

# “On earth as it is in Heaven” as the metamorphosis of an “aion” of the global Christendom: Taipingdom<sup>1</sup> represented in the mid- 19th century’s

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## Abstract

Since the days of ancient Greece, linguistic approach has been employed to reveal the essence of reality. Scholars have used rhetoric and metamorphosis (μεταμορφώθη) of the literal and morphological changes taken place by its “perfunctory addendums” of which the essence has been kept to remain. That method is also adequate for the modern transcultural climate (Galinsky 61; Hirsch 77; Ankersmit 45; Czachesz 217-19)

What about modernity? The quick adaption of the Western module of modernization has often been alluded to the general idea inaugurated in “Renaissance” where its “European” root is concerned (Gernet; Friedmann 441). “Europe” in particular has been acknowledged to be derived from of the appearance of *primitive Christianity* (Guénoun) that was initiated by the East-Europe and middle-Asian races’ evangelism as well as the early Romanization of the post-Hellenic Europe (Davis ). While the renowned “Gamaliel’s advise” advanced onto the Jewish religious community, the [Nazarenes] sect of Judaism reckoned the possibility that it was as an act of God (Acts 5:39), thus tolerating it and allowing it to gradually turn into the form of Christianity. (Acts 15 19-21, 29) Paul’s “mysticism” later developed to urge believers that none was remaining in the inheritance [of Moses] but changed into the likeness of Je-

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<sup>1</sup> In 1853, the third year Tai-ping Heavenly Kingdom was founded the nation in Nan'Ching. When a flock of English embassies had made their visit to Nan'Ching and having granted of 12 volumes of the official publication as presence, a volume of the Old Testament called the Genesis (chap 1-28) was also one of the given books; however only 28 of the 50 chapters were printed. In addition to those 12 volumes, by the end of 1853 while the full synoptic gospels (Mark's, Luke's) had not yet completed within the official publication. Among the 15 volumes, but «the Gospel addressed according to Mathew» was issued to be the 13rd and its reprinted version assigned as the 15th were volumes those formally publicized and legally released by 1853. (Wang 太平天国的文献与历史：海外文献的刊布和文献史事的研究 116-17)

<sup>2</sup> This title is derived from the previous version of my draft-work which orally presented in “2020 年基督教宣教士文史國際學術研討會” taken place in Taichung, Taiwan as “On earth as it is in Heaven, a metamorphosis of Taipingdom to approach the literally Sinologist christendom in the mid-19th century’s China” on Sept. 24-25, 2020.

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sus. (Hebrew 6:1; Romans 8:29; Acts 5:34-39, 28:22; 1 Cor 15: 50-51) To debate on religious orthodox was the circumstance that modernity departed. With that literal sense, what the Apostle Paul confronted was the criticism of “heterodoxy”, which insisted that inner faith should be emphasized more than the ritual conducts, this difference from orthodox theologians also led to Paul’s self-claimed apostleship being doubted.(Kaufmann 230, 35, 38)

Metamorphosis (μεταμορφώθη) as a deployment illustrates the change(s) taking place allowing us to be able to solve the dilemma in distinguishing orthodoxy and heresy. That is, those terms related to transformation, transfiguration and others concerning the matter which “translation” (ἀλλαγησόμεθα) conducted to the “esse” is detected (Slonim 200). Due to “the kingdom of God” that “flesh and blood” may not able to inherit (1 Corinthians 15:50) without the revelation of the Spirit. This was evidently be verified on Paul’s emphasis on that he heard “but perceived not” (Isiah 6:9; Mathew 13:14). Whereas “The Spirit of the Age” revealed “not far from every one of us” to be felt after and so to find Him (Acts 17:27). W. Benjamin(1935/2008) as well as K. Galinsky argued a “sortal-neutral rule” ranging differentiation from the aura to the esse that in terms of morphology also abode by Paul’s definition of “the kingdom of God”. *De Civitate Dei* (“the City of God”) in Augustine’s lengthy address, differs to the heavenly city on earth in the translation of his celestial own. His assertion argues the carnal attraction drawn its citizen into the cities, to which only the earthly one persisted. While citizens expecting the Millenarian of the Age to come are “we ourselves, who are His own city,”(Augustine 339) may enter into New Jerusalem whereof the city of God. (Ibid. 357, 78)

In the last imperial China, Taipingdom’s lore has achieved renown from The Taiping Heavenly Kingdom’s edict, “*[T]he Heavenly Kingdom that it is on Earth is the little celestial empire of Heavenly God’s ... that Father, Brother (Jesus) of the divine family entrusted to Hung Siu-ch’üan*”. Many assumed that its political and military success validated the success of the Christian [monotheist] deity. (Jen Studies on the Institutions of Tai-Ping Tien-Kuo (太平天國典至通考); Hail 101; Spence) Taiping religion therefore was thus fairly identified as a cult of Christianity, despite the rites of Chinese deity worship, even if Western Christianity of the mid and late 19th centuries’ accounts were reckoned oddly. (Reilly; Kilcourse)

But, as localization of global culture is concerned, Paul’s theology on transformation(ἀλλαγησόμεθα) [1 Corinthians (15:50)] has given merit to Taiping’s implicit implication that embodied the “*spiritual domination*” realized in Sinology as the theological account

of the Tai-ping Heavenly Kingdom (*T'ai-ping-t'ian-guo*, also known in English as Taipingdom). This was mentioned even it was assumed as being odd from the Western version of Christianity, since claiming it as an application of the Sinology by being a hybrid that meets the both criteria of the Sinologist monotheism in the manner of "good governance." And, by those procedures underwent the Taipings' account of theology generally acquired to the Western communities by means of the reformed Christianity, of which nowadays to be entitled as "Taiping Theology" (Kilcourse)

After the heyday of Taipingdom, some foreign evangelists, James Legge, for instance, assumed Taiping Theology based on "patriarchal filial piety" was being led into an "imperial Confucianism" (Girardot 214-19) while it — "yield no testimony to Christ." (Edwards 36-37) That insisted Hung Hsiu-ch'üan's anti-Confucianism which claiming "take down Confucius" (Wang 太平天国的文献与历史：海外文献的刊布和文献史事的研究 381-84) was Taiping's theological invention to have the Western modernity translated on the basis of the Sinologist hermeneutics nowadays given name of Taiping Theology. For that the malice as well as criticism of the heretic tendency had been fostered not only among the Chinese cultural communities, but also that of Christianity's. This has been accused of causing the collapse of this short-lived empire.

My argument thus places, rather to say Taipingdom had been clinging to Christianity, it appears to have transformed into heretic metamorphosis of Sinology to the "China-ness" (Cina-esse). On which the "heavenly kingdom" to found on the both the Chronicle Chinese and by the Scripture, whereof the canonical Sinologist "Heaven," "kingdom," and "eternity" has applied onto it with an hybrid sense that the orthodoxy version of Christianity manifested.

## **1. To distinguish the Taipings from the Western Christianity**

(1) Hung Hsiu-ch'üan of an apocalyptic metamorphosis to the Christianity (Hung Hsiu-ch'üan's apocalyptic vision as metamorphosis derived out of his Sinology)

Ever since J. Milton Mackie has emphasized on Taiping by fetching to Christianity “*There is no god but God; and Tai-Ping-Wang is the younger brother of Jesus*” (Mackie) to refer to its leader Hung Siu-ch'üan has been deemed a sibling of Jesus as well as one of God's Chinese son by entrusted to him the mission that undergone in the Scripture (Wang 太平天国的文献与历史：海外文献的刊布和文献史事的研究 454).

Instead of the lately scholar F. Mote's (117) suggests with the module of “urban-rural continuum” to comprehend the geographical pattern that dominated the landscape of the Chinese territory. “City” as “città” was supposed to guide China's topology so as an Italian writer Giovanni Botero had roughly assigned:

it is of necessity that the number of people do become inestimable, and of consequence the cities exceeding great, the towns infinite, and that China itself should rather, in a manner, be but one body and but one city.”

The rurality of the patriarchal society had not been acquired rather than that with vista-technique applied on city with “agora” or forum prevailed of the ancient Greek and Roman manners of city morphology with “Philadelphia” that was granted to the Chinese cities as it was acknowledged in the polis or city-state without distinguishing. (Wycherley; Sennett *The Conscience of the Eye: The Design and Social Life of Cities*; Sennett *Flesh and Stone: The Body and the City in Western Civilization*) Great Commission however was still launched without too much concerned as James Legge<sup>4</sup> reports the Chinese culture undertaken of “patriarchal filial piety” (Girardot 214-19) which rooted in its patriarchal society and so was the making of China's society. Although the Chinese ethical concerns were proved by its moral behalf so as Kangxi's Edict issued 1670<sup>5</sup> to sum up that in accordance with the Christians' ethical concerns whereas the societies practiced social control abided by the family rule (in terms of “oikonomia” in ancient Greek) or the members (φίλος, *philous*) on behalf of equally love (agape) mattered to how their social assembly is constructed (cf. John 5:15; Ephesians 1:15)

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<sup>4</sup> James Legge was said to have conducted his research with these “special theme” undergone for his whole life (1) God and other objects of worship (2) human nature and a future state, and (3) human moral and social duties.” (Girardot 221)

<sup>5</sup> When the Emperor Kangxi's Edict issued “Confucianism in Relation to Christianity” (Girardot 207)

When it comes to this comparison to distinguish the Chinese morality to the Christians’, James Legge<sup>6</sup> suggests — those Chinese God-Worshippers were both civilized and moral to the ordinary Chinese and even had superior morality than the ancient Jews — despite, yet, the latter might be still superior to the ancient Hebrew — but the Taipings was on average “less moral, on balance, than Christian were” of whom practicing of “the Golden Law.” (Girardot 199)

Up-to-date, many scholars conclude *“the most significant and influential Tai’ping documents are infused with distinctively Christian ideas and notions”* so to reckon Taipings’ religion trace was the Sinologist monotheism of the “Shan’ti belief” (Spence) seemingly “Thy Will” has done globally. (Wang 太平天国的文献与历史：海外文献的刊布和文献史事的研究 125, 386) But Hung Hsiu-ch’üan’s “bilingual” “allegory” seemed to fetch not only to the Western Christianity but in accordance with the interpretation of ancient Sinology. That abide by the Sinological canonical interpretation that Godhead incarnation of shang’ti whose descended on earth was the embodied belief in the ancient emperors through them the Sinologist monotheism was inherited and that was to be found embedded in Hung Hsiu Chüang’s religious “allegory” ever since his apocalyptic dream was acquired late in the 1820s.

