

NSS Ethics and Religious Studies Curriculum Support Materials

1

The Covenant between God and Abraham (1)	3 - 24
The Covenant between God and Abraham (2)	25 - 40
The Sinai Covenant (1)	41 - 60
The Sinai Covenant (2)	61 - 82
The Davidic Covenant (1)	83 - 109
The Davidic Covenant (2)	110 - 143



Topic 2

The History and Identity of Israel in the Old Testament—Chosen and Covenant

Suggested teaching time: 6 periods (1 hour per period)

Main points:

1. The covenant between God and Abraham (1)
2. The covenant between God and Abraham (2)
3. Chosen and Covenant – the Sinai Covenant (1)
4. Chosen and Covenant – the Sinai Covenant (2)
5. The covenant between God and David (1)
6. The covenant between God and David (2)

Text Interpretation:

“Covenant” is considered as the main theme of the Old Testament. In the Old Testament, the word “covenant” is translated from the Hebrew word *berîth*. “Covenant” is to build up a binding relationship between two parties. Through negotiating or even vow, the contracting parties can show their fulfillment of certain responsibilities.

Research of archeology found that the culture of making covenant existed in ancient Near East societies. Covenants, from the extent of marriage to nations, are made to bind two persons or parties which may not have any relations.

The Old Testament recorded a few covenants made between God and Israel, including the Abrahamic Covenant, the Sinai Covenant, and the covenant between God and David.

Abraham was the ancestor of the Israelites. The characteristic of the covenant between God and Abraham was that it had much to do with promises. God asked Abraham to leave Ur and promised: (1) to bless Abraham, his descendants and all the nations through him (Gen 12:1-3); (2) the descendants of Abraham would be as many as the stars (Gen 15:5); and (3) to establish an everlasting relationship with Abraham and his descendants, and God would be their God (Gen 17:7-8). Circumcision was the sign of the covenant. Anyone who was circumcised would be included in the covenant made between God and Abraham, and could share its promises. This covenant with Abraham established the special identity of the Israelites as God's chosen people.

God proclaimed the Sinai Covenant to Israelites through Moses on Mount Sinai. The major characteristic of this covenant was that there were many laws and regulations to guide the Israelites on their daily lives. God fulfilled His promises to Abraham when He heard His people's groaning in Egypt – "and remembered his covenant with Abraham, Isaac, and Jacob" (Ex 2:24; Reference 6:5) – and chose Moses to lead the Israelites out of Egypt. When the Israelites left Egypt, God called them to His reign of love and justice. Through making a covenant with God, a nation was established; and with the laws, the nation was stabilised and separated from neighboring nations. There were two commands in the covenant between God and the Israelites: (1) obey God, and (2) adhere to the covenant with God. Thus, the Israelites enjoyed three privileges: (1) to be God's people, (2) to become God's priests, and (3) to be people of holiness, meaning to live a holy life as consecration to God. Through the Sinai Covenant, God made all the Israelites His chosen people with a holy identity.

The covenant between God and David is different from the Sinai Covenant. The former, was about God's promise to the throne of David's kingdom; the latter, was about God's promise to the people of Israel through Moses. In the covenant between God and David, God promised: (1) to establish a father-and-son relationship with David's kingdom, that the kings of the kingdom would become God's sons; (2) the prosperity of the kingdom, that David's kingdom would enjoy peace and be free from their enemies' attack; and (3) to make an everlasting covenant with the kingdom of David, that the kingdom would last forever. Although this covenant was similar to the covenant between God and Abraham, which had much to do with promises on God's side, the kingdom of David was obliged to obey God's commands and do justice. However, God would not end this covenant even if they failed to comply. The covenant with David employed the concept in ancient Near East culture that the king was the Son of God, giving the authority of David's kingdom a legitimate basis. Through the covenant with David, God blessed David's descendents, who belonged to the tribe of Judah among the Israelites, to be throned in Israel forever.

Period 1: The Covenant between God and Abraham (1)

1. Biblical reference: Gen. 12:1-3, 15: 1-21, 17: 1-22

2. Objectives:

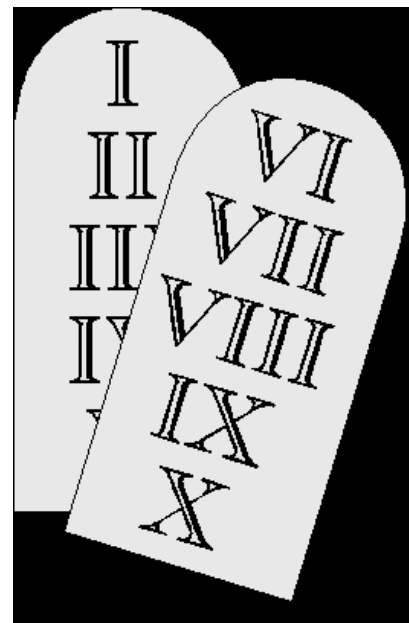
- To learn about the content of the covenant between God and Abraham
- To understand the rights and obligations of Abraham being chosen by God
- To understand the importance of Abraham making a covenant with God to the identity of the Israelites



3. Teaching Strategies

Background Information	<ul style="list-style-type: none">• God asked Abraham to leave Ur and promised: (1) to bless Abraham and his descendants, and bless all the nations through him (Gen 12:1-3); (2) the descendants of Abraham would be as many as the stars (Gen 15:5); and (3) to establish an everlasting relationship with Abraham and his descendants, and God would be their God (Gen 17:7-8).• To obey God was what Abraham had to do. God would realise His promised blessings to Abraham.• Circumcision was the sign of the covenant. Anyone who was circumcised was included in the covenant made between God and Abraham, and could share its promises. This covenant with Abraham established the special identity of Israelites as God's chosen people.
Issues for Explorations	<ul style="list-style-type: none">• How could the Jews re-establish their nation after its fall more than a thousand years later?
Enquiry Questions	<ul style="list-style-type: none">• What kind of sufferings did the Jews go through after they lost their country? What was the religious faith that supported the Jews to re-establish the nation again in the 20th century?• When was the religious belief "The land of Israel is God's Promised Land" introduced in the Israeli history?

	<ul style="list-style-type: none"> • In the Old Testament, how did the covenant between God and Abraham become the source of hope to the Israelites? How did it support the Israelites to face difficulties?
Learning Activities	<ul style="list-style-type: none"> • Through learning the Jewish history from the fall of their nation to the re-establishment, understand that the religious faith they have been upholding was one of the driving forces making the re-establishment possible. • To understand the content of the covenant between God and Abraham, with the culture of making covenants as disclosed in the research of archeology. • Through group discussions, learn about how the covenant between God and Abraham became the source of hope for the Israelites and how it supported them to face difficulties confronting their nation.
Key Concepts	<ul style="list-style-type: none"> • Abraham • the covenant between God and Abraham
Generic skills, values and attitudes involved	<ul style="list-style-type: none"> • Refer to the 'Generic Skills, Values and Attitudes' tables included in the corresponding lesson plans.
High-order Questions	<ul style="list-style-type: none"> • With treaties in modern times, to explore our rights and obligations in the society.
Extended Activities	<ul style="list-style-type: none"> • To understand people's rights and obligations from the <i>Proclamation of Teheran</i>.



Activity One



Enquiry Questions	Generic skills	Values and Attitudes
What kind of sufferings did the Jews go through after they lost their country? What was the religious faith that supported the Jews to re-establish the nation again in the 20 th century?	Communication skills, critical thinking skills	Self-reflection, critical attitude, self-respect

Teaching steps:

Step 1: Teacher does warm-up exercise with students by leading students to acknowledge a few famous Jews who are influential to the modern world.

- Teacher shows “PowerPoint 1” (Overview of celebrities) to let students acknowledge the influence of the Jews over the modern world.
- Teacher discusses with students:
 - i. If you were a Jew, would you be proud of your national identity? Why?
 - ii. How do the Jews contribute to the modern world? How do these contributions benefit people in the world?
- Teacher can also show “Hong Kong Connection: Palestine - October” to illustrate how the hatred between Palestine and Pakistan affects the world.
- Teacher can also show “Survival: The Legend” produced by the Audio-Visual Center of Breakthrough. Details:
<http://www1.uzone21.com/relaunch2001/uplus/046/media.html>
- Teacher can also show “The Art of Living: 8th Episode” produced by the Hong Kong Diocesan Audio-Visual Centre. The episode demonstrates how Jewish and Christian martyrs sacrificed their lives for their faith, and for upholding truth, justice and love during the Second World War. They influenced the world. Details:
http://www.hkdavc.com/v2_katv_artofliving.html

Step 2: Teacher points out:

- Some people think that the Jews are the most intelligent people in the world. A lot of Jews have made great contributions in various areas of humanity. For instance, Albert Einstein and his theory of relativity, and how George Soros influenced the operation of the global financial market, etc.

- However, the Jewish history was not smooth. The Jews went through much pain. Ancient Israel was crushed by Babylon in 586 BC. The Jews lost their country and started their exile into various places in the world. They suffered from all kinds of persecution during the Second World War.

Step 3: Teacher and students carry out the “Understanding Jewish sufferings in modern times” activity to help them understand the hardship of the Jews in recent years.

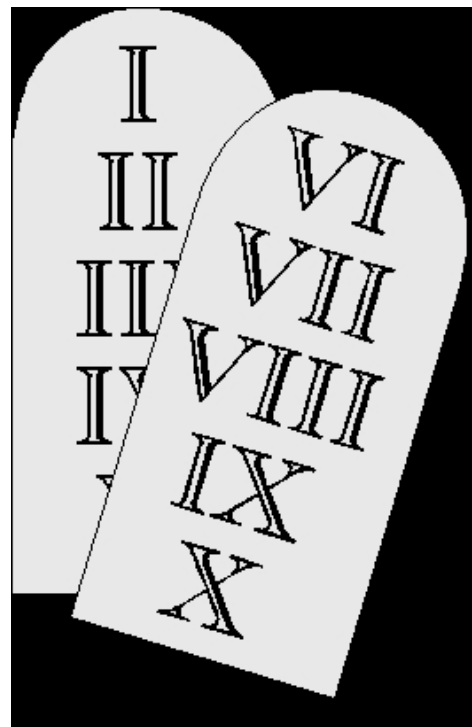
- Teacher shows “PowerPoint 2” (Part One: The Jews’ Sufferings) to help students understand the hardship of the Jews in WWII.
- After showing the presentation, teacher discusses the following questions with students:
 - i. What is your feeling towards the sufferings of the Jewish people during WWII?
 - ii. Do you think a nation which has been perished for a thousand years, with its people scattered around the world and the whole race being oppressed by other nations has the hope to re-establish the nation again?
- Teacher shows “PowerPoint Two” (Part Two: Jewish nation re-established) to help students understand the history of the Jews having their nation re-established 1900 years after the fall.
- After showing the PowerPoint, teacher discusses the following questions with students:
 - i. Do you appreciate the Jewish people? Why?
 - ii. From what you have learnt, what notion could support the Jewish people to persist on re-establishing their own nation?
 - iii. From your opinion, what are the elements for upholding a nation? (For example: military, technology, religion, etc)
 - iv. After discussion, teacher invites students to present their ideas.

Step 4: Teacher summarises:

- The Jewish people suffered a lot ever since the fall of their nation in 586 BC. They were ruled by foreigners (namely Assyria, Babylon, Persia, Greece and Rome etc), exiled into different lands, driven out by different countries, and even being massacred.
- Nevertheless, the Jewish people could re-establish their own nation in 1948 on the very land that was fallen more than a thousand years ago, and could even resist attacks from neighboring nations.

- The religious faith of the Jewish people was much related to the re-establishment of their own nation after it fell more than a thousand years ago. They believed that Israel was God's Promised Land to them.

Step 5: Teacher distributes “Students’ Reference: Material 1” (The suffering of the Jews and the re-establishment of their nation), briefly explains and wraps up the activity.



Activity Two



Enquiry Questions	Generic skills	Values and Attitudes
When was the religious belief “The land of Israel is God’s Promised Land” introduced in the Israeli history?	Collaboration skills, communication skills, critical thinking skills	Self-reflection, self-discipline, progressiveness, trust, optimism

Teaching steps:

Step 1: Teacher carries out the “Credit’ Card” activity and helps students develop a preliminary understanding of a “covenant/ contract”.

- Teacher shows promotion leaflets of credit cards from different banks or visits to the following websites with terms and conditions of credit cards. Teacher asks students to form groups of four to decide which credit card they will apply and explain the reasons of their choice.
 - i. Terms and conditions of Standard Chartered credit cards:
http://www.standardchartered.com.hk/chi/cb/biz/amex/amex_tc_c.pdf
 - ii. Terms and conditions of Bank of China credit cards:
http://www.boci.com.hk/bocci/agt/c_credit_t&c.htm
- Teacher points out:
 - i. We are living in the credit card era. Banks under competition offer favorable terms (such as gifts or cash) to attract customers to apply for the credit cards they issue. But before enjoying those terms, the customers must obey certain conditions. This is a “contract”.
 - ii. Nowadays, setting up a “contract” is very common in our daily life. However, we may be careless, ignorant, or even think that it does not matter and fail to observe our obligations as stated in the contract. Thus, we will be punished.
- Teacher can summarise the concept of “contract” in modern times:
 - i. According to the Wikipedia, a contract is an agreement made between two or more parties to set up, revise or terminate legal rights and obligations.
 - ii. A contract has one or a few promises.
 - iii. Obligations in a contract are usually made on a free-will basis.
 - iv. Website for reference:
<http://zh.wikipedia.org/w/index.php?title=%E5%90%88%E7%B4%84&variant=zh-hk#.E5.90.88.E7.B4.84.E7.9A.84.E6.A7.8B.E6.88.90.E8.A6.81.E7.B4.A0>

Step 2: Teacher points out:

- The Old Testament mentioned some “contracts/covenants”. The most famous ones were the Abrahamic Covenant, the Sinai Covenant and the covenant between God and David. We will explore these one by one later.
- The covenant made between God and Abraham was considered an important religious faith that supported the Jews to re-establish their nation in the 20th century.

Step 3: Teacher carries out the “Covenants between God and Abraham” activity to help students understand the content and responsibilities of the covenant between God and Abraham.

- Teacher divides students in groups of four and asks them to read Gen. 12: 1-3, 15: 1-21, 17: 1-22.
- Teacher distributes “Worksheet 1” (The Covenant between God and Abraham) to each of the groups and asks students, according to the above biblical readings, to find out the main content and the responsibilities of the covenant between God and Abraham :
 - i. Names of the two parties in the covenant
 - ii. The locations where the covenant was made
 - iii. The content of the covenant (including the rights and responsibilities of Abraham, and God’s obligations)
 - iv. The ceremony verifying the covenants
- After discussion, teacher invites the groups to report their ideas.
- Teacher shows “PowerPoint 3” (The covenant between God and Abraham) and summarises the content and responsibilities of the Abrahamic Covenant.

Step 4: Teacher goes further to discuss with students:

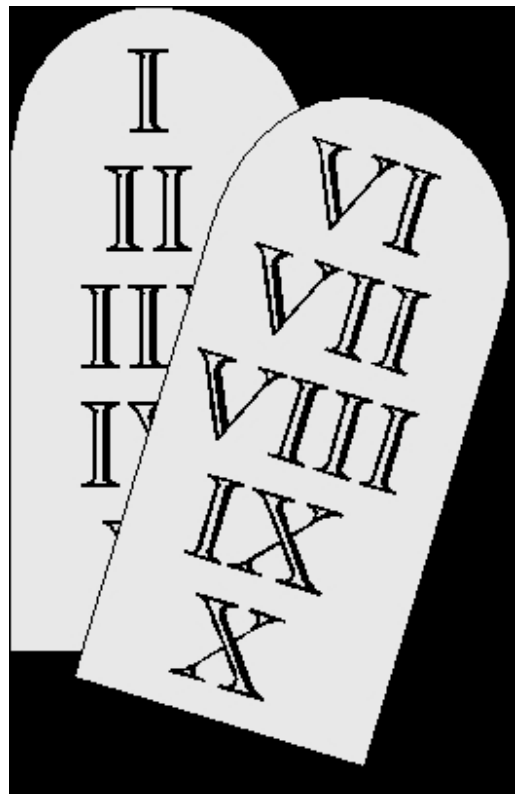
- Was the Abrahamic Covenant primarily the covenant of grace or the covenant of punishment?
- The characteristic of the Abrahamic Covenant was that it was sealed by circumcision. Do you think it is important to make a mark on the body as the sign of God’s chosen people?
- In the Abrahamic Covenant, Abraham was not free from responsibilities. He must observe God’s teaching. Do you think this responsibility was easy to fulfill?

Step 5: Teacher summarises:

- The covenant between God and Abraham had three main features:

- i. God promised Abraham that He would make a great nation out of him and would bless the families of the earth through him.
 - ii. God promised him that his descendants would be as many as the stars and God would give them land. The ceremony involved dividing animals into halves.
 - iii. God promised him that he would be the ancestor of many nations, and kings would descend from some of his descendants. The ceremony involved circumcision as the rite. God asked Abraham and his descendants to observe such rite as the seal of the covenant.
- The covenant between God and Abraham included rights and responsibilities. God requested Abraham and his descendants to fulfill the requirements of the covenant.

Step 6: Teacher distributes “Students’ Reference: Material 2” (Content of the Covenant) to students, briefly explains and wraps up the activity.



Activity Three

Enquiry Questions	Generic skills	Values and Attitudes
In the Old Testament, how did the covenant between God and Abraham become the source of hope to the Israelites? How did it support the Israelites to face difficulties?	Collaboration skills, communication skills, initiative	Self-reflection, independence, self-respect, respect for others

Teaching steps:

Step 1: Teacher carries out the “Difficulties and Hope” activity to help students understand that the covenant between God and Abraham gave the Jews hope when they faced difficulties.

- Teacher discusses with students:
 - i. In what situation did the covenant between God and Abraham revive the Israelites’ hope to strive?
- Teacher provides choices for students to vote and give reasons:
 - i. When the relationship between God and the Israelites deteriorated
 - ii. When the Israelites lost their land and nation
 - iii. When the Israelites forgot who the ancestor of many nations was
 - iv. Others
- Teacher asks students to form groups of four and distributes “Worksheet 2” (Hope of the covenant between God and Abraham) to each group. Teacher guides students to discuss the questions on the worksheet:
 - i. With reference to the verses on the worksheet, find out what kind of sufferings and difficulties could the covenant between God and Abraham help the Israelites face.
 - ii. In the covenant between God and Abraham, what content was the source of hope for the Israelites that supported them to face sufferings and difficulties?
- After discussion, teacher invites groups to present their ideas.
- Teacher shows “PowerPoint 4” (Difficulties and Hope of the covenant between God and Abraham) to summarise how the covenant between God and Abraham became the source of hope for the Israelites to support them in times of difficulties.

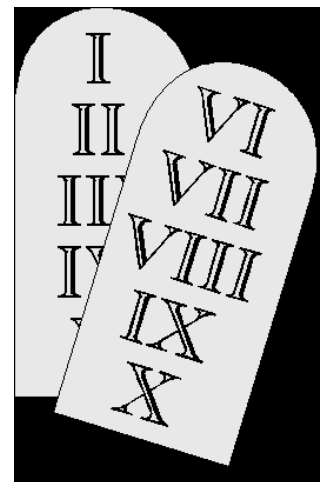
Step 2: Teacher further discusses with students:

- Do you think the covenant between God and Abraham was important to the survival of the Israeli nation? Why?
- Please comment on the Christian tradition that God took the initiative to form covenants with people and establish relationship with them.

Step 3: Teacher summarises:

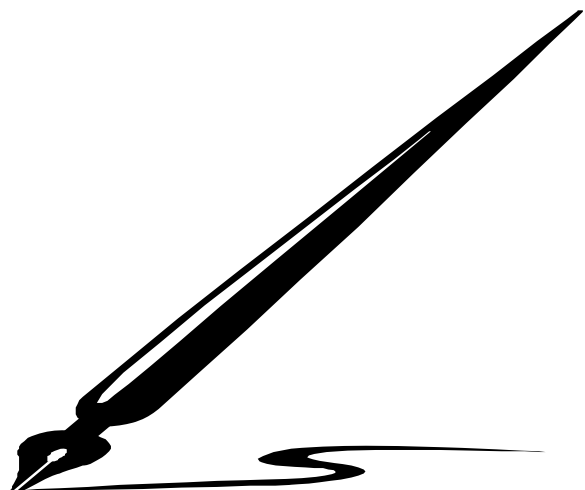
- According to the Old Testament, the Israelites had gone through a divided monarchy into two kingdoms of the north and the south, the fall of Jerusalem and cases of captivity. Later, they returned to Jerusalem and rebuilt the walls of Jerusalem under the leadership of Nehemiah/ Ezra.
- Although there were ups and downs in the Jewish history, they remained hopeful towards re-establishing their nation in spite of difficulties. The covenant between God and Abraham was one major source of hope for them.
- The covenant between God and Abraham gave the Jews the following hopes: it confirmed the identity as God's chosen people, it confirmed God's promise for the Promised Land and it confirmed God's blessings to the Jews.

Step 4: Teacher distributes "Students' Reference: Material 3" (The hope given to the Jews by the covenant between God and Abraham) to students, briefly explains and wraps up the above activity.



Extended Activities:

1. Teacher invites students to surf the following websites:
 - <http://www.hkhrm.org.hk/database/2a1.html> (Proclamation of Teheran · Hong Kong Human Rights Monitor Education Charitable Trust)
2. Teacher divides students in groups of four and asks them to gather information for four parts of the *Proclamation of Teheran*:
 - Women's rights (<http://www.hkhrm.org.hk/database/5.html>)
 - Children's rights (<http://www.hkhrm.org.hk/database/6.html>)
 - Youth (<http://www.hkhrm.org.hk/database/12.html>)
 - Family (<http://www.hkhrm.org.hk/database/12.html>)
3. With reference to the information collected, teacher prepares answers of the following questions with students:
 - Introduce the background and content of the treaty/declaration, as well as its target.
 - According to the treaty/declaration, what were the rights and obligations of the target?
 - Do you think the rights and obligations mentioned in the treaty/declaration are applicable in Hong Kong? Why?
4. Teacher can invite students to share the information they have collected in the following period.



Material 1: The suffering of the Jews and the re-establishment of their nation

1. The suffering of the Jews and the re-establishment of their nation

- Fall of the nation
 - The Jews established their own nation in 1000 BC. It prospered under the rule of David and Solomon.
 - The two monarchies of Israel in the north and the south were defeated by Babylon and Assyria respectively. The Jews lost their own nation.

