

1. Recollecting Giving In the Old Testament

- a. Why: Humans need to be reminded regularly of their “created-ness”.
 - i. Reciprocal Relationship with God for both of their mutual benefit
 1. *Their livelihood relied on God’s creation in nature to support the lives of humans*
 - ii. Distinction Between CreatOR vs CreatED
- b. What: Giving of the First
 - iii. First Fruits: The first offering of humans was always to the Creator--the one who created it all to begin with
 1. The earliest and best (results)produce of a person’s labor
 - iv. the WHAT/HOW of the labor didn’t matter
 - a. the WHY inspired the WHAT/HOW
 - i. It was a recurring response to a reciprocal understanding between Creator and created.
 - b. This Reciprocity--designed by the Creator--reveals the “give and take” therein for a mutual benefit.
 - i. Giving was the human response to God’s gift of life to us (we give the first and best to God, who provided it all for LIFE to continue LIVING)
 1. God’s Provision (find another word) & Our sustenance: Gratitude for being given life and sustained from God
 2. God’s Authority (find another word) & Our Security/Safety: God would do what was right and we respond with “we know we are safe here” & do the what/how
 3. God’s Wisdom & Our Work/Growth: God knows what we need & our work is to practice understanding/ interpreting/ acknowledging what God desires of us (we call this spiritual growth) and doing it (obedience)
- c. How: Structure was created to help humans accomplish the task/goal (humans need how-to’s and what for’s)
 - a. **The Temple (Tabernacle)**
 - i. *Exodus 23:19*
 1. "Bring the best of the first fruits of your soil to the house of the Lord your God."
 - ii. *Deuteronomy 26:1-11*
 1. “When you have entered the land the Lord your God is giving you as an inheritance and have taken possession of it and settled in it, take some of the first fruits of all that you produce from the soil of the land the Lord your God is giving you and put them in a basket. Then go to the place the Lord your God will choose as a dwelling for his Name."
 - i. **The Priesthood**
 1. God’s ambassadors/intermediaries
 - a. *Leviticus 23:10-11*
 - i. “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before

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the Lord so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath.”

b. Levitical Priesthood

- i. Tribe of Levi: Tribe set apart for religious service and temple duties (they did not receive a territorial inheritance like the other 11 tribes)
 - 1. Aaronic: Aaron, the brother of Moses, from the Tribe of Levi. Aaron and his descendants are designated as priests, while other Levites assist in temple duties

c. Priesthood Roles

- i. High Priest
 - 1. Entering the Most Holy Place (Day of Atonement)
 - 2. Wearing sacred garments
 - 3. Offering Sacrifices
- ii. Priests
 - 1. Aaron’s descendants
 - 2. Daily sacrifices
 - 3. Maintained the sacred fire on the altar
 - 4. offered incense
 - 5. Teaching the Law, judging in certain cases, ensuring proper worship practices
- iii. Code and Levitical Law
 - 1. Levitical Code (the regulations on conduct, sacrificial procedures, dietary laws and purity). Responsible for maintaining the covenant relationship between God and Israel
 - 2. Deuteronomic Code (See Sinai Covenant below)
 - a. Emphasizes the centralization of worship to one place and the role of priests in covenant obedience
 - b. Social Justice and community ethics
 - c. Economic support of the priesthood through tithes and offerings (Deut 12:5-14; 18:1-8)(Numbers 18:21-24--see below in Context of Tithe)

ii. **The Rituals (Liturgy)**

1. *Sacrificial Offerings*

- a. Burnt Offering (Olah): Offering consumed by fire on the altar; symbolizing complete dedication to God (Leviticus 1)
- b. Grain Offering (Minhah): Offering of fine flour mixed with oil and frankincense; symbolizing gratitude and devotion. Leviticus 2
- c. Peace Offering (Zebach Sh’lamim): Offering in celebration or thanksgiving (part of the offering is burned while the rest is eaten by the offerer and the priests) Leviticus 3
- d. Sin Offering (Chatat): Offering for unintentional sins or impurities; included the slaughter of an animal and blood being applied to altar (Leviticus 4-5)