While the embodied incarnation of Godhead personalities was acquired, Hung Hsiu-ch’üan was by all means the second son of the Heavenly Father but whose incarnation used to employ the East King Yang Hsiu-Ch’ing as well as the Holy Ghost by the North King Siao Ch’ao-Kuei, and Jesus by some others. Many occasions of those were Lindley’s eye-witnessed, however as the criticism nowadays still prevailed those were deemed as the Taiping’s ill-interpretation on the scared texts abided the Scripture (c.f. 簡又文 (Jen 53-54; Platt) Taiping’s social justification founded on its bridging Chinese to the Western Christianity religion than that emphasis on the effect of social (morality’s) justification. (Teng 292) Yuan-Chung Teng makes effort on reporting Tai-pings in many aspects from Americans’ view, in Wong’s exploration for which Europeans shew their most sympathetic towards Tai-pings. In addition to the French’s portraits acknowledged as “Figaro chinois (Chinese Figaro) or Panurge chinois (Chinese Panurge)” in certain books about the spectacular collection for the Oriental. The author of the radical Blackwood’s Edinburgh Magazine “disparaged” the Tai-

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<sup>6</sup>To the former, that was widely acknowledged among the foreign missionaries, wherefore Legge had made his visit by taking place his worshipping to his monotheist God with an inauguration dance, at the Altar of Heaven and acquaintances which located to grant their monotheism worshipping under several imperial codes and specific manners.

ping insurgents as “the Vikings of the East. (Wong 155-56)<sup>7</sup> as well as a Christian theologian, Karl Friedrich Neumann (1793-1870) had lavishly granted to Hung Hsiu-ch’üan an entitlement of “prophet” whom responded his age.(Wong 157)<sup>8</sup> Presently, we have founded more and more positive attitude therefore shown towards “Taiping Christianity” (e.g. Reilly; Kilcourse).

(2) Taipingdom, as well as a metamorphosis derived out of his Sinology

Firstly, let’s talk about concept building of “Taiping Christianity” by the essence of which allegory argues.

When Karl Rahner suggests that “the immanent Trinity is the economic Trinity” to insist a very fundamental belief on the Christian godhead essence which arrays nothing but what Edwards claims “we cannot speak of any nature in God except the one he reveals to us.” (Edwards 71) Jesus on “the mount of transfiguration” (Mark 9:2; Matthew 17:2; cf. Luke 9:29) had attributed Godhead himself of Ovid’s account on metamorphosis (μεταμορφώθη) literally manifested. G. K. Galinsky argues metamorphosis with the true character of something which everlasting despite the morphology changed that —“ Nothing was lost, simply because there never was anything to lose.” (Ankersmit 115)

Most metamorphoses deal with the changing of a person into something else such as, for instance, a tree, a stone or an animal. Regardless of the way they are brought about such transformations often are not capricious but turn out to be very meaningful because they set in relief the true and everlasting character of the person involved. (Ibid. 115)

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<sup>7</sup>“ These ‘vikings ’of the East occupy every creek between Canton and the borders of Cochin- China.” See “Progress in China, Part II: The Taepings and their Remedy,” in Blackwood’s Edinburgh Magazine 93, no. 568 (Edinburgh: William Blackwood & Sons, 1863), p. 148. Footnote 64, in Wong (156).

<sup>8</sup> In Karl Friedrich Neumann’s *Geschichte des englisch-chinesischen Krieges* (History of the Anglo-Chinese War), as Wong comments, “he lavished praise on Theodore Hamberg’s book *Visions of Hung-Siu-Tschuen and Origin of the Kwang-si Insurrection* and wrote the following: “These visions of Hong not only fill a major gap in the history of the Prophet [i.e. Hong Xiuquan], his companions and the rebellion, but they also enrich our knowledge of the life of East Asian peoples. Mr. Hamberg has unconsciously written an excellent history of Chinese village, which deserved more to be fully translated than many other eastern works.”(Wong 157)

Chart 1: Metamorphosis matrix

		yes	no
COUNTERINTUITIVENESS	yes	1) devout animals; Jesus appearing as a speaking eagle	3) demonic figures
	no	2) people in hell assuming strange positions and suffering ordeals; victims of scatological humour; Jesus appearing as a ship captain or a child	4) ???

Source: István Czachesz(219)

Metaphor is said “can be seen as an inter-mediated activity, described through nested contextual frames. ...[So] can be described as “mediated action.” (Cameron 34)<sup>9</sup> For it shifts the theme/topic from one to another until being able to “bring knowledge to the eyes”(Cameron 177-79) or the metaphor may just turn out to “dead.”(Ibid. 142) In *On Rhetoric*, Aristotle (2007) suggests, metaphor is an authoritative power which leading the audience “to think other” by which the very topic of the narrative precisely delivered and made sense to all. In other words, the ancient Greek usage of metaphor and metamorphosis of the rhetoric skills are aiming at finding out where the matter of that “truth” conveyed. As well as in the the great patristic era of the first five centuries the theologians and philosophers define heresy from [what is assumed] orthodoxy. In terms of ἀναγωγή (analogy), τροπολογία (tropology), νοήσις (understanding), διάνοια (thinking), τύπος (type) and various terms related to πνεῦμα (spirit) were employed” for the purpose to acquire a proper allegory (ἀλληγορία). However, despite that Origen may have gone too far and was therefore accused heretic for his ἀλληγορία had gone “in a pejorative way about non-Christian interpreters,” nonetheless, of which the believers and non-believers had taken it to an account. (Lee 155-57)

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<sup>9</sup> Cameron(Cameron 34) mentions to the following important citations: Wells, G. 1999 “*Dialogic Inquiry: Towards a Sociocultural Practice and Theory of Education.*” New York: Cambridge University Press; Wertsch, J. 1998 “*Mind as Action.*” New York: Harvard University Press; Thelen, E. and Smith, L 1994 “*A Dynamic System Approach to the Development of Cognition and Action.*” Cambridge: MIT Press

*Metamorphosis* (μεταμορφώθη) with many facets to characterize how transformation carried out as a matrix (Chart 1) as that István Czachesz drawn to refer “Grotesque” attributed to the transformation of Jesus’s as the “ontological effect”(Mark 9:2; Matthew 17:2; cf. Luke 9:29) that detected visuality and locally. So it arrayed in Mark 16:9-11) when Mary, the Magdalene, “*saw Jesus standing, and knew not that it was Jesus. ... She, supposing him to be the gardener.*” Hence, Paul’s allegory (2 Corinthians 3:18) that Czachesz emphasizes, transformation to the likeness of Jesus (τὴν αὐτὴν εἰκόνα μεταμορφούμεθα) “*certainly does not refer to Jesus’ bodily appearance on earth, but some other form that is unknown from everyday, first-hand experience.*”(Czachesz)

On the one hand, metamorphosis so as to occur on the encountering from those seen to unseen. In Emmaus episode (Luke 24:15-16; 24:30-31) The resurrected Jesus appeared in flesh, “*while [the two disciples’] eyes were holden that they should not know him.*” Further on, *[Jesus] sat at meat with them [the disciples], and “he vanished out of their sight.”* (Luke 24:30-31) Even “*Who art thou?*”(John 21:12) the disciples inquired to the resurrected Jesus. So the disciples’ sense-perception of eyes were not the same to the eyes which being able to see [the essence] of Jesus is. That “ontological effect” deterred by visual locality is to contrast by the case happened in the Garden after “*They ate, and the eyes of the pair were opened.*”[Gen 3.7] And, Origin emphasizes, the sense-perception of the ancestors' eyes that were open, and, yet, that was done to prevent them “*from seeing with the eye of the soul.*”(Edwards 106)

Succeeded the interpretative model of Metamorphosis as Giddens ‘s “episodic characterization” suggests (Giddens *The Constitution of Society: Outline of the Theory of Structure* 140) that gestalt is the (Time-Geography Giddens’s) stationary-locale allocation’s designation. Giddens argues,

Locales refer to the use of space to provide the settings of interaction, the settings of interaction in turn being essential to specifying its contextuality. The constitution of locales certainly depends upon the phenomena given pride of place by Hägerstrand: the body, its media of mobility and communication, in relation to physical properties of the surrounding world. Locales provide for a good deal of the ‘fixity’ underlying institutions, although there is no clear sense in which they ‘determine’ such ‘fixity’. (Giddens *The Constitution of Society: Outline of the Theory of Structure* 118)

That notion goes as elaborated upon Czachesz insists metamorphosis is the phenomenon taken effect on visuality and spatiality.(Czachesz) While Time-Geography also has a similar illustration by regarding each locale of the “*episodic characterization*” to be taken account by *reckoning the deployment of the spatiality within* the allocation that referencing on the period



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Fig. 1 In 1830s, Hung Hsiu-ch'üan ascendance to Heaven.  
Source: J. Mackie (1857, p. 82)

of time and spectrum of space. In short, that is the zeitgeist as well as heterotopias to be measured and acquired. Or, to apply in a biblical terminology, an “aion”.