- Foreign rule and exile
 - The Jews were ruled by Persia, Greece and Rome.
 - In 70 AD, the Jews revolted against the Roman rule. After being suppressed by the Roman soldiers, the Jews scattered into different areas.

- Wandering years
 - Many Jews lived in all parts of the earth. They had been expelled by the British, French, Spanish and Portuguese, etc.

- Massacre
 - During WWII, many Jews were sent to concentration camps for hard work. The weak and old were sent to gas chambers.
 - At that time, about 6 million Jews were killed in Europe.

- Re-establishment of the nation
 - Starting from the 19th Century, there were waves of immigration among the Jews. Many of them bought land from the Arabians in Palestine and settled down.
 - Later, more and more Jews bought land from the Arabians, worsening the tightened relationship with the Arabians.
 - In 1948, the Jews re-established their nation with the assistance of the United Nations. The State of Israel was established. About 250,000 people moved to Israel and the population of Israel began to grow.

2. Summary

Religion was one of the major factors for the Jews to re-establish their nation and to maintain it. The Jews firmly believed that Jerusalem was God's "Promised Land" to them.

Reference:

魏道思拉比著，劉幸枝譯（2006）：《猶太信仰之旅：猶太人人的信仰、傳統與生活》。
台北：聖經資源中心。

Material 2: Content of the Covenant

1. Content of the 3 covenants

	Gen 12: 1-3		Gen 15: 1-21	Gen 17: 1-22
Names of the two parties	<ul style="list-style-type: none"> God and Abraham 		<ul style="list-style-type: none"> God and Abraham 	<ul style="list-style-type: none"> God and Abraham
Location where the covenant was made	<ul style="list-style-type: none"> Ur of Chaldeans 		<ul style="list-style-type: none"> Canaan 	<ul style="list-style-type: none"> Canaan
Content	Abraham	Rights	<ul style="list-style-type: none"> Abraham would become a great nation and other nations would be blessed through him. (Gen 12: 2-3) Abraham's descendants would be as many as the stars. (Gen 15: 5) God would bless the land where Abraham's descendants lived. (Gen 15: 18-21) 	<ul style="list-style-type: none"> Abraham would be the ancestor of many nations and some of his descendants would be kings. (Gen 17: 4-6)
		Obligations	<ul style="list-style-type: none"> Obey God's commandments. 	<ul style="list-style-type: none"> Obey God's commandments. Male Israelites had to be circumcised. Circumcision was the seal of the covenant. (Gen 17: 10-14)

	God's obligations		
	<ul style="list-style-type: none"> • Keep His promise and fulfill His promises to Abraham. 		
Confirmation ceremony	/	<ul style="list-style-type: none"> • Dividing the animals into halves. 	<ul style="list-style-type: none"> • Circumcision

Reference:

吳羅瑜編（1993）：《聖經新辭典》，上冊，（頁 6-11）。香港：天道書樓。

Material 3: The hope given to the Jews by the covenant between God and Abraham

1. The sufferings of the Jews in the Old Testament

- A divided monarchy
 - Although Israel was strong and prosperous under the rule of David and Solomon, the nation was divided into the Kingdom of Israel in the north and the Kingdom of Judah in the south.
 - Both kingdoms were repeatedly attacked by other nations. Both were at risk.
- The fall of Jerusalem
 - In 597 BC, Jerusalem fell and many Jews were taken to Babylon as slaves.
- Return of the Jews and the re-construction of the walls of Jerusalem
 - Later the Persian Empire defeated Babylon and allowed the Jews to return to Jerusalem.
 - About 500 BC, Nehemiah/ Ezra led the Jews to reconstruct the walls of Jerusalem.

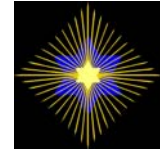
2. The hope given to the Jews by the covenant between God and Abraham

- It confirmed their identity as God's chosen people.
 - The Jews were God's servants and God would not reject them. (Isa 41: 8-9)
 - God was their father and their savior. (Isa 63:16)
 - It confirmed that Abraham and his descendants were chosen by God. (Ne 9: 7-8)
- It confirmed God's promise for the Promised Land.
 - It confirmed that God had prepared a Promised Land to Abraham. (2Ch 20: 7)
 - And this land belonged only to Abraham and his descendants. (Eze 33: 23-24)
- It confirmed God's blessings to the Jews.
 - God would only bless the Jews because they were Abraham's descendants. (Isa 51: 2)

References:

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 6-11)。香港：天道書樓。
2. 蔡錦圖編 (1999):《聖經及教會歷史地圖集》(頁 48)。香港：國際聖經協會。

Worksheet 1: The Covenant between God and Abraham



1. With reference to the following verses (Gen 12: 1-3, 15: 1-21, 17: 1-22), find out the main content and the responsibilities of the covenant between God and Abraham.

	Gen 12: 1-3		Gen 15: 1-21	Gen 17: 1-22
Names of the two parties				
Location where the covenant is made				
Content	Abraham	Rights		
		Obligations		
	God's obligations			
Confirmation ceremony	/			

Worksheet 2: Hope of the covenant between God and Abraham

1. Read the following verses and find out: (1) What kind of sufferings and difficulties could the covenant between God and Abraham help the Israelites face? (2) In the covenant between God and Abraham, what content became the source of hope for the Israelites and supported them to face sufferings and difficulties? Finish the table below: put a \checkmark in the appropriate and write your answers in the blank space.
 - i. **2Ch 20:7** (Background: Israel was divided into two kingdoms in the north and the south. They were being attacked by foreign nations, weakening the foundation of their nation.)
 - ii. **Isa 41:8-9** (Background: Words of God. At that time, many people of the Kingdom of Judah were enslaved in foreign lands. They were frustrated.)
 - iii. **Isa 51:2, 63:16** (At that time, many enslaved Jews had returned to Jerusalem. They were desperate for God's confirmation that He would realise His promises to their nation.)
 - iv. **Eze 33:23-24** (Jerusalem fell in 597 BC. Some Jews were enslaved in foreign lands and some stayed in Jerusalem. Ezekiel wanted to give them hope through the verses.)
 - v. **Ne 9:7-8** (After the enslaved Jews returned, Nehemiah/ Ezra led them to reconstruct the walls of Jerusalem).

Suffering and difficulty of the nation	Content of the covenant between God and Abraham which became the source of hope to support the Israelites to face the suffering and difficulty of the nation
<input type="checkbox"/> Suffering and difficulty of the nation 1.: Division of the nation	
<input type="checkbox"/> Suffering and difficulty of the nation 2.: Fall of the nation	
<input type="checkbox"/> Suffering and difficulty of the nation 3.: Others <hr style="width: 20%; margin-top: 5px;"/>	



Material 1: The suffering of the Jews and the re-establishment of their nation

1. The suffering of the Jews and the re-establishment of their nation

1. Fall of the nation	<ul style="list-style-type: none"> The two monarchies of Israel in the north and the south were defeated by Babylon and Assyria respectively. The Jews lost their own nation.
2. Foreign rule and in exile	<ul style="list-style-type: none"> The Jews were ruled by Persia, Greece and Rome. In 70 AD, the Jews revolted against the Roman rule. After being suppressed by the Roman soldiers, the Jews scattered into different areas.
3. Wandering years	<ul style="list-style-type: none"> Many Jews lived in all parts of the earth. They had been expelled by the British, French, Spanish and Portuguese, etc.
4. Massacre	<ul style="list-style-type: none"> During WWII, many Jews were sent to concentration camps for hard work. The weak and old were sent to gas chambers. At that time, about 6 million Jews were killed in Europe.
5. Re-establishment of the nation	<ul style="list-style-type: none"> Starting from the 19th Century, there were waves of immigration among the Jews. Many of them bought land from the Arabians in Palestine and settled down. In 1948, the Jews re-established their nation with the assistance of the United Nations. The State of Israel was established. About 250,000 people moved to Israel and the population of Israel began to grow.

2. Summary

Religion was one of the major factors for the Jews to re-establish their nation and to maintain it. The Jews firmly believed that Jerusalem was God's "Promised Land" to them.

Reference:

魏道思拉比著，劉幸枝譯（2006）：《猶太信仰之旅：猶太人人的信仰、傳統與生活》。台北：聖經資源中心。



Material 2: Content of the Covenant

1. Content of the 3 covenants

	Gen 12: 1-3		Gen 15: 1-21	Gen 17: 1-22
Names of the two parties	<ul style="list-style-type: none"> God and Abraham 		<ul style="list-style-type: none"> God and Abraham 	<ul style="list-style-type: none"> God and Abraham
Location where the covenant was made	<ul style="list-style-type: none"> Ur of Chaldeans 		<ul style="list-style-type: none"> Canaan 	<ul style="list-style-type: none"> Canaan
Content	Abraham	Rights	<ul style="list-style-type: none"> Abraham would become a great nation and other nations would be blessed through him. (Gen 12: 2-3) Abraham's descendants would be as many as the stars. (Gen 15: 5) God would bless the land where Abraham's descendants lived. (Gen 15: 18-21) 	<ul style="list-style-type: none"> Abraham would be the ancestor of many nations and some of his descendants would be kings. (Gen 17: 4-6)
		Obligations	<ul style="list-style-type: none"> Obey God's commandments. 	<ul style="list-style-type: none"> Obey God's commandments. Male Israelites had to be circumcised. Circumcision was the seal of the covenant. (Gen 17: 10-14)

	God's obligations		
	<ul style="list-style-type: none"> • Keep His promise and fulfill His promises to Abraham. 		
Confirmation ceremony	/	<ul style="list-style-type: none"> • Dividing the animals into halves. 	<ul style="list-style-type: none"> • Circumcision

Reference:

吳羅瑜編（1993）：《聖經新辭典》，上冊，（頁 6-11）。香港：天道書樓。



Material 3: The hope given to the Jews by the covenant between God and Abraham

1. The sufferings of the Jews in the Old Testament

- A divided monarchy
 - Although Israel was strong and prosperous under the rule of David and Solomon, the nation was divided into the Kingdom of Israel in the north and the Kingdom of Judah in the south.
 - Both kingdoms were repeatedly attacked by other nations. Both were at risk.
- The fall of Jerusalem
 - In 597 BC, Jerusalem fell and many Jews were taken to Babylon as slaves.
- Return of the Jews and the re-construction of the walls of Jerusalem
 - Later the Persian Empire defeated Babylon and allowed the Jews to return to Jerusalem.
 - About 500 BC, Nehemiah/ Ezra led the Jews to reconstruct the walls of Jerusalem.

2. The hope given to the Jews by the covenant between God and Abraham

- It confirmed their identity as God's chosen people.
 - The Jews were God's servants and God would not reject them. (Isa 41: 8-9)
 - God was their father and their savior. (Isa 63:16)
 - It confirmed that Abraham and his descendants were chosen by God. (Ne 9: 7-8)
- It confirmed God's promise for the Promised Land.
 - It confirmed that God had prepared a Promised Land to Abraham. (2Ch 20: 7)
 - And this land belonged only to Abraham and his descendants. (Eze 33: 23-24)
- It confirmed God's blessings to the Jews.
 - God would only bless the Jews because they were Abraham's descendants. (Isa 51: 2)

References:

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 6-11)。香港：天道書樓。
2. 蔡錦圖編 (1999):《聖經及教會歷史地圖集》(頁 48)。香港：國際聖經協會。

Period 2: The Covenant between God and Abraham (2)

1. Biblical reference: Gen 12: 1-3, 15: 1-21, 17: 1-22

2. Objectives:

- To understand the transformation of the covenant between God and Abraham in the Bible.
- To learn about the transformation and change in traditional Chinese symbols.
- To understand how the symbols of Hong Kong were being interpreted in different time periods.



3. Teaching Strategies

Background Information

- In the covenant between God and Abraham, God promised Abraham that God would make a great nation out of Abraham. He would bless the families on earth through him; his descendants would be as many as the stars and God would give them land. Abraham would be the ancestor of many nations, and kings would descend from some of his descendants.
- The covenant between God and Abraham involved the rite of circumcision and God asked Abraham and his descendants to observe the rite as the seal of the covenant.
- The tradition of the covenant between God and Abraham had been transformed in different times of the Bible: (1) During the time of Jeremiah, the Jews had to have a circumcised heart in addition to physical circumcision; (2) During New Testament times, external circumcision was not as important as a heart that revered God.

Issues for Explorations

- Will cultural traditions transform as time passes?

Enquiry Questions

- What has been transformed in the covenant between God and Abraham within Christian traditions?
- Have traditional Chinese symbols and religions undergone similar transformation?

	<ul style="list-style-type: none"> • Have Hong Kong cultural symbols and religions undergone similar transformation?
Learning Activities	<ul style="list-style-type: none"> • Through Bible-reading and group discussions, explore how the covenant between God and Abraham has transformed throughout Christian traditions. • Use the Great Wall of China and Buddhism as examples, analyse how Chinese traditions and symbols have transformed throughout history. • Through knowing the song “Under the Lion Rock” and Cheung Chau Bun Festival, analyse how Hong Kong cultural symbols and religions transform throughout history.
Key Concepts	<ul style="list-style-type: none"> • Circumcision • Paul’s understanding of circumcision in the New Testament
Generic skills, values and attitudes involved	<ul style="list-style-type: none"> • Refer to the ‘Generic Skills, Values and Attitudes’ tables included in the corresponding lesson plans.
High-order Questions	<ul style="list-style-type: none"> • Is it good for the cultural symbols and religions to transform? • Is such transformation inevitable?
Extended Activities	<ul style="list-style-type: none"> • Identify other songs that depict the spirit of Hong Kong. Understand their underlying meaning and analyse the relevancy between such spirit and the Hong Kong society.

Activity One



Enquiry Questions	Generic Skills	Values and Attitudes
What had been transformed in the covenant between God and Abraham within Christian traditions?	Collaboration skills, communication skills	Succession of culture

Teaching Steps :

Step 1: Teacher does warm-up exercise with students by asking students to think about which holidays or cultural traditions of Hong Kong have undergone transformation through time and that the transformation has changed their original meanings.

- Teacher discusses with students:
 - Which holidays or cultural traditions of Hong Kong have undergone transformation through time and that the transformation has changed their original meanings?
- Teacher can list the examples below to stimulate students' sharing and discussion:
 - (1) How have these cultural traditions transformed? (2) Why is there such transformation? What are your comments regarding these transformations?
 - Chinese New Year
(Refer website: <http://hk.geocities.com/comehongkong/big5/festival/cny.htm>)
 - Dragon Boat Festival
(Refer website: http://hk.geocities.com/vinki_lau_hk_11/introucation4.htm)
 - Chinese Traditional Wedding Rituals
(Refer website: <http://studenthome.hpcss.edu.hk/~0210980/manner.htm>)
 - Others
(Refer website: <http://www.ccnt.com.cn/>)

Step 2: Teacher points out:

- Religious and cultural traditions will be modified and transformed to fit into the lifestyles of different generations. For instance, traditional Chinese wedding rituals in Hong Kong have changed in order to accommodate modern lifestyles, e.g. Forgoing the 'books-giving' in the old-fashioned '3-Books-6-Gifts' ritual and keeping only the 'gifts-presenting' part, so as to simplify wedding rituals to fit into today's living.

- The covenant between God and Abraham could probably be considered as one of the more lively traditions among the Jewish history. It shined when the country experienced its downfall, sustained the hope of the Jews and encouraged the Jews to work hard towards the re-establishment of their nation.
- Is the covenant between God and Abraham only applicable to the Jews? Has it changed over time and varied across cultural contexts, hinting the meaning of life to the mankind?

Step 3: Teacher carries out the “Transformation of the Sign of Covenant” activity with students and helps them understand the transformation of the Sign of the covenant between God and Abraham.

- Teacher discusses with students:
 - What was the sign in the covenant between God and Abraham?
- Teacher shows PowerPoint 1 (Part 1: the Sign of the Covenant — Circumcision) to let students understand circumcision as the seal of the covenant between God and Abraham. Teacher also concludes:
 - All those who were circumcised were under the covenant between God and Abraham and had the rights to enjoy the expectations of the covenant.
 - Circumcision (the sign of the covenant between God and Abraham) was a commandment under the Jewish laws. Eventually, the Jews considered circumcision as a sign of God’s chosen people and treated those who were not circumcised as Gentiles (degrading meaning: see 1 Sam 17: 36).
- Teacher discusses with students:
 - The rite of circumcision was not stagnant. The sign of covenant had transformed over time in order to accommodate the contexts in different time periods,.
- Teacher divides students in groups of four, hands out Worksheet 1 (Transformation of the Sign of Covenant) and asks students to read Jeremiah 9: 25-26, Romans 2: 25-29. Or teacher shows PowerPoint 1 (Part 2: Transformation in the Understanding of Circumcision) and shares with students how the Jews looked at circumcision differently throughout various time periods in different books of the Bible. Guide students to compare the meanings of circumcision between the times of Jeremiah and of the New Testament. Students analyse whether the rite of circumcision had been transformed and explore the possible reasons, then discuss the questions on the Worksheet:

- How and why had the sign of covenant been transformed during the time of Jeremiah?
- How and why had the sign of covenant been transformed in the book of Romans?
- After discussion, teacher invites students to present their ideas.

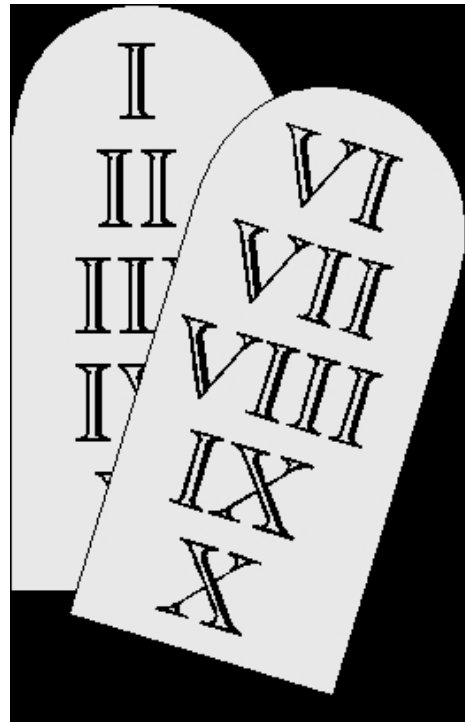
Step 4: Teacher goes further to discuss with students:

- Would the transformation of the sign of covenant result in a loss of its original meaning?
- What were the benefits brought by the transformation of the sign of covenant? Would the change benefit the audience?

Step 5: Teacher summarises:

- Circumcision was a seal of the covenant between God and Abraham. All those who had undergone circumcision would be considered under such promise and thus could enjoy all the related blessings. During the time of Abraham, all Jewish males and Gentile males who worked in Israel area had to be circumcised. Otherwise they would be cast out.
- As seen from the Bible, the sign of circumcision had been transformed in order to meet the needs of the people in different context.
- During the time of Jeremiah, the Jews were suggested to have a circumcised heart in addition to a circumcised body. Although the Jews had physical circumcision, they forgot the original spiritual meaning of the ceremony. Thus, Jeremiah reminded them that external circumcision was not enough. One needed to remember the true meaning of God's covenant by heart in order to live a proper life as God's chosen people.
- During the time of the New Testament, Paul suggested that external circumcision was not as important as a heart that revered and feared God. In the Book of Acts, some Jews believed that Gentiles had to undergo circumcision in order to be considered as saved. But Paul refuted and argued that it would impede the spread of the Gospel. He restated that as long as people believed in God and openly declared that they were Christians, they would be saved. That is why Christians today are considered as God's chosen people without going through circumcision.

Step 6: Teacher distributes 'Students' Reference Material 1' (Change and Transformation of Jewish Circumcision), briefly explains it and wraps up the activity.



Activity Two

Enquiry Questions	Generic Skills	Values and Attitudes
Did traditional Chinese symbols and religions undergo similar transformation?	Critical thinking skills, communication skills, collaboration skills	Self-reflection, patriotism

Teaching Steps:**Step 1: Teacher points out:**

- In the above activity, we learned from the Bible that the sign of the covenant between God and Abraham transformed throughout history to accommodate the contexts of different time periods.
- Then similarly, have Chinese cultural traditions undergone transforms throughout history?

Step 2: Teacher carries out the “Change and Transformation of Chinese traditional symbols” activity with students. Use the Great Wall of China as an example, allow students to understand how modern society has provided new explanations to this symbol.

- Teacher can visit the following webpage and ask students to scan the online news below :
 - <http://hk.news.yahoo.com/070714/12/2bhlz.htm> 1 (Yahoo news: Nine Miracles of Hong Kong, July 15, 2007)
- Teacher divides students in groups of four and holds discussion regarding the following questions :
 - What was the purpose of building the Great Wall during the Warrior Period?
 - From the news above, what is the meaning of the Great Wall to us now?
 - Is there a change of the significance of the Great Wall? Why?
- After discussion, teacher invites students to present their ideas.
- Teacher summarises:
 - According to the Wikipedia, the Great Wall was built mainly for military purposes during the ancient times. For instance, it was being used to protect the country against the invasion of the northern tribes during Qin-Han Periods.

- In modern times, the function of the Great Wall has transformed from military to cultural. It has become the symbol of China.
(Refer to website:
<http://zh.wikipedia.org/w/index.php?title=%E9%95%B7%E5%9F%8E&variant=zh-hk#.E7.A7.A6.E4.BB.A3.E9.95.BF.E5.9F.8E>)
- Now the function of the Great Wall has transformed from cultural to economic. When it has been considered as one of the Seven Wonders of the World, it does not only serve as the symbol of China, but also an important tourist attraction, contributing to the tourism industry of China
- Throughout history, when the original functions are no longer meaningful to the current society, people will develop a new set of meaning for the symbols.

Step 3: If time permits, teacher can use modern Buddhism as an example, explore how religions have transformed throughout history to accommodate the lifestyle of modern society.

- Teacher can visit the following websites to help students understand the transformation of the Chinese Buddhism over time.
 - Fo Guang Shan Monastery: <http://www.fgs.org.tw/main.htm>
 - Soka Gakkai International of Hong Kong:
<http://www.hksgi.org/2003/index.html>
- Teacher can further discuss with students:
 - Has the Chinese Buddhism been transformed in modern society? Why is there such transformation?
 - Is such transformation good for the religion? Explain.
 - Do you think the transformation of traditional religions is inevitable?
- Teacher summarises:
 - Not only had the covenant between God and Abraham transformed throughout history, the Chinese Buddhism has also undergone transformations. In the past, Buddhist traditions stressed hermitry and withdrawal from the secular world. However, in modern times, it has become more involved in the society, focusing on community building and welfare needs. By spreading Buddhist teachings through charity works, more people can learn about this religion.