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- e. Guilt Offering (Asham): Offering for specific offenses and restitution; offering a ram and making restitution for wrongs committed (Leviticus 5:14-6:7)
2. *“Festivals & Feasts”*:
 - a. Sabbath (Shabbat): 7th day of the week
 - i. A day of rest and worship
 - ii. Established at creation (Genesis 2 & 3)
 - b. **Passover (Pesach)**:
 - i. 14th day of the Hebrew month of Nisan (March-April)
 - ii. Remembrance of the escape from slavery in Egypt
 - c. Feast of Unleavened Bread:
 - i. 15th-21st day of Nisan (March-April)
 - ii. Celebrated immediately after Passover. Israelites ate unleavened bread to remember their hasty departure from Egypt and the absence of leaven in their bread
 - d. **“Feast of First Fruits” (Bikkurim)**:
 - i. Day after the Sabbath following Passover.
 - ii. Marks the beginning of the harvest
 - e. **“Feast of Weeks” (Shavuot or Pentecost)**
 - i. 50 days after First Fruits . End of the harvest & remembering the giving of the Law at Sinai
 - f. Feast of Trumpets (Rosh Hashanah)
 - i. 1st Day of Tishrei (September)
 - ii. A day of rest and reflection and repentance marked by blowing trumpets or shofars
 - g. Day of Atonement (Yom Kippur)
 - i. 10th day of Tishrei (September)
 - ii. Solemn day of fasting, prayer, and repentance
 - h. **Feast of Tabernacles (Feast of Booths)(Sukkot)**
 - i. 15th-22nd day of Tishrei (September-October)
 - ii. Commemorates the 40 years of wandering in the desert by living in temporary booths
 - iii. Joyous festival of thanksgiving for the harvest and God’s provision
 - i. Shemini Atzeret
 - i. 8th day after the Feast of Tabernacles
 1. A separate day of gathering and rest that follows the Feast of Tabernacles
- iii. **Covenant: God’s Promises & Expectations for Israel**
 1. Covenant with Noah (Genesis 9:8-17): Promises never to destroy the earth again with a flood; the rainbow is the symbol
 - a. Covenant is universal and applies to all humanity, marking a new beginning after the Flood and establishing God’s commitment to preserving life.
 2. Covenant with Abraham (Genesis 12-17): 3 part covenant
 - a. Initial Promise: God promises to make Abraham a great nation, bless him and make his name great

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- b. Covenant of the Pieces (Genesis 15:1-21): God promises Abraham numerous descendants and the land of Canaan. Covenant is ratified by symbolic ceremony involving the division of animals
 - c. Circumcision (Genesis 17:1-14): God commands all male descendants and establishes Abraham's descendants will inherit Canaan
 - d. SUMMARY: This covenant establishes the foundational promise of land, descendants, and blessing for Abraham and his offspring, forming the basis of Israelite identity and relationship with God.
 - 3. Sinai Covenant (Covenant with Moses):
 - a. The Ten Commandments and various laws governing Israelite society, worship, and moral conducts (Exodus 19-24)
 - i. 1-4: Duties to God
 - ii. 5-10 Duties to Fellow Humans
 - b. Book of the Covenant: Detailed laws and instructions for living as a holy nation (Exodus 20:22-23:33)
 - i. Justness and Fairness: Handling disputes, care for the poor, and ensuring fair treatment of works
 - ii. Property and Liability: Rules concerning property damage, theft, and personal injury.
 - c. Ratified by a sacrificial ceremony and the sprinkling of blood on the people, symbolizing their acceptance of the covenant
 - d. SUMMARY: This covenant establishes the legal and moral framework for the Israelite community, emphasizing obedience to God's laws and the unique relationship between God and Israel
 - 4. Covenant with David (2nd Sam 7:8-16; 1 Chron 17:11-14)
 - a. God promises David a dynasty that his descendant will rule of Israel forever; David's throne will be established forever
 - b. Messianic implication, indicating that the Messiah would come from David's lineage
 - c. SUMMARY: Establishes the Davidic line of kingship and connected to the messianic expectations to come in the NT, where Jesus is the fulfillment of this promise
 - 5. New Covenant (Jeremiah 31:31-34; Ezekiel 36:24-28)
 - a. See "A New Vision" below for detail
- iv. **Context of the Tithe (giving)**
 - 1. *Abram and Melchizedek (Genesis 14:18-20)*
 - a. "Then Melchizedek, king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth. And praised be to God Most High, who delivered your enemies into your hand." **Then Abram gave him a tenth of everything.**
 - b. In ancient Israel, kings and priests were separate roles.
 - c. King and Priest. Abram recognized his authority.
 - d. Appears again in Psalm 110:4; Hebrews 5-7--connecting Melchizedek to Christ.