**Table 2 Stationary in “time-space geographical” setting models**

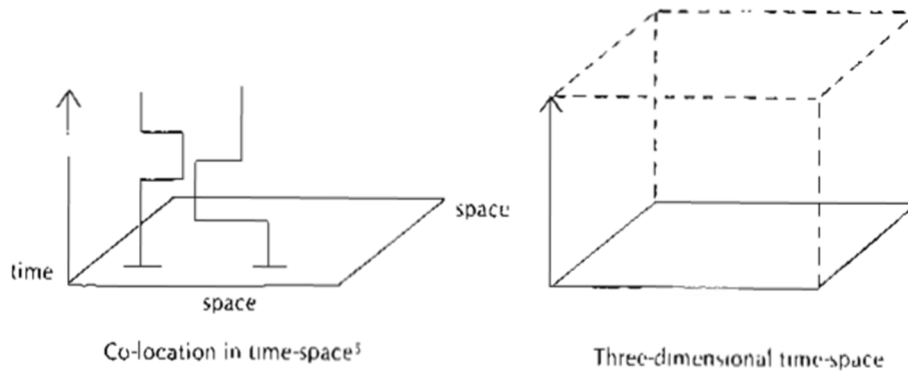


Fig 1-1, 1-2, A traditional illustration of Hägerstrand's time-geography. (Source: Giddens,1984, p. 113)

Table 2, stationary, in searching for “intermediated urbanity” by fixing on local-stationary in chronicle timing consequence. (Resource: author photo. Site: Nanjing, China. Date 16/4, 2015)

## **2. Taipingdom, as of Foucaultian heterotopias or a representative Aion for the Zeitgeist of an Age**

(1) Hung Hsiu-ch'üan as an apocalyptic metamorphosis to the Christianity as well as to the ancient Sinology (Hung Hsiu-ch'üan's apocalyptic vision as metamorphosis derived out of his Sinology)

Hung Hsiu-ch'üan's legend, of which Hung Ren-Jen had addressed to a Swedish Reverend Theodore Hamberg, was published in English in 1854. (Hamberg *The Visions of Hung-Siu-Tshuen: And Origin of the Kwang-Si Insurrection*; Hamberg *The Chinese Rebel Chief, Hung-Siu-Tsuen; and the Origin of the Insurrection*; see Wang 太平天国的历史和思想 43; Jen, 1958, p. 1587) That lasts up-to-date, in Carl S. Kilcourse's (2016) view, was a localized form of Christianity (Kilcourse 43-44). Initially inspired by Liang Fa's Good Words, Hung Hsiu-ch'üan's "apocalyptic vision" no matter how it "perplexed" or "embarrassed" had seemed to demonstrate — *"the least a suspicious symptom of tendencies towards heresy"*. (Collins 1-2) In terms of Christianity — was a Christian version of the primitive form of Sinology to assume as a [Chinese pre-]modern fulfillment of the Old Testament prophecy (in Joel 2:28). With Guénoun's acknowledgment applied, "There is no being (in) common of the world — only its (re)presentation. (Guénoun 28) For instance, that related to "Kingdom" and "household" (oikonomia) had both arrayed by each of the civilization's portrait on the emphasis of their concerns.

The "Heavenly Kingdom" in terms of Tai-ping's Christianity as well as to the Western view of Christendom, was on the both definition about kingdom of the Time-Space aion/aeon to portrait the different sense of "on earth as it is in Heaven" according to the Gospel [in Matthew chapter 5]. The notion on the canonical Christianity arrayed as Jen illustrates,

The Heaven Kingdom is generalized by the sense in terms of the cosmos generality, it refers to its existence assigned in heaven as it assigned to the earth. By the Heavenly Father the both are which Heavenly Kingdom is reckoned. Therefore, what the Heavenly Brother [who is Jesus] claims "thy Kingdom come" is likewise to say the [Taiping] Heavenly Kingdom which is founded by whom the Heavenly Father and Brother. Above all the Emperor Sealed. (簡又文 (Jen 8-9)

Of such a Hung Hsiu-ch'üan's configuration of dualism as II Corinthian (chap. XII, 1-4) implies, was as Augustine's elaboration addressed in *De Civitate Dei* (Augustine and Schaff) to make "heaven" and "earth" to be conceived metaphorically. Hung Siu-ch'üan's notion as well dramatically established of Taiping Heavenly Kingdom's theological and Sinologist ideologies. The canonical Sinology arrayed to Taipings, as Jen's illustration indicates,

The Heavenly Kingdom that it is in Sky is the Heavenly God's heavenly hall (either to translate, the "paradise") of its thirty-three skies as the Heavenly Kingdom that it is on Earth is the little celestial empire of Heavenly God's. The Sky Heaven is where the souls return to rest, while the little Heavenly

Kingdom is where embodied souls return to glorify. Be acknowledged! Above all the Emperor Sealed.  
(簡又文 (Jen 8-9))

Wherefore in the Heavenly Kingdom of Hung Hsiu-ch’üan’s apocalyptic vision, the Heavenly Father has a wife and a heavenly daughter, Jesus has a wife too was resembling to Taiping’s hierarchical notion of the deity’s deity family so was sufficiently his mapping to adapt to his setting of the earthly royal assembly prevailed in Taiping’s imperial court. (Hail 94) Definitely, the wife of the Father and of Jesus fostered criticism among the foreign evangelists while those whom seemed not to acquire of Paul’s designation of “the mystery” (i.e. Church is called the wife of Christ) which alluded in Ephesus 5). And, in patristics, Valentinus to name “Sophia” as the consort of the [heavenly] Father. (Edwards 31) Edwards’s remark thus places,

Accordingly, for the Western evangelists, while not recognized, the Taipings incarnation of the Godhead hypostasis through monarchian to deny that any fragment of the Godhead who descend to earth and effect a union with human flesh.(Edwards 34)<sup>10</sup>

However, none have been noticed that for Taipings Christianity was also an adaption of ancient Sinology while Taipingdom of its endogenously dynamics arrayed in modern Christianity. As well as to have the Western Christianity applied as “transcendence” the “immanence” derived out of the essence of Sinology by casting those gestalts into the religions they grasped.

Then, the metamorphosis of “Tai-ping Christianity” (Jen 太平天國典至通考 1742) after many generations’ debate<sup>11</sup> has been advanced into “Taiping Theology”(Kilcourse) to prove Taiping religion have undergone an immanence belief succeeded after the Hebrew-Judea Christianity. Christianization in certain age, with all force of national capitalism, with its exogenous enforcement to reveal that “*Heaven has come*” unto the earth uniformed with the account of *Great Mission* within the Vatican-Roman formulation on the one hand. As well as localized differentiation of Christianity appearance on the other. And, Christendom had the both formulation included.

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<sup>10</sup> However Theodotus adds that “the heavenly Logos and the human Christ are quite distinct, the lower being an amigo of the higher in a circumscription of flesh. But this is deceit only in denying that the flesh is God’s flesh, not in denying that the flesh is real. ”(Edwards 34)

<sup>11</sup> One of the major branch of the Marxist school of the Chinese History, has shed much light on Taipingdom, (see Fairbank, J. K., & Goldman, M. (2006). *China: a New History* (2 ed.). Cambridge, Mass: Harvard University Press.) In addition, some Christian related authors in the branch of Spence (see Spence, J. D. (1996). *God's Chinese Son: The Tai-ping Heavenly Kingdom of Hong Xiuquan*. New York: W. W. North & Company.) had also many issues about Tai-pings to be widely explored. Otherwise, as mainland China sees Taipingdom in certain perspective views, Jen Yu-Wen should thus regarded conducting the Tai-pings theologian examination as his later phase of publication reflects.

Abided to the evangelists' account, Taipingdom had attracted some sympathy both from the Chinese intellectuals and the foreigners. However, much more solid criticism grounded on "the Chinese was in all foreign to Christianity" to last a-century-and-half long till up-to-date still remains hostility towards Taipings (Mackie; Lindley; Geil; Shih; Hail 95-97; Spence; Reilly) As Robert Morrison's (1782-1834) conclusion puts Taiping's belief "had certain misunderstandings conveyed"(Jen, 1958, pp. 1582, 87, 89, 1665-69) that for instance as Rev. Hail had insisted Taiping religion had reckoned its "Trinity" to be mistaken to "tritheism"(Hail 93). Of which its paganism "yield [no] testimony to Christ."(Edwards 36-37) So that Taipings to the biblical orthodox of the early Western evangelists had departed from the scenario of the prevailing Western, i.e. Presbyterian and Catholic manners of, Christianity.

On the contrary, in an episode of the Acts of Paul, who observed in the polis of Athens and addressed to the Athenians about the existence of their "unknown god"(ΑΓΝΩΣΤΩ ΘΕΩ, in Acts 17:23) that Paul insists on monotheism of the Godhead existence (Acts 17:22-31; Romans 1:19-22). And, Paul might have employed *theos* and *kurios* to translate the Hebrew *Elohim* and *Yahweh* as the translation conducted in the Septuagint translation for the primitive Christianity's evangelism. (Edwards 17) If only the classic allegory allows by referring "There is no being (in) common of the world — only its (re)presentation(Guénoun 28) the (re)presentation of God being based on the acknowledged image that representative in localized terms.

Such a notion as soon as applied on the Chinese ancient canonical texts as it did on Paul's localized theology then the Hebrew concepts of deity may thus apply on the Chinese form of Christianity which based on an assumption as Paul had addressed in Athens' congregation. (Acts 17) James Legge thus believed in Sinologist monotheism to prevail in the ancient China who claimed "*certain ancient Chinese sages were the prophets [of whom] 'raised up by God'*"(Girardot 225) just in accordance with what the Taipingdom believed and their theology was thus formed.

(2)The Chinese Christianity on Taipingdom's apocalyptic illustration (featured by "Taiping," "Heaven" and "Kingdom")

Christendom is believed began with pan Europe's Christianization.(Guénoun 28) Great Commission to "make disciples of and baptize all nations in the name of the Father, the Son, and the Holy Spirit" (Matthew 28:16-20) was entrusted to disciples and that had launched ev-

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12 Roman 1:19 "Because that which may be known of God is manifest in them; for God hath shewed *it* unto them."

er since the first century when Peter was called to help an Italian pagan believer (Acts 10:1-33) and that spread to China was widely recognized in Tang Dynasty (AD 618-907) as soon as an Italian Jesuit priest Matteo Ricci (1552-1610) took his journey in the 16th century. However, not until the early 19th century Christianity had not widely heard in China’s folk society.

Taipingdom had been informed had strictly performed the Christian Creeds while their utterance with the very ancient Chinese monotheism, such as «*Chou Li*» (i.e. «*The Rite of Chou*») or «*Lao Tzu*» to carry out an anti-Confucianism doctrine and performed “*Tai’ping Tao*” (i.e. “a forever peace way”) of the “timeless,” “changeless,” “infinity” theological traces of “on earth as it is in heaven” which Christianity claimed to reach. (Spence xxii) Thus, under the reign of Tai-pin Wang, Hung Hsiu-ch’üan had been reckoned as well as “*The Prince of Peace*” that the biblical prophet Isiah who claims historically to come.<sup>13</sup> The Taiping calendar («*Tian-Li*»)<sup>14</sup> inaugurated on March 18, in the year AD 1852 and that ceased on Feb 11, 1864(郭廷以 163) in a manner as Augustine’s «*the City of God*» proceeded with a numeric calculation on the calendar date to assign an expectation on the fulfillment of Heavenly Jerusalem for that deemed to realize on earth. (Augustine 357)<sup>15</sup>

Accordingly, Taipings, which had celestially established an earthly “heaven” with the juxtaposition of the heavenly reign of God which parallel persists. Hung Siu-ch’üan had likewise with “Two Cities” arrayed in the parallel with Taipings and the evil doers of the society. Taipings were self-recognized themselves as of those “seven thousand men were there who had not bowed the knee to Baal”(Augustine and Schaff 515; in Vol 17, chap 22).<sup>16</sup> Until Taipings had gone astray from doctrinal heresy of paganism and led into the orthodox of Christianity which even in accordance to the canonical Sinology. Let’s talk on the rendering how Taipings presented itself as an Aion of heterotopias which established by canonical Sinology however so to array in Christian terms of “New Jerusalem.”

