rich family |
| 4 | 太子 | son of super | son(s) of the royal family, successor of emperor |
| 5 | 夫子 | son of greatness | old scholar, husband |
| 6 | 王子 | son of king | son(s) of emperor |
| 7 | 父子 | son of father | dad and son(s) |

**Table-12**

Documents List

| Book List Overview | | | | |
| --- | --- | --- | --- | --- |
| **#** | **Est. Date** | **Book Name** | **School/Author** | **Brief Review (Author, Date, Version)** |
| 1 | -800 | Book of Poetry 诗经 | School:经典文献 Auth:尹吉甫 | Author/Date: The author of the book is not known. The poem could be written with anonymity. Some historical documents refer to the writer YiJiePu 尹吉甫(852-775 BC ). Some believe that KongZi ever edited or compiled the book. Most scholars believe it was written during early West Chou dynasty (1100-600 BC).   Version: The Book of Poetry is a collection of the earliest poems in ancient China. Some historical documents mentioned that it had originally about 3000 poems. Now it has only about 300 left. There are total about 300 different versions today[1].  Notes:  [1] TianGuoFu, The Historical Versions of The Book of Poetry, QiLu Publisher, 2008. (历代诗经版本丛刊》齐鲁书社出版 2008，作者:田国福.) |
| 2 | -800 | Book of Changes 周易 | School:经典文献 Auth:na | Author/Date: It is said the book is written during the late Zhou dynast (1100-600 BC).   The original author could not be known. Some believe that KongZi ever modified and compiled this book.   Version: There are numerous versions for this book. Different versions have different orders and different contents. It could not be verified which one is earlier or more loyal to the original one. Many people study this book for prophets. But no any influential prophecy has ever been made through it in history. The current version could come from the book ZhouYiZhenYi 周易正义, which is part of Thirteen Commentaries 十三经注疏 compiled by RanYuan 阮元 (1764—1849), or may come from an earlier version ZhouYiZhenYi 周易本义 that is said to be modified by famous scholar ZhuJia 朱熹 (1130—1200). |
| 3 | -772 | Si Ma Fa 司马法 | School:兵家 Auth:na | Author/Date: It is said that the book was compiled in Spring-Autumn and Warring States Dynasty (770-221BC). The author is unknown.      Version:  This is a book regarding about the military.  Its book name is mentioned in ShiJi (史记·司马穰苴列传) and HanShu 汉书·艺文志. It is said that the original book had about hundred chapters. Currently there are about five different versions. The versions we have today have only about three chapters. Most of them are believed to be lost. Some believe all current known versions are the fake books. |
| 4 | -772 | Shang Shu 尚书 | School:经典文献 Auth: | Author/Date: Traditionally, it is believed that the book was written in late Zhou Dynasty (800--600 BC).  Many believe that KongZi ever compile and edited the book.  Version: It is  a book about the history stories at the ancient time. There are many different versions since Han dynasty (206 BC-220 AD). For example, the version of FuShen 伏生 (around 260-160BC), and the version of  ancient LuGongWang鲁恭王 (about 155 BC), the version of MeiZe 梅赜 (around 317-420 AD), the version of KongGuoAn 孔安国(around 156-74 BC) etc. All of those versions once disappeared in history since Jin Dynasty (317-420). How they appeared again is unknown. Current popular version is the version of FuShen. Some scholars believed that all known versions were the fake. |
| 5 | -550 | Wu Yue Chun Qiu 吴越春秋 | School:史书 Auth:赵晔 | Author/Date: It is said that the book was written by ZhaoHua 赵晔 (estimated 25—56 AD).   It is about the historical events of Wu and Yue states during Spring-Autumn and Warring States Dynasty (770-221BC).  Version: The book name was mentions in 隋书·经籍志(580-643)and TangShu 唐书·经籍志(around 887-746).It is said there are twelve chapters originally. According to SongShi宋史·艺文志(written in around 1343 AD) it has ten chapters. |
| 6 | -545 | Deng Xi Zi 邓析子 | School:杂家 Auth:邓析子 | Author/Date: Traditionally it is considered that the book was written by DengXiZi 邓析子 during Spring-Autumn and Warring State Dynasty (770-221BC).     Version: The contents is messy. Some scholar believe that the current version could be the fake. |
| 7 | -515 | The Art of War 孙子兵法 | School:兵家 Auth:孙子 | Author/Date: It is widely believed that the book was written by SunWu孙武or SunZi 孙子 around 512 BC during Spring-Autumn and Warring States Dynasty (770-221BC).  Version: It is the earliest work about the military art. Since it was written, it was modified and recompiled for many times with many different commentaries in history. |
| 8 | -490 | Mozi 墨子 | School:墨家 Auth:墨子 | Author/Date: It is widely believed that the book was written written by the disciples of MoZi (468-376 BC) during Spring-Autumn and Warring States Dynasty (700-221BC).  Version: The existing version is a collection of many books written by the students of the MoZi. MoZi is mentioned in ShiJi by SiMaQian (145/135-86BC). |
| 9 | -480 | The Analects 论语 | School:儒家 Auth:孔子 | Author/Date: It is widely believed that the book was compiled during Spring-Autumn and Warring States Dynasty (770-221BC). But some scholars believed that it was finished until Han Dynasty (206 BC-220 AD).  Version: It is a book about KongZi and his words. Many believe that the original book was burnt by QinShiHuan. Some circulated that GuWen version(古文论语) was found in the wall of HongZi’s house during HanJinDi汉景帝dynasty(188-141BC).  The existing version is believed to be the collection of many books written by the students of the KongZi. KongZi is mentioned in ShiJi by SiMaQian (145/135-86BC) Autor: The book was written by the disciples of MoZi (468-376 BC)孔子弟子及再传弟子记录孔子及其弟子言行而编成的语录集 |
| 10 | -475 | Liji 礼记 | School:儒家 Auth:戴德/刘向 | Author/Date: It is a book about the life and thoughts of KongZi and his students during Spring-Autumn and Warring States Dynasty(770-221 BC).  Version: The book focuses on the ritual and moral of the daily life. Some believes the earliest version was compiled in Han Dynasty (206 BC-220 AD). In history, it was also called DaDaiLiJi大戴礼记, XiaoDaiLiJi小戴礼记. Author: Original author is unknown. Most believe that it was collected by LiuXian刘向(estimated 77-6 BC) and edited and compiled by DaiDe戴德 (estimated 43BC-33AD) 汉朝学者戴德将汉初刘向收集的130篇综合简化 |