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- e. Appeared before the Levitical requirements and Mosaic Law
- 2. *Jacobs Vow (Genesis 28-20-22)*
 - a. Jacob vows to give a tenth of everything God gives him back to God if God will be with and protect him.
 - b. Reflects a personal commitment to tithing based on his trust in God's provision
- 3. *The Mosaic Law*
 - a. First Tithe: Levitical
 - i. Israel is commanded to give a tenth of their produce and livestock to support the Levite priesthood and temple caretakers
 - b. Second Tithe: Festival
 - i. Used to support religious festivals and feasts. Every third year, tithe is stored in a local town for use by Levites, foreigners, orphans, and widows to ensure they can participate in the celebrations
 - c. Third Tithe: Tithe for the Poor
 - i. Every third year, a special tithe is collected and stored in the towns to support the Levites, foreigners, orphans and widows. This provision ensures that less fortunate members of society are cared for and have access to resources
- 4. *Purpose of the Tithe*
 - a. Support for Priesthood
 - b. Religious Festivals
 - c. Charity and Social Welfare



Recollecting

Giving in the Old Testament

REFERENCE & BACKUP MATERIAL



Redeeming
Why We Give

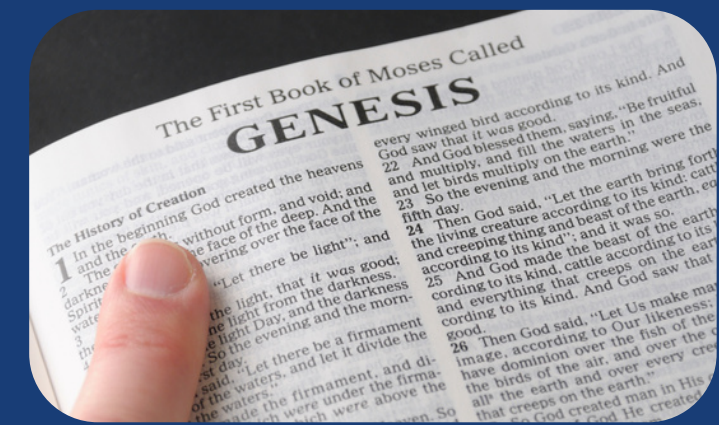
Reframing Giving in the Context of God's Creative Mission

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Why did they give?

- Creation exists because of the Creator.
 - Not just objects, but creative forces
 - Everything created had it's own dynamic "living"
 - The grass, the animals...seemed to know what they were about.
- Human life is totally dependent on creation to live
 - And humans were dynamically alive (heartbeat, breathing--autonomic functions that keep us alive)
- So early on people are called to "give" as a response to this awareness. We are "creature", not "creator".
 - This is an inherent vulnerability
- God's purpose for creation required their obedience for the world is purposed to be obedient and beautiful.
 - The opposite of resistant and chaotic/disorderly.





What did they give?



- The first and best results of their labors
- The WHAT wasn't the priority; the WHY inspired
 - A reciprocal "give and take" between Creator & Creature for the mutual benefit of all
 - God's Provision & Our Life:
 - Gratitude for being given life and sustained from God
 - God's Authority & Our Security/Safety:
 - God would do what was right and we respond with "we know we are safe here" & do the what/how
 - God's Wisdom & Our Work/Growth: God knows what we need & our work is to practice understanding/ interpreting/ acknowledging what God desires of us (we call this spiritual growth) and doing it (we call this obedience)



How did they give?

- Leaders created structure for God's people to accomplish the big task
 - The Levitical Code: Regulations on conduct, sacrificial procedures, dietary laws and purity
 - Priests were responsible for maintaining the covenant relations between God and Israel.
 - Daily sacrifices
 - Offerings
 - Teaching the Law, judging, and ensuring proper worship practices
 - Deuteronomic Code (Sinai Covenant)
 - Emphasizes the centralization of worship to one place and the role of priests in covenant obedience
 - Social Justice and community ethics
 - Economic support of the priesthood through giving and offerings (Lev 27:30-32; Deut 12:5-14; 18:1-8; Numbers 18:21-24)





How did they give?