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<sup>13</sup> Isiah, 9, 6:11, 7 “*the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox...*”

<sup>14</sup> Féng Yün Shān, the South King, was said the inventor of Tian-Li, whom during 1847-48 while he was a captive of Ch’ing dynasty by being a member joined to the God Worshipping Association and then acquired the inspiration of the institution that Taiping Heavenly Kingdom latter applied, among them Tian-Li was inclusive. Yet, still has an account some disagreed owed Tian-Li’s contributor to Hung Ta Ch’üan. (簡又文 (Jen 313-14, 22)

<sup>15</sup> Augustine: “the sixth thousand of years or sixth millennium (the latter part of which is now passing), as if during the sixth day, which is to be followed by a Sabbath” (357)

<sup>16</sup> King 19:18 “Yet I have left [me] seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.”(KJV)

### (3) An Aion, “Taipingdom” as a rendering of “heaven”: form the view of Sinologist “Christianity”

Hung Siu-ch’üan’s “apocalyptic vision” had been proceeded under the extreme doctrinal of the ecclesial and Sinologist academic examination and hardly found fundamentally fault with it. Accordingly, we may sum up, on the basis, Hung Siu-ch’üan’s Taiping theology proceeded with strong canonical sinologist cultural roots, however to have it performed eminently by the modern Christian doctrines.

Lee informs, “In [Origen’s] view history, if it is to have any significance at all, can be no more than an acted parable, a charade for showing forth the eternal truths about God.”(Seim 22, of my underlined.) The Hegelian school likewise insists that history with an aim to “forge around the redemptive future”(Lyotard "Sign of History" 155) so as Ephesians’s (4.13)<sup>17</sup> biblical eschatology to be illustrated in terms of *Historical Becoming* (origins in Hegel, Outlines 316, after Zakai 112) by the evidential materialism.<sup>18</sup> As well that constitution “the cosmology of Jesus,” “as of the Son (Υἱός),” which Joseph Trigg informs by knowingly it’s been an undertaken of an aeon (or “aion”) by the embodied revelation of God and that appeared by the sight of the visual spatiality. (Czachesz 217) Wherefore that “essence” of Jesus has attributed to the “locality” as of Nazareth’s physical persistence manifested in the αἰών (aion) by the local emplacement of the cosmology attributed with that characteristic attribution of human soul attached to (for that souls as Edwards(106) insists may not “slip away from innocence”) In terms of Foucault (1986), such being in the time an aeon/aion is as an institutional constitution of “heterotopias” to differ from utopias and absolute onsite definition of physical emplacement of “place.”

### 3. Taiping Christianity of an Aeon(/aion) as a representative approach to Sinology

#### (1) An aion by the oikonomia definition

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<sup>17</sup> Ephesians’s 4.13: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (KJV)

<sup>18</sup>“ **Utopias are sites with no real place,**” in other words, as Foucault and Miskowiec (1986, p. 24) indicated are not the unreal spaces but it either “represented society itself in a perfected form” or “turned upside down” from the conceptually the individual humane adjustment because of the juxtaposition of its dualistic part. Hence, “the other space” that finally to be ideologically juxtaposed represented in terms of utopias and heterotopias as well simultaneously array (Foucault and Miskowiec 24) Although it may last, until the cease of dualism effect or the nature of the two come in the condition of hybrid co-existed, as the fathers said “**reserved for the consummation**” by insisting that functions under humane operation. So as to exist from the condition of inhumane emplacement and, instead of the literally embodied utopia, heterotopias, which paradoxically incarnated the site in their cross-reference scenario. As well as the very sense that metamorphosis of its rather simply “transformation” is referred but “mutation” that conveys. A good example to be addressed upon this utopia/heterotopias“ becoming” effect which Augustine observed. It may call the “Two Cities” effect appeared in the phase during the fourth and fifth centuries when the Barbarians took the advantage and Rome was in the siege. There was not a clear-cut of the physical clues, but the existence of the “City of God” was relying on the choice of Rome’s residents if they favored good or otherwise, the evil, that was the determinator for the end to access.

Trigg (Origen: The Early Church Fathers 7) insists *oikonomia* (i.e. household, economy in Greek) is Origen’s emphasis on the role who “steward to the Word” of whom therefore joining the household (*oikonomia*) of God’s divine family. (Trigg "God’s Marvelous *Oikonomia*: Reflections of Origen’s Understanding of Divine and Human Pedagogy in the Address Ascribed to Gregory Thaumaturgus" 51) But Origen riskily by carrying out literal deployment of salvation which not known to majority. (Edwards 3)<sup>19</sup> Likewise, Taiping’s interpretation of a “small family” was later given its specified sense of trinity unto “tritheism” (Hail 93) as well as those whom established of Taiping Kingdom’s imperial court. The death of East King, Hsiu-Ch’ing and the North King Siao Ch’ao-Kuei, had led into a crisis until the sense of the royal household were again given for the new assignation of divine incarnation. (Wang 太平天国的文献与历史：海外文献的刊布和文献史事的研究 463-64) Wherefore “the publicly state that Confucius was certainly in hell” had never ceased to persist. (Girardot 214) while it may practice “patriarchal filial piety” undergone “imperial Confucianism,” (Girardot 219)<sup>20</sup> and that also informed of Tai-pings’ cosmology in particular Sinologist practice of the “patriarchal filial” Confucianism. Wherefore, the household, in terms of Origen’s idea *oikonomia*, was reckoned the realization of the new Jerusalem in the sense of the fulfillment of “the paradise” (Jen 太平天國典至通考 1690, 706) when it located in Nan’Ching in name of New Jerusalem and that satisfied the definition of the Christianity as well as to the Sinology. Although, the “falsehood” was reckoned to Taipings was not due to their worship of deism, because they quite acknowledged the Christian doctrine went like “Whereas ancestors (or saints) used to be ordinary people, this in any case “cannot be said of God.” (Czachesz 217) But, “Taiping Christianity” had granted legitimation to “patriarchal filial piety” (Girardot 207) and placed their Christianity misled Taiping’s [religion of] Trinity has been assumed shifted into “tritheism”. (Hail 93)

«The apocalyptic imagination: an introduction to Jewish apocalyptic literature»<sup>21</sup> as John Collins introduces Ernst Käsemann’s dictum to claim “apocalyptic was the mother of all Christian theology.” so has given a hint to Taiping’s Christianity. That says,

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<sup>19</sup> Edwards adds, thereby the criticism of Chimerical exegesis was brought about unto Origen for his placing the text reasoning ahead of God’s divine activities. (Edwards 3)

<sup>20</sup> This confrontation, “Confucianism in Relation to Christianity” was literally initiated in 1670 of the Emperor Kangxi’s Sacred Edict issued, however, as Legge’s paper, which above mentioned, reflects, that should be founded as soon as the set up of the Altar of Heaven in Peking. (Girardot 207)

<sup>21</sup> That is to say, in the ancient China, people called the most highly supremacy of sacred deity should or should not compare and be translated to the Judaeo-Christianity as that which Westerners acquired as “God,” of which Yahweh was positioned. Such a continuously quarreling debate strangely oddly solved as soon as Tai-pings’insurgence was ceased. in particular oc-

Apocalyptic ideas undeniably played an important role in the early stages of Christianity and, more broadly, in the Judaism of the time. Yet, as Koch demonstrated, the primary apocalyptic texts have received only sporadic attention and are often avoided or ignored by biblical scholarship.(Collins 1)

When Hung Hsiu-ch'üan's ascension of the narrative was noted by the notion of *Quanshi liangyan* (Good Words to Admonish the Age; 1832)<sup>22</sup> which Rev. *Liang Fa* had given to Hung Hsiu-ch'üang that had still undergone with Chinese ideology of narrative conveyed. (Girardot 221) Hung Hsiu-ch'üan's "apocalyptic vision" had "the image of God" deployed by such,

He returned to Heaven  
Where the great God  
Gave him great authority  
The celestial mother was kind,  
And exceeding gracious  
Beautiful and noble in the extreme,  
Far beyond all compare.  
The celestial elder brother's wife  
Was virtuous, and very considerate,  
Constantly exhorting the elder brother  
To do things deliberately.<sup>23</sup>

After Hung Hsiu-ch'üan had encountered *the king of Hade* he later ascended to the heaven by which he deployed the cosmology of Taiping's by the scenario with the *esse* of Sinology revealed whereas the "kingdom" under the divine deity of the Heavenly Father God and the Elder Brother's i.e. Jesus's with their deity consorts' reign of the cosmology.<sup>24</sup>

Genesis (1:26) indicates that the first man was created by the "image and likeness" of God. However, Origen explains the implicit "secret" is that God created man simply by his "image" without the "likeness" as the scripture implied. As Origen suggests wherefore of the likeness was only reserved for Christ Jesus, that Origen questions — "was he God prior to his entry into the body or not?" Who "subsisting in the form of God, and being another beside the Father in whose form he subsisted."

Heracleides said, "He was God before."  
Origen said, "Was he God before he entered the body or not?"  
Heracleides said, "He was."

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currred when the "Union" version of the Chinese language translation Bible needed to assign the proper characters without certain usage caused blasphemy, many pieces of surviving recordings kept in different volumes. For example Girardot (2002)

<sup>22</sup> Reprint in Taipei: Taiwan xuesheng shuju, 1965

<sup>23</sup> Hail (93).

<sup>24</sup> Hail (93) and *Jen-Kan*(Jen 太平天國典至通考 1635) report in Hung Hsiu-ch'üan's "apocalyptic vision" he ascended to heaven while encountered "the king of Hade".