Step 4: Teacher may briefly share his/her opinions about the above questions and wrap up the activity.

Activity Three



Enquiry Questions	Generic Skills	Values and Attitudes
Did Hong Kong cultural symbols and religions undergo similar transformation?	Collaboration skills, communication skills, self-management skills	Self-esteem, motivation

Teaching Steps:**Step 1: Teacher discusses with students:**

- Did the cultural symbols and religions of Hong Kong undergo transformation throughout history?

Step 2: Teacher carries out the “Change and Transformation of Hong Kong Symbols” activity with students. Using the song “Under the Lion Rock”, help students understand the transformation of the symbols of Hong Kong.

- Teacher discusses with students:
 - Teachers shows “The Octopus Hong Kong Spirit” commercial clip: (http://www.youtube.com/watch?v=m_38n4OYSoU) and asks students ‘What is the Hong Kong Spirit’ ?
 - How would you describe the Hong Kong Spirit?
 - Is the spirit of Hong Kong stagnant?
- Teacher divides the students in groups of four and brings out the following main points before sharing the song “Under the Lion Rock”:
- Teacher visits the following website to play the song “Under the Lion Rock”:
- <http://www.youtube.com/watch?v=wDefnxknQ6E&mode=related&search=>
- Teacher discusses with students:
 - What spirit of Hong Kong people is shown in the song “Under the Lion Rock”?
- Teacher points out:
 - The background of the song “Under the Lion Rock” was Hong Kong in the late 70’s and the early 80’s.
 - During that period, the economy of Hong Kong was just about to soar. Most of the people were still very poor.
 - The song “Under the Lion Rock” depicted the lives of the general public. Its message was considered as the ‘Hong Kong Spirit’.

- Although lives were difficult, people were willing to help each other. They worked together, tackling challenges and striving for their dreams.
- These beliefs have built up the Hong Kong Spirit and become the hope of many people.
- The following website shows a version sung by Antony Leung:
 - <http://www.youtube.com/watch?v=Ya59jTXzEUU>
- Teacher discusses with students:
 - What spirit of Hong Kong was shown when Anthony sang the song “Under the Lion Rock” in 2002?
- Teacher points out:
 - In 2002, former Financial Secretary Antony Leung sang the song “Under the Lion Rock” in public.
 - During that time, the economy of Hong Kong was under recession, many people were jobless and bankrupted. Antony Leung encouraged fellow Hong Kong citizens with the song “Under the Lion Rock”.

Step 3: Teacher goes further to discuss with students:

- Are there any changes in the Hong Kong Spirit when you compare the one in the 70’s with that of 2002?
- Which of the Hong Kong Spirits will you identify yourself with? The one in the 70’s or that in 2002? Why?

Step 4: Teacher shows PowerPoint 2 (New Meaning of “Under the Lion Rock”) and makes a conclusion about the new meaning of the song.

Step 5: If time allows, teacher can use Cheung Chau Bun Festival as an example to find out if traditional religious celebrations have transformed in Hong Kong to accommodate the life of Hong Kong citizens in modern times.

- Teacher points out:
 - Apart from Hong Kong cultural symbols, are there any changes in local religion celebrations such as the Cheung Chau Bun Festival?
- Teachers can visit the following website and help students understand how Hong Kong traditional religion celebrations are (e.g. the Cheung Chau Bun Festival) transformed.

- <http://www.cciv.cityu.edu.hk/website-2006-2007-a/?redirect=/product/fest/taipan/index.php>
- Teacher goes further to discuss with students:
 - Have there been any transformations in the Cheung Chau Bun Festival? Why is there such a transformation?
 - Is the transformation good for the religion? Explain.
 - Do you think such transformation is inevitable?

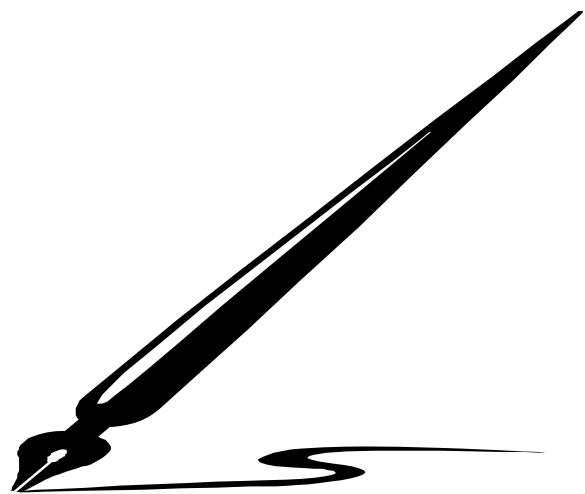
Step 6: Teacher may briefly share his/her opinions about the above questions and wrap up the activity.

Step 7: Teacher summarises:

- The covenant between God and Abraham was not a stagnant promise. God chose circumcision as a symbol of this promise and emphasised that Jews were the Chosen People. This covenant affected Abraham and his descendants.
- From the time of Abraham onwards, this sign of promise had undergone transformations according to the lives of the Jews (e.g. downfall, captivity). Despite the transformation, the sign has deeply impacted the lives of modern believers.
- Transformation throughout time is not a phenomenon that happens only to Judaism. A number of Chinese traditions, religious celebrations and cultural symbols of Hong Kong have undergone different degrees of modifications to its meanings and rituals, making an impact to the Chinese and Hong Kong people.

Extended Activities:

1. Teacher can ask students to look for other songs that depict the Hong Kong Spirit from the newspapers, magazines...etc.
2. Teacher asks students to think about the following questions based on their findings:
 - What spirit of Hong Kong does the song depict?
 - Does the spirit of Hong Kong applicable to today's Hong Kong?
 - Can you identify yourself with the spirit of Hong Kong depicted by the song?
3. Teacher can ask students to share their findings in the next period.



Material One: Transformation and Change in the Jewish Circumcision

1. The Jews had different interpretations of circumcision during different time periods:

<p>The time of Abraham (Gen 17: 10-14)</p>	<ul style="list-style-type: none"> • Circumcision was the sign of promise. It was a rite that Abraham and his descendants had to follow throughout generations. • Only those who were circumcised could enjoy the blessings of the promise. • All Israelite males and the Gentile males who worked in Israel had to be circumcised. • The ones who were not circumcised did not belong to God and thus had to be expelled.
<p>The period of Judah (Jer 9:25-26)</p>	<ul style="list-style-type: none"> • In addition to physical circumcision, hearts had to be circumcised as well. • In other words, in addition to external religion ceremonies such as circumcision, people had to be truly obedient to the promise to God and the laws of God. • Following the laws of God was the true sign of God's chosen people.
<p>The New Testament (Rom 2: 25-29)</p>	<ul style="list-style-type: none"> • Paul thought that circumcision was not as important as having a heart that revered God and declared oneself as a believer of Jesus. • As long as the heart revered God and the mouth declared oneself as a believer of Jesus, she/he could be saved and accepted by God. • Christians believe that as long as one believes in God, she/he is God's chosen people. There is no need to be circumcised.

References :

1. 吳羅瑜編 (1993) : 《聖經新辭典》, 上冊, (頁 282-283) 。香港 : 天道書樓。
2. 陳終道 : 《福音與割禮—教會的第一次大會議主題》。
<http://www.goldenlampstand.org/glb/readglb.php?GLID=06301>



Worksheet 1: Transformation of the Sign of Covenant

1. During the time of Abraham, all Jewish males and Gentile males who worked in Israel had to be circumcised. Otherwise they would be cast out.
 Discuss and explore the purpose of circumcision during the time of Jeremiah and of the New Testament. Analyse if there were any changes to circumcision. Why?

Passages	Explanation of circumcision	Were there any changes?	If yes, explore the possible reasons of such transformation
Jer 9: 25-26		<input type="checkbox"/> Yes <input type="checkbox"/> No	
Rom 2: 25-29		<input type="checkbox"/> Yes <input type="checkbox"/> No	

2. Did the sign of covenant change during the time of Jeremiah? What were the reasons for the change?

3. Did the sign of covenant change in the book of Romans? What were the reasons for the change?



Material 1: Transformation and Change in the Jewish Circumcision

1. The Jews had different interpretations of circumcision during different time periods:

<p>The time of Abraham (Gen 17: 10-14)</p>	<ul style="list-style-type: none"> • Circumcision was the sign of promise. It was a rite that Abraham and his descendants had to follow throughout generations. • Only those who were circumcised could enjoy the blessings of the promise. • All Israelite males and the Gentile males who worked in Israel had to be circumcised. • The ones who were not circumcised did not belong to God and thus had to be expelled.
<p>The period of Judah (Jer 9:25-26)</p>	<ul style="list-style-type: none"> • In addition to physical circumcision, hearts had to be circumcised as well. • In other words, in addition to external religion ceremonies such as circumcision, people had to be truly obedient to the promise to God and the laws of God. • Following the laws of God was the true sign of God's chosen people.
<p>The New Testament (Rom 2: 25-29)</p>	<ul style="list-style-type: none"> • Paul thought that circumcision was not as important as having a heart that revered God and declared oneself as a believer of Jesus. • As long as the heart revered God and the mouth declared oneself as a believer of Jesus, she/he could be saved and accepted by God joyfully. • Christians believe that as long as one believes in God, she/he can become God's chosen people. There is no need to be circumcised.

References :

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 282-283)。香港：天道書樓。
2. 陳終道：《福音與割禮—教會的第一次大會議主題》。
<http://www.goldenlampstand.org/glb/readglb.php?GLID=06301>

Period 3: The Sinai Covenant (1)

1. Biblical reference: Exodus 19: 1-25, 20: 1-17, 23: 20-33, 24: 1-8

2. Objectives:

- To understand that God has made the Israelites His chosen people through the Sinai Covenant.
- To learn the privileges and responsibilities of the Israelites as stipulated in their covenant with God.
- To appreciate the similarities and differences between the covenant between God and Abraham and the Sinai Covenant.
- To understand that the Sinai Covenant not only guided the Israelites in how they should conduct their domestic affairs but also in how they should interact with other nations, so as to preserve their cultural uniqueness.



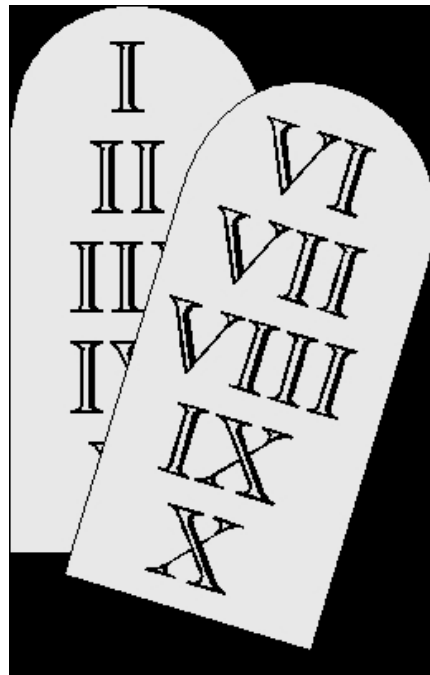
3. Teaching Strategies

Background
Information

- God promised Abraham: (1) to bless him and his descendants, and to bless all the nations on earth through him (Gen 12: 1-3); (2) that Abraham would have as many descendants as the stars in the sky (Gen 15:5); and (3) that God had established an everlasting relationship with Abraham and his future generations, God would be their God (Gen 17: 7-8).
- God fulfilled His promise to Abraham. When He heard the groaning of the Israelites suffering in Egypt, He “remembered His covenant with Abraham, Isaac, Jacob” (Exodus 2:24, 6:5). He chose Moses to lead the Israelites out of Egypt.
- God’s covenant with the Israelites began on a family basis. Its impact was later spread to the whole ethnic group. As the Israelites left Egypt, God called them into His rule of love and justice. Through making a covenant with Him, a nation was established. Through the Law, the nation was stabilised and separated from the neighboring countries.

	<ul style="list-style-type: none"> • God's covenant with the Israelites included two commands: (1) obey the word of God, (2) keep the covenant of God. By doing so, the Israelites could enjoy privileges in three areas: (1) be the people of God; (2) be the priests of God's Kingdom; (3) be the people of a holy and pure nation. • God commanded the Israelites not to follow the religions of foreign tribes. It gave the Israelites a strong sense of mission in keeping their ethno-cultural uniqueness. The Israelites held on to God's Law and avoided to be assimilated by foreign cultures.
<p>Issues for Explorations</p>	<ul style="list-style-type: none"> • What was the significance of the Law in setting a norm for daily living?
<p>Enquiry Questions</p>	<ul style="list-style-type: none"> • Where do the contemporary Jewish customs originate from? • What privileges and responsibilities did the Israelites have in the Sinai Covenant? How did the Sinai Covenant differ from the covenant between God and Abraham? • What kind of lifestyle did the Israelites establish through the Sinai Covenant?
<p>Learning Activities</p>	<ul style="list-style-type: none"> • Through understanding the Jewish customs, discuss in small groups why the Jews were able to practise their customs for so many years. Also, think about the importance of such customs to the preservation of Jewish culture and the stabilisation of its nation. • By reading the Scriptures, explore in small groups the privileges and responsibilities of the Israelites in the Sinai Covenant. • By reading part of the Mosaic Law, analyse the rationality and relevance of the Law of God given through Moses, and then explore what kind of lifestyle the Sinai Covenant had established for the Israelites.

Key Concepts	<ul style="list-style-type: none">• The Sinai Covenant• The Ten Commandments• The Law
Generic skills, values and attitudes involved	<ul style="list-style-type: none">• Refer to the 'Generic Skills, Values and Attitudes' tables included in the corresponding lesson plans.
High-order Questions	<ul style="list-style-type: none">• Did the Sinai Covenant have a positive effect on the preservation of the Jewish culture?
Extended Activities	<ul style="list-style-type: none">• Analyse how the Christian faith traditions have affected the Jews. Think about how the Jewish lifestyle and culture would change if they do not have their religious faith.



Activity One



Enquiry Questions	Generic Skills	Values and Attitudes
Where do the contemporary Jewish customs originate from?	Collaboration skills, communications skills, critical thinking skills	Succession of Culture

Teaching Steps:

Step 1: Teacher does warm-up exercise with the students by asking them to examine where the contemporary Jewish lifestyles and cultural characteristics originate from.

- Teacher raises the questions:
 - i. How much do you know about contemporary Jewish customs?
 - ii. Teacher shows “PowerPoint 1” (A Journey in Jewish Culture). By learning about contemporary Jewish customs, the students can examine where the contemporary Jewish customs originate from.
- Teacher can visit the following site to help students understand more about Jewish customs:
 - i. <http://www.0135.com/ijews%5Fcom/>

Step 2: Teacher carries out the “Origin of Customs” activity with students and let students explore why Jewish people can still retain their ancient customs despite having lost their country for so many years. Also, examine the importance of such customs to the preservation of Jewish culture and the stabilisation of the Jewish nation.

- Teacher asks students to form groups of four and discuss the following questions:
 - i. What impressions do you have from the Jewish customs? The integration of religious faith in life or the integration of economics in life, or others?
 - ii. The content of “PowerPoint 1” is about the customs practised by the Israelites more than 2000 years ago. Despite the fact that the Israel Nation had fallen for over a thousand years and its people were exiled to different places, why are they still able to retain and practise their own customs and not being affected by foreign cultures?
 - iii. Is strict observation of ancient customs important for the preservation and internal stability of an ethnic group?
- After discussion, teacher invites students to present their ideas.

Step 3: Teacher summarises:

- Contemporary Jewish people have preserved traditional customs which are richly infused with religious flavor. These customs are not mere customs but religious laws given by God more than 2000 years ago through their forefathers.
- The Jews believe that only by obeying the Laws given to by God can they receive salvation and blessings from God.
- Let us now take a look at what laws God had given to Israel more than 2000 years ago.

Activity Two

Enquiry Questions	Generic Skills	Values and Attitudes
What privileges and obligations did the Israelites have in the Sinai Covenant with God? How was the Sinai Covenant different from the covenant between God and Abraham?	Collaboration skills, communication skills, critical thinking skills	Respect for the laws and order, trustworthiness

Teaching Steps:**Step 1: Teacher raises the question:**

- What was the first covenant that God made with the Israelites?
- In terms of social unit, was the covenant between God and Abraham a covenant for a family or an ethnic group, or others?

Step 2: Teacher points out:

- God's covenant with the Israelites began with a family and extended to an ethnic group.
- As the Israelites left Egypt, God called them into His rule of love and justice. Through making a covenant with Him, a nation was established. Through the Law, the nation was stabilised and separated from the neighboring countries. Israel thus obtained their statehood and formed a theocratic nation.
- Now let us take a look at the privileges and responsibilities of the Israelites in the Sinai Covenant.

Step 3: Teacher carries out the “Sinai Covenant” activity with students. Let students learn about the privileges and responsibilities of the Israelites in the Sinai Covenant.

- Teacher asks students to form groups of four and hands out “Worksheet 1” (The Sinai Covenant). Ask students to read Exodus 19: 1-25 and 24: 8 and guide students to answer the questions on the Worksheet.
- When the Worksheet is done, teacher invites the students to present their ideas.
- Teacher distributes ‘Students’ Reference Material 1’(The Sinai Covenant) and wraps up the activity.
- Teacher further discusses with students:
 - i. What characteristics did the Sinai Covenant bestow on the identity of the Israelites?

- ii. If you were an Israelite, how would this change of identity from a slave to a citizen of a holy nation make you feel? Would it be easy for you to live up to this identity?

Step 4: Teacher shows PowerPoint 2 (The covenant between God and Abraham) and further discusses with students:

- What were the similarities and differences between the Abrahamic and the Sinai Covenants?
- Were these two covenants important for the establishment of the Israelite identity and their struggle to survive?

Step 5: Teacher summarises:

- God's covenant with the Israelites began with a family and it extended to an ethnic group. God led the Israelites out of Egypt, a land of bondage, so that they could enjoy freedom again. By making the Sinai Covenant, God established Israel as a theocratic nation. Since God was holy, He demanded His people to keep the covenant and be a holy nation.
- In the Sinai Covenant, the privileges enjoyed by the Israelites included the following: (1) be God's people; (2) be a nation of priests unto God; (3) be a holy nation.
- At the same time, God demanded the Israelites to fulfill two responsibilities: (1) obey the Word of God and (2) keep the covenant of God.
- The covenant between God and Abraham and the Sinai Covenant established the holy identity of the Israelites as God's people, as well as the national identity of Israel as a theocratic nation. These identities were held in very high regard by the Israelites through the generations, so that even in great adversities they would still keep their covenant with God, thus obtaining the blessings from God.

Activity Three



Enquiry Questions	Generic Skills	Values and Attitudes
What kind of lifestyle did the Israelites establish through the Sinai Covenant?	Collaboration skills, communication skills, critical thinking skills	Respect for the laws and order, respect for others, common benefits

Teaching Steps:**Step 1: Teacher points out:**

- The covenant that God made with the Israelites on Mount Sinai could be divided into three parts:
 - i. (1) The Ten Commandments (Exodus 20): to protect the relationship between the Israelites and God and among the Israelites themselves.
 - ii. (2) Judicial laws (Exodus 21-23): as a theocratic nation, social regulations were set for governing the people. Many of the regulations were similar to the laws in neighboring nations.
 - iii. (3) Religious laws (Exodus 24-31): to govern religious rituals.
- All these laws were given by God to Moses when Moses was up in the mountain with God. Since we have already learnt about the Ten Commandments, let us now look at the part called “judicial laws”, so as to explore how social regulations built the lifestyle of the ethnic group.

Step 2: Teacher carries out “The ‘Most’ of the Law” activity with students. Let students learn that God has given the details of the Law to Moses. Students explore the rationality and relevance of such laws to the Israelites, thus understand that the Mosaic Law contributed to the building of a holy identity for the Israelites.

- Teacher divides students into six groups, hands out Worksheet 2 “The ‘Most’ of the Law”, and asks students to read the following Scriptures:
 - i. Exodus 21: 1-17
 - ii. Exodus 21: 18-36
 - iii. Exodus 22: 1-15
 - iv. Exodus 22: 16-31
 - v. Exodus 23: 1-16
 - vi. Exodus 23: 17-32

- When students finish reading the Scriptures, teacher guides them to pick one “most” for each of the following: 1. the most surprising law; 2. the most interesting law; 3. the most reasonable law; 4. the most unreasonable law; 5. the most impracticable law; 6. the most practical law; 7. the law I like most; 8. the law I dislike most.
- When students have completed their worksheets, teacher invites students to present their ideas.
- Teacher discusses with students:
 - i. Among the “most” of the Law you pick, which of them concerned: (1) the relationship between people and religion; (2) the relationship among people; (3) the relationship between people and properties; (4) the relationship between people and social justice; (5) the relationship between people and foreigners?

Step 3: Teacher further discusses with students:

- Could these laws help the Israelites establish the identity of a group of chosen people? Such as being holy?
- Were these laws harsh? If so, why would God set these laws? How did the laws benefit the people?

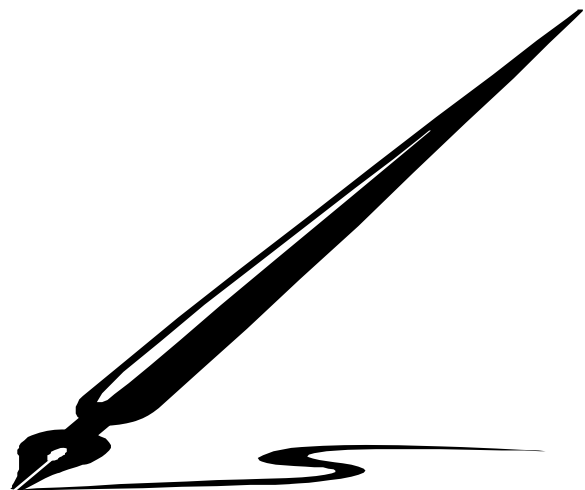
Step 4: Teacher summarises:

- After giving the Ten Commandments, God gave many detailed laws to the Jews so that they could live up to the spirit of the Ten Commandments in their daily life. These laws concerned religion, human interaction, dealing with others’ properties and maintaining justice and fairness. Moreover, these laws were based on the historical background and set according to the social condition at that time.
- In these laws, God commanded the Jews not to follow foreign religions and emphasised that He would expel the foreign tribes. It was like a mission for the Jews to preserve their ethno-cultural uniqueness.
- Through these laws, God guided His people towards a holy living that was worthy of their identity as God’s chosen people.

Step 5: Teacher distributes ‘Students’ Reference Material 2’ (The Law), briefly explains it and wraps up the activity. Also, asks the students to read Exodus 20-21 to enhance their understanding of the content of the Mosaic Law.