| 11 | -475 | Xunzi 荀子 | School:儒家 Auth:荀子 | Author/Date: According to the tradition, the book was written during Warring States by XunZi 荀子 (316-237 BC).  Version: During Han Dynasty (206 BC-220 AD), it was called 孫卿書. In 818, after modification and compile by YangJing 楊倞, it was called XunZi and maintained the name until now. The book has more than hundreds of versions[] and changes in history. |
| 12 | -475 | Xiao Jing 孝经 | School:儒家 Auth:孔子 | Author/Date: According to some legends, it was written by KongZi (estimated 500 BC). Some believe it was written by students of KongZi and compiled during Han Dynasty (206 BC-220 AD)  Version: Xian孝 meaning filial, dutiful for parents.It is believed that the current version comes from the commentary book during TangXuanZong 唐玄宗 times(685-762) |
| 13 | -475 | Dao De Jing 道德经 | School:道家 Auth:老子/李耳 | Author/Date: According to some tradition, the book was written by LaoZi 老子 or LiEr 李耳 during Spring-Autumn and Warring State Dynasty (770-221 BC)  Version:  It is also called DaoDeZhenJing 道德真经, LaoZi 老子, Five-Thousand-Word 五千言, LaoZi-Five-Thousand-Word 老子五千文. There are many versions for today, including 1) MaWangDuiBoShu 马王堆帛书，甲本 with 5344 charcters，乙本 with 5342 characters（addition dupilicated 124 characters); 2). HeShangGong 河上公《道德经章句》 with 5201 character（additional 94c characters); 3). WangBi 王弼《老子道德经注》with 5162 characters（additional duplicated 106 character)4). FuYi 傅奕《道德经古本》 with 5450 characters（extra duplicated 106 characters). The most popular one is WangBi 王弼所注《道德经》with 5162 characters. It was translated into many different foreign languages in the world. |
| 14 | -475 | Liezi 列子 | School:道家 Auth:列御寇 | Author/Date: According to the tradition, it was written by Daoist LieYuKou 列御寇 (estimated 450-375BC). But his name was not mentioned in ShiJi.  Version: Some believe that the book is lost after Han Dynasty (206 BC-220 AD). The current version could a fake work compiled during Jin Dynasty (266-420AD) |
| 15 | -475 | He Guan Zi 鶡冠子 | School:道家 Auth:鹖冠子 | Author/Date: According to some tradition, it was written during Warring State (500-221BC)by Daoist HeGuanZi 鹖冠子 who was mentioned in HanShu 汉书·艺文志 (written around 32-117AD)  Version: The number of the versions is unknown. The authentication of the current version is arguable in history. |
| 16 | -475 | Hanfeizi 韩非子 | School:法家 Auth:韩非子 | Author/Date: According to the tradition, the book is written by his followers after the death of HanFeiZi 韩非子(estimated 280-233BC) during Warring States (500BC-221BC)  Version: After Song Dynasty (960-1279), there are two major versions. The first one is lost. The second one remain until now after experiencing several modification. |
| 17 | -475 | Shang Jun Shu 商君书 | School:法家 Auth:商鞅 | Author/Date: It is said that the book was written during Spring-Autumn and Warring States (770-221BC). The author is still debatable. It could be written by ShangYang商鞅 (estimated 390-338BC) or his followers.   Version: Many famous Chinese scholars believe all existing versions are the fake work. Some believe it is a book collected or written by many authors. At least, the number of chapters is inconsistent in history records. |
| 18 | -475 | Shenzi 慎子 | School:法家 Auth:慎子 | Author/Date: The book could be written by ShenZi 慎子 (390-315 BC) or his followers.  Version: ShiJi史记·孟子荀卿列传 mentioned that the book of ShenZi has 12 chapters. HanShu mentioned that it has 42 chapters. ChongWenZongMu崇文总目 (1003-1058 AD)has records for 37 chapter. The current version has 7 chapters.Its autnentication could be confirmed yet. |
| 19 | -475 | Guanzi 管子 | School:法家 Auth:管子 | Author/Date: According to the tradition, the book was written during Warring States (475-221BC) possibly by GuanZi 管子 of his  time or many other unknown scholars.  Version: The book contains various information from all different schools of pre-Qin. The book has 86 chapters. After Tang Dynasty (618-907 AD), it becomes 76 chapters. The number of versions could not verified for today. |
| 20 | -475 | Gongsunlongzi 公孙龙子 | School:名家 Auth:公孙龙子 | Author/Date: According to the tradition, the book was written by GongSunLongZi 公孙龙子 during Warring States(475-221BC) or his followers.  Version: HanShu (汉书.艺文志) states that it has 14 chapters. The current version has 6 chapter. The number of versions could not verified for today. |
| 21 | -475 | Wu Zi 吴子 | School:兵家 Auth:吴子 | Author/Date: According to the tradition, it was written by WuZi 吴子 in Warring States (475-221BC) or his followers.  Version: It is a book about politics and military and has 6 chapters for today. The number of versions could not verified for today. |
| 22 | -475 | Liu Tao 六韬 | School:兵家 Auth:姜尚/姜子牙 | Author/Date: According to some tradition, the book was formed during Warring States (700-221BC) depending on the original author JiangShan 姜尚 or JiangZiYa姜子牙 who was born in Zhou Dynasty (est.1046-700BC).  Version: The book is about the military. It is also called JiangTaiGongLiutao姜太公六韬, or TaiGongBingFa太公兵法. This book was considered as a fake work for long time in history,especially since Qin Dynasty(1616-1912); There are at least 8 different versions for today. |
| 23 | -475 | Wei Liao Zi 尉缭子 | School:兵家 Auth:魏惠王/尉缭子 | Author/Date: The Author/Date are very arguable in history. Some said the author is a hermit of WeiHuiWang魏惠王 (400-319 BC; some said the author is WeiLiao 尉缭 of QinShiHuang秦始皇(259-210 BC).    Version: HanShu states that it has 29 chapter. The current version has 24 chapters. 1972年在山东临沂银雀山汉墓出土了《尉缭子》残简， |
| 24 | -475 | Gui Gu Zi 鬼谷子 | School:杂家 Auth:王诩/王禅 | Author/Date: According to some tradition, the book was written by WanYu王诩 also WangChang王禅 (est.400-320BC)or edited and compiled by his students.  Version: It is a book about the military, also called Bai3He2Ce4捭阖策. The number of versions is not known. |