- The Tithe

- Tithing refers to the practice of giving one-tenth of the results of one's labor, particularly agricultural produce, to support religious functions and community needs.
- In the Mosaic Law, tithing is outlined primarily in the Old Testament. Key passages include:
 - Leviticus 27:30-32: A tithe of the produce of the land, including grain and livestock, belongs to the Lord.
 - Numbers 18:21-26: For the Levites as their inheritance, as they do not receive land or other inheritance like the other tribes of Israel. In return, the Levites are expected to offer a tithe of the tithes they receive to the priests.
 - Deuteronomy 14:22-29: Reiterates the requirement to tithe & details the use of the tithe for festivals & feasts, supporting the Levites, and for the care of orphans, widows, and foreigners.



How did they give?



- Purpose:
 - Support for the Levites: Since the Levites were dedicated to religious service and did not have a tribal land inheritance, the tithes provided their sustenance.
 - Religious and Social Functions: It supported the functioning of religious feasts and helped care for the vulnerable members of society, such as orphans, widows, and foreigners.
- Tithing Practice
 - The practice of tithing was a communal obligation intended to ensure the well-being of the community and maintain the religious and social structures within ancient Israel.



How did they give?

Create A Structure for God's people to accomplish the big task

PRIESTS

Performed rituals, sacrifices,
and worship on behalf of
humanity to God.

Lev 23:10-11

TABERNACLE (TEMPLE)

God's presence on Earth

Where God & Humans
Connected

Exodus 23:19

AARON

- Brother of Moses
- First High Priest
- Descendants are Priests

LEVITE

- Assisting Priests
- Levite's had no territory of their own



How did they give?

Structure Included Rituals for Giving

SACRIFICIAL OFFERINGS

- Offerings were central to religious practice and detailed in Leviticus, Numbers, and Exodus.
- Intended to maintain and restore the relationship between the people and God

FESTIVALS & FEASTS

- Central to religious and communal life, reflecting Israel's relationship with God.
- Specific rituals, offerings, and activities focused on gratitude, remembrance, and covenantal obligations.

COVENANTS

- Established the terms of the Relationship Between God and His People



How did they give?

Sacrificial Offerings



REMNANTS OF THE FOUR-HORNED ALTAR HAVE BEEN FOUND IN EXCAVATIONS CONDUCTED AT IRON AGE TEMPLES AND RELIGIOUS SPACES AT TEL DAN, GEZER, SHILOH, SHECHEM, DOTHAN, KEDESH AND MEGIDDO IN NORTHERN ISRAEL.

General Aspects of Sacrificial Offerings

- Tabernacle/Temple and Altar
 - Sacrifices were performed at the temple in Jerusalem, primarily on the altar of burnt offering. The practices were conducted by priests/asst priests from the tribe of Levi.
- Purpose and Intent
 - Sacrifices were not merely ritualistic but were intended to reflect and express the worshiper's faith, repentance, and relationship with God. They served as a means of atonement, thanksgiving, and communion.
- Regulations
 - The sacrifices had to meet specific requirements regarding the animal's condition and the ritual's proper performance, underscoring the importance of purity and sincerity in worship.

Summary

- The sacrificial system in ancient Israel was complex and multifaceted, with different offerings serving various purposes in religious practice and community life. These offerings were integral to maintaining the covenant relationship with God, expressing gratitude, and seeking forgiveness and restoration.

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How did they give?

Sacrificial Offerings

BURNT OFFERING

Consumed by fire on the altar, symbolizing complete dedication to God. Also for Atonement



- Burnt Offering (Olah)
 - Biblical Reference: Leviticus 1
 - Purpose: The burnt offering was a general offering of atonement and dedication. It symbolized the worshiper's complete surrender to God.
 - Procedure: The entire animal was consumed by fire on the altar. The offering could be a bull, sheep, goat, or bird, depending on the individual's status and means.
 - Significance: This offering was a way of seeking favor and maintaining a relationship with God, symbolizing total commitment.



How did they give?

Sacrificial Offerings

GRAIN OFFERING

Fine flour mixed with oil and frankincense. To express gratitude and acknowledge God's provision

- Grain Offering (Minchah)
 - Biblical Reference: Leviticus 2
 - Purpose: The grain offering was an act of thanksgiving and dedication, acknowledging God's provision.
 - Procedure: It consisted of fine flour, olive oil, and frankincense. Portions were burned on the altar, and the rest was given to the priests. It could also include baked goods like cakes or wafers.
 - Significance: This offering was meant to express gratitude and to support the priests who served in the temple.





How did they give?