Extended Activities:

1. Teacher asks students to refer to newspapers, magazines, books or the following websites for reference of the Jewish religious life, so as to understand the impact of religion on the Jewish life and culture.
 - An excerpt from 《The Mystery of the Preservation of the Jews》 :
<http://www.xici.net/b84677/d54942136.htm>
 - The mysterious Jewish people:
<http://www.gmw.cn/03pindao/guancha/2002-01/2002-01-04/20020104-13.htm>
2. Teacher asks the students to ponder the following questions with reference to the information collected:
 - How would you comment on the Jewish religious life?
 - If the Jews did not have their religion, how would their lifestyle and cultural characteristics be?
3. Teacher may invite students to share the information they have collected in the following period.



Material 1: The Sinai Covenant

1. The differences between the Sinai Covenant and the Abrahamic covenant:

	God has thrice made a covenant with Abraham		The Sinai Covenant	
The names of the two parties in the covenant	<ul style="list-style-type: none"> • <i>God and Abraham</i> 		<ul style="list-style-type: none"> • <i>God and the Israelites</i> 	
The place of covenant making	<ul style="list-style-type: none"> • <i>Ur at Chaldea</i> • <i>Canaan</i> 		<ul style="list-style-type: none"> • <i>Mount Sinai</i> 	
The rights and obligations in the covenant	Abraham's rights	<ul style="list-style-type: none"> • <i>Abraham would become a great nation, and all the nations on earth would be blessed through him;</i> • <i>Abraham would have as many descendants as the stars in the sky;</i> • <i>God would give Abraham's descendants a dwelling place;</i> • <i>Abraham would become the ancestor of many nations, and some of his descendants would become kings.</i> 	The Israelites' rights	<ul style="list-style-type: none"> • <i>Be God's people;</i> • <i>Be a nation of priests unto God;</i> • <i>Be a holy nation.</i>
		Abraham's obligations		<ul style="list-style-type: none"> • <i>To submit to God and to follow God's teachings;</i> • <i>The Israelite males had to be circumcised which was the evidence of the covenant between God and Abraham.</i>
	God's obligations			
			<ul style="list-style-type: none"> • <i>To keep His promise and to fulfill His vows to Abraham.</i> 	
Confirmation ceremony	<ul style="list-style-type: none"> • <i>To divide animals in halves</i> • <i>Circumcision</i> 		<ul style="list-style-type: none"> • <i>Blood of the animals thrown on the people</i> 	

2. Summary

- Through the Sinai Covenant, God once again made clear that He was the God who saved the Israelites and delivered them from the land of bondage so that they could regain freedom.
- God's covenant with the Israelites began with a family and extended to an ethnic group. As the Israelites left Egypt, God called them into His rule of love and justice. Through making a covenant with Him, a nation was established. Through the Law, the nation was stabilised and separated from the neighboring countries.
- Being the chosen people of the holy God, the Israelites were privileged. Yet, they must fulfill their responsibilities in the Sinai Covenant and be a group of holy people.

References:

1. 吳羅瑜編 (1993): 《聖經新辭典》, 上冊, (頁 6-11)。香港:天道書樓。
2. <http://www.m-ccc.org/m-christn/Bstudy/JndgeAdd4.html>
3. <http://www.studylight.org/enc/isb/view.cgi?number=T2375>

Material 2: The Law

In the Sinai Covenant, God gave many detailed laws other than the Ten Commandments to the Jews through Moses. These laws concerned religion, human interaction, dealing with others' properties and maintaining justice and fairness, and were known as the Mosaic Law. These laws were based on the historical background and set according to the social condition at that time.

1. The social background at Moses' time

- Slavery
 - In Moses' time, slavery was in practice. Criminals, debtors, people sold by their fathers and war captives would all become slaves.
 - The Mosaic Law included a lot of regulations which protected the rights of slaves and defended the marital and legal status of female servants. These regulations could effectively reduce unreasonable and evil practice within the slavery system.

- Negligence
 - In the ancient Near East, negligence was deemed to be a severe offense. Hence, the Mosaic Law stipulated severe punishment on people who caused injuries or death by negligence.

- Revenge
 - The Mosaic Law allowed revenge which might seem inconceivable in today's society. However, such laws also exist in other ancient cultures such as India, Egypt and Greece.
 - Even though the laws of revenge were not endorsed in developed society, they served an important role in societies that were developing. They set boundaries for the act of revenge and avoided murders and intentional injuries to others.

2. The reasons why God gave the Law

- To establish social standards
 - When God made a covenant with Abraham, communication was mainly through verbal oracles. It was adequate for a group of relatively few members. However, when God's people multiplied and became a large tribe and eventually a theocratic nation, clearly spelled out regulations were needed. Such regulations set the moral standards for the society that was compatible to God's instructions and clarified God's ideals and demands for men's conducts.
- To let people know more about sins
 - God gave the Law so that people might know which conducts were against God's teaching. The Law gave guidelines to people to help them avoid perverse behaviour. Therefore, "[the Law] was added in order to show what wrongdoing is" (Galatians 3: 19)
- To maintain the relationship between men and God
 - The Law was tied to the Covenant, and was therefore tied to the one who made the Covenant – God Himself. Such relationship guaranteed that the other party in the Covenant would keep the Law. Otherwise they would have broken the Covenant and their relationship with God. Hence, keeping the Law was a prerequisite for receiving God's blessings.

References:

1. 吳羅瑜編 (1993)：《聖經新辭典》，下冊，(頁 42-46).香港：天道書樓.
2. 思高聖經學會 (2004)：《聖經辭典》(第 923 條). 香港：思高聖經學會.
3. <http://www.ccbiblestudy.org/Old%20Testament/02Exo/02index-T.htm>

Worksheet 1: The Sinai Covenant

1. Study Exodus 19: 1-25, 24: 8 in the Bible, and pay special attention to the following Scriptures, and then complete the following table:

“You saw what I, the LORD, did to the Egyptians and how I carried you as an eagle carries her young on her wings, and brought you here to me. Now, if you will obey me and keep my covenant, you will be my own people. The whole earth is mine, but you will be my chosen people, a people dedicated to me alone, and you will serve me as priests.” (Exodus 19: 4-6)

and the LORD said to him, “Go to the people and tell them to spend today and tomorrow purifying themselves for worship. They must wash their clothes and be ready the day after tomorrow. On that day I will come down on Mount Sinai, where all the people can see me. Mark a boundary round the mountain that the people must not cross, and tell them not to go up the mountain or even get near it. If anyone sets foot on it, he is to be put to death; he must either be stoned or shot with arrows, without anyone touching him. This applies to both men and animals; they must be put to death. But when the trumpet is blown, then the people are to go up to the mountain.” (Exodus 19:10-13)

The Sinai Covenant		
The names of the two parties in the covenant	God and the Israelites	
Location where the covenant is made		
The rights and obligations in the covenant	The Israelites	Rights
		Obligations
	God's obligations	
	To keep His promise and to fulfill His vows to Abraham.	
Confirmation rituals		

Worksheet 2: The “Most” of the Law

1. Divide into groups and read Exodus 21: 1-17 , 21: 18-36 , 22: 1-15 , 22: 16-31 , 23: 1-16 , 23: 17-32 , then pick eight “most” of the Law and complete the following table :

The “most” of the Law	The law (no need to copy the text, just summarise the content of the law)	Reason
1. The most surprising law		
2. The most interesting law		
3. The most reasonable law		
4. The most unreasonable law		
5. The most impracticable law		
6. The most practical law		
7. The law I like most		
8. The law I dislike most		

Material 1: The Sinai Covenant

1. The differences between the Sinai Covenant and the Abrahamic covenant:

	God has thrice made a covenant with Abraham		The Sinai Covenant	
The names of the two parties in the covenant	<ul style="list-style-type: none"> • <i>God and Abraham</i> 		<ul style="list-style-type: none"> • <i>God and the Israelites</i> 	
The place of covenant making	<ul style="list-style-type: none"> • <i>Ur at Chaldea</i> • <i>Canaan</i> 		<ul style="list-style-type: none"> • <i>Mount Sinai</i> 	
The rights and obligations in the covenant	Abraham's rights	<ul style="list-style-type: none"> • <i>Abraham would become a great nation, and all the nations on earth would be blessed through him;</i> • <i>Abraham would have as many descendants as the stars in the sky;</i> • <i>God would give Abraham's descendants a dwelling place;</i> • <i>Abraham would become the ancestor of many nations, and some of his descendants would become kings.</i> 	The Israelites' rights	<ul style="list-style-type: none"> • <i>Be God's people;</i> • <i>Be a nation of priests unto God;</i> • <i>Be a holy nation.</i>
		Abraham's obligations		<ul style="list-style-type: none"> • <i>To submit to God and to follow God's teachings;</i> • <i>The Israelite males had to be circumcised which was the evidence of the covenant between God and Abraham.</i>
	God's obligations			
		<ul style="list-style-type: none"> • <i>To keep His promise and to fulfill His vows to Abraham.</i> 		
Confirmation rituals	<ul style="list-style-type: none"> • <i>To divide animals in halves</i> • <i>Circumcision</i> 		<ul style="list-style-type: none"> • <i>Blood of the animals thrown on the people</i> 	

References:

1. 吳羅瑜編 (1993): 《聖經新辭典》, 上冊, (頁 6-11)。香港:天道書樓。
2. <http://www.m-ccc.org/m-christn/Bstudy/JndgeAdd4.html>
3. <http://www.studylight.org/enc/isb/view.cgi?number=T2375>



Material 2: The Law

In the Sinai Covenant, God gave many detailed laws other than the Ten Commandments to the Jews through Moses. These laws concerned religion, human interaction, dealing with others' properties and maintaining justice and fairness, and were known as the Mosaic Law. These laws were based on the historical background and set according to the social condition at that time.

1. The social background at Moses' time

- Slavery
 - In Moses' time, slavery was in practice. Criminals, debtors, people sold by their fathers and war captives would all become slaves.
 - The Mosaic Law included a lot of regulations which protected the rights of slaves and defended the marital and legal status of female servants. These regulations could effectively reduce unreasonable and evil practice within the slavery system.
- Negligence
 - In the ancient Near East, negligence was deemed to be a severe offense. Hence, the Mosaic Law stipulated severe punishment on people who caused injuries or death by negligence.
- Revenge
 - The Mosaic Law allowed revenge which might seem inconceivable in today's society. However, such laws also exist in other ancient cultures such as India, Egypt and Greece.
 - Even though the laws of revenge were not endorsed in developed society, they served an important role in societies that were developing. They set boundaries for the act of revenge and avoided murders and intentional injuries to others.

2. The reasons why God gave the Law

- To establish social standards
 - When God made a covenant with Abraham, communication was mainly through verbal oracles. It was adequate for a group of relatively few members. However, when God's people multiplied and became a large tribe and eventually a theocratic nation, clearly spelled out regulations were needed. Such regulations set the moral standards for the society that was compatible to God's instructions and clarified God's ideals and demands for men's conducts.

- To let people know more about sins
 - God gave the Law so that people might know which conducts were against God's teaching. The Law gave guidelines to people to help them avoid perverse behaviour. Therefore, "[the Law] was added in order to show what wrongdoing is" (Galatians 3: 19)

- To maintain the relationship between men and God
 - The Law was tied to the Covenant, and was therefore tied to the one who made the covenant – God Himself. Such relationship guaranteed that the other party in the covenant would keep the Law. Otherwise they would have broken the covenant and their relationship with God. Hence, keeping the Law was a prerequisite for receiving God's blessings.

References:

1. 吳羅瑜編 (1993)：《聖經新辭典》，下冊，(頁 42-46).香港：天道書樓.
2. 思高聖經學會 (2004)：《聖經辭典》(第 923 條). 香港：思高聖經學會.
3. <http://www.ccbiblestudy.org/Old%20Testament/02Exo/02index-T.htm>

Period 4: Sinai Covenant (2)

1. Biblical reference: 1 Kings 2: 1-4; 2 Kings 23; Psalms 119; Proverbs 28
2. Teaching Objectives:
 - To learn that the Law of Moses was greatly valued in Old Testament times by people of all classes, whether the King of Israel or the Israelites.
 - To understand that the habits and customs of modern Jews still bear high relevance to the Law of Moses.
 - To understand the different reasons for Hong Kong citizens and the Jews to observe the law.
 - To respect the law and help build a stable society.



3. Teaching Strategies

Background Information	<ul style="list-style-type: none"> • The Law of Moses was the important guiding principles for the Jews in Old Testament times. • A few good kings in the Old Testament had a high regard for the Law of Moses. They ordered the people to obey God's teachings faithfully and to live wisely by following God's commandments. • The Jews observed the Law faithfully and established themselves as the chosen people of God by "setting themselves apart holy and sanctified". The observance of a common set of law and practices had enabled the Jews to retain a close relationship among themselves in almost two thousand years despite their loss of territory and homes.
Issues for Explorations	<ul style="list-style-type: none"> • How important was the Law as the precepts of people's daily life?
Enquiry Questions	<ul style="list-style-type: none"> • Was the Sinai Covenant made between God and the people of Israel observed by the Israelites of later generations (in the Old Testament)? • How important was the Law of Moses to the Jews at the time?

	<ul style="list-style-type: none"> • Is there anything that guides and rules the life of people in Hong Kong?
Learning Activities	<ul style="list-style-type: none"> • Through group discussion, explore the degree of importance accorded by the Kings of Israel and the people to the Law in Old Testament times and the functions of the Law. • Through learning the habits and customs of the contemporary Jews, study in what aspects do the Jews still set themselves apart holy and sanctified. • Through situational analysis, explore the attitudes Hong Kong citizens have towards harm of life, damages to property, and foreign culture. Learn the differences between the precepts that Hong Kong people and the Jews are subject to.
Key Concepts	<ul style="list-style-type: none"> • The Covenant • The Ten Commandments • The Law
Generic skills, values and attitudes involved	<ul style="list-style-type: none"> • Refer to the tables of 'Generic Skills, Values and Attitudes' included in the corresponding learning activities.
High-order Questions	<ul style="list-style-type: none"> • Are legal norms based on Christian faith important to a society? Why?
Extended Activities	<ul style="list-style-type: none"> • Explore the views that Hong Kong citizens have towards laws and analyse the significance of laws to our society.

Activity One



Enquiry Questions	Generic Skills	Values and Attitudes
Was the Sinai Covenant made between God and the people of Israel observed by the Israelites of later generations (in the Old Testament)?	Collaboration skills, communication skills, critical thinking skills	Respect the laws

Teaching Steps:**Step 1: Teacher raises questions:**

- Are there any rules and regulations at your home? What rules and regulations are there in school?
- Is legislation meant to govern the people or to protect the people of a society? What would a lawless society be like?

Step 2: Teacher does warm-up exercise with students asking students to think about whether it is easy to observe some religious or cultural norms from generation to generation.

- Teacher shows 'PowerPoint 1' (Religious or cultural norms in China) and guides students to think about:
 - Which religious or cultural norms presented in the PowerPoint are still observed by the Chinese of the present generation?
 - Why are some of these religious or cultural norms not observed by the Chinese of the present generation? Explain.

Step 3: Teacher points out:

- We learned in the last period that God made the Sinai Covenant with the Israelites so that they became the chosen people of God and were expected to possess the quality of holiness.
- (If applicable) As discussed in the previous period, it was not easy to obey the Sinai Covenant. Was the Sinai Covenant still observed by the Israelites of later generations in the Old Testament times? Or, as in the case of China, some of the religious/cultural norms are already not observed by the Chinese of the present generation?
- Now let us refer to the Bible and see whether the Sinai Covenant was still observed by the Israelites in Old Testament times.

Step 4: Teacher carries out the “Law in Old Testament times” activity with students. Help them understand, from the Books of the Old Testament, how important was the Law to the Israelites and how they thought about the Law.

- Teacher raises the question:
 - How did the Israelites treat the Law in the Old Testament in the post-Moses period?
- Teacher asks students to form groups of four and shows ‘PowerPoint 2’ (Law in Old Testament times). Explain to students how the Kings of Israel interpreted the Law in Old Testament times. Teacher then hands out “Teaching Material: Appendix 1” (How they thought about the Law), allowing students to have deeper understanding of how the Kings of Israel, the priests and the people of different ages interpreted the Law.
- After showing the PowerPoint, teacher distributes ‘Worksheet 1’ (How important was the Law) and asks students to explore the degree of stress laid on the Law by the King of Israel and the people at that time, and to think about the functions of the Law.
- Teacher asks each group of students to present their ideas after discussion.
- Teacher points out:
 - In Old Testament times, the Law was regarded as the origin of wisdom. It governed the people and reminded them to be vigilant in their daily life.

Step 5: Teacher goes further to discuss with students:

- Are legal requirements vital to the development of a society? Would it bring about changes to social disorder or injustice?
- What would a society be like if the King and the people all abide by the law?

Step 6: Teacher summarises:

- A few good kings in Old Testament times observed the Law whole-heartedly, for they believed that only by obeying God’s commandments and doing things as God pleased would the society be stable and the nation be blessed.
- The Law of Moses played a very important role in Old Testament times. It did not only set the norms for the people to follow in their daily life, but also alerted the people to guard themselves against sins and to live up to God’s commandments.



Activity Two

Enquiry Questions	Generic Skills	Values and Attitudes
How important was the Law of Moses to the Jews at that time?	Collaboration skills, communication skills, critical thinking skills	Succession of culture, respect the rule of law; respect others

Teaching Steps:**Step 1: Teacher points out:**

- God made a covenant with the people of Israel, through which the Jews became the chosen people of God and were entitled to the Promised Land.
- According to the Old Testament, the Israelites became God's chosen people and were given the Promised Land because of the initial covenant made between their ancestor Abraham and God. (Gen 17:1-11) God had subsequently fulfilled the covenant made with the Israelites through Moses. (Ex 19:5)
- As the chosen people of God, the Israelites possessed the status of God's people and they enjoyed God's glory and the privileges of all covenants, laws, rituals and promises. God bestowed all these privileges only to the Israelites. After the Northern Kingdom of Israel and the Southern Kingdom of Judah had been destroyed, the Jews scattered in all directions. The concept of the "Chosen People" had become a crucial factor that enabled the Jews to retain their unity and characteristics without being assimilated by other nations.

Step 2: Teacher carries out the "Contemporary Jews" activity with students, allowing them to review the habits and customs of the contemporary Jews and to explore in what aspects do the Jews still set themselves apart holy and consecrate.

- Teacher shows 'PowerPoint 3' (A Journey to Jewish Culture), allowing students to review the habits and customs of the Jews.
- Teacher asks students to form groups of four and distributes 'Worksheet 2' (The Law and the Jews). Teacher guides students to explore in what aspects do the Jews still set themselves apart holy and consecrate.
- Teacher asks each group of students to present their ideas after discussion.
- Teacher can visit the following website, allowing students to understand more about the culture of praying at the "Wailing Wall" practised by the Jews:

- “The Wailing Wall: Men and Women apart”

http://www.rthk.org.hk/elearning/travel/articles/17/f17_01_03_00_05.htm

- Teacher may also play the part of “Prayers at the Wailing Wall” from the CD (Immortal Legend - Breakthrough Publishing Ltd., 2003)

Step 3: Teacher distributes ‘Students’ References: Material 1’ (The Impact of the Ten Commandments to the Jews) and goes further to discuss with students:

- The Jews obeyed the Law because they wanted to receive God’s blessings. By comparison, some people observe the law out of the fear of penalty in nowadays. Which underlying motive is stronger?

Step 4: Teacher summarises:

- God’s Word was the center of the Jewish law. It laid down the precepts for their daily life; guided their religious life, as well as told them the proper manner of dealing with people and managing matters. By “setting themselves apart holy and consecrate”, the Jews established the status of God’s chosen people.
- Contemporary Jews still observe the Law of Moses strictly and worship no god but Lord the only God. They treat others kindly and put into practice their love to God and other people, thus obeying the covenant they made with God.
- Over almost two thousand years, the Jews have been as close to each other as in a big family despite the fact that they do not have their own “territory” and homes. It is through their observance to the same set of law and practices that the Jews retain a close relationship wherever they are.

Step 5: Teacher distributes ‘Students’ References: Material 2’ (Religious Traditions of Christian Faith and the Jews), briefly explains it and wraps up the activity.



Activity Three

Enquiry Questions	Generic Skills	Values and Attitudes
Is there anything that guides and rules the life of people in Hong Kong?	Collaboration skills, communication skills, critical thinking skills	Respect the laws, respect others

Teaching Steps:**Step 1: Teacher raises questions:**

- The Jews abided by the covenant made with God and regarded the Law of Moses as the guiding principles of their life. What about the people in Hong Kong?
- Why does the statue of the goddess of justice on the Legislative Council Building hold a scale in one hand and a sword in another, and why is she blindfolded?
- In the face of difficulties, what kind of belief or value can serve as a guide or norm for Hong Kong people?

Step 2: Teacher carries out the “Norms of Hong Kong people” activity with students, asking them to think about the attitudes Hong Kong people have towards harming lives, damaging property; and encountering foreign cultures.

- Teacher shows Part I – “Three Situations” of ‘PowerPoint 4’ (Hong Kong people). Let students familiarise themselves with situations about sufferings from harm of life or damages to property, and the encounters with foreign cultures.
- Teacher asks students to form groups of four and distributes ‘Worksheet 3’ (Norms of Hong Kong people). Guide students to discuss:
 - When Hong Kong people suffer from harm of life and damages to personal property, or the encounters with foreign cultures, what kind of attitude would they generally have and how will they react accordingly?
 - From the above analysis, can you sum up what Hong Kong people regard as their norms of life?
 - What is the purpose of the Law of Hong Kong? Is it used to stabilise the society so that the people can make a living? Or, is it used to distinguish Hong Kong from other foreign cultures, as in the case of the Jewish Law?

- Teacher asks each group of students to present after discussion.
- Teacher shows Part II – “Attitudes of Hong Kong people” of ‘PowerPoint 4’ (Hong Kong people). Help students learn that Hong Kong people will seek legal assistance when they suffer from harm of lives or damages to personal property; and they are open-minded about foreign cultures.
- Teacher can visit the following website, allowing students to have a deeper understanding of how Hong Kong is influenced by foreign cultures:
 - i. “Foreign Culture in Hong Kong”: <http://hk.geocities.com/culture7b/>
- Teacher discusses with students:
 - Is the law important to Hong Kong citizens? Does the law prescribe a norm that governs the life of people in Hong Kong?
 - Can the law bring about a just society for Hong Kong? Can it change those unreasonable phenomena in the society?