Origen said, “Another god beside the God in whose form he himself subsisted?” (In Dialogue with Heracleides 1.25-33, Edwards 69)

And, Paul insists to whom Jesus as well his participation within the divine *oikonomia*. (Trigg Origen: The Early Church Fathers 28) to join the “communion” and “fellowship” (c.f. 2 Corinth 13:14) was God’s mysteries manifested (Roman 1:20; Mathew 10.20).<sup>25</sup> As well as the Kingdom (αἰών / aion of time and of space) in Christ of the communion to fulfill “God’s *oikonomia* is that of God’s cosmos entity.” (Trigg Origen: The Early Church Fathers 28)

Of those inheritances are as well as the Christ will be transformed to the “living stone” (λίθον ζῶντα, stone living) that designation reckoned for “a holy priesthood” (ἱεράτευμα; hierateuma) by whom building up the Spiritual house (πνευματικός οἶκος, oikos). To whom “worthy to inherit” shared, manifested the simultaneously juxtaposition in terms of Foucaultian’s nomination of “heterotopias” (ref. Foucault & Miskowiec, 1986, p. 23) to be taken in. That the ontology of an aion to exist is on behalf of the spatial visuality. As well as the ontology of time has been illustrated in poet’s depiction says, “*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.*” (Psalm, 8:3) *And that is an aion “trinity.”*

## (2) *An Aion/Aeon, the Kingdom*

An Aion is said an epoch or the time-space matrix to be illustrated by *Luke* (20:34-35)<sup>26</sup> of the depositions (sons of this age marry and given marriage) “υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν” and “καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν” for which the “world” (KJV)<sup>27</sup> is of an “age” (INT)<sup>28</sup> to be translated as an “age” or a “world”. Accordingly, it’s a particular inheritance assigns to certain ones, “[they] *who shall be accounted worthy to obtain that world.*”(Luke 20:35) Of whom, under the creation to define by space and time“ he was seen of me also, as of one born out of due time.”(1st Corinthians 15:8) As Jesus illustrates,

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of

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<sup>25</sup> Mathew 10:20 “For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

<sup>26</sup> *Luke* 20, v.34 “And Jesus answering said unto them, The children of this world marry, and are given in marriage: (v.35) But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage”...

<sup>27</sup> KJV, “they which shall be accounted worthy to obtain that world (αἰῶνος; aiōnos) and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”

<sup>28</sup> In the Interlinear version (INT) and likewise in the “World English Bible” that the KJV used “world” is replaced in term of an “age.”

Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. There is no death for God and then for the sons of God resurrection that deemed to happen.<sup>29</sup>

Indeed, many would assume what the metaphorical designation assigns is but for the description addressed to believers. However, as ontology on space on locality is constructed by spatial visuality, as dualism prevails, the certain hetero-views would be placed by referring to Michel Foucault. As Professor Hsia insists, for instance, the conservation site, as the conservation conducts proceed, which is:

“contrasting with society of the actual spatial practice, It is a real space, but also a space of fiction. It is a heterotopia in a different time-space framework. The conservation space is a symbolic space, a space of representation. (Hsia 69)

Further more, “Foucault never explains” as Henri Lefebvre alluding about “heterotopias” by far is well-known to the modern academia discussions (i.e., “the other space.” See, in Foucault and Miskowiec). To which Lefebvre’s criticism proceeds to array its semi-materialism of virtually uncertainty. That states,

what space it is that he is referring to, nor how it bridges the gap between the theoretical (epistemological) realm and the practical one, between mental and social, between the space of the philosophers and the space of people who deal with material things. (Lefebvre 4)

### (3) An aion by kingdom can nearly define

Rudolf G. Wagner stood positive on Taiping’s mission related its works benefited to the Great Commission whereas the rising rate of China’s Christianization the collapse of paganism about the region under the reign of Taipingdom. So did an American Presbyterian Reverend Samuel Dodd, who insisted that rather reckoning of the credit of the prayers due to those foreign evangelists lost their opportunities, China that was as that much Christianized should have reckoned of the enthusiasm of Taipings, as Teng says, that had exerted meaningful influence and had converted China.”(Teng 293).<sup>30</sup> So as Rev. Dodd puts in ink,

the Rebels... are doing a work for which the church has been praying there many years, i.e. destroying idolatry and weakening up old systems that have kept the Chinese mind so effectually sealed against the entrance of the Gospel; but that is all we can say of them.<sup>31</sup>

But the Western common-wealth institution was proceeded onto the Sinologist-base of Taipingdom’s modernization was of Hung Jan-Kan’s conduct (Platt). Tai-pings industrial

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<sup>29</sup> Luke 20:37-38, KJV

<sup>30</sup> J. E. Johnson, “*Tai-ping Wang*,” *New Englander*, 20 (July 1871), p. 405. Cited after Teng (289)

<sup>31</sup> “Letter of S. Dodd, February 3, 1862, “Archives of Presbyterian Church, China Letters, vol. IV “Ningop Mission”, no. 342. [cit]. See Teng (293), footnote 8. (Author notes, “Ningop” must be an ill-spelling of “Ningpo”).

Capitalism might have been thus enlighten by the “protestant ethic”<sup>32</sup> introduced (Brine) nonetheless the Heavenly King had not claimed to have it implicated.<sup>33</sup> However, Rev. I. J. Roberts<sup>34</sup> had found Taipings tendency as odd in terms of Christianity although neither had he found Hung Hsiu-ch’üan’s “apocalyptic vision” in heresy. Taiping has thus become a heterotopias realm either to Sinology as well as to Christianity.

The differentiation laid between the Taiping’s religion and the classic version of Christianity may not simply reckoned as the literally ill-translation of the biblical text but as Colossians 1:13 assigns how the believers transformed (or, “translated/transferred”; (μετέστησεν ; metestēsen; in KJV)<sup>35</sup> from one to the other — *into the kingdom of his dear Son* (εἰς τὴν βασιλείαν τοῦ υἱοῦ). The Greek term of kingdom (βασιλεία),<sup>36</sup> is not only a chronicle epoch but a bounded territory, in Jesus’s prayer is of power (δύναμις) and glory (δόξα) that adhered to pursue “for ever” (αἰῶνας; aīōnas) of an “aion” that the Father persists. That is also the designation of “alive” while those whom may see God.<sup>37</sup> Either was Adam vanished from God and God Himself asked, “Where art thou?” (Genesis 3:9) Or when Jesus hung on the

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<sup>32</sup> The legacy goes, Jan-Kan engraved Mathew 5 (verses 3-12) the “Beatitudes” on his main entrance wall seemed to encouraging of the Western Industrial Revolution of the widely practice (Weber; Platt)

<sup>33</sup> In Wang Qing-Cheng’s point, the volume of Ren-Jan’s work was not enlisted among the family of the royal publications; and it was certainly not the Heavenly King royally acknowledged the official publication. (Wang 太平天国的文献与历史：海外文献的刊布和文献史事的研究 122-24, 26) Yet, Wang also informs, what is remained for Ren-Jan’s volume of “Tzu Chêng Hsin P’ien” (《資政新篇》) has rumor to say initially for 100 pages long acquired by a well-known foreign evangelist, however, its remained volume was witnessed has only 22 pages in ink. (ibid. 太平天国的文献与历史：海外文献的刊布和文献史事的研究 130-31)

<sup>34</sup> Hung Hsiu-ch’üan and Hung Jan-Kan had visited and learned from Rev. I. J. Robert (1802-71) in 1847, for that they knew the whole texts in the Bible and Hsiu-ch’üan had one brought back with as his returned from Robert’s. By which, the Bible, Hung had narrated to his religious mass (Wang 太平天国的文献与历史：海外文献的刊布和文献史事的研究 407). What is worthy of note is that, as Wang reports, while the Hungs being with Rev. Robert, Rev. Liang Fa had been among the four elders whom worked with Robert in the church. Hung Hsiu-ch’üan thus might have possibly met Rev. Liang Fa in person (Ibid. 太平天国的文献与历史：海外文献的刊布和文献史事的研究 399-400). As Wang argues, Robert had confirmed Hsiu-ch’üan’s, today renowned, dream was orthodoxy biblically so as Robert fetching to cite the case of “Cornelius the Centurion” that apostle Peter described. (Ibid. 太平天国的文献与历史：海外文献的刊布和文献史事的研究 402-03; see also in Acts chap. 10) However, due to certain inner trivia occurrences, Hung Ren-jan had said to depart earlier from Robert’s and the other was remained after his remaining had lasted or so for 70-100 days, but none of them being baptized on behalf of Robert’s Presbyterian church. Since they both departed from the evangelists, Hung Hsiu-ch’üan returned to Kuan Hsi (a Chinese province located in the near West of Canton). For evangelism sake, Thanks to Robert’s conservative patriotism. Hung Hsiu-ch’üan was said harshly turned to fight against the idol worship, which the Sinologist canonical teachings taught as well as prevailed among the secular religions. However, as many wondered if really some years later, Rev. Robert had been invited by Hsiu-ch’üan to visit Nan’Ching as soon as the Capital officially established (Ibid. 太平天国的文献与历史：海外文献的刊布和文献史事的研究 406-09, 14-21). Weather the invitation was true or not, Rev. Robert had made it finally successful, yet, sad to say, to this journey, Rev. Robert had claimed his motivation evangelistically, but as to the belief of Taipings’ which as Robert reckoned was religiously heretic. (Ibid. 太平天国的文献与历史：海外文献的刊布和文献史事的研究 424-25)

<sup>35</sup> “translated/transferred” (μετέστησεν ; metestēsen; in KJV and in New American Standard Bible, “NAS”)

<sup>36</sup> βασιλεία • (basileiā) f (genitive βασιλείας); first declension. A kingdom, a dominion; A hereditary monarchy; The office of king; (in Athens) the office of archon; (with passive meaning) being ruled by a king. In addition, βασίλειαν • (basileiān); feminine accusative singular of βασιλεῖος (basileios) by references to <https://en.wiktionary.org>; accessed Sept 15, 2020.

<sup>37</sup> To that account I will discuss in the following paragraph.

cross and his shouting to God's sight (face) turned him down.<sup>38</sup> Visuality as Hebrew (11:5) maintains is of the realm of life and death. “By faith Enoch was translated (metetethē) that he should not see death; and was not found, because God had translated him.” Enoch, by faith to be “taken-up” of the transformation in the biblical text put is the translation (μετέθηκεν, metetethēken) which realizing the essence of life.

#### **4. Taiping Christianity to Sinology as an universal definition of Aeon(/aion) in Christendom**

So as Taiping's speech of their belief was not only carrying out the lexical interpretation (*legomenon*) but with many signs of spectacle where ever being able to maintain the believers' faiths (Edwards 130). That's why Taiping kingdom was an aion accomplished of the “becoming” as Great Commission attributes.

