



Triangle Framework of Heaven/God, Earth, and Human

A Comparison Between the Xia Dynasty of China and the Tribal Era of Hebrews

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Abstract. This study explores the similarities and differences between the worship and sacrificial practices during the Xia Dynasty of the Chinese Huaxia ethnic group and the patriarchal period of Israel's Hebrew tribe, focusing on the Huaxia civilization represented by the Yellow River civilization and the Hebrew civilization which originated from the two-river civilization and spread from the fertile land of Canaan. It investigates the underlying geographical, legal, ritual, and religious roots that form the basis and characteristics of the sacrificial civilization which consists of the tripartite framework of Heaven/God, earth, and man. It also introduces, for the first time, the triangular relationship among Heaven/God, earth, and man, which lays the foundation for the construction of sacrificial civilizations at that time and beyond. Centered around the most important core activity of humanity at that time—sacrificial activities, the Xia Dynasty and tribal era people declared their belief and recognition of the power of Heaven/Gods and showed respect for the rules and order they issued. Heaven/Gods also established social etiquette norms, punishment laws, and through the representation of land, bestowed upon people the management of land, and demonstrated its power and authority to people through bountiful harvests or disasters. Life and death, good fortune and misfortune, abundant and lean years, and ownership contracts, all of these respectively constitute the channels connecting Heaven/Gods with people, Heaven/Gods with land, and people with land.

Keywords: Triangle framework · Heaven/Gods and Earth and Human beings · Xia Dynasty · Tribal era

1 Brief Introduction

From 2000 BC to around 1000 BC, two ancient ethnic groups - the Huaxia ethnic group and the Hebrew ethnic group - were born in the process of their civilization. One was the descendants of the Yan and Huang ethnic groups located in Southeast Asia, and the other was the descendants of the Abraham ethnic group located in West Asia. However, during the process of their civilization, they coincidentally gave birth to a sacrificial civilization consisting of a triangular framework of Heaven-earth-man, and God- man-earth. This

article aims to explore the worship of gods and gods between the Chinese civilization and the Hebrew civilization, to explore the intricate historical clues and connections between the ancient sacrificial civilizations of the two ethnic groups, to discover the mysteries and meanings of their inherent triangular framework.

2 Content

2.1 “Heaven” Under the Theocratic Thought of Xia Dynasty in China

The worship of “heaven” by the Chinese nation has existed since ancient times. Heaven is a vague appellation, a unified term for mysterious and unknowable supernatural forces.

Confucius once recorded the attitude of the Chinese nation towards ghosts and gods during the pre ancient Xia Dynasty. In the Book of Rites, Confucius recorded these text, “In the Xia Dynasty, one respects life, respects ghosts and gods and places them far away, is loyal to others when they are close, is first rewarded and then punished” [1]. Confucius’ records indicate the attitude and etiquette towards ghosts, gods, and people during the Xia Dynasty. The theocratic law already existed during the Xia Dynasty, which originated from the ancient belief of the Chinese nation in heaven and believed that heaven - the “heaven” - was the origin of nature and human society, with the instinct of creation, the supreme position of the original, and the power beyond nature [2].

The Xia Dynasty was essentially the first state to be born in Chinese history. The worship of Xia Dynasty is still based on the early Nature worship, but it has formed a common understanding of the noble class and people’s universal theocracy law. People generally believe that only by following the destiny of heaven can one obtain happiness and eliminate disasters. On this basis, concepts about morality and law have also been formed. According to the standards of heaven, if it conforms, it is good, and if it does not conform, it is evil. The rulers of the empire also stabilized national rule by conveying such natural, religious, and value values to the people [3]. In ancient China, the rule of monarchy had the characteristics of “divine bestowal of monarchy” and heavy punishment. This idea believes that monarchy comes from the bestowal of divine power, and in the governance of the country, the monarch has the right to act as a substitute for law enforcement. Punishment is based on the application of law, while etiquette is based on education. From the legal and moral perspectives, we work together to achieve monarchical rule. In the Xia Dynasty, it was already in its embryonic form [4].

Therefore, “Tian” also plays a dual role. Firstly, it is the creator of moral norms, and secondly, it is the source of the basis for formulating criminal norms.

2.2 The “God” in the Thought of the Hebrew Covenant Between God and Man During the Age of the Israeli Patriarch

The recognition of the One God by the Hebrew people began from Abraham. From the story of Abraham offering Isaac (Gen. 22) [5], patriarchy is a complete surrender and absolute worship of divine power.