Step 3: Teacher goes further to discuss with students:

- What are the similarities and differences between the social norms of Hong Kong people and that of the Jews?
- Are legal norms based on the Christian faith important to a society? Why?

Step 4: Teacher summarises:

- Hong Kong people have a high regard for the law and take it as the normative value that guides their life. Hong Kong people will seek legal assistance when they are subject to harm of lives or damages to personal property. They are also open-minded about foreign cultures.
- Hong Kong people and the Jews attach equal importance to the law. Nevertheless, the legal norms of the Jews were founded on the religious traditions of Christian faith. They were not only social rules, but also religious rules. Their lives were guided by their religion.
- The Sinai Covenant is still influencing the Jews today. The Jews believe that if they obey the law promulgated by God, the people will receive God’s blessings. The law is the medium for the Jews to establish a relationship with God and to receive blessings from God. In this regard, it is different from the case in Hong Kong in which people abide by the law for fear of penalty or out of personal interests.

Extended Activities:

1. Teacher asks students to form groups of four to draft a questionnaire or a report. Interview some Hong Kong citizens and ask them about their views on the law.
 - Teacher can ask students to refer to the following suggested content for the questionnaire or to collect suitable data for the report:
 - How important do Hong Kong people consider the law?
 - Do Hong Kong people think that the existing laws suffice for protecting their lives and property; and for maintaining interpersonal relations effectively? Why?
 - Which law is considered the most important to Hong Kong people? Why?
 - Are Hong Kong people satisfied with living in a society bounded by laws? Is the level of satisfaction high or low?
 - Do Hong Kong people wish to live in a lawless society? Why?
 - Teacher may suggest students to refer to newspapers, magazines, books or the following websites in order to know the views of Hong Kong people about laws.
 - “The Legal System of Hong Kong”: <http://www.doj.gov.hk/chi/legal/>
 - “Hong Kong is My Home”: <http://www.twghtskp.edu.hk/library/lib1.htm>
2. Teacher asks students to think about the following questions with references to the information gathered:
 - Is the law indispensable to the society of Hong Kong?
 - If Hong Kong became lawless, would you still want to live in here?
 - Is there anything that guides and rules your daily life?
 - Are the above norms important to you?
3. Teacher can invite students to share the result of their questionnaire survey or the information they have collected in the next period.

Appendix 1 – How They Thought about the Law



1. David's Last Instructions to Solomon

- When David was about to die, he gave his son Solomon his last instructions: “I am about to go the way of all the earth,” he said. “So be strong, show yourself a man, and observe what the Lord your God requires: Walk in his ways, and keep his decrees and commands, his laws and requirements, as written in the Law of Moses, so that you may prosper in all you do and wherever you go, and that the Lord may keep his promise to me: ‘If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a man on the throne of Israel.’” (1 Kings 2:1-4)

2. King Josiah of Judah found the book of the Law

- Josiah (around 640-609 B.C.) was the 17th King of Judah. In the eighteenth year of his reign, he found the book of the Law when he ordered his men to repair the Temple. He then carried out a series of political and religious reform according to what was required by the book of the Law.
- He took the Asherah pole from the temple of the LORD to the Kidron Valley outside Jerusalem and burned it there. He ground it to powder and scattered the dust over the graves of the common people. “He removed from office the priests that the kings of Judah had ordained to offer sacrifices on the pagan altars in the cities of Judah and in places near Jerusalem—all the priests who offered sacrifices to Baal, to the sun, the moon, the planets, and the stars. He removed from the Temple the symbol of the goddess Asherah, took it out of the city to Kidron Valley, burned it, pounded its ashes to dust, and scattered it over the public burying ground.” (2 Kings 23:5-6)
- Josiah smashed the sacred stones and cut down the Asherah poles and covered the sites with human bones. (2 Kings 23:14)
- The King made an order to the people, asking them to celebrate the Passover in honour of God, as it was written in the Book of the Covenant. “No Passover like this one had ever been celebrated by any of the kings of Israel or of Judah, since the time when judges ruled the nation. Now at last, in the eighteenth year of the reign of Josiah, the Passover was celebrated in Jerusalem.” (2 Kings 23:21-23)

3. Ezra the Priest read the Law

- Ezra (around 458 B.C.) had once read the Law to the Israelites in the square in front of the Water Gate in Jerusalem. They all listened attentively.

- When the people heard what the Law required, they were so moved that they began to cry. (Nehemiah 8:9)
- So all the people went home and ate and drank joyfully and shared what they had with others because they understood what had been read to them. (Nehemiah 8:12)

References:

吳羅瑜編（1993）：《聖經新辭典》，下冊，（頁 42-48）。香港：天道書樓。

Material 1 - The Impact of the Ten Commandments to the Jews

1. Origin of the Jewish Law

- The “Ten Commandments” had profound impact on the Jews and they were the source of the development of the entire Jewish legal tradition. According to the Jewish tradition, God had given the Jews 613 mitzvot (i.e. commandment) which were completely God’s Word, constituting the core of the Jewish Law.
- In the Jewish legal tradition, the Jews considered the “Ten Commandments” categories or classifications of the 613 mitzvot instead of ten individual commandments. Each of the 613 mitzvot could be subsumed in one of the ten categories. In other words, all Jewish mitzvot were derived from the “Ten Commandments”.
- The Jews have had a very high regard for the Law. Until now, they still strictly observe the 613 mitzvot and take it as the guiding principle for all aspects of their life, so as to live fully in accordance with the Divine will. The Jews must faithfully abide by the 613 mitzvot. Any violation of the mitzvot is considered a sin and offence to God and the offender will be subject to punishment.

2. In the Jewish Law, the 613 mitzvot were subsumed under the following ten categories:

- Belief in God (derived from the first commandment)
- Prohibition of improper worship (derived from the second/first commandment)
- Prohibition of Oaths (derived from the third/second commandment)
- Observance of Sacred Times (derived from the fourth/third commandment)
- Respect for parents and teachers (derived from the fifth/fourth commandment)
- Prohibition of doing physical harm to a person (derived from the sixth/fifth commandment)
- Prohibition of sexual immorality (derived from the seventh/sixth commandment)
- Prohibition of theft (derived from the eighth/seventh commandment)
- Prohibition of hurting a person through speech (derived from the ninth/eighth commandment)
- Prohibition of coveting (derived from the tenth/ninth and tenth commandment)

3. Talmud

- Talmud was a compilation of all the oral laws in Judaism. With its content originated from the Old Testament, the Talmud was compiled from the oral teachings of Jewish sages during the period 500B.C. – 500A.D.
- The Talmud was compiled within the context of real life of the Jews and the Law in order to introduce a set of principles of life that was more comprehensive, systematic and practical.
- Talmud covered a wide range of subjects about social life. There was much discussion about the relations between the public and the individuals. The gist of it mainly focused on three propositions:
 - Each individual should put the interests of the public before his/her own interests. The acts of an individual were closely linked with the gain or loss of the public.
 - Each individual should intermingle with the public. The Jews considered it a sin for an individual to depart from the public. Anyone who was secluded from the community he belonged to would forfeit the grace of God.
 - Under no circumstances should an individual endanger the general public or else he would be punished justly.

References:

1. Tracey, Rich. "Aseret ha-Dibrot: The 'Ten Commandments'." <http://www.jewfaq.org/10.htm>
2. www.fjweb.fju.edu.tw/lcyeh/lit/material/2_5/%B5S%A4%D3%Aak%A8%E5Talmud.doc

Material 2 – Religious Traditions of Christian Faith and the Jews

1. Unique Characteristics of the Jewish Culture

- Uniqueness in its Language
 - The Jews established the Hebraic language by taking the Phoenicia's alphabetic writing as a frame of reference.
 - After the Diaspora as a result of the destruction of the Kingdom of Judah in 586 B.C., the Jews had since adapted themselves to the local language in the respective countries they had settled in.
 - Nevertheless, the Jews persisted in using Hebrew as their written language in all liturgical occasions such as Bible reading and praying. Through the common language, the Jews were able to keep their distinct traits over the centuries.
 - Hebrew has regained its importance since the 19th century with the rise of Jewish national restoration movement. In 1884, Ben Yehuda, a Jew in Palestine, founded the first Hebrew newspaper with another fellow. He further compiled the first "Contemporary Dictionary of the Hebrew Language" in 1904.
 - Hebrew has become one of the official languages of the State of Israel since the establishment of Israel in 1948.
- Uniqueness in its Literature
 - The Jews has always regarded themselves as the "specially chosen people of God". Despite the fact that they were geographically dispersed after the destruction of the Kingdom of Judah, the Jews had strived to preserve the distinctive features of Jewish civilisation in the face of foreign cultures.
 - Since 1927, more than ten Jewish authors have won the Nobel Prize in Literature.
 - Some scholars pointed out that, while showing an approval of the western culture, these Prize-winning authors have adopted different approaches to deal with the unique Jewish culture, displaying a blurred color of Jewish culture in their literary works.

2. Interpersonal Relationship in the Jewish Society

- Since the Jews are most concerned with man's relation with God, they strictly obey God's instructions. They develop equal and ethical interpersonal relationships.
- The sixth/seventh commandment in the Ten Commandments teaches the Jews to develop a good relationship with others. It has laid a firm foundation for their social life. The Jews have worked towards a harmonious interpersonal relation in a theological way. Their attitude is quite similar to a well-known Chinese saying, "Do not do unto others what you do not want them to do to you".
- Rabbi Hillel has once summed up the Jewish teachings in one phrase, "Do not ask others to do what you don't want to do." Therefore, no one has the right to impose things unwanted by oneself (e.g. death and loss) onto others (killing him, robbing him). It is undoubtedly a social spirit of showing a genuine respect to the life and property of a person.
- God's teaching has cultivated the Jews as people who value the law, integrity and promises. The Jews have also developed the wisdom of "benefiting other people as well as oneself" in their daily life. They understand that personal achievements earned through one's effort in an orderly state are much valuable than those obtained through coveting, contending and theft in a disorderly and chaotic state.
- Therefore, the teachings of the sixth/seventh commandments on good interpersonal relations have contributed greatly to promoting good interpersonal relations among the Jewish communities and strengthening the stability of the society as well.

References:

1. 沐濤、季惠群著 (2001) : 《失落的文明 • 猶太王國》, (頁 113-115) 。香港 : 三聯書店。
2. 顧駿著 (1996) : 《猶太的智慧》, (頁 77-87 , 108-112) 。台北 : 國際村文庫書店。
3. 薛秀霞(2006) : 《希伯來文化的世界性意義》
<http://www.for68.com/new/2006/9/wa410651444191960022625-0.htm>
4. 洪軍(2003) : 《諾貝爾文學獎的猶太情結》
<http://enjoy.eastday.com/epublish/gb/paper279/12/class027900018/hwz1001340.htm>

Worksheet 1 – How Important was the Law?

1. Complete the following Table according to the “Teaching Material: Appendix 1” (How they thought about the Law) and PowerPoint 2 (the Law in Old Testament times). Please put a ✓ in the appropriate box.

	King of Israel	The people
1. Degree of importance of the law	<input type="checkbox"/> Very high <input type="checkbox"/> High <input type="checkbox"/> Not high	<input type="checkbox"/> Very high <input type="checkbox"/> High <input type="checkbox"/> Not high
2. Functions of the Law	<input type="checkbox"/> Teaching of the mind and character <input type="checkbox"/> Guiding people to walk on the right path <input type="checkbox"/> Others : _____	<input type="checkbox"/> Teaching of the mind and character <input type="checkbox"/> Guiding people to walk on the right path <input type="checkbox"/> Others : _____

2. Was the Sinai Covenant helpful in stabilising and developing the society of Israel?

Worksheet 2 – The Law and the Jews

1. According to PowerPoint 3 (A Journey to Jewish Culture), explore what aspects do the contemporary Jews still set themselves apart holy and consecrate. Put a ✓ in the appropriate box and provide relevant examples.

Life; example:

Food; example:

Religious Festivals; example:

Interpersonal relationship; example:

Others : _____; example:

2. How would you evaluate the relationship between the Jews and God as established by the Sinai Covenant? Was it distant and separate? Was it intimate and close? Or was it something else?

3. What kind of quality did the Sinai Covenant help nurture in the people of Israel, such as law-abiding, respecting the others, etc.?

Worksheet 3 – Norms of Hong Kong people

1. With reference to Part I – “Three Situations” of PowerPoint 4 (Hong Kong People), explore what kind of attitudes would Hong Kong people generally have and how would they react when they suffer from harm of lives, damage to personal property, or when they encounter a foreign culture.

Situations	Attitudes and Corresponding Actions of Hong Kong People
1. Life being harmed	
2. Damage to Personal property	
3. Encounter with foreign culture	

2. From the above analysis, can you sum up what Hong Kong people regard as their life norms? Is it religion? Is it the law? Or is it something else?

3. What is the purpose of the Law of Hong Kong? Is it used to achieve stability of the society so that people can make a living? Or, is it used to distinguish Hong Kong from other foreign cultures, as in the case of the Jewish Law?



Material 1 - The Impact of the Ten Commandments to the Jews

1. Origin of the Jewish Law

- The “Ten Commandments” had profound impact on the Jews and they were the source of the development of the entire Jewish legal tradition. According to the Jewish tradition, God had given the Jews 613 mitzvot (i.e. commandment) which were completely God’s Word, constituting the core of the Jewish Law.
- In the Jewish legal tradition, the Jews considered the “Ten Commandments” categories or classifications of the 613 mitzvot instead of ten individual commandments. Each of the 613 mitzvot could be subsumed in one of the ten categories. In other words, all Jewish mitzvot were derived from the “Ten Commandments”.
- The Jews have had a very high regard for the Law. Until now, they still strictly observe the 613 mitzvot and take it as the guiding principle for all aspects of their life, so as to live fully in accordance with the Divine will. The Jews must faithfully abide by the 613 mitzvot. Any violation of the mitzvot is considered a sin and offence to God and the offender will be subject to punishment.

2. In the Jewish Law, the 613 mitzvot were subsumed under the following ten categories:

- Belief in God (derived from the first commandment)
- Prohibition of improper worship (derived from the second/first commandment)
- Prohibition of Oaths (derived from the third/second commandment)
- Observance of Sacred Times (derived from the fourth/third commandment)
- Respect for parents and teachers (derived from the fifth/fourth commandment)
- Prohibition of doing physical harm to a person (derived from the sixth/fifth commandment)
- Prohibition of sexual immorality (derived from the seventh/sixth commandment)
- Prohibition of theft (derived from the eighth/seventh commandment)
- Prohibition of hurting a person through speech (derived from the ninth/eighth commandment)
- Prohibition of coveting (derived from the tenth/ninth and tenth commandment)

3. Talmud

- Talmud was a compilation of all the oral laws in Judaism. With its content originated from the Old Testament, the Talmud was compiled from the oral teachings of Jewish sages during the period 500B.C. – 500A.D.
- The Talmud was compiled within the context of real life of the Jews and the Law in order to introduce a set of principles of life that was more comprehensive, systematic and practical.
- Talmud covered a wide range of subjects about social life. There was much discussion about the relations between the public and the individuals. The gist of it mainly focused on three propositions:
 - Each individual should put the interests of the public before his/her own interests. The acts of an individual were closely linked with the gain or loss of the public.
 - Each individual should intermingle with the public. The Jews considered it a sin for an individual to depart from the public. Anyone who was secluded from the community he belonged to would forfeit the grace of God.
 - Under no circumstances should an individual endanger the general public or else he would be punished justly.

References:

1. Tracey, Rich. "Aseret ha-Dibrot: The 'Ten Commandments'." <http://www.jewfaq.org/10.htm>
2. www.fjweb.fju.edu.tw/lcyeh/lit/material/2_5/%B5S%A4%D3%Aak%A8%E5Talmud.doc



Material 2 – Religious Traditions of Christian Faith and the Jews

1. Unique Characteristics of the Jewish Culture

- Uniqueness in its Language
 - The Jews established the Hebraic language by taking the Phoenicia's alphabetic writing as a frame of reference.
 - After the Diaspora as a result of the destruction of the Kingdom of Judah in 586 B.C., the Jews had since adapted themselves to the local language in the respective countries they had settled in.
 - Nevertheless, the Jews persisted in using Hebrew as their written language in all liturgical occasions such as Bible reading and praying. Through the common language, the Jews were able to keep their distinct traits over the centuries.
 - Hebrew has regained its importance since the 19th century with the rise of Jewish national restoration movement. In 1884, Ben Yehuda, a Jew in Palestine, founded the first Hebrew newspaper with another fellow. He further compiled the first "Contemporary Dictionary of the Hebrew Language" in 1904.
 - Hebrew has become one of the official languages of the State of Israel since the establishment of Israel in 1948.
- Uniqueness in its Literature
 - The Jews has always regarded themselves as the "specially chosen people of God". Despite the fact that they were geographically dispersed after the destruction of the Kingdom of Judah, the Jews had strived to preserve the distinctive features of Jewish civilisation in the face of foreign cultures.
 - Since 1927, more than ten Jewish authors have won the Nobel Prize in Literature.
 - Some scholars pointed out that, while showing an approval of the western culture, these Prize-winning authors have adopted different approaches to deal with the unique Jewish culture, displaying a blurred color of Jewish culture in their literary works.

2. Interpersonal Relationship in the Jewish Society

- Since the Jews are most concerned with man's relation with God, they strictly obey God's instructions. They develop equal and ethical interpersonal relationships.
- The sixth/seventh commandment in the Ten Commandments teaches the Jews to develop a good relationship with others. It has laid a firm foundation for their social life. The Jews have worked towards a harmonious interpersonal relation in a theological way. Their attitude is quite similar to a well-known Chinese saying, "Do not do unto others what you do not want them to do to you".
- Rabbi Hillel has once summed up the Jewish teachings in one phrase, "Do not ask others to do what you don't want to do." Therefore, no one has the right to impose things unwanted by oneself (e.g. death and loss) onto others (killing him, robbing him). It is undoubtedly a social spirit of showing a genuine respect to the life and property of a person.
- God's teaching has cultivated the Jews as people who value the law, integrity and promises. The Jews have also developed the wisdom of "benefiting other people as well as oneself" in their daily life. They understand that personal achievements earned through one's effort in an orderly state are much valuable than those obtained through coveting, contending and theft in a disorderly and chaotic state.
- Therefore, the teachings of the sixth/seventh commandments on good interpersonal relations have contributed greatly to promoting good interpersonal relations among the Jewish communities and strengthening the stability of the society as well.

References:

1. 沐濤、季惠群著 (2001) : 《失落的文明 • 猶太王國》, (頁 113-115)。香港 : 三聯書店。
2. 顧駿著 (1996) : 《猶太的智慧》, (頁 77-87 , 108-112)。台北 : 國際村文庫書店。
3. 薛秀霞(2006) : 《希伯來文化的世界性意義》
<http://www.for68.com/new/2006/9/wa410651444191960022625-0.htm>
4. 洪軍(2003) : 《諾貝爾文學獎的猶太情結》
<http://enjoy.eastday.com/epublish/gb/paper279/12/class027900018/hwz1001340.htm>

Period 5 : The Davidic Covenant (1)

1. Biblical reference: 2 Samuel 7: 1-17

2. Teaching Objectives:

- To learn that God chose David to be king of Israel and to learn about the course He made the covenant with David.
- To understand the content of the Davidic Covenant which renewed the Israelites' understanding of their own country and the role of the ruler.
- To discern the differences and similarities among the Davidic Covenant, the Abrahamic Covenant and the Sinai Covenant.
- To appreciate the impact of the Davidic Covenant on the building of the Israelite identity.



3. Teaching strategies

Background Information

- The Israelites asked for a king, just like what the other nations did.
- Saul became the first king of Israel.
- Saul disobeyed God, so God rejected him. God anointed David to succeed Saul as the king of Israel.
- God made a covenant with David through Nathan and promised (1) to establish a father-and-son relationship with David; the kings of the Davidic Dynasty would become sons of God; (2) the prosperity of the Davidic Dynasty, that the people would enjoy peace and protection from invasion; (3) an everlasting covenant with the Davidic Dynasty that his throne would last forever.
- With reference to the Davidic Covenant, the Israelites expected the Messiah after the fall of their country

Issues for Explorations

- How did the Israel kingdom help build the identity of the Israelites?

Enquiry Questions

- How did the monarchal system of Israel come about?

	<ul style="list-style-type: none"> • In the covenant that God made with David, what were the rights and obligations of David? How was the Davidic Covenant different from the Sinai Covenant and the Abrahamic Covenant? • How did the Davidic Covenant influence the religio-political traditions of Israel?
Learning Activities	<ul style="list-style-type: none"> • Through group activities, learn about the establishment of the Israel dynasty and the process of how David became the king of Israel. • Through the theory of German sociologist Max Weber, appreciate the legitimate pattern of the Davidic Dynasty; and through reading the Scriptures, explore the content of the Davidic Covenant, especially the rights and obligations of David. • Through group discussions, explore the accomplishments of David and the influence of the Davidic Covenant on the development of the religio-political traditions of Israel.
Key Concepts	<ul style="list-style-type: none"> • Judges • The king of Israel • The Davidic Covenant • The Messiah
Generic skills, values and attitudes involved	<ul style="list-style-type: none"> • Refer to the “Generic Skills, Values and Attitudes” tables included in the corresponding lesson plans.
High-order Questions	<ul style="list-style-type: none"> • How did the Davidic Covenant influence the Israelites after the fall of their country?
Extended Activities	<ul style="list-style-type: none"> • Understand the importance of Jerusalem to the modern world, such as in political, economic, historical, religious, educational, geographical and other areas.

Activity One



Enquiry Question	Generic Skills	Values and Attitudes
How did the monarchical system of Israel come about?	Collaboration skills, communication skills, critical thinking skills, problem solving skills	Common benefits, common will, self-determination

Teaching Steps :

Step 1: Teacher does warm-up exercise with students and helps them learn about the most important kings in the initial period of the founding of Israel.

- Teacher shows PowerPoint 1 (The Kings of Israel) and asks the students:
 - Which country does this flag represent?
 - What is the name of the symbol on the flag?
 - Whom does this sculpture represent?
- Teacher points out that David was one of the kings of Israel and was very important in the Israelite history. Let us take a look at how David became the king of Israel.

Step 2: Teacher carries out the “Before the Monarchy” activity with students. Let students understand why the Israelites asked for a king.