| 25 | -475 | Lost Book of Zhou 逸周书 | School:史书 Auth:周公旦 | Author/Date: According to some tradition, the author is ZouGong周公 also ZhouGongDan(周公旦) of Zhou Dynasty (1046-700BC)  Version: also called ZhouShu 周书, ZhouZhi 周志, JiZongZhouShu 汲冢周书. The book is about the story of royal family in Zhou Dynasty (1046-700BC). The number of versions is not clear. |
| 26 | -475 | Guo Yu 国语 | School:史书 Auth:左丘明 | Author/Date: Author is arguable. ShiJi mentioned that the author is ZhuoQiuMing(左丘明) of Warring States(700-221BC)  Version: The book covers the history story during 947-453 BC. The current version has 21 volumes. |
| 27 | -475 | Yanzi Chun Qiu 晏子春秋 | School:史书 Auth:晏婴 | Author/Date: According to the tradition, the book is formed depending on the words of YanYeng晏婴, a top official during Warring States (770-221BC).  Version:The book was modified and recompiled by JiuXian(77-6 AD) in WestHan Dynasty(202BC-25 AD). |
| 28 | -475 | Zhushu Jinian 竹书纪年 | School:史书 Auth: | Author/Date: According to tradition, the book was written by some officers in Warring States Dynasty (770-221BC).  Version: The book is about the history story from 1046-256BC. It is also called古文纪年,汲冢纪年. The original version was lost. There are two major versions for today. One is called the ancient version which was believed to be discovered in a tomb in 279AD. Another version is called modern version which is believed to be the fake work. |
| 29 | -475 | Chu Ci 楚辞 | School:经典文献 Auth:屈原 | Author/Date: It is a collection of poems, the primary author is QuYuan 屈原 (est.343-278BC). It could be compiled by JiuXian 刘向 (77-6BC) between 26BC and 6AD.  Version: There are many different version in history, but most of them were lost. There three major versions for today: ancient, modern and professional versions. None of them are believed to be the original. |
| 30 | -475 | Yili 仪礼 | School:经典文献 Auth: | Author/Date: The tradition believes that the book was compiled during Spring-Autumn and Warring States (770-221BC)  Version: The current version has 17 chapters. It is believed that there exist an lost ancient version with 56 chapters. It is a book about the ritual, rank or title of the state. |
| 31 | -475 | Shan Hai Jing 山海经 | School:经典文献 Auth:郭璞 | Author/Date: The date and author could not be confirmed. Many scholars consider it as a pre-Qin document. The 14th volumes could be formed in Warring State(700-256BC) ; the 4th volume could be formed in West Han Dynasty(206 BC-220 AD)  Version: In history there existed many complicated versions.  The current popular version has 18 volumes, which is believed to come from the hands of ShanHaiJinZhuan 郭璞 (276-324AD) of Jin Dynasty (266-420AD). |
| 32 | -475 | Huangdi Neijing 黄帝内经 | School:医学 Auth:黄帝 | Author/Date: The scholars could not confirm its date and authors. Some tradition believes that it is a records of the words of the earliest sages  HuangDi 黄帝,QiBo 岐伯,LeiGong雷公,BoDao 伯高、YuFu 俞跗、ShaoShi 少师、GuiXuQu 鬼臾区、ShaoYu 少俞 etc, those could be dated to 2717-2599BC.Many scholars considered the book as pre-Qin (before 221BC) document. The book was not mentioned by SiMaQin (145-86BC)    Version: It is one of the earliest medical work, the foundation of today’s Chinese medicion. There are many versions ever appeared and disappeared in history.The current version could a work of many doctors in history. |
| 33 | -468 | Chun Qiu Zuo Zhuan 春秋左传 | School:史书 Auth:左丘明 | Author/Date: Tradition believes that the book was written by ZuoQiuMing 左丘明 (est.502-422BC). It covers the history story between 722 BC and 468 BC.  Version: the book is based up the book of ChunQiu 春秋, and referred to other books like ZhouZhi 周志, JinCheng 晋乘,ZhenShu 郑书, ChuShouWu 楚梼杌 etc. The book is also call ZuoShiChunQiu 左氏春秋, or ChunQiuZuoShiZhuan春秋左氏传. |
| 34 | -420 | Shen Bu Hai 申不害 | School:法家 Auth:申子 | Author/Date: Traditionally it was written by ShenZi 申子 (385-337BC) or his followers.  Version: Most his original works were believed to be lost. The information for current version is unclear. |
| 35 | -400 | Da Dai Li Ji 大戴礼记 | School:儒家 Auth:戴德 | Author/Date: Some history documents mention that the book was written by DaiDe 戴德 of Han dynasty (206 BC-220 AD).  Version: Original version has 85 chapter. The current version has 39 chapter. |
| 36 | -370 | Mutianzi Zhuan 穆天子传 | School:史书 Auth: | Author/Date: The date and author could not be known.  Version: The earliest version comes part of JiZongZuShu 汲冢竹书, discovered from a tomb in 281 AD in WestJin Dynasty(266-316). The book is about the story of ZhouMuWang 周穆王 (est. 992-922 BC). Other versions include ZhouWangZhuan周王传, MuWangZhuan穆王传, ZhouMuWangZhuan周穆王传, ZhouMuWangYouXinJi周穆王游行记, etc. |
| 37 | -350 | Zhuangzi 庄子 | School:道家 Auth:庄子 | Author/Date: According to tradition, the book is written by ZhuangZi 庄子 (369-286BC).     Version: It is also called NanHuaJing(南华经), HuaNangZhenJin 南华真经. It was made of two chapters. Some believe that the inner chapter was written by ZhuangZi庄子, the outer chapter was written by others. |
| 38 | -350 | Zhan Guo Ce 战国策 | School:史书 Auth:蒯彻 | Author/Date: Many believe the book was formed in Warring State(700-256BC) but was edited and compiled by JiuXiang (77-6BC). The original author is unknown. Some scholars believe the author is JinZhe蒯彻 of Han Dynasty (209BC-220AD)  Version: The book has at least 6 different version at Han Dynasty (206 BC-220 AD). It was full of messy and missiong. There is a similar book discovered in from WaWangDui tomb in 1973,  which is now named as 西汉帛书 战国纵横家书 dated as early as 186 BC. |
| 39 | -340 | Mengzi 孟子 | School:儒家 Auth:孟子 | Author/Date: According to tradition, the book was edited and compiled by his followers based on the words and life of MengZi (372-289BC).  Version: Hanshu describes the book has 11 chapter. The current version has 7 chapter with total 35k characters. According to the legend, another version is MengZiWaiShu孟子外书 which is fake since original one is lost. |