“Fear and trembling” is Kierkegaard’s description [6] of the attitude of the Hebrews towards God, but the attitude of the Hebrews towards God has always been revered,

trembling, and joyfully worshipped. This attitude is clearly described in the earliest records of Job's feelings in Job (Job 4), in God's personal comforting to Abraham during the patriarchal period (Genesis 15). It is also showed in Psalms (Psalms 2). In the understanding of the Hebrews, God is the inherent and eternal image of righteousness, holiness, and love, and is a father who is both strict, just, and full of love. He is a God who keeps the covenant and shows mercy.

The idea of the covenant is very important in the Hebrew concept. The belief of the Hebrew people comes from their ancestor Abraham. Abraham believed in God and God was his friend. He personally led him from Haran to that place (the Promised Land) step by step, and promised that his descendants would be as many as the stars in the sky and the sands on the sea. He told him that he would become the father of many countries. At the same time, he pointed out the Promised Land to him and made a treaty with him again and again (Gen 12–22) [5]. The origin of this culture can also be traced back to Abraham, the father of faith. God, who occupies a noble position, voluntarily proposes to establish an agreement with humans, and this agreement only stipulates the obligations of God, but no obligations of humans. That is to say, the active signatory and executor are both gods, but humans are the recipients of grace, and there is no mention of human obligations in the agreement. The covenant of God and man laid the foundation for Hebrew culture and the concept of law.

In Canaan in the era of Abraham's patriarch, the covenant of Abram reflected another covenant - the covenant of grace, the covenant of equality, the covenant of God and man, descendants (people) and the earth are the evidence of grace. The understanding of God was reflected in various aspects of people's sacrificial rituals, behavioral norms, national rules, and national culture in the later life of the Hebrews.

2.3 Formation of Earth

The Yellow River Basin of the Chinese nation has nurtured and continued Chinese civilization [7]. There is a consensus in the academic community that Erlitou culture is Xia culture. Through the mining of the Erlitou site, it can be clearly seen that the focus of people's life during the Xia Dynasty was on sacrificial offerings.

The physical geography environment of the two river basins is an important influencing factor [8]. The importance of sacrificial activities was also demonstrated in the Hebrew culture, which was formed in Canaan over 2000 BC due to the influence of the two river basins. The records of sacrifices made during the reign of Abraham's patriarch (Genesis 22, 28, 46), as well as the preservation and continuation of the tradition of building altars (Genesis 12, 22, 26, 35), [5] all indicate that Hebrew ethnic sacrifice has become an important way of life and a ritual and testimony for establishing communication and connection with God.

The understanding of the formation of earth among the Chinese is similar to that of the Hebrew. In the Chinese Qing Dynasty, there was an explanation in the Shuo Wen Jie Zi that "the initial division of the primordial "qi"." This is also the initial division of the primordial "qi" in the chaotic universe into two "qi". The light and clear "yang qi" rises to become the sky, the heavy and turbid "yin qi" sinks down to become the earth, and the earth is the place where all things are displayed [9]. In Hebrew culture, a similar understanding can also be found, where air is the sky, while the water below the

air gathers into the sea, and the exposed dry land is the ground (Gen 1) [5]. In Hebrew culture, there is also a natural reference to “that land”, that is, the Promised Land, which is the land granted to people according to the covenant between God and man.

2.4 The Subjective Role of Human Beings

Human beings are the basic unit of each ethnic group, the constituent element of a group, and the main carrier of clan, state, and social operation. The design and construction of spatial rules, relational rules, and land rules of clans, states, and society are related to the survival laws and principles of the subject - human beings - in production, life, and exchange. He not only carries the basic demands of economy, nature, and humanity, but also forms a response and worship to the blessings of the empty, Heaven/God, as well as a compliance with the basic principles of Taoism and nature.

3 Triangle Frame

In the sacrificial activities of the Xia Dynasty and the Hebrews, a triangular framework of Heaven/God, earth, and human beings emerged.

3.1 Triangle Framework of Heaven/God, Earth, and Human

(1) Sancai and the Covenant

The Chinese nation has had the concept of heaven, earth, and human beings which is called “Sancai” since ancient times [10]. It represents the overall worldview of the ancient Chinese nation and is also the cognitive model of the Chinese nation since ancient times. It is also a series of behavioral and social patterns formed based on this cognition.

During the development of the Hebrew nation, covenants are fundamental above all else. In Abraham’s covenant of the patriarchs, the core of the covenant that appears repeatedly is God-man-earth. Since the covenant was made by the Holy One, that is, between the Most Holy Spirit and Abraham, the ancestor of Hebrew. The covenant also became the fundamental principle guiding the thought, behavior, and cognition of the Hebrew nation. The idea of covenant law is also the main influencing factor and foundation factor of commerce, military, suzerainty, law, and culture, and has also become the behavior model and social foundation model of Western contractual society [11].