- Teacher points out:
 - In the last two periods, we have seen that as the Israelites left Egypt, God called them into His rule of love and justice. Through making a covenant with Him, a nation was established. Through the Law, the nation was stabilised and separated from the neighboring countries.
 - By making the Sinai Covenant with the Jews, God established Israel as a theocratic nation.
 - Since the Israelites were ruled by God, why would the people need a king?
- Teacher shows PowerPoint 2 “Before the Monarchy” and distributes ‘Students’ References Material 1’ (The Establishment of the Israel Monarchy). Ask students to form groups of four and hands out “Worksheet 1” (Before the Monarchy). Guide students to complete the questions on the Worksheet:

- How did the system of judges in Israel differ from the monarchical system?
- Why did the Israelites ask for a king? Was their request reasonable?
- If you were an Israelite, would you still want a king after listening to God's warning? Why?
- Teacher invites the groups to present their ideas after completing the worksheet.

Step 3: Teacher goes further to discuss with students:

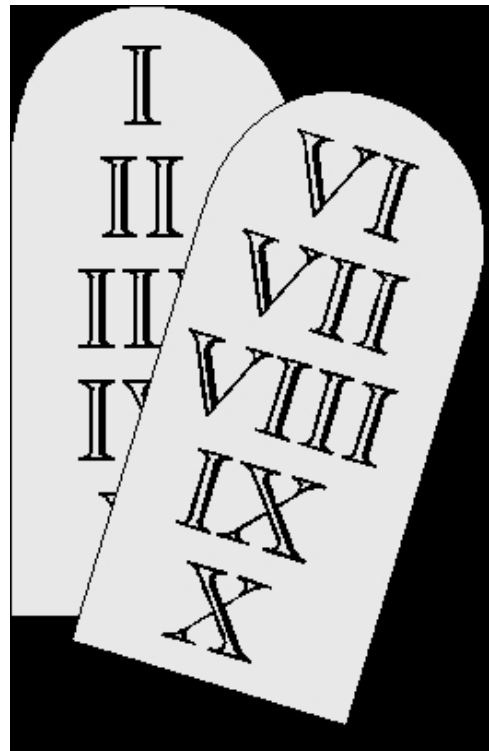
- Compared to the monarchical system, what were the merits of theocracy in the times of Judges?
- If you were an Israelite, would you support the establishment of monarchy? Why?

Step 4: Teacher shows PowerPoint 3 (The Rise of David), allowing students to understand the fall of King Saul and the rise of David.

- Teacher points out:
 - Saul was the first king of Israel. He was a strong man in the prime of life, more handsome and elite than anyone else in Israel. When the Ammonites attacked Israel with a strong army, Saul led the Israelites to defeat their enemy. However, Saul gradually failed to obey God. He did things that were forbidden by God, and even usurped the role of the high priest and offered sacrifices to the Lord by himself.
 - God rejected Saul and decided to give the throne to another person. God chose young David, who was still a shepherd at that time, and sent Samuel to anoint David.
 - David defeated Israel's enemy, Goliath. He was very much admired by the people, even more than Saul. Later, David organised his own army. After the death of Saul, David rose up and gained support from different tribes, eventually became king of Israel.
 - David was a political and military genius. He successfully led the Israelites to build a magnificent dynasty, leaving significant impact to the future generations.

Step 5: Teacher summarises:

- The Israelites asked for a king because they wanted to be as strong as their neighboring pagan countries.
- God answered the Israelites' request and made Saul king of Israel. Thus, the monarchical rule of Israel began.
- Saul disobeyed God. God rejected Saul and anointed David to be king. A magnificent dynasty thus began.



Activity Two

Enquiry Questions	Generic Skills	Values and Attitudes
In the covenant that God made with David, what were the rights and obligations of David? How did the Davidic Covenant differ from the Sinai Covenant and the Abrahamic Covenant?	Collaboration skills, communication skills, critical thinking skills, problem solving skills	Human rights and responsibilities, succession of culture, responsibilities

Teaching Steps :**Step 1: Teacher raises the questions:**

- Who was chosen by God to be king after Saul's death?
- What were the strengths of this person that made people admired him?

Step 2: Teacher carries out “The Legitimation of the Davidic Kingship” activity with students and guides students to explore the legal model of the Davidic authority.

- Teacher distributes ‘Students’ References Material 2’ (Three models of the Government Legitimacy). Ask students to study the material and discusses with them :
 - According to Weber’s three models of legitimate authority, which models did the Davidic Dynasty belong to?
 - How did the model affect the rule of the Davidic Dynasty?
- Teacher points out :
 - In essence, the monarchy of Israel functioned by the “authority endowed by God”. The king of Israel must be recognised by the real king (God). According to Weber’s theory, such legitimacy accorded the model of traditional authority. However, for either Saul or David, despite the fact that their traditional authority was founded upon the recognition of God, their personal charisma and talent were also very important in getting the people’s support.

- Therefore, the Davidic Dynasty is based on the traditional authority. Yet, this authority was not supported by traditions or customs. Rather, it was formed by God's promise and David's personal charisma and ability. It enabled David to gain the support from all Israelites, such that they were willing to accept his rule.

Step 3: Teacher carries out “God made a Covenant with David” activity with students and helps them learn about the content of the Davidic Covenant and its relationship with the Abrahamic Covenant and Sinai Covenant.

- Teacher points out :
 - God chose David to be the king of Israel and made a covenant with him. It was the third covenant together with the Abrahamic Covenant and the Sinai Covenant. Now, let us take a look at this covenant.
- Teacher shows PowerPoint 4 “The Davidic Covenant” and distributes ‘Students’ References Material 3’ (The Legitimacy of the Davidic Dynasty and the Main Points of the Davidic Covenant), so as to help students learn about the content of the Davidic Covenant.
- Teacher distributes “Worksheet 2” (The Davidic Covenant) and guides students to answer the questions on the Worksheet:
 - In the Davidic Covenant, what rights did David enjoy? What obligations were demanded on him?
 - In the Davidic Covenant, which of the rights and obligations were the most important to David and his descendants? Why?
 - What were the similarities and differences among the Davidic Covenant, the Abrahamic Covenant and the Sinai Covenant?

Step 4: Teacher summarises:

- After the death of Saul, all tribes of Israel supported David who was earlier anointed by Samuel to be the new king.
- The Davidic Covenant was different from the Sinai Covenant. The Davidic Covenant was God's promises to the Davidic Dynasty, while the Sinai Covenant was the covenant between God and all people of Israel mediated through Moses. God made a covenant with David, promising (1) to establish a father-and-son relationship with David; the kings of the Davidic Dynasty would become sons of God; (2) the prosperity of the Davidic Dynasty, that they would enjoy peace and protection from invasion of their enemies, (3) an everlasting covenant

with the Davidic Dynasty that his throne would last forever. Even though the Davidic Covenant was like the Abrahamic Covenant in which it emphasised the promises of God, yet the Davidic Dynasty was still obliged to obey God and practise justice. If it could not fulfill the obligations, God would terminate the covenant.

- Since the Davidic Covenant had adopted ideas from the ancient Near East culture that the king was the son of God (Psalm 89:27), it provided a rational basis for the authority of the Davidic Dynasty.
- Teacher invites students to present their ideas after they complete the worksheet.

Step 5: Teacher distributes ‘Students’ References Material 4’ (The Abrahamic Covenant, the Mosaic Covenant and the Davidic Covenant), briefly explains it and wraps up the activity. Then ask students to read 2 Samuel 7: 1-17 and study the Davidic Covenant.

Activity Three

Enquiry Questions	Generic Skills	Values and Attitudes
Through the Davidic Covenant, what kind of Israel kingdom did David build?	Collaboration skills, communication skills, critical thinking skills, problem solving skills	Succession of Culture, sense of belonging, patriotism

Teaching Steps :**Step 1: Teacher raises the question :**

- Through the Davidic Covenant, what kind of Israel kingdom did David build?

Step 2: Teacher carries out “Glorious Accomplishments” activity with students, allowing students to understand the impact of the Davidic Covenant on the religio-political traditions of Israel.

- Teacher asks students to form groups of four and hands out ‘Students’ References Material 4’ (The Accomplishments of David and the Impact brought by the Davidic Covenant). Guide students to complete the questions on “Worksheet 3” (The Impact of the Davidic Covenant on Future Generations) by referring to ‘Students’ Reference: Material 4’.
 - Which four categories could David’s accomplishments be classified into?
 - Which of David’s accomplishments was the most important? Why?
 - Which of David’s accomplishments was the most influential to the future generations of Israel? Why?
- Teacher invites students to present their ideas after they complete the worksheet.

Step 3: Teacher goes further to discuss with students :

- Do you think David’s various accomplishments, such as uniting Israel, developing Jerusalem into a religio-political center, conquering foreign tribes, expanding the national territory and setting up an efficient government, were related to the Davidic Covenant?
- If you were an Israelite at David’s time, how would you comment on the achievements of your own country?

- Teacher may show “Hong Kong Connection: October in Palestine” to students. The show was about the unceasing conflicts in the Middle East between Israel and Palestine.

Step 4: Teacher carries out “Jerusalem Today” activity with students and wraps up this activity.

- Teacher points out :
 - God had promised that the Davidic Dynasty would last forever. David had outstanding accomplishments in both religious and political areas. He became the ideal king for the Israelites in future.
 - David built his capital in Jerusalem which has since become the religio-political center for generations of Jewish people.
- Teacher shows PowerPoint 5 “Jerusalem Today” to students. Let them learn about the general religio-political situation of Jerusalem nowadays. Then invites students to share some recent news about Jerusalem.

Extended Activities :

1. Through these activities, teacher consolidates what the students have learned in PowerPoint 5 “Jerusalem Today”.
2. Teacher asks students to form groups. Each group will collect information about Jerusalem in two of the areas below:
 - History
 - Political structure and economic situation
 - Religion
 - Daily life and culture, including education
 - Tourism and geography
3. Teacher asks students to think about the following questions with references to the information gathered:
 - What characteristics of the city Jerusalem today are reflected from the information?
 - What living habits and customs of the Jerusalem residents today are reflected from the information?
 - What ethnic characteristics of the Jerusalem residents today are reflected from the information?
 - From the information, are there any ethnic and religious conflicts in Jerusalem today?
4. Teacher can invite students to share the information they have collected in the following period.



Material 1 – The Establishment of the Israel Monarchy

2. God as the king

- For the Israelites, religion and politics were intertwined. They believed that only God was their king, and they were God's people.
- Under this conviction, the Israelites only took on the form of tribal alliance with charismatic judges as their political leaders. The judges played the roles of religious leaders, jurists and military leaders. However, judges were not leaders for the whole Israel. They only ruled over one or a few tribes. Hence, the judges were not able to unite the different tribes of Israel.

3. The inadequacies of the tribal alliance

- When the Israelites encountered the Philistines who had iron weapons, the inadequacies of the tribal alliance were exposed. The loosely organised Israelites could not fight against the Philistines.
- The Israelites were defeated again and again in their battles against the Philistines, even the Ark of the Covenant was captured. Israel also experienced internal turmoil: there were escalating struggles among the stronger tribes and uneven distribution of wealth in society. As the Israelites faced such internal and external pressures, they longed to follow the monarchical system of their neighboring countries so that they could build up their military might. Hence, all the elders of Israel came together and requested Judge Samuel to appoint a king for them.

4. God anointed Saul to be the new king

- Samuel was displeased with the people's request because God alone was the king of Israel. So he prayed to the Lord for guidance. God gave the Israelites what they own desired. He also instructed Samuel to warn the Israelites that their future king would levy heavy taxes and make them slaves.
- God instructed Samuel to choose Saul the Benjamite and anointed him to be the new king.
- Israel had formally changed from a tribal alliance into a monarchy. It was originally ruled by God, and was then ruled by the king of Israel as a representative of God on earth.

Reference:

Anderson, Bernhard. (1975) . Understanding the Old Testament. Englewood Cliffs, N.J. Prentice Hall.

Material 2 – Three Models of Government Legitimacy

According to German sociologist Max Weber, any government that can rule smoothly must possess a kind of legitimacy in order for the people to be willing to accept and submit to, or even desire its domination.

According to Weber, there are three ideal types for government legitimacy:

- **Traditional Authority**

- It is based on the long history of customs and traditions, including religious traditions, cultural customs and tribal norms etc. The rulers are often tribal chiefs, priests, or clan elders. The legitimacy of traditional authority long exists in the people's daily life. The fact that people feel that "this is the way things are" makes this kind of authority very easy to accept.

- **Charismatic Authority**

- It is based on personal charisma which is not very much related to one's social status, career or wealth. People will be willing to submit to a person possessing exceptional quality, heroism or sanctity, and to follow the moral norms or social order inspired by this person.

- **Legal-rational Authority**

- It is based on the law built upon clear and legitimate codes. The ruler is recognised by the law and he/she issues commands under the law when exercising authority. Since the laws are rooted in rationality and not in the desires or personality of the ruler, the authority is called legal-rational authority. The government of most modern countries follow this model.

Reference:

Gingrich, Paul. "Power, Domination, Legitimation, and Authority."

<http://uregina.ca/~gingrich/o12f99.htm>

Material 3 – The Legitimacy of the Davidic Dynasty and the Main Points of the Davidic Covenant

1. The legitimacy of the Davidic Dynasty

- In essence, the monarchy of Israel functioned by “authority endowed by God”. The king of Israel must be recognised by the real king (God).
- According to Weber's theory, such legitimacy accorded the model of traditional authority. However, for either Saul or David, despite the fact that their traditional authority was founded upon the recognition by God, their personal charisma or talent were also very important in gaining the people's support.
- For instance, the different tribes were willing to make David king not only because he was anointed by God, but also because they were drawn to David's personal charisma and military abilities (2 Samuel 5:1-20).
- Therefore, the Davidic dynasty was based on the traditional authority. Yet, this authority was not supported by traditions or customs. Rather, it was formed by God's promise and David's personal charisma and ability. It enabled David to gain the support of all Israelites, such that they were willing to accept him as the ruler.

2. The main points of the Davidic Covenant

- God's relationship with David :
 - Be with David wherever he goes (v. 9)
 - David's son would build a temple for God (v. 13)
 - To establish the relationship of father and son: the king would become God's son (v. 14)
- Prosperity of the kingdom:
 - To defeat all David's enemies (v. 9)
 - To make David as famous as the greatest leaders in the world (v. 9)
 - The Davidic Dynasty would enjoy peace and protection from enemy invasion (vv. 10-11)
 - The Davidic Dynasty would be strong (v. 12)
- Eternal covenant:
 - God would love David's descendants forever
 - David would always have descendants on his throne
 - The Davidic Dynasty would never end (vv. 15-16)

References:

1. 吳羅瑜編（1993）：《聖經新辭典》，上冊，（頁 323）。香港：天道書樓。
2. 游斌（2007）：《希伯來聖經的文本、歷史與思想世界》（頁 153-161）。北京：宗教文化。

Material 4 – The Accomplishments of David and the Influence of the Davidic Covenant

1. The accomplishments of David

- Establishment of a new political identity: Unification of Israel
 - At that time, the various northern and southern tribes of Israel were not yet united. After the death of Saul, David reached an agreement with the elders of different tribes. They all supported David to be the king, and so David formally united the whole Israel.
- Religious contributions: Establishing Jerusalem as the capital
 - David established Jerusalem as the capital for the country and transported the Ark of the Covenant to Jerusalem. He set up various religious systems at the Holy Temple which had been followed for generations. From then on, Jerusalem had become the religio-political center of the Israelites.
- Outstanding military performance: Conquest of foreign tribes
 - While David was king, he conquered the neighboring tribes — the Philistines, the Canaanites, the Moabites, the Ammonites, the Syrians, the Edomites and the Amalekites. All surrounding tribes submitted to the rule of David and the territory of Israel was greatly expanded.
- Formulation of policies: Effective management
 - David carried out domestic policies with justice. He set up various posts for managing different areas. He also fine-tuned the management of the government, thus increasing the efficiency of the overall government.

2. The influence of the Davidic Covenant

- David became the ideal king for future Israelites.
- Jerusalem and the Holy Temple became the religio-political center for the Israelites.
- The Israelites, who had experienced the fall of their country and the exile, hoped that God would keep His promise in the Davidic Covenant and raise a descendant of David, namely the Messiah, to restore the Israel kingdom and build an everlasting dynasty.

References:

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 323，353-357)。香港：天道書樓。
2. 游斌 (2007):《希伯來聖經的文本、歷史與思想世界》(頁 153-161)。北京：宗教文化。

Worksheet 2 – The Davidic Covenant (Suggested answers)

	God had thrice made a covenant with Abraham	The Sinai Covenant	The Davidic Covenant
The names of the two parties in the covenant	<ul style="list-style-type: none"> • <i>God and Abraham</i> 	<ul style="list-style-type: none"> • <i>God and the Israelites</i> 	<ul style="list-style-type: none"> • <i>God and David through Nathan</i>
Location where the covenant is made	<ul style="list-style-type: none"> • <i>Ur at Chaldees</i> • <i>Canaan</i> 	<ul style="list-style-type: none"> • <i>Mount Sinai</i> 	<ul style="list-style-type: none"> • <i>The palace</i>
The rights and obligations in the covenant	<p style="text-align: center;">Abraham's rights</p> <ul style="list-style-type: none"> • <i>Abraham would become a great nation, and all the nations on earth would be blessed through him;</i> • <i>Abraham would have as many descendants as the stars in the sky;</i> • <i>God would give Abraham's descendants a dwelling place;</i> 	<p style="text-align: center;">Israelites' rights</p> <ul style="list-style-type: none"> • <i>Be God's people;</i> • <i>Be a nation of priests unto God;</i> • <i>Be a holy nation.</i> 	<p style="text-align: center;">David's rights</p> <ul style="list-style-type: none"> • <i>The Davidic Dynasty would last forever.</i> • <i>David's descendants would sit on the throne forever.</i> • <i>God would be the "father" of the kings, and the kings would become the "sons" of God.</i> • <i>The prosperity of the Davidic Dynasty, that it would enjoy peace and protection from enemy invasion.</i>

	<ul style="list-style-type: none"> Abraham would become the ancestor of many nations and some of his descendants would become kings. 			<ul style="list-style-type: none"> David would be as famous as the greatest leaders in the world. David's son would build the temple for God.
	Abraham's obligations <ul style="list-style-type: none"> To submit to God and to obey God's teachings; The Israelite males need to be circumcised which was the evidence of the Abrahamic Covenant. 	Israelites' obligations <ul style="list-style-type: none"> To obey God's word, Keep the covenant with God 	David's obligations <ul style="list-style-type: none"> David and the future kings had to obey God's words; David and the future kings had to follow God's teachings. 	
	God's obligations			
	<ul style="list-style-type: none"> To keep His promise and to fulfill His vows to Abraham. 			
Confirmation ceremony	<ul style="list-style-type: none"> To divide animals in halves Circumcision 	<ul style="list-style-type: none"> Blood of the animals thrown on the people 	<ul style="list-style-type: none"> David prayed to God and thanked the Lord. 	

References:

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 6-11，323)。香港：天道書樓。
2. 游斌 (2007):《希伯來聖經的文本、歷史與思想世界》(頁 153-161)。北京：宗教文化。
3. <http://www.m-ccc.org/m-christn/Bstudy/JndgeAdd4.html>
4. <http://www.studylight.org/enc/isb/view.cgi?number=T2375>

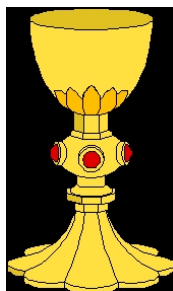
Worksheet 1 – Before the Israel Monarchy

1. Compare the judges system and the monarchical system, and fill in the following table.

	Judges	Kings (Saul)
Time period	Time of judges	
Pattern of government	Tribal alliance	
Governing territory	One or several tribes	
How they arise	Chosen by God and endowed with abilities to govern the people	
Relationship with God	Carried out God's instructions to govern the Israelites	

2. Why did the Israelites ask for a king? Was their request reasonable?

3. If you were an Israelite and had heard of God's warning, would you still want a king? Why?



Worksheet 2 – The Davidic Covenant

1. Study 2 Samuel 7: 1-17. Compare the Abrahamic Covenant, the Sinai Covenant and the Davidic Covenant and then complete the following table.

	God had thrice made a covenant with Abraham	The Sinai Covenant	The Davidic Covenant
The names of the two parties in the covenant	<ul style="list-style-type: none"> • <i>God and Abraham</i> 	<ul style="list-style-type: none"> • <i>God and the Israelites</i> 	
Location where the covenant is made	<ul style="list-style-type: none"> • <i>Ur at Chaldees</i> • <i>Canaan</i> 	<ul style="list-style-type: none"> • <i>Mount Sinai</i> 	
The rights and obligations in the covenant	<p style="text-align: center;">Abraham's rights</p> <ul style="list-style-type: none"> • <i>Abraham would become a great nation, and all the nations on earth would be blessed through him;</i> • <i>Abraham would have as many descendants as the stars in the sky;</i> • <i>God would give Abraham's descendants a dwelling place;</i> 	<p style="text-align: center;">Israelites' rights</p> <ul style="list-style-type: none"> • <i>Be God's people;</i> • <i>Be a nation of priests unto God;</i> • <i>Be a holy nation.</i> 	<p style="text-align: center;">David's rights</p>

	<ul style="list-style-type: none"> • <i>Abraham would become the ancestor of many nations and some of his descendants would become kings.</i> 					
Abraham's obligations	<ul style="list-style-type: none"> • <i>To submit to God and to obey God's teachings;</i> • <i>The Israelite males need to be circumcised which was the evidence of the Abrahamic Covenant.</i> 	Israelites' obligations	<ul style="list-style-type: none"> • <i>To obey God's word,</i> • <i>Keep the covenant with God</i> 	David's obligations		
	God's obligations					
	<ul style="list-style-type: none"> • <i>To keep His promise and to fulfill His vows to Abraham.</i> 					
Confirmation ceremony	<ul style="list-style-type: none"> • <i>To divide animals in halves</i> • <i>Circumcision</i> 	<ul style="list-style-type: none"> • <i>Blood of the animals thrown on the people</i> 	<ul style="list-style-type: none"> • <i>David prayed to God and thanked the Lord.</i> 			

2. In the Davidic Covenant, which of the rights and obligations were the most important for the Israelites? Why?

Worksheet 3 – The Influence of the Davidic Covenant on the Future Generations

1. Which four categories could David’s accomplishments be classified into?

i. _____

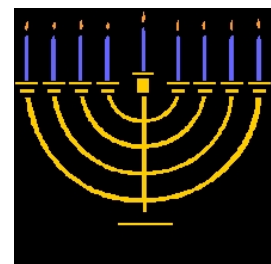
ii. _____

iii. _____

iv. _____

2. Which of the various accomplishments by David was the most important? Why?

3. Which of the above accomplishments was the most influential to the future generations of Israel? Why?





Material 1 – The Establishment of the Israel Monarchy

1. God as the king

- For the Israelites, religion and politics were intertwined. They believed that only God was their king, and they were God's people.
- Under this conviction, the Israelites only took on the form of tribal alliance with charismatic judges as their political leaders. The judges played the roles of religious leaders, jurists and military leaders. However, judges were not leaders for the whole Israel. They only ruled over one or a few tribes. Hence, the judges were not able to unite the different tribes of Israel.