| 40 | -300 | Yuzi 鬻子 | School:道家 Auth:鬻熊 /鬻子 | Author/Date: According to legend, the book was written by YuXiong 鬻熊 YuZi鬻子.The date of the author could not be known. Most scholars consider it as preQin document.   Version: HanSu describs the book has 22 chapters. The current version has 14 chapters. The version information is limited. |
| 41 | -300 | Heshanggong Laozi 老子河上公章句 | School:道家 Auth:河上公 | Author/Date: It is said the book was written by the hermit HeShangGond 河上公 (200-150 BC).   Version: It is also called HeSangGongZhangJu 河上公章句, DaoDeJinZhangJu 道德经章句. It is the earliest known commentary for DaoDeJing道德经. |
| 42 | -300 | Yin Wen Zi 尹文子 | School:杂家 Auth:尹文 | Author/Date: According to the tradition, the book was written by YiWen尹文. It is considered as the pre-Qin (before 221BC) document.  Version: HanShu 汉书艺文志 describes the book with one chapter. ShiBen世本 describes it has 5 chapters. The authentication of the current version is debatable. |
| 43 | -300 | The Rites of Zhou 周礼 | School:经典文献 Auth:周公旦 | Author/Date: The date and author is arguable in history. According to some legend, it was written by ZhouGongDan周公旦 of Zhou Dynasty (1047-700BC)  Version: This book is not mentioned by other classic documents before Qin Dynasty (221-206BC). It was called ZhouGuan周官 in early Han Dynasty (209BC-220AD). Scholar 刘歆 (50-23) began to call it as ZhouLi周礼. |
| 44 | -250 | Kongcongzi 孔丛子 | School:儒家 Auth:孔鲋 | Author/Date: The date and author are arguable. Some tradition describes it was written by孔鲋 (264-208BC) who was a offspring of KongZi 孔子(551-479BC).  Version: The authentication of the book is arguable since Sui Dynasty(581-619AD). Original version has 3 volumes 21 chapter. The current version has 7 volumes. |
| 45 | -250 | Yue Jue Shu 越绝书 | School:史书 Auth:子贡 | Author/Date:According to ShuiShu 隋书·经籍志 (580-643), the book was written by ZiGong子贡 (520-446 BC) who is a student of KongZi (551-479BC). CongWenZhongMu 崇文总目of Song Dynasty (960-1127) describes that it was written by WuZiXu伍子胥(?-484BC). None of them  can be confirmed. Most scholars believe it was formed in East Han Dynasty (25-220AD) similar to the time and content of WuYueChunQiu 吴越春秋.    Version: The first printing version in 1220 was believed to be the base for all other versions. |
| 46 | -250 | Guodian 郭店 | School:出土文献 Auth: | Author/Date: The document comes from the bamboo scripts of the tomb (dated back between 4th and 3rd century BC) at ShaYangXian HuBei province (湖北省沙洋县纪山镇), which was discovered in 1993.  Version: There are 804 pieces of bamboo strips. 730 pieces have characters. Total character is about 13k. It contains text similar to DaoDeJing and other classic documents. |
| 47 | -247 | Lü Shi Chun Qiu 吕氏春秋 | School:杂家 Auth:吕不韦 | Author/Date: It is said that the book was written by LvBuWei (?-235BC) and or his followers.  Version: It is also called Spring-Autumn Annals 春秋年览 or LvLan 吕览 in ShiJi. The book has 26 vol and 162 chapters with about 200k characters. |
| 48 | -237 | Jian Zhu Ke Shu 谏逐客书 | School:法家 Auth:李斯 | Author/Date: It is a letter written by LiSi李斯 (284-208BC)  to the Emperor QinShiHuang 秦始皇(259-210BC).   Version: no other version information. |
| 49 | -221 | Er Ya 尔雅 | School:字书 Auth: | Author/Date: There are many theories about the author in history. None of them is widely acceptable for today. Many scholars believe that the book appeared in history during 2nd century BC.   Version: It is a dictionary book.  HanShu 汉书 (32-92AD) describes the book with 20 chapters. The current version has 19 chapters. |
| 50 | -206 | Shuo Yuan 说苑 | School:儒家 Auth:刘向 | Author/Date: Most believes that is was a novel written by JiuXian 刘向 (77-6BC).  Version: also called XinYuan新苑, The original one has 20 volumes. Currently it has 5 chapters. |
| 51 | -206 | Chun Qiu Fan Lu 春秋繁露 | School:儒家 Auth:董仲舒 | Author/Date: It is said the book was written by DongZhongShu董仲舒 (179-104BC).  Version: It was mentioned in HanShu 汉书·董仲舒传. Currently, it has 17 volumes 82 chapters, based on the version of stone printing 江右计台刻本 in 1211 AD. |
| 52 | -206 | Xin Shu 新书 | School:儒家 Auth:贾谊/贾生/贾太傅 | Author/Date: It is said that the book was written by JiaYi 贾谊, JiaShen 贾生, JiaTaiFu贾太傅, JiaChangSha贾长沙 or JiaZi 贾子(200-168BC)  Version: Also called JiaYiXinShu贾谊新书, JiaZiXinShu, or JiaZi. It was mentioned in ShiJi 史记 and HanShu 汉书.  Originally  it has 10 volumes 58 chapters. Currently it has 56 chapters. |
| 53 | -206 | Xin Xu 新序 | School:儒家 Auth:刘更生/刘中垒 | Author/Date: It was written by JiuXian刘向(77-6BC), LiuGengShen刘更生 or LiuZhongLei刘中垒 (77BC-6AD)  in East Han Dynasty (206BC-9AD). LiuXian is also the author or editor of 说苑, 列女传, 别录, 战国策.   Version: It is mentioned by HanShu. Original 30 volum. Currently 10 voumns. |
| 54 | -206 | Kongzi Jiayu 孔子家语 | School:儒家 Auth:王肃 | Author/Date: The author is unknown. It was compiled by WangSu王肃 (195-256 AD).  Version: The original version has 27 volumes. Currently it has 10 volumes. Many versions ever appeared in history. Many scholars, like YanShiGu 颜师古(581-645AD),WangBo 王柏(1197-1274), YaoJiHen姚际恆(1647-1715AD), etc. believe that the all known versions are fake. |
| 55 | -206 | Huainanzi 淮南子 | School:杂家 Auth:刘安 | Author/Date: The book was compiled and edited by LiuAn刘安 (179-122BC).  Version: also called淮南鸿烈 or 鸿烈. Inner part has 21 chapter, the outer part has 33 chapters, middle part 8 chapter. Todays’s version has only inner part 21 chapters. |
| 56 | -206 | Lie Nü Zhuan 列女传 | School:史书 Auth:刘向 | Author/Date: Some believe it was written by LiuXian 刘向 (77-6BC). Some believe the author is unknown.  Version: There are two major versions. One is edited by LiuXian 刘向 (77-6BC) which has 7 volumes. Another one is edited byWangDaoKun汪道昆(1525-1539AD), which has 16 volumes, and is used for today. |