Sacrificial Offerings

PEACE OFFERING

Celebration or thanksgiving. Part is burned while the rest is eaten by the offer-er and the priests



- Peace Offering (Shelamim)
 - Biblical Reference: Leviticus 3; Leviticus 7:11-21
 - Purpose: The peace offering, also known as the fellowship offering, was a celebratory sacrifice intended to promote peace and fellowship with God and among the people.
 - Procedure: The offering involved the sacrifice of an animal (bull, sheep, or goat), with parts of it being burned on the altar and the rest eaten by the offeror and their family in a communal meal.
 - Significance: It was an expression of joy and gratitude and an occasion for communal fellowship and celebration.



How did they give?

Sacrificial Offerings

SIN OFFERING

Offering for unintentional sins or impurities, included the slaughter of an animal and blood being applied to altar

- Sin Offering (Chatat)
- Biblical Reference: Leviticus 4-5:13
 - Purpose: The sin offering was meant to atone for unintentional sins and offenses committed against God.
 - Procedure: The animal (bull, goat, or lamb) was slaughtered, and its blood was sprinkled in specific locations, including the altar. Parts of the animal were burned, and some were disposed of outside the camp.
 - Significance: It was a means of seeking forgiveness and restoring the relationship with God when one had sinned.





How did they give?

Sacrificial Offerings

GUILT OFFERING

Offering for specific offenses and restitution; offering a ram and making restitution for wrongs committed



- Guilt Offering (Asham)
 - Biblical Reference: Leviticus 5:14-6:7
 - Purpose: The guilt offering addressed specific offenses, including violations of sacred property or personal wrongdoing that required restitution.
 - Procedure: It typically involved the sacrifice of a ram, with a requirement to make restitution plus an additional penalty to the offended party. The sacrifice itself was offered to God, and its blood was handled in a manner similar to the sin offering.
 - Significance: This offering was intended to rectify specific transgressions and ensure the restoration of both the divine and communal order.



How did they give?

Sacrificial Offerings

DRINK OFFERING

Symbolized the worshiper's dedication and offered a symbolic expression of life and joy



- Drink Offering (Nesekh)
 - Biblical Reference: Numbers 15:1-10; Exodus 29:40
 - Purpose: The drink offering was usually poured out alongside other offerings, often as a libation or accompaniment to burnt offerings and grain offerings.
 - Procedure: It involved pouring wine or another liquid out at the base of the altar as a gesture of devotion and worship.
 - Significance: It symbolized the worshiper's dedication and offered a symbolic expression of life and joy.



How did they give?

Feasts & Festivals

7th Day of Each
Week



Sabbath

A day of rest and worship.
Established at Creation
(Gen 2-3)

14th Day of Nisan
(March-April)



Passover

Remembrance of the
escape from slavery in
Egypt

15-21st Day of
Nisan



Feast of Unleavened Bread

Immediately after Passover. Israelites
ate unleavened bread to remember
their escape from Egypt and the
absence of leaven in their bread

Day After the Sabbath
Following Passover



Feast of First Fruits

Marks the beginning of
the harvest

50 Days After Feast
of First Fruits



Feast of Weeks

Also known as Pentecost.
End of the harvest &
remembering the giving of
the Law at Sinai

8th Day After Feast
of Tabernacles



Shemini Atzeret

A separate day of gathering
and rest that follows the
Feast of Tabernacles

15-22nd Day of
Tishrei (Sept-Oct)



Feast of Tabernacles

Also known as "Feast of Booths".
Commemorates the 40 years of wandering
in the desert by living in temporary booths
Joyous festival of thanksgiving for the
harvest and God's provision

10th Day of
Tishrei



Day of Atonement (Yom Kippur)

Solemn day of fasting,
prayer, and repentance

1st Day of Tishrei
(September)



Feast of Trumpets

A day of rest and reflection
and repentance marked by
blowing trumpets or shofars



How did they give?

Feasts & Festivals

- Ancient Israel had a rich calendar of feasts and festivals, which were central to its religious and cultural life. These occasions were times of celebration, worship, and community gathering. The major feasts and festivals include:
 - 1. Passover (Pesach)
 - Biblical Reference: Exodus 12:1-28; Leviticus 23:4-8
 - Timing: 14th day of Nisan (March-April)
 - Purpose: Commemorates the Israelites' deliverance from slavery in Egypt and the Passover lamb's sacrifice.
 - Observances:
 - Seder Meal: Eating unleavened bread (matzah) and lamb, along with bitter herbs.
 - Removal of Leaven: Leavened bread is removed from homes to symbolize purity and the haste of the exodus.
 - Significance: It marks the beginning of the Jewish year and is a reminder of God's redemption.