2. The inadequacies of the tribal alliance

- When the Israelites encountered the Philistines who had iron weapons, the inadequacies of the tribal alliance were exposed. The loosely organised Israelites could not fight against the Philistines.
- The Israelites were defeated again and again in their battles against the Philistines, even the Ark of the Covenant was captured. Israel also experienced internal turmoil: there were escalating struggles among the stronger tribes and uneven distribution of wealth in society. As the Israelites faced such internal and external pressures, they longed to follow the monarchical system of their neighboring countries so that they could build up their military might. Hence, all the elders of Israel came together and requested Judge Samuel to appoint a king for them.

3. God anointed Saul to be the new king

- Samuel was displeased with the people's request because God alone was the king of Israel. So he prayed to the Lord for guidance. God gave the Israelites what they own desired. He also instructed Samuel to warn the Israelites that their future king would levy heavy taxes and make them slaves.
- God instructed Samuel to choose Saul the Benjamite and anointed him to be the new king.
- Israel had formally changed from a tribal alliance into a monarchy. It was originally ruled by God, and was then ruled by the king of Israel as a representative of God on earth.

References:

Anderson, Bernhard. (1975) . *Understanding the Old Testament*. Englewood Cliffs, N.J. : Prentice Hall.



Material 2 – Three Models of Government Legitimacy

According to German sociologist Max Weber, any government that can rule smoothly must possess a kind of legitimacy in order for the people to be willing to accept and submit to, or even desire its domination.

According to Weber, there are three ideal types for government legitimacy:

- **Traditional Authority**

- It is based on the long history of customs and traditions, including religious traditions, cultural customs and tribal norms etc. The rulers are often tribal chiefs, priests, or clan elders. The legitimacy of traditional authority long exists in the people's daily life. The fact that people feel that "this is the way things are" makes this kind of authority very easy to accept.

- **Charismatic Authority**

- It is based on personal charisma which is not very much related to one's social status, career or wealth. People will be willing to submit to a person possessing exceptional quality, heroism or sanctity, and to follow the moral norms or social order inspired by this person.

- **Legal-rational Authority**

- It is based on the law built upon clear and legitimate codes. The ruler is recognised by the law and he/she issues commands under the law when exercising authority. Since the laws are rooted in rationality and not in the desires or personality of the ruler, the authority is called legal-rational authority. The government of most modern countries follow this model.

Reference:

Gingrich, Paul. "Power, Domination, Legitimation, and Authority."

<http://uregina.ca/~gingrich/o12f99.htm>



Material 3 – The Legitimacy of the Davidic Dynasty and the Main Points of the Davidic Covenant

1. The legitimacy of the Davidic Dynasty

- In essence, the monarchy of Israel functioned by “authority endowed by God”. The king of Israel must be recognised by the real king (God).
- According to Weber’s theory, such legitimacy accorded the model of traditional authority. However, for either Saul or David, despite the fact that their traditional authority was founded upon the recognition by God, their personal charisma or talent were also very important in gaining the people’s support.
- For instance, the different tribes were willing to make David king not only because he was anointed by God, but also because they were drawn to David’s personal charisma and military abilities (2 Samuel 5:1-20).
- Therefore, the Davidic dynasty was based on the traditional authority. Yet, this authority was not supported by traditions or customs. Rather, it was formed by God’s promise and David’s personal charisma and ability. It enabled David to gain the support of all Israelites, such that they were willing to accept him as the ruler.

2. The main points of the Davidic Covenant

- God’s relationship with David :
 - Be with David wherever he goes (v. 9)
 - David’s son would build a temple for God (v. 13)
 - To establish the relationship of father and son: the king would become God’s son (v. 14)
- Prosperity of the kingdom:
 - To defeat all David’s enemies (v. 9)
 - To make David as famous as the greatest leaders in the world (v. 9)
 - The Davidic Dynasty would enjoy peace and protection from enemy invasion (vv. 10-11)
 - The Davidic Dynasty would be strong (v. 12)
- Eternal covenant:
 - God would love David’s descendants forever
 - David would always have descendants on his throne
 - The Davidic Dynasty would never end (vv. 15-16)

References:

1. 吳羅瑜編（1993）：《聖經新辭典》，上冊，（頁 323）。香港：天道書樓。
2. 游斌（2007）：《希伯來聖經的文本、歷史與思想世界》（頁 153-161）。北京：宗教文化。

Material 4 – The Accomplishments of David and the Influence of the Davidic Covenant

1. The accomplishments of David

- Establishment of a new political identity: Unification of Israel
 - At that time, the various northern and southern tribes of Israel were not yet united. After the death of Saul, David reached an agreement with the elders of different tribes. They all supported David to be the king, and so David formally united the whole Israel.
- Religious contributions: Establishing Jerusalem as the capital
 - David established Jerusalem as the capital for the country and transported the Ark of the Covenant to Jerusalem. He set up various religious systems at the Holy Temple which had been followed for generations. From then on, Jerusalem had become the religio-political center of the Israelites.
- Outstanding military performance: Conquest of foreign tribes
 - While David was king, he conquered the neighboring tribes — the Philistines, the Canaanites, the Moabites, the Ammonites, the Syrians, the Edomites and the Amalekites. All surrounding tribes submitted to the rule of David and the territory of Israel was greatly expanded.
- Formulation of policies: Effective management
 - David carried out domestic policies with justice. He set up various posts for managing different areas. He also fine-tuned the management of the government, thus increasing the efficiency of the overall government.

2. The influence of the Davidic Covenant

- David became the ideal king for future Israelites.
- Jerusalem and the Holy Temple became the religio-political center for the Israelites.
- The Israelites, who had experienced the fall of their country and the exile, hoped that God would keep His promise in the Davidic Covenant and raise a descendant of David, namely the Messiah, to restore the Israel kingdom and build an everlasting dynasty.

References:

1. 吳羅瑜編（1993）：《聖經新辭典》，上冊，（頁 323，353-357）。香港：天道書樓。
2. 游斌（2007）：《希伯來聖經的文本、歷史與思想世界》（頁 153-161）。北京：宗教文化。

Period 6 : Davidic Covenant (2)

1. Biblical reference: 2 Samuel 7: 1-17 ; Isaiah 11: 1-12 , 55: 3-5 ; Jeremiah 23: 5-6

2. Teaching Objectives:

- To know about the impact of the covenant made between God and David on the future generations of Israelites.
- To understand the Davidic Covenant was inherited and renewed by the prophets at the time of the fall of the kingdom of Judah, and that the prophets declared the Messiah's identity, role, legitimacy, rulership and how the Messiah would reconstruct the future of Israel.
- To understand that the Davidic Covenant had given hope to the Israelites for the Messiah who would rebuild and rule the nation.
- To analyse how a ruler presents the future of the country based on his legitimacy, his rulership and the vision he gives to the people



3. Teaching Strategies

Background Information	<ul style="list-style-type: none"> • The covenant between God and David: that David and his descendants would have eternal dynasty • God promised David that the future kings of Israel would be his descendants and come from his genealogy forever. • During the captivity of Judah, based on the Davidic Covenant, the prophets told the Jews that God would send David's descendants as the Messiah to save them. • The Davidic Covenant was inherited and renewed by the prophets, and the prophets declared the Messiah's identity, role, legitimacy, rulership and how the Messiah would reconstruct the future of Israel. • The Messiah would bring the Israelites back to their homeland, rebuild their country and continue the dynasty of Israel. • The Messiah would become the king of all nations and the people would be governed by righteousness and peace and would enjoy prosperity.
Issues for Explorations	<ul style="list-style-type: none"> • How did the ruling of Israel build the identity of the Israelites?

<p>Enquiry Questions</p>	<ul style="list-style-type: none"> • After the captivity of Israelites, how did the prophets inherit and renew the Davidic Covenant? • In which areas should a leader envision his people about the future of the country? • How did the Hong Kong Chief Executive envision the future of Hong Kong?
<p>Learning Activities</p>	<ul style="list-style-type: none"> • Based on Bible-reading and group discussions, understand how prophets inherited and renewed the Davidic Covenant, and how they declared the rulership, role and political power of the Messiah • Discuss in groups the election of the US President, leadership role and the inaugural speech of former US President, John F. Kennedy. Understand how rulers build the picture of the country based on the legitimacy of his/her power, the role of leadership and the vision of the people. • Discuss in groups the inaugural speech of the 3rd Hong Kong Chief Executive Donald Tsang, understand how rulers build the picture of the country based on the legitimacy of his/her power, the role of leadership and the vision of the people
<p>Key Concepts</p>	<ul style="list-style-type: none"> • Kings of Israel • The Davidic Covenant • The Messiah
<p>Generic skills, values and attitudes involved</p>	<ul style="list-style-type: none"> • Refer to the 'Generic Skills, Values and Attitudes' tables included in the corresponding lesson plans.
<p>High-order Questions</p>	<ul style="list-style-type: none"> • How do we evaluate the performance of a ruler?
<p>Extended Activities</p>	<ul style="list-style-type: none"> • Compare how different people view the following 3 areas: (1) the legitimacy of the Hong Kong Chief Executive; (2) the role of the Hong Kong Chief Executive; (3) the vision given by the Hong Kong Chief Executive to the people.

Activity One



Enquiry Questions	Generic Skills	Values and Attitudes
After the exile of the Israelites, how did the prophets inherit and renew the Davidic Covenant?	Collaboration skills, communication skills, critical thinking skills	Truth, Succession of culture; justice, welfare and equality

Teaching Steps:

1. Teacher does warm-up exercise with students by asking them to think about the hope Israelites could possibly have during the time of captivity.

- Teacher discusses with students: Have you been in a situation when you face high expectation from the others to fulfill a promise which may not be possibly fulfilled?
- Teacher shows PowerPoint 1 (Where is hope?) and discusses with students:
 - i. Why were the Israelites in captive?
 - ii. If you were Israelite and your race was in exile, how would you feel? Would you have any hope?
 - iii. Could the Davidic Covenant bring hope to the captive Israelites?

2. Teacher carries out the “Source of Hope” activity with students, helping them understand the hope Israelites had for the coming Savior and the Davidic Covenant.

- Teacher divides students in groups of four and hands out ‘Students’ Reference: Material 1’ (Focus of the Davidic Covenant and the Future of Israel) to each group. Teacher directs students to use ‘Students’ Reference: Material 1’ as the basis to complete Question 1 of ‘Worksheet 1’ (Hope of a Race).
 - After the captivity of Israel, people were taken to Babylon. If you were a prophet, how would you comfort the Israelites with the Davidic Covenant? Why did you use this message to comfort them?
- Teacher invites students to present after they complete Worksheet 1.
- Teacher shows PowerPoint 2 (Seeing future kings from the Davidic Covenant) and allows students to grasp how the prophets used the Davidic Covenant during the time of exile to prophesise King Messiah.

- Keep the same grouping, teacher distributes ‘Students’ Reference: Material 2’ (Verses about the hope of Messiah in the Books of Prophets) and allows students to understand some description of the Messiah during the time of Israel’s captivity. Using ‘Students’ Reference: Material 2’, ask students to complete Question 2 of ‘Worksheet 1’ (Hope of a Race).
 - i. What expectations did the prophets have on the Messiah according to the following seven areas: legitimacy, relationship with God, identity of the king, characters of the king, area of jurisdiction, relationship with other nations and vision of the accomplishment of future king?
 - ii. Hence, did the prophets’ expectations of the Messiah accord or renew the traditions of the Davidic Covenant?
- Teacher invites students to present after they complete Worksheet 1.

3. Teacher goes further to discuss with students:

- If you were an Israelite, how would you feel after listening to the words of prophets?
- What areas in the rulership of the Messiah was the most important? Why?

4. Teacher summarises:

- After the reigns of King David and King Solomon, Israel’s prosperity dwindled and eventually, it was taken captive by other nations.
- Israel was taken captive while the situation in Judah was deteriorating. Upon the captivity of the country, Israel couldn’t help but ask: “How could our people be in exile when God had promised through the Davidic Covenant that the descendants of David will forever rule Israel?”
- After the captive of Israel, prophets renewed the traditions of the Davidic Covenant and believed that God would send David’s descendent as the Messiah to rebuild Israel.
- The Messiah would obey God and be the leader of all nations. He would govern the countries with righteousness and justice so that all people could enjoy prosperity.

5. Teacher distributes ‘Students’ Reference: Material 3’ (Inheritance and Renewal of Davidic Covenant by Prophets), briefly explains it and wraps up the activity.

Activity Two

Enquiry Questions	Generic Skills	Values and Attitudes
In which areas should a leader envision his people about the future of the country?	Collaboration skills, communication skills, critical thinking skills, problem solving skills	Human welfare, justice, due process, democracy, freedom, self- respect, respect for others, human rights and responsibility

Teaching Steps :**1. Teacher raises the question:**

- Three thousand years ago, Israel had the Davidic Covenant as a blueprint for future political climate, e.g. legitimacy of reign, role of ruler (identity and character of the king) and ruler's vision for the people. Do you think we should request leaders to provide us a blueprint for the future? Why?

2. Teacher carries out the “Future of a Country” activity with students:

- Teacher distributes ‘Students’ Reference: Materials 4’ (Legitimacy of US Presidents and Role of Leader), ‘Students’ Reference: Materials 5’ (Inaugural speech of John F. Kennedy) and “Worksheet 2” (Blueprint of a country) to students. Ask them to complete the Worksheets.
- Teacher invites students to present after they complete the Worksheets.
- Teacher discusses with students:
 - i. What foundation is the legitimacy of the US Presidents built on?
 - ii. How does a US President demonstrate the role of a leader?
 - iii. In Kennedy's speech, how did he present the future of the country and what vision did he share with his people?
 - iv. What ideas in Kennedy's speech are still applicable to the present social contexts? Why?
 - v. What problems would Kennedy face if he had to fulfill all promises in his speech? Why?

3. Teacher goes further to discuss with students:

- How would you comment on Kennedy's speech?
- If you were the ruler, what would be the emphasis of your speech?

4. Teacher summarises:

- Three thousand years ago, the Davidic Covenant had portrayed the future of a country based on the legitimacy of reign, role of ruler and vision to the people.
- Leaders today, such as the US Presidents, must also portray the future of their own countries based on the above three areas.

Activity Three



Enquiry Questions	Generic Skills	Values & Attitudes
How did the Chief Executive of Hong Kong portray the future of Hong Kong?	Collaboration skills, communication skills, critical thinking skills, problem solving skills	Community welfare, justice, due process, human right and responsibility, sense of belonging, team spirit

Teaching Steps :**1. Teacher and students discuss :**

- When does the Chief Executive of Hong Kong usually talk about his future plan of Hong Kong?

2. Teacher carries out “The Future of Hong Kong” activity with students:

- Teacher distributes ‘Students’ Reference: Material 6’ (The Inaugural Speech of Donald Tsang, the 3rd Chief Executive of Hong Kong) and ‘Worksheet 3’ (Blueprint of Hong Kong). Teacher asks students to complete the worksheet.
- Teacher invites students to present after they complete the worksheet
- Teacher and students discuss:
 - i. What foundation is the legitimacy of the Chief Executive of Hong Kong built on?
 - ii. How does the Chief Executive of Hong Kong demonstrate the role of a leader?
 - iii. From Tsang’s speech, how did he present the future of Hong Kong and what vision did he share with the people?
 - iv. Which areas of Tsang’s speech do you like? Why?
 - v. If you were the cabinet members of the Chief Executive, what issues would you advise the Chief Executive to focus on? Why?

3. Teacher and students discuss:

- How would you comment on Donald Tsang’s speech?
- If you were the Chief Executive of Hong Kong, what problems of Hong Kong would you focus in your speech? Why?

4. Teacher summarises:

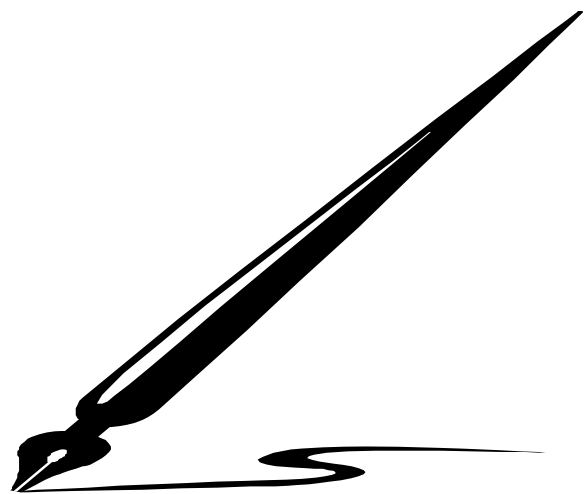
- The Chief Executive of Hong Kong must portray the future of Hong Kong based on the legitimacy of political power, role of ruler and vision to the people.
- We can evaluate the performance of a ruler based on the legitimacy of political power, role of ruler and vision to the people.

Extended Activities:

1. Teacher divides students into groups and asks them to choose a role from below. Compare how their perspectives differ regarding (1) the legitimacy and (2) the role of the Chief Executive of Hong Kong, and (3) the vision given by the Chief Executive of Hong Kong to the people:
 - Former Hong Kong Chief Executive(s)
 - Different political parties
 - Two individuals who have different political views

2. Teacher asks students to discuss the following questions with references to the information gathered:
 - In which areas do people or parties of different political views have in common and differ from each other?
 - Upon which political basis are their opinions different? Why?
 - Which side do you agree with? Why?
 - If you were asked to build a better Hong Kong, what would you do to fill the gap between the above two different views?

3. Teacher can invite students to share the information they have collected in the following period.



Material 1 – Focus of the Davidic Covenant and the Future of Israel

1. Focus of the Covenant between God and David (Reference verses: 1 Sam 7: 1-17)

- Relationship between God and David
 - Being with David (verse 9)
 - Asking the son of David to build God's Temple (verse 13)
 - Declaring the father-son relationship: the king would become Son of God (verse 14)
- Prosperity of the nation
 - Defeating all enemies of Israel (verse 9)
 - Making David one of the greatest kings on earth (verse 9)
 - Ensuring peace during David's reign, free from enemies' attack (verse 10-11)
 - Prospering David's dynasty (verse 12)
- Eternal Covenant:
 - Forever loving descendants of David
 - Forever having descendants of David to succeed the throne
 - Forever continuing the reign of David (verse 15-16)

2. The Davidic Covenant and the Future of Israel

- God briefly depicted the future political situation of Israel through this covenant. It provided:
 - The legitimacy of David and his descendants
 - The Role of leader
 - The Vision to the people
- After the captivity of Israel, most Israelites still believed that the Davidic Covenant would be fulfilled. David was a role model to the Israelites. They believed that God would deliver the Davidic Covenant one day, by rising up a descendant of David (the Messiah) to rebuild Israel and establish an eternal dynasty.

References:

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 323, 353-357)。香港：天道書樓。
2. 游斌 (2007):《希伯來聖經的文本、歷史與思想世界》(頁 153-161)。北京：宗教文化。

Material 2 – Verses about the hope of Messiah in the Books of Prophets

Among Books of Prophets, there were verses prophesising that God would rise up a Messiah to save the captive Israelites. Below are three examples (comments within the parentheses are added by the author of this material and do not exist in the original Bible verses).

1. **Isaiah 11: 1-5, 10, 12**

- “The royal line of David is like a tree that has been cut down; but just as new branches sprout from a stump, so a new king will arise from among David's descendants. The spirit of the Lord will give him wisdom and the knowledge and skill to rule his people. He will know the Lord's will and honor him, and find pleasure in obeying him. He will not judge by appearance or hearsay; he will judge the poor fairly and defend the rights of the helpless. At his command the people will be punished, and evil persons will die. He will rule his people with justice and integrity”
- “A day is coming when the new king from the royal line of David will be a symbol to the nations. They will gather in his royal city and give him honor.”
- “The Lord will raise a signal flag to show the nations that he is gathering together again the scattered people of Israel and Judah and bringing them back from the four corners of the earth.”

2. **Isaiah 55: 3-5**

- “Listen now, my people, and come to me; come to me, and you will have life! I will make a lasting covenant with you and give you the blessings I promised to David. I made him a leader and commander of nations, and through him I showed them my power.”
- “Now you will summon foreign nations; at one time they did not know you, but now they will come running to join you! I, the Lord your God, the holy God of Israel, will make all this happen; I will give you honor and glory.”

3. **Jeremiah 23: 5-6**

- “The Lord says, ‘The time is coming when I will choose as king a righteous descendant of David. That king will rule wisely and do what is right and just throughout the land. When he is king, the people of Judah will be safe, and the people of Israel will live in peace. He will be called “The Lord Our Salvation.”’

Reference:

吳羅瑜編（1993）：《聖經新辭典》，下冊，（頁 149-159）。香港：天道書樓。

Material 3 – Inheritance and Renewal of the Davidic Covenant by the Prophets

	Future Kings in the Davidic Covenant	The Prophets' Expectation on Messiah	Continue or Renew traditions
Legitimacy	God's approval (David's descendants)	God's approval (David's descendants)	Continue
Relationship with God	Son of God	Son of God	Continue
Role of Ruler: Identity of King	David's descendants	David's descendants	Continue
Role of Ruler: Characters of King	Presence of God	Having the spirit of God, wisdom, intelligence, insight, ability, knowledge, a heart that fears God	Renew
Area of Jurisdiction	Israel	All Nations	Renew
Relationship with other nations	Free from others' attack	Leader and Lord of all nations. All people would present gifts before Him	Renew
Future Vision (Achievements of King)	<ol style="list-style-type: none"> 1. Defeat all enemies of Israelites 2. Prosperity 3. Peace 4. Eternal dynasty 	<ol style="list-style-type: none"> 1. He would defend the poor with justice and protect the rights of the helpless 2. He would put the evil ones to death 3. Govern with justice and faithfulness 4. Prosperity and eternal peace 5. Flags of all nations 6. Glorious kingdom 	Renew

References:

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 321-325)。香港：天道書樓。
2. 游斌 (2007):《希伯來聖經的文本、歷史與思想世界》(頁 76-95, 153-161)。北京：宗教文化。

Material 4 – Legitimacy of the US Presidents and Role of Leader

1. Election of the US President

- The President of the United States of America is the leader of the government and the country. He/She is also the head of the US Executive Branch and the chief of military. The US President was established through the approval of Constitution in 1788. The first President began his presidency in 1789. The term of each presidency is 4 years and it can only be extended once.
- The US President is not chosen by direct popular voting. Based on the population ratio, all states have a different number of delegates. Citizens of each state vote for the presidential candidates. The candidate who has the most popular votes gets all delegates' vote of that state. The US election in every 4 years is actually a determination of which presidential candidate delegates of each state should vote for.
- Of course, delegates of each state will often vote for presidential candidates of their own political party. In some cases, candidates who have the most popular vote may not have the most delegate votes. For example in 2000, George W. Bush won by having the most delegate votes but not the popular votes. In this system, presidential candidates must consider the needs of different regions instead of focusing only on certain areas.