| 57 | -206 | Guliang Zhuan 春秋穀梁传 | School:史书 Auth:谷梁俶 | Author/Date: Some tradition believes that author is GuLiangShu谷梁俶, also GuLiangChi谷梁赤,GuLianZi 谷梁子 子始, born in Warring State(475-221BC).  Version:also called GuLianZhuan谷梁传. Along with ZhuoZhuan左传, GongYangZhuan 公羊传, it is also a commentary for ChunQiu春秋. The book has about 20K characters. |
| 58 | -206 | Gongyang Zhuan 春秋公羊传 | School:史书 Auth:公羊高 | Author/Date: it is said the author is GongYangGao公羊高 born in Warring State (475-221BC)  Version: also called GonYangZhuan公羊传. |
| 59 | -206 | Gu San Fen 古三坟 | School:史书 Auth: | Author/Date: unknown.   Version: also call 古三坟. The name of book is seen in ZhuoZhuan 左传. This book is not mentioned in other historical books. Many scholars in history believe it is a fake book. |
| 60 | -206 | Jiaoshi Yilin 焦氏易林 | School:经典文献 Auth:焦赣/焦贡/焦延寿 | Author/Date: it is said the book is written by JiaGong 焦赣/焦贡/焦延寿 in West Han Dynasty (202BC-8AD).  Version: 隋书·经籍志(580-643) states that it has 16 volumes; The version from Lian梁 has 32 volumes. JiuTangShu旧唐书·经籍志 records that it has 16 volumes. |
| 61 | -206 | Fang Yan 方言 | School:字书 Auth:扬雄 | Author/Date: It is said that the book was written by YangXiong 扬雄 (53BC-19AD).  Version: full name is 輶轩使者绝代语释别国方言. It a book about local dialects. |
| 62 | -206 | Nan Jing 难经 | School:医学 Auth:扁鹊 | Author/Date:  There are many different views about the Author/Date since early history. Some believe the book is based upon BianQue 扁鹊(公元前407—前310年). The inner and outer chapters of  the book of BianQue 扁鹊内经,外经 are mentioned in HanShu 汉书·艺文志 by班固BanGu(32-92AD), but they are lost for today. Chinese Doctor 张仲景(150-219)ever quote this book. ShuiShu 隋书·经籍志(580-643) mention the name of the book.  Version: also called Huang81NanJin黄帝八十一难经, or 81Nan 八十一难. It is the one of the earliest Chinese medical work. |
| 63 | -200 | Yandanzi 燕丹子 | School:史书 Auth:燕太子丹 | Author/Date: The author is unknown. The book is based upon the folk story of YanTaiZiDan燕太子丹 (?-226BC) during the War State(560-221BC).  Version: The original book was lost. YongLeDaDian永乐大典 (1360-1424) has the list of the content of book. The current version comes from a scholar SunXinYan 孙星衍(1753-1818). |
| 64 | -196 | Xin Yu 新语 | School:儒家 Auth:陆贾 | Author/Date: The book was written by LuJia 陆贾(240-170BC).  Version: ShiJi史记 described the person LuJia陆贾. HanShu 汉书 mentioned some books of LuJia but all of them are lost except XinYu. The authentication of the current version is questionable in history. |
| 65 | -180 | Han Shi Wai Zhuan 韩诗外传 | School:儒家 Auth:韩婴 | Author/Date: Traditionally, the book was written by HanYin韩婴(200-130 BC).  Version: The earliest known version comes from scholar HongMai 洪迈(1123-1202). What HanShu汉书·艺文志mentioned has lost. |
| 66 | -168 | Mawangdui 马王堆 | School:出土文献 Auth: | Author/Date: The document comes from the bamboo strips and silk-cloth discovered in the tomb (186-168 BC) at FuRong County, ChangSha City, Hunan province (湖南省长沙市芙蓉区东郊) between 1992-1993.  Version: There are about a thousand pieces of bamboo strips and many silk-clothes with 120K characters. It contains partial version of ZhouYi周易, LaoZi老子and other classic documents. |
| 67 | -120 | The Nine Chapters 九章算术 | School:算书 Auth:张苍 | Author/Date: The earliest Chinese mathematic book. The author could not be known. Some scholars believe that it was ever edited by ZhongCang 张苍 (253-152BC), DiShouChang 耿寿昌(?).  Version:  The most popular version comes from the commentary book written by LiuHui 刘徽 (225-295 AD). In 1984, a similar bamboo strip documents were found among the unearthed materials of the West Han tomb (206BC-25AD) discovered in JiangLing county,  HuBei province 湖北省江陵张家山. |
| 68 | -109 | Shiji 史记 | School:史书 Auth:司马迁 | Author/Date: Most scholars believe that the book was written by SiMaQian司马迁(145/135-86BC).  Version: Also called TaiShiGongShu太史公书. It covered about 3000 years history. The current version has 130 chapters. HanShu mentioned that there are 10 chapters missing in ShiJi史记. |
| 69 | -100 | Three Strategies 三略 | School:兵家 Auth:黄石公 | Author/Date: Traditionally it was written by HuangShiDong 黄石公(292-195BC)  Version: also called HuangShiShanLue黄石公三略. It has three parts with 3.8K characters. There at least four known version. The earliest version comes from Song Dynasty (1127-1279AD). |
| 70 | -100 | Xijing Zaji 西京杂记 | School:史书 Auth:刘歆 | Author/Date: Traditionally, the book was written by LiuXin 刘歆 (50BC-23AD), or GeHong(283-343AD) or others.  Version: The earliest version appears in Ming Dynasty(1573-1620). In history, this book is considered as fake book. |
| 71 | -81 | Yan Tie Lun 盐铁论 | School:史书 Auth:桓宽 | Author/Date: It is said the book was written by HuanKuan 桓宽 (date is unknown) based on a conference record盐铁会议 (81 BC)  Version: The earliest known version is from Ming Dynasty(1368-1644AD); the second one is from the scholar TuZhen涂祯 in 1501 AD. Today both of them are stored in China National Library中国国家图书馆. The most popular version was the commentary 盐铁论校注 by WangLiQi王利器 published in 1958. |
| 72 | -57 | Jingshi Yizhuan 京氏易传 | School:经典文献 Auth:京房 | Author/Date: It is said the book was written by the scholar JingFang京房(77-37BC)  Version: It is one of a commentary books for YiJing易经. |
| 73 | -50 | Lie Xian Zhuan 列仙传 | School:道家 Auth:葛洪 | Author/Date: The author and date are arguable in history. Scholar GeHong葛洪 (283-343AD) believed that the book is written by LiuXian刘向(77-6 BC).  Version: there are about 25 different versions in history. The earliest version appeared in Tang Dynasty (618-907AD). |
| 74 | -50 | Zhou Bi Suan Jing 周髀算经 | School:算书 Auth:周公 | Author/Date: There is no agreement about the author and date. Some said that the book is written by ZhouGon周公 in ZhouDynasty(1100-771BC).  Version: also called ZhouBi周髀. It is the earliest Chinese astronomy book. A Chinese scholar found different versions[1].  Notes: [1]  FengLiGui, The Study of the Date of The ZhouBiSuanJing, GuJiZhenLi Institue, 1986.04 ("周髀算经"成书年代考 冯礼贵《古籍整理研究学刊》1986.04) |