Therefore, such an embodied space-time experience was not only an occurrence carried out in human cognition of the virtual reality but an intermediate space of the “embodied virtuality” which assigned to which of the physical existence happening in the definition of real world experience. However, “heterotopias” for that have exceeded the normal understanding taken place. As well as its representational spaces created another space which embodied perception and conception had not fetched — of an aion of heterotopias that relied on correlated-synthesis as well as anti-synthesis to human's embodied existence. Based on rhetoric, philosophers and the space of people who deal with material things. (Lefebvre 4) but human's participation to the world with the references — whereas the “aeon” lies — either in name of kingdom to the real world or “heaven” to another, are the representational spaces which have not embodied individually engaged. Therefore, the Taipings withholding a belief of “forever peace” which located in their kingdom as of an Aion to perform a unity (ένότητα) of the biblical interpretation of kingdom even though that space-time unseen to majority of the Chinese.

Let's bring the theme back to visuality and spatiality.

“[R]esurrection is being recast as immortality” (Seim 38) whereas visuality was translated (μετέθηκεν, metetethēken) into spatiality. The sinned Adam in Genesis (3:9) was reckoned as dead so was his “visuality” had not translated into spatiality. Therefore, when the LORD

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<sup>38</sup> Liang(梁望惠, an editor of the Chinese Bible revision) discusses on the translation of “turning face away” (<http://www.bstwn.org/bmag/bmag23/facecoverturn.htm>, access 15 Sept. 2020)

God CALLED unto Adam — however had not yet seen Adam. “*Where art thou?*”, by the calling of God, that lacks an embodied assignment of Adam’s visuality (however, he was still literally and virtually remained in Eden) indeed had no spatiality acknowledged.

When Jesus hung on the cross, the father and the son had seen not each other— death therefore taken place, as it happened to Adam in the garden. Jesus shouted that God's sight (face) had turned him away<sup>39</sup> as Mathew (27:46) and Mark (15: 34) refer to. On the contrary, seeing is life in the manner of Enoch, by faith to “take-up” the sight without any neti acquired. Hebrew (11:5) “*By faith Enoch was translated (metetethē) that he should not see death.*” The scripture indicates death “was not found, because God had translated him.” In short, resurrection is of life’s esse of the embodied spatiality translated into the catalogue among visuality.

#### (1) An aion by the definition of the Scripture

The biblical scripture maintains “Kingdom of God that beloved son inherited”. It is the reason Enoch needed not facing death but entering into the “aeon” which is earthly life accessible — in *the Prayer of the Lord*, Jesus followed by calling for that realization of “the Will of God be done” that human can pray for the “kingdom come” in which “on earth as it is in heaven<sup>40</sup>” (Matthew 6:10). Therefore, kingdom of the ontology relying not on visuality, but on an αἰών (aion) with the attributes chronologically space-time definition significantly embodied attached, without the conventional dualistic separation assigned. The son of God likewise holding the characteristics as well as the canonical text assigned and his physically survival to be witnessed. Even, to the latter, as Seim argues, is no longer necessary to assign its survival or not; in stead there is resurrection and immortality (Seim 23, 39) of the division occurrence laid in-between dualism and something otherwise — is what the theological “allergy” initially supposed to aim at while the unity of the ascendance of Jesus and the descent of Holy Spirit embodied in one term as a whole. The calling name in Moses’s book to fetching about God as well self-manifested thus by saying, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:6). These are the interpretations to enclose Jesus’s conducts after his resurrection while the essence of [Jesus’s] life is

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<sup>39</sup> Liang(梁望惠, an editor of the Chinese Bible revision) discusses on the translation of “turning face away” (<http://www.bstwn.org/bmag/bmag23/faceoverturrn.htm>, access 15 Sept. 2020)

<sup>40</sup> οὐρανῶ, “authority” Matthew 28:18 or “the throne” Matthew 23:22.

about — an αἰὼν (aiōn) — only maintained “in the sight” of God.<sup>41</sup> Because God sees no death, vice versa — of the sufficient and necessary condition — human in death do not see God.<sup>42</sup>

In short, in terms of the Indian Sage's, “*neti, neti*” is spoken wherefore to proclaim “something external to observe, what he observed cannot be the Reality.”(Jinarajadasa 72) That is, “The soul” which sees, there is one science, one beauty, or one law only — the one science of infinite beauty — that all akin in One.(Jinarajadasa 72-73) On the contrary, no visuality can have nothingness — the death — reached.

The word *Neti*, which...of Hindu sages... to say “*Neti, Neti*,” were even the Supreme Lord, Ishwara Himself, to stand before him as the revealer of Reality. For nothing embodied can reveal the Reality in no terms of the Manifested can the Unmanifest be known. It is therefore, an axiom that whatever is experienced solely the realisation of some attribute of the reality, but not the Reality itself.— Life of earthly.

Jinarajadasa, C. (70-71)

According to Jesus's interpretation, God is life itself, so as to the definition under its epoch. “*Now God is not God of the dead but of the living; for to him they are all alive.*” It is what the Sadducees to mean about an aion (Seim 39) of “resurrection” is the very essence about life. According to Moses, God is the resurrection of Abraham, as well as the resurrection of Isaac and Jacob as soon as they have inherited the likeness of angels.

The sons of this aeon marry and let themselves be married, but those who are considered worthy to attain the other αἰὼν and the resurrection of the dead neither marry nor do they let themselves be married. Indeed they cannot die anymore, since they are like angels (ἰσάγγελοι) and they are God's sons, being sons of the resurrection. And the fact that the dead are raised, Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob.<sup>43</sup>

The Hebrew scripture therefore assigned its cosmology by the αἰῶνος (aiōnos). The King James Version (KJV) of the Bible translated the aion as of “the world” by the spatiality which, however, it must also be acknowledged by Christ's divinity [of the essence] and [/by] human natures (Trigg Origen: The Early Church Fathers 9) of the epistemology on the ontological terms. In other words, an aion which just serving as “representational space” (ref. Henri Lefebvre, 1974/1991) that conducts on visual spatiality (as of age, or the world) hat termed out by means of the world that perceived, conceived and practiced so as the very sense

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<sup>41</sup> We talk later about the hid and found of Adam.

<sup>42</sup> To that account I will discuss in the following paragraph.

<sup>43</sup> Luke 20: 34-38, cited the translation of Seim (38-39).

about (Heavenly) Kingdom must acknowledge by the material sense of the world that the resurrected Jesus had reiterated for 40 days before his ascent to Heaven.

## (2) Society of an aion by individual’s life transcendence

Visuality has been reckoned an informal epistemology that the Western materialism failed to undertake wherefore not until 1968/1986 the Foucaultian terminology alike “heterotopias” accounts of the “out-there” depiction of the influence could last so far. The literally speaking of modern culture have been changed in terms of Feuerbach. «The Essence of Christianity» in the second edition (1843) he addresses on the changes of our modern era which “prefers images to things”. (Sontag, 1973/2005, p. 119) To come up with the ontology of “no mind”<sup>44</sup> praxis the ancient patristic had suggested the similar practice on religion of which patristic priests conduct on “visuality” with an aim to discover the essence of reality while the “place of God” reveal unto human’s haptic experience (e.g. Evagius, see Stewart). “Visual/virtual reality” may have thus attached to an embodied mechanism such as “synesthesia” as well as “eros” to activate human feelings of the “undertelling” space (Pickstock; Auyoung) which penetrated through the modern system. (Castells 501-03; Giddens The Consequences of Modernity) Lorde argues,

*“[Such] an exotic feeling is not recognized in the european-american (sic) tradition, yet, those who are aware of it whether pretense by calling them something else or, the worse, misnaming of the need and the deed to distortion and to abuse feeling. (Lorde 58)*

For example, Lorde notes of “[t]he penetration of love...through sharing” is as of “the threats of difference.” (Lorde 56) So that has given a clue to the Foucaultian terminology of “heterotopias” that both find the emplacement onto the physical sense of the world as well as to its cyber mapping of “heterotopias” definition as of a solo existence of visuality (e.g. in mental map or in the cyber world). Lyotard argues for its “out-there” features: “it is the trace of an energy that condenses, displaces, figures, and elaborates without regard for the recognizable.” (Lyotard Le Différend 224; Rodowick 17)

That Foucault claims,

those places are absolutely different from all the sites that are outside of all places, even though it may be possible to indicate their location in reality. In order to contrast to utopias have now been given name as “heterotopias.” (Foucault and Miskowicz 24)

Therefore, for instance, “the eros” as it counts an ancient recognized the deployment for a holistic methodology to epistemology than the eros should be made known by the “node of sight” that puts together the humanitarian mechanism participated within as well as the physical registration of the time-space factors acknowledged as of “locality” by the spatial-visibility acquired. In short, this is a collectively making of a “place” — as well as the making of “city” — under Kevin Lynch’s (1960) definition that conducts by individual sight.

Nodes are the strategic foci into which the observer can enter typically either junctions of paths, or concentrations of some characteristics. But although conceptually they are small points ...conceiving the environment at a national or international level, then the whole city itself may become a node. (Lynch 72)

To put a step further, an aion is a “production of space” which related to cognition as many recognize “[Social] space is a [social] product” to be claimed. (Lefebvre, 1991/1974, p. 26) Yet, under the definition of heterotopias by reckoned itself is an aion should have the similar rule applied, by insisting “physical theory... but for serving simply as a guardrail”.(Ibid. 13) And, out of intuition, as well as no one can ask why the eros burst out but just for something that someone“ feels right” and that “cannot be felt secondhand” to others. Due to the encountering with eros human therefore constituted connection with the outside world (Ibid. 54, 56-59) as the way “it ought to be.” (Ibid., pp. 56-59). For “the deepest sense” conjures a holistic understanding deploying a state of holism (in Greek, ὅλος holos) under the circumstance that called as “reality.” By means of eros or metaphor to occur which avoiding many dualistic or discourses“ split” of separation’s undergone of epistemology (Taylor A Secular Age; Taylor "The Politics of Recognition") which ruined the essence that should have been delivered by narratives (story-telling) up to the time-space of aion (that is Hegelian terminology of zeigeist) which should be concerned.