(2) Heaven/God and Love & Goodness

Mozi, a philosopher of ancient China, believed that heaven is not only the creator, but also the creator of all things and the ruler of all things. He is also the maker of rules, the heaven that rewards good and punishes evil. Moreover, Heaven is the Heaven who loves and benefits humanity, giving life and grace with taking nothing away. In the lines of the ancient Chinese Book of Songs “Tian Bao”, a benevolent Heaven is presented to people, giving them stability, as well as the stability of the earth, rivers, and mountains, caring for people’s happiness, daily food, and harvest revitalization. In Laozi’s thought, there is a discourse on “people follow the earth, the

earth follows the sky, the heaven follows the Tao, and the Tao follows nature". It tells the rules of the Tao and Dharma of all things in the world and clarifies the principle of endless growth in the universe, following the most simple and eternal pure nature. From such records, we can see the unique triangular framework relationship between Heaven, human, and earth.

The Hebrew Bible claims that God is good and the creator of all good things. Hebrews Believe that He is good, His steadfast love endures forever (1Chronicles16) [5]. Among them, God and man are one. When people believe in God's covenant, they will be blessed. The land is the Promised Land, the land they will get and the land of grace. God is also righteous; He is the judge and rule maker. If a person does not believe, they will be cursed, and the land will become a cursed land, a land of loss and exile. Justice based on fairness, combined with the principles of freedom, independent will and eternal good faith, together constitute the basic value cornerstone of universal value and law. In the Covenant, the triangular framework of God Man Earth is similar like the triangular framework of Heaven, earth, man of the Chinese nation.

Through the refinement and study of the triangular framework of Heaven/God, earth, and human, it can be seen in the early cognition of the two ethnic groups, the HuaXia and the Hebrew ethnic groups, the Heaven/God, have always been the starting point of the cycle, nurturing the national values, philosophical views, and legal views of the nation. This research will also open and pave new bridges, linking Eastern and Western cultures. As a result, the triangular framework of Heaven/God, earth, and human constitutes an important supporting framework for national systems, ritual rituals, ethics, contractual rights, criminal law rules, and behavioral norms. This stable relationship begins with ritual rituals and is applied to various aspects of social life such as systems, human relations, rituals, punishments, and behaviors.

3.2 Composition and Connection of Triangle Framework

Among them, the Heaven/God bear the self-value of beauty and kindness, as well as the creator, ruler, rule maker, and supervisor. Chinese civilization embodies the characteristics of kindness, blessings, and the law of nature. While Hebrew civilization derives the attributes of equality, justice, kindness, and eternity as God. Such Heaven/God, through his created rules and universal values, influences and drives the development of human society's relationships, etiquette, and the rule of law. Through the blessing and bestowal of land, it reflects the harmony and consistency of the relationship between Heaven/God and humans. Humans demonstrate their respect and execution of the power of Heaven/God through sacrifices, rituals, obedience, and adherence to contracts, as well as their submission and obedience to the rules and orders promulgated by them, and their trust and confirmation of Heaven/God.

The relationship with land is both a carrier of material entities and an intangible manifestation of the relationship between Heaven/God and humans. Heaven/God showcases its power and authority, blessings, and curses to people by giving them land management, abundant harvests, or disasters. People establish ownership relationships with the land based on this blessing, whether they own, occupy, use, or benefit from it.

Abundance and famine, life/death and misfortunes/blessings, ownership and contracts, they are the channels through which blessings flow or curses appear between the Heavens/Gods and earth, between Gods and humans, and between humans and earth. They are the conduit connecting Heaven/God, earth, and humans, reflecting rules and universal values, blessings and management, relationships, and etiquette. Heaven/God bestows rules and universal values, which are reflected in human relationships and rituals towards Heaven/God. The laws of Heaven/God's blessing and management of the earth also reflect the relationship between Heaven/God and people, and reflect the relationship and etiquette between people. The cycle of continuity and circulation is built around the center of the ritual, constituting the central nerve of human society's continuous development. It quietly hides in the branches and veins of history, but it never stops developing.

4 Conclusion

The culture triangular framework of Heaven/God, earth, and human, which emerged from the Chinese and Hebrew civilizations, contains profound land relations, social relations, sacrificial rituals, and treaty or contractual rules and principles have many similarities. This is not only a characteristic of the Xia Dynasty in China and the Abraham patriarchal era in Israel, it also continues to regulate and affect the later social, historical, economic, legal and humanistic development of the Chinese and Hebrew nations.

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