| 75 | -48 | Ji Jiu Pian 急就篇 | School:医学 Auth:史游 | Author/Date: it said the book was written by ShiYou史游 during HanYuanDi汉元帝 Dynasty (48-33 BC).  Version: It has mainly 3 different versions, the version of ShiLiu 史游, ZhaoMenFan 赵孟烦 and SongKe宋克 [1].  Notes: [1] FangHongYi, Three Versions of JiJiuPian, Beijing Physical Univeristy Publisher, 2013.01. (房弘毅主编,《章草急就章三种》选编的《急就章》，选用了史游、赵孟烦及宋克的写本 北京体育大学出版社2013.01) |
| 76 | -33 | Yangzi Fayan 扬子法言 | School:儒家 Auth:扬雄 | Author/Date: It is said the book was written by YangXiong 扬雄 (53BC-18AD).  Version: unknown. |
| 77 | -33 | Tai Xuan Jing 太玄经 | School:儒家\_道家 Auth:扬雄 | Author/Date: It is said the book was written by YangXiong扬雄 (53BC-18AD).  Version: also called YangZiTaiXuanJing扬子太玄经, TaiXuan太玄, or XuanJing玄经. |
| 78 | -5 | Dong Guan Han Ji 东观汉记 | School:史书 Auth:班固 | Author/Date: It is said that the book was edited by multiple authors, like BanGu班固(),ChengZong陈宗(),YiMin尹敏, MengYi孟异, LiuZhen刘珍,LiYou李尤,LiuJu刘騊駼, etc. in HanMingDi Dynasty(28-75AD).  Version: There are multiple different version in history. |
| 79 | 5 | Zhong Jing 忠经 | School:儒家 Auth:马融 | Author/Date: It is said the book was written by MaRong马融 (79-166AD).  Version: Some scholar believe that ZhongJing忠经 is a book that mimics XiaoJing孝经. |
| 80 | 25 | Zhong Lun 中论 | School:儒家 Auth:徐干 | Author/Date: it is said the book is written by XuGan徐干 (171-217AD).  Version: The popular version has two volumes with 20 chapters. |
| 81 | 25 | Shang Han Lun 伤寒论 | School:医学 Auth:张仲景 | Author/Date: It is said that the book was written by Chinese medical scholar ZhangZhongJin 张仲景 (150/154-215/219AD)  Version: it is said the original version is called ShangHanZaBinLun伤寒杂病论.During the spreading process in history, it was modified and edited to become two books, ShangHanLun伤寒论and JinKuiYaLueFangLun 金匮要略方论. Original version has 12 volumes but was lost. Currently it has 10 volumes with 22 chapters. |
| 82 | 25 | YiShenJin 神异经 | School:儒家\_道家 Auth: | Author/Date: It is said that the author is DongFangShuo 东方朔（161BC-93AD).  Version: Many scholars in history considered this book is a fake book. Multiple versions. The base version could be the version of HanWeiCongShu汉魏丛书. |
| 83 | 25 | DongMingJin 洞冥记 | School:儒家\_道家 Auth: | Author/Date: Some believe the author is GuoXian 郭宪 in DongHan Dynasty 东汉（25-220).  Version: also called HanWuDongMingJi 汉武洞冥记. Multipl version. |
| 84 | 36 | Han Shu 汉书 | School:史书 Auth:班固 | Author/Date: It is said the book was written by FanGu 班固 (32-92AD).  Version: also called QianHanShu前汉书. The version is complicated[1][2].  Notes: [1] NiXiaoYong, The Study of the Versions of The Han Shu, China Northwest University Social and Philosophy Science Publisher, 2013-1. (  西北大学学报(哲学社会科学版)》 2013年01期 , 《汉书》版本史考述, 倪小勇) [2] ZhouChen, The Study of the Version of HanShu of Song Dynasty, Hubei Institute, 2002. (湖北文理学院学报 2002年 第1期 , 宋刻《汉书》版本考,  周晨) |
| 85 | 79 | Bai Hu Tong 白虎通德论 | School:儒家 Auth:班固 | Author/Date: It is said the book was written by BanGu班固(32-92AD).  Version: The version is complicated[1].  Notes:[1] ZhangYanLouCai, The Study of the Versions of BaiHuTon within Seven Hundreds Years, Read and Calculation: Education Study, 2012.  (张扬楼材, 白虎通德论 七百年版本流变考, 读写算:教育教学研究, 2012) |
| 86 | 80 | Lunheng 论衡 | School:儒家 Auth:王充 | Author/Date: It is said the book was written by WangYun王充(28-97AD).  Version: The version with commentary by HunHui (1423-?AD) was the most popular one. |
| 87 | 100 | Shuo Wen Jie Zi 说文解字 | School:字书 Auth:许慎 | Author/Date: Most scholars believe that the author is XuShen 许慎 (58-147AD)  Version: the first Chinese character dictionary. The earliest known version is said written by a person in Tang Dynasty (618-907 AD). Since then it was modified and edited by multiple scholars with multiple versions. |
| 88 | 102 | Qian Fu Lun 潜夫论 | School:儒家 Auth:王符 | Author/Date: It is said that the book was written by WangFu王符(85-163AD).  Version: Currently the earliest full document is the version printed Ming Dynasty (1368-1644AD). Other printed version is hard to verified. |
| 89 | 152 | Cai Zhong Lang Ji 蔡中郎集 | School:儒家 Auth:蔡中郎/蔡邕 | Author/Date: It is said that the book was written by CaiYi蔡中郎/CaiYi蔡邕(132-192AD).  Version: There are many versions. |
| 90 | 167 | Du Duan 独断 | School:儒家 Auth:蔡中郎/蔡邕 | Author/Date: It is said that the book written by CaiZhongLang 蔡中郎 / CaiYi蔡邕(132-192AD).  Version: unknown |
| 91 | 170 | Jinkui Yaolue 金匮要略 | School:医学 Auth: | Refer to ShangHanLun 伤寒论 |
| 92 | 190 | Fengsu Tongyi 风俗通义 | School:儒家 Auth:应劭 | Author/Date: It is said that the book was written by YinShao 应劭 (153-196AD)  Version: According to ShuiShu, original version has 30 chapter. Currently it has only 10 chapters. |
| 93 | 190 | Shi Ming 释名 | School:字书 Auth:刘熙 | Author/Date: It is said that the book was written by LiuXi 刘熙(160-?) in late East Hand(184-220AD).  Version: multiple. |
| 94 | 190 | Renwuzhi 人物志 | School:儒家\_道家 Auth:刘劭( | Author/Date: It is said that the book was written by LiuShao刘劭(168-240AD) in the Three Kingdom Dynasty (220-280AD).   Version:  Multiple versions[1].  Notes: [1] FuJunBian, The Study of the Versions of Renwuzhi, Library and Information, 1995. (伏俊边《人物志》版本源流考  图书与情报  1995) |
| 95 | 196 | Shen Jian 申鉴 | School:儒家 Auth:荀悦 | Author/Date: It is said that the book was written by XunYue 荀悦 (148-209AD).  Version: Multiple versions. |
| 96 | 198 | Qian Han Ji 前汉纪 | School:史书 Auth:荀悦 | Author/Date: It is said that the book was written by XunYue 荀悦 (148-209AD).  Version: Also called HanJi汉纪. It has 800k characters. The content is similar to the book of HanShu汉书. |
| 97 | 212 | Wenzi 文子 | School:道家 Auth:文子 | Author/Date: It said that the book was written by a Daoist WenZi who was born in Spring-Autumn and War States (770-221BC).  Version: unknown |