(3) Taipings [the practitioners] as an individual form enclosed within the Aion of Christendom  
Aion

While Giddens suggests as such,

“All social life occurs in, and is constituted by, intersections of presence and absence in the ‘fading away’ of time and the ‘shading off’ of space. The physical properties of the body and the milieux in which it moves inevitably give social life a serial character, and limit modes of access to ‘absent’ others across space.” (Giddens *The Constitution of Society: Outline of the Theory of Structure* 131)

has given legitimization to “social life” by referring to the construction of materialistic factors.



As well as the Hebrew tradition of city-building founded the genesis of collective aggregation (Genesis 4:17) the European manners of social life laid their emphasis on city while it has been “as a set of spaces where diverse ranges of relational webs coalesce, interconnect and fragment.”(Amin and Graham 418) However, “city” was built according to the scripture out of the fear and punishment may not be an aim for life. Trigg (Origen: The Early Church Fathers 7) insists joining the household (oikonomia) of God’s divine family has been the aim for the believers pursue in Origen’s emphasis. (Trigg "God’s Marvelous Oikonomia: Reflections of Origen’s Understanding of Divine and Human Pedagogy in the Address Ascribed to Gregory Thaumaturgus" 51) Likewise the Sinologist culture goes, Kilcourse (71) puts Hung Siu-ch’üan’s “divine oikonomia” as an entry to localize Christianity by the Taiping version and have it prevailed in the South-Chia’s folk society. In terms of time-space the socialist employed the physical understanding of which locality is referred within an integration totality. (Giddens The Constitution of Society: Outline of the Theory of Structure 119)

Norman Cohn argues, the Tai’pings have successfully transformed themselves from a religious cult into a politically group with the folk Chinese’s pre-modern expectations<sup>45</sup> activated. So was Carl Marx reckons<sup>46</sup> Taipings as a pioneer for the worldwide proletarian revolution which shall be launched no matter if China or Europe which has been named to initially occur (Marx and Toor). In addition, in the climate of worldwide prevailing of Great Commission that waits the coming of “millennia”<sup>47</sup> whereas the gentile reversed to fulfilled the number of which God sets and then the salvation for Israeli and believers’ “kingdom” (i.e. “aion”) to come in the end of an “age” (again, i.e. “aion” See, Roman 11:25-26; Matthew 24:14; 28:19-20).

Therefore Taipings’s narrative met many aspects of the eschatology as Origen explains, the personal spirituality and pastoral concerns to be achieved by animating via image, dream and memory, to the well-being when the worldly creation is seen (Stewart 188; Trigg Origen: The Early Church Fathers 30). So that not only meets Sinology on the cultural basis but which also overrode unto Christianity.and its related materialism with“ images” or “fantasies” and have the narrative of well-being being built so that created a legitimation to the sovereign of

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<sup>45</sup> Norman Cohn, ‘Mediaeval millenarianism: its bearing upon the comparative study of millenarian movement’, in Silvia L. Thrupp. *Millennial Dreams in Action*. The Hague: Mouton, 1962). P.31

<sup>46</sup> *Marx on China, 1853-1860*. In D. Toor (Ed.), *London: Lawrence & Wishart*. Retrieved from <https://www.marxists.org/archive/marx/works/1853/china/index.htm> (New York Daily Tribune 1853, Jun 14); also collected as Marx & Toor (1853/1951).

<sup>47</sup> According to Augustine, “such assertion can be believed only by the carnal. They who do believe them are called by the spiritual Chiliasts, which we may literally reproduce by the name Millenarians”(Augustine 357)

Taipingdom. Due to the insurance of Taipings, that Vincent Y. C. Shih (1967) remarks, China was modernized by avoid being simply just a colony of the western colonization. Whereas Hung Hsiu-ch'üan played the role, as an enthusiastic racialist on the one hand fighting with the reign of Ch'ing dynasty. On the other, with an utopianism conveyed Hung Hsiu-ch'üan's has made the biblical symbolism tangible to the Chinese people. That enclosed in Hung Hsiu-ch'üan his own account however still in one accord with the Chinese rhetoric of the canons, accordingly which enclosed many ideologies can be prevailed by the dedicated definition of (the secular to divine) family which meets the "holy plan (oikonomia), by "ecclesia" as a city (as of "new Jerusalem"), by the (worshipping race) nation and kingdom (of God) that prophets (e.g. Isiah, Joel) by local features that the local-stationary localities attached to. Taipings thus seemed to have concluded the dynamics of an age (aion) integrated of a holistic metaphor revealed. That, Prof. Shih comments,

"this movement affords us a vantage point for viewing China in transition, going through the throes of adapting herself to the modern world. All the later Chinese intellectuals' attempts to modernize China in respond to the West, particularly in the fields of ideas and institutions, science and technology, seem to have been ominously indicated in the Tai'ping rebellion."(Shih xvii)

Tai-ping Christianity as an "aion"(aeon) which applies Christianity by the Greek idea of metamorphosis as another (from [St.] Augustine's *De Civitate Dei*) time-space cosmology differed from the Western classic. «City of God» is an Augustine's reflection out of the Siege of Rome (A.D. 413-426) while the definition about the city of God was challenged. Augustine maintained to insist the eternal city of God was to persist was due to the believers ethic rather than the lust of the evil doers. For Augustine, the world therefore has been a simultaneous juxtaposition of Two Cities despite were the both were called as Rome. Certainly, "the other place"(Foucault and Miskowiec) therefore is verified in Augustine not only for the emplacement of Rome but also for its "not real but actual" of existence with an entitlement of «City of God» as Augustines's new cosmology that built to last. Pope Leo XIII says,

Augustin in his *De Civitate Dei*, "set forth so clearly the efficacy of Christian wisdom and the way in which it is bound up with the well-being of States, that he seems not only to have pleaded the cause of the Christians of his own time, but to have triumphantly refuted the false charges [against Christianity] for ever."<sup>48</sup>

As well as Augustine insists «The City of God» (Chapter 48) not relying on the Rebuilding of the Temple, But the Church of Christ." (Augustine and Schaff 560) "For Ever"

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<sup>48</sup> Schaff (3)(Schaff)

(αἰῶνας; aīōnas) is the state undergone as the name of Taiping was given. If Christianity in the Western version is mentioned which by its metaphorical representation applying on non-verbal symbols and signs.” (Lefebvre 33, 39) Metamorphosis therefore represented in China rather than its Western version “manifested in each destiny of its free trade and social justice”(Habermas).

But, as Ovid’s account on metamorphosis as well as Jesus transfiguration served to reveal the essence on each definition which a certain time-space boundary of an αἰών (aion) where the zeitgeist is acknowledged. James Legge<sup>49</sup> had conducted translation on several volumes of Chinese canonical “*Sacred Books*” into [the Victorian style] English.<sup>50</sup> By highlighted on these “three heads” of the “special theme”<sup>51</sup>(Girardot 221)<sup>52</sup> and Taiping such a self-defined divine nation (household) been a visible body represented beyond the essence was typically “the type and shadows of things celestial” (Edwards 137). Believers’ scripture reflection on the biblical texts not only casted onto the Chinese canons as James Legge did as an evangelist but was also Hung Ren-Jen’s modernization agenda to be realized. Reilly argues that “display the kind of creative impulse and constructive energy” (Reilly 11) as it suggests to establishing field-farming system as well as post-office (was set by every 10 miles)<sup>53</sup> public school, “*synagogue*,” etc. The distribution resources therefore shared by such a unit of 25 households of community, as Jen (379) introduces. So to deploy the modern facet of Taiping in its Heavenly Kingdom’s Christianity(Ibid. 38).<sup>54</sup>

## **5. Conclusion: “On earth as it is in Heaven” as an ontology to Taipingdom’s representative Sinology**

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<sup>49</sup> A well-known missionary whose priesthood conducted on behalf of London Missionary Society ever lodged first in Malacca and Hong Kong (1840-1873) otherwise his was renowned for a profound translator for Chinese Ancient Canon translation. As a scholar of the first and “right” person(Girardot 205) after retired from missionary he chaired in Oxford University of Sinological Orientalist comparativist disciplinary(1875-1897).

<sup>50</sup> Due to Legge’s comparative point of view, among the missionaries, it has been referred as “Leggism”(Girardot 205)

<sup>51</sup>As the figure is shown “Another perspective on Legge’s situation at Oxford is brought out by comparing his portrait as a “Great Gun” with the image of one to the greatest of all guns at that them — Oxford’s own “Chip from a German Workshop,” Max Müller shows.(Girardot 188)Legge won a credit which granted by his oxford colleague Müller that entitled him as a “Great Gun” to specify that he’s a man due to his day.

<sup>52</sup> (1) God and other objects of worship (2) human nature and a future state, and (3) human moral and social duties.”(Girardot 221)

<sup>53</sup> See Q-C. Wang(太平天国的文献与历史：海外文献的刊布和文献史事的研究 130).

<sup>54</sup> The division origins from the Japanese cultural scholar, by (溝口雄三 44). Yet, Jen insists Ren Kan’s modernization was not practical even though its policy application was indulged with many agrarian measures however those was not prevailed to its practice (簡又文 (Jen 伍参(53))

After all, likewise the early primitive Christian had driven all the force in deterring if Origen's allergy heretic? Because Origen insists God as "the divine" and not necessary to be the ancient Israel deity so he avoids the words "Christ," "church," "enlightenment," "faith," and "charity" those Christians terms may not make sense to share among the Greek-world of philosophers.(Trigg "God's Marvelous Oikonomia: Reflections of Origen's Understanding of Divine and Human Pedagogy in the Address Ascribed to Gregory Thaumaturgus" 30)<sup>55</sup> However, Origen treats Christological titles as "aeon" in terms of Valentinian Pleroma which presents those aspects of the divine and human natures by means of Christ as well as the meaning of "Christian" may proceed without mentioning of Jesus Christ.(Ibid. "God's Marvelous Oikonomia: Reflections of Origen's Understanding of Divine and Human Pedagogy in the Address Ascribed to Gregory Thaumaturgus" 33) «Address on Origen» reveals Origen's interpretive strategies are similar to the contemporary definitions either by the catalogue of allegory or typology,<sup>56</sup> which also allows the Scripture to talk by its "zero degree"(cf. Barthes) rendering. Of which abide by the process that the ancient Greek forming an intellect by means of rhetorics. With an intention to reveal the matters of the essence the Greek rhetoric proceeded under the curriculum conducted of philosophy that concerned to the natural phenomena of dialectics, physics (geometry and astronomy) and metaphysics on ethics and theology.(Ibid. "God's Marvelous Oikonomia: Reflections of Origen's Understanding of Divine and Human Pedagogy in the Address Ascribed to Gregory Thaumaturgus" 29) So it seemed heretic of Origen's allegory for which makes no reference to the emplacement as well as the embodied incarnation of Jesus by the liner and literal interpretations. And, the legitimation of Origen's therefore could only be reckoned "appropriate" to the primitive Christianity.