2. Power of the US Presidents

- USA uses a system of presidency. Its political power is as follows:
 - Executive: the President manages all matters of the country and of the Federal government. The President is the chief commander of the US military force and can mobilise National Guards of all states to serve the Federal government.
 - Legislative: the President can present any proposal to the Congress, including the State of the Union Address, Budget Proposal etc, for legislature. The President can deny bills that have passed the Congress, unless there are more than two-thirds votes in the Congress to reject the President's denial.
 - Judicial: the President can appoint the Chief Justice of the Supreme Court. He/She can also pardon any criminals unconditionally or conditionally.
 - Foreign affairs: the President is responsible for most external international matters. He/She appoints foreign ambassadors and diplomats (upon the approval of Congress). The President has the right to sign treaties or executive agreements with other countries.

References:

1. US Presidents:
<http://zh.wikipedia.org/wiki/%E7%BE%8E%E5%9B%BD%E6%80%BB%E7%BB%9F>
2. US Delegate System:
http://news.xinhuanet.com/ziliao/2004-11/02/content_2168796.htm#
3. US Delegates:
<http://zh.wikipedia.org/w/index.php?title=%E9%81%B8%E8%88%89%E4%BA%BA%E5%9C%98&variant=zh-tw>
4. US Election: <http://chineseypage.com/topic/election.htm>

Material 5 – Inaugural Speech of John F. Kennedy

1. The most eloquent President

- John F. Kennedy was one of the most eloquent Presidents. He was assassinated in Dallas Texas in 22 Nov, 1964.
- In 20 Jan, 1961, John F. Kennedy delivered a very famous inaugural speech. It was being considered as the second best speech in the American 20th century history (the best was “I Have a Dream” by Martin Luther King).

2. Excerpts of John F. Kennedy’s Inaugural Speech

- “We observe today not a victory of party, but a celebration of freedom—symbolising an end, as well as a beginning—signifying renewal, as well as change. For I have sworn before you and the Almighty God the same solemn oath our forebears prescribed nearly a century and three-quarters ago.”
- “The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the state, but from the hand of God.”
- “Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, to assure the survival and the success of liberty.”
- “To those new states whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom—and to remember that, in the past, those who foolishly sought power by riding the back of the tiger ended up inside.”
- “To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required. To our sister republics south of our border, we offer a special pledge: to convert our good words into good deeds, in a new alliance for progress, to assist free men and free governments in casting off the chains of poverty.”

- “Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction. We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.”
- “Let both sides (Author’s Note: USSR, a foe of USA then) seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths, and encourage the arts and commerce. Let both sides unite to heed, in all corners of the earth, the command of Isaiah—to "undo the heavy burdens, and [to] let the oppressed go free." And, if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavor—not a new balance of power, but a new world of law—where the strong are just, and the weak secure, and the peace preserved. All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days; nor in the life of this administration; nor even perhaps in our lifetime on this planet. But let us begin.”
- “Now the trumpet summons us again—not as a call to bear arms, though arms we need—not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope; patient in tribulation," a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.”
- “In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it.”
- “And so, my fellow Americans: ask not what your country can do for you; ask what you can do for your country. My fellow citizens of the world, ask not what America will do for you, but what together we can do for the freedom of man.”

References:

1. English version: <http://www.historyplace.com/speeches/jfk-inaug.htm>
2. Chinese version: http://usinfo.org/chinese_cd/living_doc/BIG5/kennedyinaugural.htm

Material 6 – Inaugural Speech of the 3rd Chief Executive of Hong Kong

The following is the speech delivered by Mr. Donald Tsang, the Chief Executive of Hong Kong, at the Third Term HKSAR Government Inauguration Ceremony, at Hong Kong Convention and Exhibition Centre on the 1st July 2007:

Honourable President Hu, distinguished guests, friends and fellow citizens,

I would like to once again extend my gratitude to the Central People's Government and the people of Hong Kong for their staunch support to serve as the Chief Executive of the Third Term Hong Kong Special Administrative Region (SAR) Government of the People's Republic of China. I solemnly pledge to do my utmost to get my job done in the best interests of Hong Kong and our country, as I promised during my election campaign.

Hong Kong is where I grew up. I have always believed in this city and in the drive and diligence of our people to strive for excellence and to do their best. This spirit of "getting the job done" is an innate quality of our community. We should never underestimate this spirit. Over the past ten years, this spirit has led us to overcome each and every challenge that has come our way and allowed us to continue to move forward. The competition ahead is fierce. We are not only competing with neighbouring cities, but with cities around the world. If we embrace our professionalism, there is no reason for us to doubt our strengths.

In the coming five years, I hope to build a new Hong Kong together with the people based on the spirit of professionalism shared amongst us. Hong Kong is not the biggest city in China, but it can be the best - the best city to bring up children; the best city to enjoy life; and, the best city to create wealth for both the people of Hong Kong and those of our country.

Of course, achieving these goals will not be easy. Hong Kong's success has been founded on the hard work of past generations, and the opportunities brought about by our country's rapid development. Over the next five years, Hong Kong needs to transform itself. We must fully realise the potential of our people, and enhance our strengths, by tapping into the opportunities created by our country's rapid economic development. Hong Kong can contribute even more to our country, and scale new heights.

I want to build a professional, experienced and energetic administration in the new term of the SAR Government. My team and I will be solely committed to adhering to the principle of people-based governance and to delivering on the pledges made in my election platform. In the next five years,

- we will build a government that is more open - the public will not only be the focus of our policies, the public will be our partners in devising them;
- we will develop a system that is more democratic - a green paper will be published this year, so that we can all work together to identify the most acceptable mode of universal suffrage to best serve the interests of Hong Kong;
- we will promote a new mode of economic development - the financial sector will be expanded and investment in infrastructure will be increased to drive wage increases and create more job opportunities for grassroots workers;
- we will create a better quality of life - our people deserve to enjoy clean food, clean air, a beautiful environment and the protection of our heritage; and
- we will promote a new caring culture - there are many in society who are still unable to benefit from our strong economic revival and are facing tremendous pressure in their daily lives. The Government will invest more in community development projects to create jobs through social enterprises and bring hope to less advantaged groups.

Ten years ago, we returned to the motherland under the innovative concept of "One Country, Two Systems". Over the past decade, we, as the Hong Kong Special Administrative Region of the People's Republic of China, have witnessed our country's marvelous achievements in areas such as the economy, foreign affairs, social affairs, culture and sports - all a result of independent innovation and ability. We are no longer bystanders, but active participants. We have benefited from the process, but also contributed to it. Hong Kong needs our country, and our country also needs us. The greatest contribution we can make to our nation is to ensure the full implementation of "One Country, Two Systems" and "Hong Kong people ruling Hong Kong" under the Basic Law, harnessing the creativity brought about through the interaction of the two systems and making the best of the advantages of our own systems, to bring a greater momentum for the advancement of both the country and Hong Kong. If we can accomplish this, I am most confident that the next ten years will be a glorious decade shared by both our country and Hong Kong.

Today marks the beginning of our next decade of development as a Special Administrative Region. We must aspire to achieve greater things for our country, without forgetting the pragmatic attitude on which our city's success has been founded. Together, let us embark upon a new journey for a new decade.

Thank you.

Sunday, July 1, 2007 (Issued at HKT 09:46)

Reference:

Chief Executive's Speech at HKSAR Third Inauguration Ceremony:
<http://www.info.gov.hk/gia/general/200707/01/P200707010090.htm>

Worksheet 1 – Hope of a Race

1. After the captivity of Israel, people were taken to Babylon. If you were a prophet, how would you comfort the fellow Israelites with the Davidic Covenant? Why would you use this message to comfort them?

2. Complete the table below after reading ‘Students’ Reference Material 2’

	Future Kings in Davidic Covenant	Expectations of Prophets on Messiah	Continue or Renew traditions
Legitimacy	God’s approval (David’s descendants)		
Relationship with God	Son of God		
Role of Ruler: Identity of King	David’s descendants		
Role of Ruler: Characters of King	Presence of God		
Area of Jurisdiction	Israel		
Relationship with other nations	Free from others’ attack		
Future Vision (Achievements of King)	1. Defeat all enemies of Israelites 2. Prosperity 3. Peace 4. Eternal dynasty		

Worksheet 2 – Blueprint of a Country

1. Complete the table below after reading ‘Students’ Reference Materials 4 and 5’:

	The US President & the Inaugural Speech by John F. Kennedy
Legitimacy	
Role of Leader	
Vision Given to the People	

2. What ideas in Kennedy’s speech are still applicable to the present social contexts? What problems would Kennedy face if he had to fulfill all promises in his speech?

Worksheet 3 – Blueprint of Hong Kong

1. Complete the following table after reading ‘Students Reference: Materials 6’ (The Inaugural Speech of Donald Tsang, the 3rd Chief Executive of Hong Kong)

	Content of Donald Tsang’s Inaugural Speech
Legitimacy	
Role of Leader	
Vision Given to Hong Kong People	

2. Which areas of Tsang’s speech do you like? Why?

3. If you were the cabinet members of the Chief Executive, what areas would you advise the Chief Executive to focus? Why?



Material 1 – Focus of the Davidic Covenant and the Future of Israel

1. Focus of the Covenant between God and David (Reference verses: 1 Sam 7: 1-17)

- Relationship between God and David
 - Being with David (verse 9)
 - Asking the son of David to build God's Temple (verse 13)
 - Declaring the father-son relationship: the king would become Son of God (verse 14)
- Prosperity of the nation
 - Defeating all enemies of Israel (verse 9)
 - Making David one of the greatest kings on earth (verse 9)
 - Ensuring peace during David's reign, free from enemies' attack (verse 10-11)
 - Prospering David's dynasty (verse 12)
- Eternal Covenant:
 - Forever loving descendants of David
 - Forever having descendants of David to succeed the throne
 - Forever continuing the reign of David (verse 15-16)

2. The Davidic Covenant and the Future of Israel

- God briefly depicted the future political situation of Israel through this covenant. It provided:
 - The legitimacy of David and his descendants
 - The Role of leader
 - The Vision to the people
- After the captivity of Israel, most Israelites still believed that the Davidic Covenant would be fulfilled. David was a role model to the Israelites. They believed that God would deliver the Davidic Covenant one day, by rising up a descendant of David (the Messiah) to rebuild Israel and establish an eternal dynasty.

References:

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 323, 353-357)。香港：天道書樓。
2. 游斌 (2007):《希伯來聖經的文本、歷史與思想世界》(頁 153-161)。北京：宗教文化。



Material 2 – Verses about the hope of Messiah in the Books of Prophets

Among Books of Prophets, there were verses prophesising that God would rise up a Messiah to save the captive Israelites. Below are three examples (comments within the parentheses are added by the author of this material and do not exist in the original Bible verses).

1. **Isaiah 11: 1-5, 10, 12**

- “The royal line of David is like a tree that has been cut down; but just as new branches sprout from a stump, so a new king will arise from among David's descendants. The spirit of the Lord will give him wisdom and the knowledge and skill to rule his people. He will know the Lord's will and honor him, and find pleasure in obeying him. He will not judge by appearance or hearsay; he will judge the poor fairly and defend the rights of the helpless. At his command the people will be punished, and evil persons will die. He will rule his people with justice and integrity”
- “A day is coming when the new king from the royal line of David will be a symbol to the nations. They will gather in his royal city and give him honor.”
- “The Lord will raise a signal flag to show the nations that he is gathering together again the scattered people of Israel and Judah and bringing them back from the four corners of the earth.”

2. **Isaiah 55: 3-5**

- “Listen now, my people, and come to me; come to me, and you will have life! I will make a lasting covenant with you and give you the blessings I promised to David. I made him a leader and commander of nations, and through him I showed them my power.”
- “Now you will summon foreign nations; at one time they did not know you, but now they will come running to join you! I, the Lord your God, the holy God of Israel, will make all this happen; I will give you honor and glory.”

3. **Jeremiah 23: 5-6**

- “The Lord says, ‘The time is coming when I will choose as king a righteous descendant of David. That king will rule wisely and do what is right and just throughout the land. When he is king, the people of Judah will be safe, and the people of Israel will live in peace. He will be called “The Lord Our Salvation.”’

References:

吳羅瑜編（1993）：《聖經新辭典》，下冊，（頁 149-159）。香港：天道書樓。



Material 3 – Inheritance and Renewal of the Davidic Covenant by the Prophets

	Future Kings in the Davidic Covenant	The Prophets' Expectation on Messiah	Continue or Renew traditions
Legitimacy	God's approval (David's descendants)	God's approval (David's descendants)	Continue
Relationship with God	Son of God	Son of God	Continue
Role of Ruler: Identity of King	David's descendants	David's descendants	Continue
Role of Ruler: Characters of King	Presence of God	Having the spirit of God, wisdom, intelligence, insight, ability, knowledge, a heart that fears God	Renew
Area of Jurisdiction	Israel	All Nations	Renew
Relationship with other nations	Free from others' attack	Leader and Lord of all nations. All people would present gifts before Him	Renew
Future Vision (Achievements of King)	<ol style="list-style-type: none"> 1. Defeat all enemies of Israelites 2. Prosperity 3. Peace 4. Eternal dynasty 	<ol style="list-style-type: none"> 1. He would defend the poor with justice and protect the rights of the helpless 2. He would put the evil ones to death 3. Govern with justice and faithfulness 4. Prosperity and eternal peace 5. Flags of all nations 6. Glorious kingdom 	Renew

References:

1. 吳羅瑜編 (1993):《聖經新辭典》，上冊，(頁 321-325)。香港：天道書樓。
2. 游斌 (2007):《希伯來聖經的文本、歷史與思想世界》(頁 76-95, 153-161)。北京：宗教文化。



Material 4 – Legitimacy of the US Presidents and Role of Leader

1. Election of the US President

- The President of the United States of America is the leader of the government and the country. He/She is also the head of the US Executive Branch and the chief of military. The US President was established through the approval of Constitution in 1788. The first President began his presidency in 1789. The term of each presidency is 4 years and it can only be extended once.
- The US President is not chosen by direct popular voting. Based on the population ratio, all states have a different number of delegates. Citizens of each state vote for the presidential candidates. The candidate who has the most popular votes gets all delegates' vote of that state. The US election in every 4 years is actually a determination of which presidential candidate delegates of each state should vote for.
- Of course, delegates of each state will often vote for presidential candidates of their own political party. In some cases, candidates who have the most popular vote may not have the most delegate votes. For example in 2000, George W. Bush won by having the most delegate votes but not the popular votes. In this system, presidential candidates must consider the needs of different regions instead of focusing only on certain areas.

2. Power of the US Presidents

- USA uses a system of presidency. Its political power is as follows:
 - Executive: the President manages all matters of the country and of the Federal government. The President is the chief commander of the US military force and can mobilise National Guards of all states to serve the Federal government.
 - Legislative: the President can present any proposal to the Congress, including the State of the Union Address, Budget Proposal etc, for legislature. The President can deny bills that have passed the Congress, unless there are more than two-thirds votes in the Congress to reject the President's denial.
 - Judicial: the President can appoint the Chief Justice of the Supreme Court. He/She can also pardon any criminals unconditionally or conditionally.
 - Foreign affairs: the President is responsible for most external international matters. He/She appoints foreign ambassadors and diplomats (upon the approval of Congress). The President has the right to sign treaties or executive agreements with other countries.

References:

1. US Presidents:
<http://zh.wikipedia.org/wiki/%E7%BE%8E%E5%9B%BD%E6%80%BB%E7%BB%9F>
2. US Delegate System:
http://news.xinhuanet.com/ziliao/2004-11/02/content_2168796.htm#
3. US Delegates:
<http://zh.wikipedia.org/w/index.php?title=%E9%81%B8%E8%88%89%E4%BA%BA%E5%9C%9&variant=zh-tw>
4. US Election: <http://chineseypage.com/topic/election.htm>



Material 5 – Inaugural Speech of John F. Kennedy

1. The most eloquent President

- John F. Kennedy was one of the most eloquent Presidents. He was assassinated in Dallas Texas in 22 Nov, 1964.
- In 20 Jan, 1961, John F. Kennedy delivered a very famous inaugural speech. It was being considered as the second best speech in the American 20th century history (the best was “I Have a Dream” by Martin Luther King).

2. Excerpts of John F. Kennedy’s Inaugural Speech

- “We observe today not a victory of party, but a celebration of freedom—symbolising an end, as well as a beginning—signifying renewal, as well as change. For I have sworn before you and the Almighty God the same solemn oath our forebears prescribed nearly a century and three-quarters ago.”
- “The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the state, but from the hand of God.”
- “Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, to assure the survival and the success of liberty.”
- “To those new states whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom—and to remember that, in the past, those who foolishly sought power by riding the back of the tiger ended up inside.”
- “To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required. To our sister republics south of our border, we offer a special pledge: to convert our good words into good deeds, in a new alliance for progress, to assist free men and free governments in casting off the chains of poverty.”

- “Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction. We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.”
- “Let both sides (Author’s Note: USSR, a foe of USA then) seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths, and encourage the arts and commerce. Let both sides unite to heed, in all corners of the earth, the command of Isaiah—to "undo the heavy burdens, and [to] let the oppressed go free." And, if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavor—not a new balance of power, but a new world of law—where the strong are just, and the weak secure, and the peace preserved. All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days; nor in the life of this administration; nor even perhaps in our lifetime on this planet. But let us begin.”
- “Now the trumpet summons us again—not as a call to bear arms, though arms we need—not as a call to battle, though embattled we are—but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope; patient in tribulation," a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.”
- “In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it.”
- “And so, my fellow Americans: ask not what your country can do for you; ask what you can do for your country. My fellow citizens of the world, ask not what America will do for you, but what together we can do for the freedom of man.”

References:

1. English version: <http://www.historyplace.com/speeches/jfk-inaug.htm>
2. Chinese version: http://usinfo.org/chinese_cd/living_doc/BIG5/kennedyinaugural.htm



Material 6 – Inaugural Speech of the 3rd Chief Executive of Hong Kong

The following is the speech delivered by Mr. Donald Tsang, the Chief Executive of Hong Kong, at the Third Term HKSAR Government Inauguration Ceremony, at Hong Kong Convention and Exhibition Centre on the 1st July 2007:

Honourable President Hu, distinguished guests, friends and fellow citizens,

I would like to once again extend my gratitude to the Central People's Government and the people of Hong Kong for their staunch support to serve as the Chief Executive of the Third Term Hong Kong Special Administrative Region (SAR) Government of the People's Republic of China. I solemnly pledge to do my utmost to get my job done in the best interests of Hong Kong and our country, as I promised during my election campaign.

Hong Kong is where I grew up. I have always believed in this city and in the drive and diligence of our people to strive for excellence and to do their best. This spirit of "getting the job done" is an innate quality of our community. We should never underestimate this spirit. Over the past ten years, this spirit has led us to overcome each and every challenge that has come our way and allowed us to continue to move forward. The competition ahead is fierce. We are not only competing with neighbouring cities, but with cities around the world. If we embrace our professionalism, there is no reason for us to doubt our strengths.

In the coming five years, I hope to build a new Hong Kong together with the people based on the spirit of professionalism shared amongst us. Hong Kong is not the biggest city in China, but it can be the best - the best city to bring up children; the best city to enjoy life; and, the best city to create wealth for both the people of Hong Kong and those of our country.

Of course, achieving these goals will not be easy. Hong Kong's success has been founded on the hard work of past generations, and the opportunities brought about by our country's rapid development. Over the next five years, Hong Kong needs to transform itself. We must fully realise the potential of our people, and enhance our strengths, by tapping into the opportunities created by our country's rapid economic development. Hong Kong can contribute even more to our country, and scale new heights.

I want to build a professional, experienced and energetic administration in the new term of the SAR Government. My team and I will be solely committed to adhering to the principle of people-based governance and to delivering on the pledges made in my election platform. In the next five years,

- we will build a government that is more open - the public will not only be the focus of our policies, the public will be our partners in devising them;
- we will develop a system that is more democratic - a green paper will be published this year, so that we can all work together to identify the most acceptable mode of universal suffrage to best serve the interests of Hong Kong;
- we will promote a new mode of economic development - the financial sector will be expanded and investment in infrastructure will be increased to drive wage increases and create more job opportunities for grassroots workers;
- we will create a better quality of life - our people deserve to enjoy clean food, clean air, a beautiful environment and the protection of our heritage; and
- we will promote a new caring culture - there are many in society who are still unable to benefit from our strong economic revival and are facing tremendous pressure in their daily lives. The Government will invest more in community development projects to create jobs through social enterprises and bring hope to less advantaged groups.

Ten years ago, we returned to the motherland under the innovative concept of "One Country, Two Systems". Over the past decade, we, as the Hong Kong Special Administrative Region of the People's Republic of China, have witnessed our country's marvelous achievements in areas such as the economy, foreign affairs, social affairs, culture and sports - all a result of independent innovation and ability. We are no longer bystanders, but active participants. We have benefited from the process, but also contributed to it. Hong Kong needs our country, and our country also needs us. The greatest contribution we can make to our nation is to ensure the full implementation of "One Country, Two Systems" and "Hong Kong people ruling Hong Kong" under the Basic Law, harnessing the creativity brought about through the interaction of the two systems and making the best of the advantages of our own systems, to bring a greater momentum for the advancement of both the country and Hong Kong. If we can accomplish this, I am most confident that the next ten years will be a glorious decade shared by both our country and Hong Kong.

Today marks the beginning of our next decade of development as a Special Administrative Region. We must aspire to achieve greater things for our country, without forgetting the pragmatic attitude on which our city's success has been founded. Together, let us embark upon a new journey for a new decade.

Thank you.

Sunday, July 1, 2007 (Issued at HKT 09:46)

References:

Chief Executive's Speech at HKSAR Third Inauguration Ceremony:
<http://www.info.gov.hk/gia/general/200707/01/P200707010090.htm>