| 98 | 220 | Dao-De-Zhen-Jing-Zhu 道德真经注 | School:道家 Auth:王弼 | Author/Date: This book was made of four commentary books of DaoDeJing by four different writers in the different dynasties. 1). WangBi 王弼 in ChaoWei Dynasty(240-249). 2). LiRong 李荣 in Tang Dynasty (618-907 AD). 3). SuZhe 苏辙 in NorthSong Dynasty 北宋(960-1127).  4). WuChen 吴澄 in Song Dynasty (960–1279)  Version: This book is also called DaoDeJingZhangJu道德经章句. Each commentary book has multiple different versions for today. |
| 99 | 263 | Hai Dao Suan Jing 海岛算经 | School:算书 Auth:刘徽 | Author/Date: It is said that the book was written by LiuHui 刘徽 (225-296AD).  Version: Originally it was called LiuHuiJiuChangSuanSuZhu刘徽九章算术注. Multiple version in history. Some of them are lost. |
| 100 | 265 | Mo Bian Zhu Xu 鲁胜墨辩注叙 | School:墨家 Auth:鲁胜 | Author/Date: It said that the book was written by LuSheng 鲁胜(265-317AD).  Version: unknown. |
| 101 | 265 | Sanguozhi 三国志 | School:儒家\_道家 Auth:陈寿/陈承祚 | Author/Date: written by ChengShou 陈寿, ChenChenZuo 陈承祚(233-297 AD).  Version: Multiple versions. |
| 102 | 300 | Baopuzi 抱朴子 | School:儒家\_道家 Auth:葛洪 | Author/Date: It is said that the book was written by a Daoist GeHong葛洪（283-343AD).  Version: Multiple versions. |
| 103 | 400 | Gao-Shi-Zhuan 高士传 | School:儒家 Auth:高士/皇甫谧 | Author/Date: It is said that the book was written by a Chinese medical scholar GaoShi 高士, HuangFuMi 皇甫谧(215-282AD).  Version: unknown. |
| 104 | 420 | Sunzi Suan Jing 孙子算经 | School:算书 Auth: | Author/Date: no historical information about the author and date. According to its contents, it is estimated the book was written between WeiJingNanBei Dynasty晋南北朝(220-589).  Version: unknown. |
| 105 | 420 | Hou Han Shu 后汉书 | School:史书 Auth:范晔/司马彪 | Author/Date: It is said that the book was written by FanFa 范晔 (398-445) and SiMaBiao 司马彪 (245-306).  Version: Multiple version. Some of them are believed to be lost. |
| 106 | 420 | Shi-Shuo-Xin-Yu 世说新语 | School:小说 Auth:刘义庆 | Author/Date: It is said that the book was written by LiuYiQin 刘义庆(403-444) and others.  Version: all versions before Tang Dynasty (618-907 AD) were lost. Currently earliest known version is in Japan printed in 1877 AD. The most popular version is edited and compiled by LuoZhenYu 罗振玉 in 1916. |
| 107 | 420 | Yan-Shi-Jia-Xun 颜氏家训 | School:儒家 Auth:颜之推 | Author/Date: It is said that the book was written by YanShiTui 颜之推 between 451 AD and the end of six century AD.  Version: multiple version printed in 1180,  1574, 1719, 1724 and 1780. |
| 108 | 485 | Wenxin-Diaolong 文心雕龙 | School:儒家\_道家 Auth:刘勰 | Author/Date: It is said the book was written by LiuXie 刘勰(465-520 AD).  Version: unknown. |
| 109 | 500 | Shui-Jing-Zhu 水经注 | School:地理 Auth:郦道元 | Author/Date: It is said that the book was written by LiDaoYuan 郦道元 (466/472-527).  Version: Many scholars studied the version of the book. It is estimated that there are more than 40 different versions for today[1].  Notes: [1] LiXiaJie, YangChangYu, WangYuHai, The Study of the Existing Versions of ShuiJingZhu, LiShiDeLi, 2015 1. (水经注 现存主要版本考述, 李晓杰，杨长玉，王宇海, 历史地理. 2015.01) |
| 110 | 554 | Jinlouzi 金楼子 | School:儒家\_道家 Auth:萧绎 | Author/Date: It is said that the book was written by LiangYuanDi 梁元帝, also XiaoYi 萧绎 (508-555).  Version: Multiple versions. |
| 111 | 624 | Yiwen-Leiju 艺文类聚 | School:儒家\_道家 Auth:李渊/欧阳询 | Author/Date: Under the command of the emperor TangGaoZu LiYuan 唐高祖李渊 (566-635), the book was edited and compiled by leader OYangXun 欧阳询 (557-641) and was finished in 624.   Version: Two major versions, printed in 1959 (中华书局影印本) and 1982 (上海古籍出版社校本). |
| 112 | 631 | Qunshu-Zhiyao 群书治要 | School:儒家 Auth:魏征 | Author/Date: Under the command of the emperor TangTaiZong LiShuMing (599-649AD), the book was edited and compiled by WeiZeng 魏征, YuShiNan 虞世南、ChuSuiLiang 褚遂良 etc., and it was finished in 631 AD.  Version: Original version was lost. There is a copy version  in Japan. |
| 113 | 635 | Da4\_Qin2\_Jin3\_Jiao4\_Bei1 大秦㬌教流行碑 | School:基督教 Auth: | Author/Date: The scripture was inscribed in 635 AD. The Nestorian Stele entitled 大秦景教流行中国碑 was erected in China in 781. The Stele was discovered in 1623.  Version: The authentication of the stone inscription has been confirmed since it was discovered. |
| 114 | 700 | Yinfujing 黄帝阴符经 | School:道家 Auth: | Author/Date: not known. It is said to begin to spread in Tang Dynasty (618-907 AD).  Version: Authentication is also debatable. |
| 115 | 770 | Yilin 意林 | School:儒家 Auth: | Author/Date: part of SiKuQuanShu 四库全书 子部 杂类 (1773 AD)  Version: |
| 116 | 800 | QuanTangShi 全唐诗 | School:儒家\_道家 Auth: | Author/Date: as part of royal project, compiled by more than ten scholars, finished in 1706AD.   Version: multiple versions. It is a collection of all poem in Tang Dynasty () |
| 117 | 801 | Tongdian 通典 | School:儒家\_道家 Auth:杜佑 | Author/Date: edited mainly by DuYou 杜佑, finished in 801 AD.  Version: currently there are at least ten different versions. |
| 118 | 960 | Lunyu-Zhushu 论语注疏 | School:儒家 Auth:何晏 | Author/Date: written by HeYang何晏 (?-249AD)  Version: also called LunYuZhuShuJieJing 论语注疏解经. Multiple versions exist in history. |
| 119 | 960 | Three Character Classic 三字经 | School:儒家 Auth:王应麟 | Author/Date: arguable. Some believe it is written by WangYiLin王应麟(1223-1296),modified by 章太炎 (1869-1936)  Version: multiple. |
| 120 | 960 | Xiaojing-Zhushu 孝经注疏 | School:儒家 Auth:邢昺 | Author/Date: written by XinBing邢昺(932-1010).  Version: multiple. |
| 121 | 968 | ChineseBuddhismSutra 大藏经(佛教经典总集) | School:佛教 Auth: | Author/Date: the collection of all Chinese Buddhism documents in history ended by 1911.  Version: multiple. |
| 122 | 977 | Taiping-Yulan 太平御览 | School:儒家\_道家 Auth: | Author/Date: part of royal project. Finished in 983 AD.  Version: also called TaiPingLeiBian 太平类编, TaiPinBianLei 太平编类 compiled in North Song Dynasty (960-1127AD). TaiPingYuLan 太平御览, TaiPingGuangJi 太平广记, WenYuanYinHua文苑英华,CeFuYuanGui册府元龟 are called four great Book of SongHui. 宋汇部四大书, part of Zi in SiKuQuanShu四库全书. Version: multiple. |
| 123 | 977 | Taiping-Guangji 太平广记 | School:小说 Auth: | Author/Date: Refer to TaiPingYuLan太平御览. Finished in 978 AD.  Version: 500 volumes. |