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<sup>55</sup> Those concepts like "reason," "doctrine," or "discourse" and "providence", but he does not mention the Incarnation, Jesus, the Pascha, the Second Coming, the Fall, or conflict with sin and the Devil.

<sup>56</sup> Lee thus emphases, "This differs from the contemporary scholarly definitions of allegory, which appear to describe it only pejoratively and neglects other criteria for determining positive or negative varieties."(Lee 156-57)

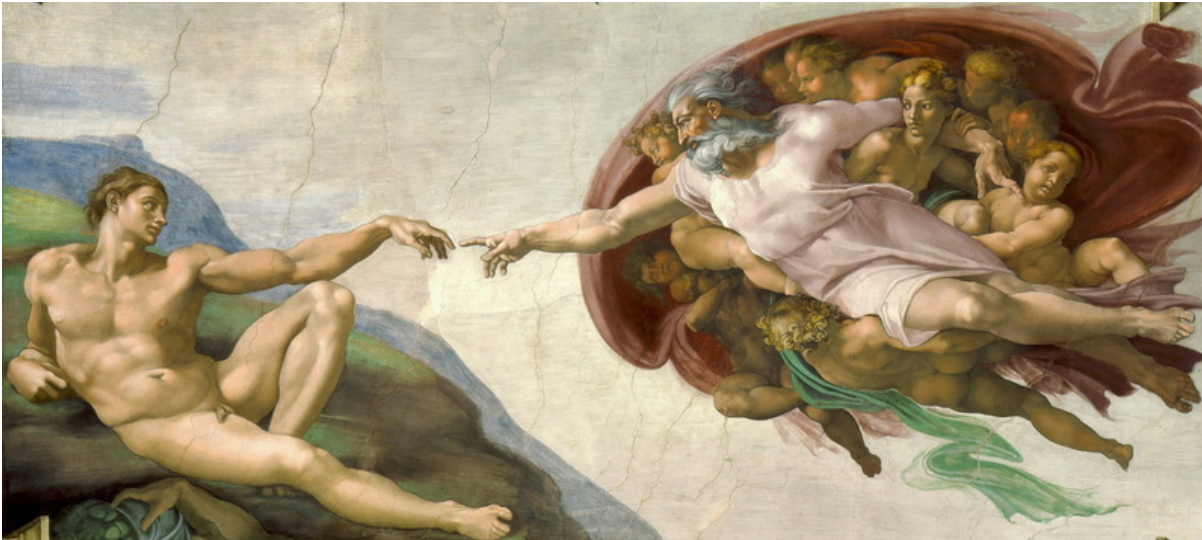


Fig. 2 Michelangelo, The Creation of Adam, (L Creazione di Adamo)

Cited from Wikipedia (original from Cappella Sistina, in museum of Vatican in Rome) Author retrieved, April 30, 2018

From these points array, the reality of Taipingdom is as well to be made straight by its allergies, was but [a *Metamorphosis of Christendom*] in terms of Foucaultian heterotopias or a representative Aion for the Zeitgeist of an Age to represent rather than drawing the discussion into heresy differentiation. Wherefore, Taipingdom [a *Metamorphosis of Christendom*] was also to be reckoned of Foucaultian heterotopias or a representative Aion for the biblical allegory of the Zeitgeist of the Age.

Such an illustration as Michelangelo’s «The Creation of Adam» (Fig. 2) reveals the heaven lies may not exist on where that Father God remains or Adam’s earthly place. It’s the “tiny place” where these two party of the role both recognized with the vision see with the embodied feeling touched with mutually transformed into a self-willing free-will invested in. At the finger point, it’s where divinity meets immortality there is somehow “On earth as it is in Heaven” meets. Hereby my case given by Taipingdom<sup>57</sup> which portrayed itself as a metamorphosis transfiguration of the globally Christendom realized in the mid-19th century’s China — so far as to the “China-ness” (Cina-esse) of Sinology acknowledged to the core.

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<sup>57</sup> In 1853, the third year Tai-ping Heavenly Kingdom was founded the nation in Nan'Ching. When a flock of English embassies had made their visit to Nan'Ching and having granted of 12 volumes of the official publication as presence, a volume of the Old Testament called the Genesis (chap 1-28) was also one of the given books; however only 28 of the 50 chapters were printed. In addition to those 12 volumes, by the end of 1853 while the full synoptic gospels (Mark’s, Luke’s) had not yet completed within the official publication. Among the 15 volumes, but «the Gospel addressed according to Mathew» was issued to be the 13rd and its reprinted version assigned as the 15th were volumes those formally publicized and legally released by 1853. (Wang 太平天国的文献与历史：海外文献的刊布和文献史事的研究 116-17)

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## 「在地如在天」之時空形變： 以太平天國為十九世紀中葉基督帝國之中國顯像

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### 摘要

自古希臘時代起語言學方法一直被用來試探事務本質的方法，如修辭和變形（ $\mu\epsilon\tau\alpha\mu\omicron\rho\phi\acute{\omega}\theta\eta$ ）就是研究者從各種事物中排除枝節並發現事物長存本質（essence）之所存在的方法（Ankersmit 45; Czachesz 217-19; Galinsky 61; Hirsch 77）。這種方法也適用於現代跨文化氛圍。

對於現代性而言，如今其概念被以西方模式操作的現代化甚於其中「文藝復興」的歐洲傳統受到關注（Friedmann 441；Gernet）；尤其這種「歐洲」概念乃起源於早期基督教的出現（Guénoun）並中亞民族的宣教運動及繼承希臘化歐洲的羅馬化（Davis）。即當迦瑪列大師建議其所隸屬的猶太宗教社群容忍此拿撒勒教派的出現並視其可為上帝的作為（使徒行傳 5:39）自此猶太教的[拿撒勒]教派便逐步轉變為基督教（使徒行傳 15:19-21, 29）。此後保羅發展出基督教的“神秘”教義，其敦促信徒的信仰一方面離開既往[摩西的]儀文基業中，同時且要「改變」成耶穌的樣式（希伯來書 6:1；羅馬書 8:29；使徒行傳 5:34-39, 28:22；歌林多前書 15：50-51）。因此歐洲現代性因為宗教論點而落在正統與異端之辨當中，像是對於某些神學家而言，保羅所堅持的信仰必須高於儀文的操持，因為冒犯了字義上的儀文正統而遭致了「異端」的質疑，他自己所宣稱的使徒身份也因而受到挑戰。（Kaufmann 230, 35, 38）

變形理論（ $\mu\epsilon\tau\alpha\mu\omicron\rho\phi\acute{\omega}\theta\eta$ ）卻得以化解了正統與異端之辨，因所論及的各種與改變相關的名詞，如「改變」（transformation）或「變形」（transfiguration）都當成是對事物本質(esse)的“翻譯”（ $\acute{\alpha}\lambda\lambda\alpha\gamma\eta\sigma\acute{o}\mu\epsilon\theta\alpha$ ）（Slonim 200）。正如保羅說“血肉之軀”無法承受「神的國」（哥林多前書 15:50）若非靈啟，否則「聽卻不明白」（以賽亞書 6:9；馬太 13:14）。而且保羅又說神的靈啟「離我們不遠」可以「揣摩而得」（使徒行傳 17:27）。正如黑格爾學派以為「時代精神」是歷史的本質為上帝之靈的自我揭示，亦如本雅明以氛圍( aura, 1935/ 2008) 揭示事物本質的發散，保

羅對於改變的觀點用 K. Galinsky 的“鄰近與中心規則” (sortal-neutral rule) 來解釋，即是以本質為核心發散到邊緣的場域，此亦為形態學之所定義的保羅所謂「神的國」。奧古斯丁對於“上帝之城” (De Civitate Dei) 的長篇論述中，對於「在天」與「在地」提出與物質主義不同的詮釋。作者斷言，屬情慾的身體引導其居民到其屬地之城中。且只有對末世千禧年有所嚮往的人民才會堅信「自己成為屬神的城市」 (Augustine 339) 並進入稱作新耶路撒冷的上帝之城 (Ibid. 357, 78)。

在過去的中華帝國，太平天國的軼聞因與天國相涉而廣為人知，其標榜「地上的天國是小天國……天父、天兄（耶穌）託囑於洪秀全」。許多人把太平天國在政治和軍事上的成功，視為基督教[一神論]神宗教的成功 (Hail 101; Jen; Spence) 在 19 世紀中末時期便無視於太平教的儀典在中國宗教或是西方基督教都有所非議，而被廣泛西方社群視為基督教的一脈。(Kilcourse; Reilly) 不過，若以文化全球與在地化而言，保羅關於「轉化」(ἀλλοίωσις) [1 Corinthians (15:50)] 的觀點卻也賦予太平教一個詮釋上的優勢，因為它隱含著強烈的“精神性”，在漢學上就當以「太平教」為呼應古代「善治」的天上國度 (T' ai-ping-t' ian-guo, 英文也稱為 Taipingdom) 並符合西方改革宗基督教的規則。故此宗教現象被當今學者當做全球文化的在地化現象且稱其為「太平神學」。(Kilcourse) 太平天國神學發展的後期，更足以見證漢學詮釋學的進化，而以漢學作為西方現代性的解釋方法。然而明顯的是太平神學從一開始，洪秀全的反儒，所謂“打倒孔子” (Wang 381-84) 被認為是基督教“宗派”的一支，在理雅各的觀點中乃是結構在“宗法孝道”當中並從而支持了“帝國儒學”的漢學思想 (Girardot 214-19)，導致其「沒有見證」的主因 (Edwards 36-37)。來自中西兩方面的壓力也被視為帝國短命的遠因。我的論點可就此提出，與其去辯論太平國是否遵循基督教的基本教義，不如說是基督教因應漢學產生的異化與形變，此間的變形迎合為“China-ness” (Cina-esse) 的相對正統並也對此基督教進行一個具有時代精神的寫照，可藉此彰顯「天國」。

**關鍵詞：**太平天國、變形、漢學、[空間]中國性、洪秀全