| 124 | 1000 | Su Shu 素书 | School:儒家\_道家 Auth:张良 | Author/Date: It is said the book was written by ZhangLiang 西汉张良(250-189 BC), some scholars considered is as part of the book of HuanShiGongSanLue 黄石公三略.  Version: unknown. |
| 125 | 1000 | Wen Shi Zhen Jing 文始真经 | School:道家 Auth:关尹子 | Author/Date: It is said the book was written by or based up sage GuanYiZi 关尹子 (unknown person) in Spring-Autumn and Warring States(770-221BC).  Version: The name of the book was also called GuanYiZi 关尹子. |
| 126 | 1007 | Guangyun 广韵 | School:字书 Auth: | Author/Date: As a part of royal project, it was finished in around 1008 AD.  Version: Also called DaSongChongXiuGuanYun 大宋重修广韵. Today it has more than 100 versions. |
| 127 | 1010 | Qijing 棋经 | School:算书 Auth: | Author/Date: unknown. The book first appeared in Song Dynasty (960-1279 AD).  Version: also called QiJinShiSanPian 棋经十三篇. |
| 128 | 1061 | Yingwengong 宋景文公笔记 | School:儒家\_道家 Auth:宋祁 | Author/Date: It was written by a scholar SongQi 宋祁 (998-1061AD).  Version: unknown. |
| 129 | 1100 | Shi Shuo 诗说 | School:经典文献 Auth: | Author/Date: unknown. It is part of the book of HanWeiCongShu 汉魏丛书 (1592AD).  Version: unknown. |
| 130 | 1150 | Si-Shu-Zhang-Ju-Ji-Zhu 四书章句集注 | School:儒家 Auth:朱熹 | Author/Date: It was written by ZhuJia 朱熹(1130-1200).  Version: unknown. |
| 131 | 1270 | Zhuzi-Yulei 朱子语类 | School:儒家\_道家 Auth:朱熹/黎靖德 | Author/Date: It is a collection of the conversation between ZhuJia 朱熹 (1130-1200) and his followers, compiled by LiJinDe黎靖德, published in 1270 AD.  Version: multiple version for today. |
| 132 | 1296 | ShuiHuZhuan 水浒传 | School:小说 Auth: | Author/Date: it said the author is XiNaiAn 施耐庵(1296-1370). Some believe that multiple persons join the edition in a long period of time.   Version: There are two major version systems: the simplified version (JianBen简本) and the traditional version (FanBen繁本). |
| 133 | 1350 | Romance of the Three Kingdoms 三国演义 | School:小说 Auth:罗贯中 | Author/Date: It was said the book was written by LuoGuanZhong 罗贯中 (1320-1400).  Version: also called Three Kingdoms Era, SanGuoZhiTongSuYanYi 三国志通俗演义, or SanGuoZhiYanYi 三国志演义. The earliest known version was printed in 1522. |
| 134 | 1375 | Yulizi 郁离子 | School:儒家\_道家 Auth:刘基 | Author/Date: It is said that it was written by LiuJi 刘基 (1311-1375).  Version: unknown |
| 135 | 1520 | Xiyouji 西游记 | School:佛教小说 Auth:吴承恩 | Author/Date: It is said that it was written by WuChenEn 吴承恩 (1500-1583).  Version: unknown. |
| 136 | 1520 | Fengshen-Yanyi 封神演义 | School:儒家\_道家 Auth:陆西星/许仲琳 | Author/Date: questionable. It is said it was written by LuXiXin 陆西星 (1520-1606) or XuZhongLing 许仲琳 in Ming Dynasty (1368-1644).  Version: also called FengShenBang 封神榜, ShangZhouLieGuoZhuan 商周列国全传, WuWangFaZhouWaiShi 武王伐纣外史, FengShenZhuan 封神传. |
| 137 | 1590 | Jing-Ping-Mei 金瓶梅 | School:小说 Auth:笑笑生 | Author/Date: The book appeared in 1617 in Ming Dynasy (1369-1644). The author's real name is not known. Some versions have the nick name XiaoXiaoSheng 兰陵笑笑生,   Version: currently there are many different modified versions. |
| 138 | 1710 | Kangxi Zidian 康熙字典 | School:字书 Auth: | Author/Date: As a royal project, it was started in 1710, finished in 1716.  Version: multiple. |
| 139 | 1750 | The Scholars 儒林外史 | School:儒家\_道家 Auth:吴敬梓 | Author/Date: It was written by WuJinXin吴敬梓 (1701-1754).  Version: Multiple versions. Some parts is arguable for the authentication. |
| 140 | 1780 | Hong Lou Meng 红楼梦 | School:佛教小说 Auth:曹雪芹 | Author/Date: Most scholars believe that it was written by CaoXueQin 曹雪芹(1715-1763).  Version: also called ShiTouJi 石头记. Multiple versions. |
| 141 | 1893 | Mo4\_Jin1\_Xian2\_Gu1 墨子闲诂 | School:墨家 Auth:孙诒让 | Author/Date: It was written by SunYeRang 孙诒让 (1848-1908)  Version: unknown. |
| 142 | 1919 | CUVS\_NT 和合本 | School:基督教 Auth: | Author/Date: The Chinese version was translated in 1912.  Version:  Multiple revisions. |
| 143 | 1919 | CUVS\_OT 和合本 | School:基督教 Auth: | Author/Date: The Chinese version was translated in 1912.  Version:  Multiple revisions. |
| 144 | 1919 | WLVS\_NT 文理 | School:基督教 Auth: | Author/Date: It was translated into Chinese in 1912.   Version:  Multiple revisions. |
| 145 | 1919 | WLVS\_OT 文理 | School:基督教 Auth: | Author/Date: It was translated into Chinese in 1912.   Version:  Multiple revisions. |
| 146 | 1936 | Mo-Jing-Jiao-Shi 墨经校释 | School:墨家 Auth: | Author/Date: The book was written by LiangQiChao 梁启超 (1873-1929), TanRongFu 谭戒甫 (1887-1974), GaoHen 高亨 (1900-1986), HuShi 胡适(1891-1962), etc., published in 1922.  Version: unknown. |
| 147 | 1938 | KarlMarx\_ZiBenLun 资本论 | School:唯物 Auth:Karl Marx | Author/Date: The book was written by Karl Marx in 1867 in German. It was first translated into Chinese in 1938.  Version: multiple revision. |
| 148 | 1949 | MaoZeDongQuanJi 毛泽东全集 | School:唯物 Auth:毛泽东 | Author/Date: The book is a collection of papers written between 1925-1957 by MaoZeDong毛泽东(1893-1976).  Version: The book is modified multiple times with different versions. |
| 149 | 1968 | STUS\_NT 思高本 | School:基督教 Auth: | Author/Date: The Chinese version was translated by Catholic in 1968.  Version:  Multiple revisions. |
| 150 | 1968 | STUS\_OT 思高本 | School:基督教 Auth: | Author/Date: The Chinese version was translated by Catholic in 1968.  Version:  Multiple revisions. |
| 151 | 1981 | Quran 可兰经 | School:伊斯兰教 Auth:Mohammed | Author/Date: It is said that the book is written according to prophet Mohammed (570-632). The book is canonized in the seventh century. The earliest Chinese version can be found partially ((1,110,103) in TianFanZhiShenBaoShiLu 天方至聖實錄, written by LiuZhi 劉智 (1670-1724). The first vernacular Chinese version began in 1932.  Version: multiple translations and revisions. |
| 152 | 2010 | Mormon 摩门经 | School:基督教 Auth:Joseph Smith | Author/Date: The original English version was publish by Joseph Smith in 1830 in New York.  Version: In the Chinese version,  the name of MoMenJing 摩门经 was modified to be MoErMenJing 摩尔门经 after 2007. |

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