How did they give?

Feasts & Festivals

- First Fruits (Bikkurim)
 - Biblical Reference: Exodus 23:16; Leviticus 23:10-14
 - Timing: Day after the Sabbath following Passover
 - Purpose: Marks the beginning of the grain harvest and dedicates the first produce to God.
 - Observances:
 - Offering of the First Fruits: Bringing the first of the harvest to the Temple as a thank offering.
 - Significance: It acknowledges God's provision and expresses gratitude for the harvest.



How did they give?

Feasts & Festivals

- Feast of Weeks (Shavuot/Pentecost)
 - Biblical Reference: Exodus 34:22; Leviticus 23:15-22
 - Timing: Seven weeks after the first fruits, usually in May-June
 - Purpose: Celebrates the end of the grain harvest and, later, the giving of the Torah at Mount Sinai.
 - Observances:
 - Offering of Two Loaves: Baking two leavened loaves of bread as part of the offerings.
 - Reading of the Book of Ruth: Traditionally read during this festival.
- Significance: It combines agricultural thanksgiving with spiritual renewal.



How did they give?

Feasts & Festivals

- Feast of Trumpets (Rosh Hashanah)
 - Biblical Reference: Leviticus 23:23-25; Numbers 29:1-6
 - Timing: 1st day of Tishrei (September)
 - Purpose: Marks the Jewish New Year and a time of spiritual reflection.
 - Observances:
 - Blowing of the Shofar: A ram's horn is blown to signal the beginning of the new year.
 - Special Prayers: Reflection on the past year and prayers for the coming year.
- Significance: It is a time for self-examination and renewal.



How did they give?

Feasts & Festivals

- Day of Atonement (Yom Kippur)
 - Biblical Reference: Leviticus 16; Leviticus 23:26-32
 - Timing: 10th day of Tishrei (September)
 - Purpose: A day of fasting and repentance to atone for the sins of the past year.
 - Observances:
 - Fasting: Abstaining from food, drink, and physical pleasures.
 - Confession and Prayer: Special prayers and confessions are recited.
 - Temple Rituals: Historically included the sacrificial ritual of the scapegoat (Azazel).
 - Significance: It represents the climax of the High Holy Days and a time for seeking forgiveness and purification.



How did they give?

Feasts & Festivals

- Feast of Tabernacles (Sukkot)
 - Biblical Reference: Leviticus 23:33-44; Deuteronomy 16:13-15
 - Timing: 15th day of Tishrei (September-October), lasting seven days
 - Purpose: Commemorates the Israelites' dwelling in temporary shelters during their desert wanderings and celebrates the harvest.
 - Observances:
 - Living in Sukkahs: Temporary booths or huts are constructed and lived in during the festival.
 - Waving of the lulav (palm branch), etrog (citron), myrtle, and willow are waved during prayer.
 - Water Libation Ceremony: Historically, a water-drawing ritual was performed.
 - Significance: It is a joyful harvest festival and a reminder of the transient nature of human life.



How did they give?

Feasts & Festivals

- The Eighth Day (Shemini Atzeret)
 - Biblical Reference: Leviticus 23:36; Numbers 29:35-38
 - Timing: The day following Sukkot
 - Purpose: A solemn assembly that concludes the festival of Sukkot.
 - Observances:
 - Additional Prayers: Special prayers and a focus on prayer for rain and blessings for the coming year.
 - Significance: It marks the end of the festival season and is a time for concluding the celebration of Sukkot.



How did they give?

Covenants

NOAH

Universal and applies to all humanity, marking a new beginning after the Flood and establishing God's commitment to preserving life.

- Reference: Genesis 9:8-17
- Detail:
 - Context: After the Flood, God made a covenant with Noah and his descendants, as well as with all living creatures.
 - Promise: God promised never again to destroy the earth with a flood.
- Sign: The rainbow is given as the sign of this covenant, serving as a reminder of God's promise.



How did they give?

Covenants

ABRAHAM

Establishes the foundational promise of land, descendants, and blessing for Abraham and his offspring, forming the basis of Israelite identity and relationship with God.

- Biblical Reference: Genesis 12:1-3; Genesis 15:1-21; Genesis 17:1-14
- Details:
 - Context: God calls Abraham (then Abram) to leave his homeland and promises to make him the father of a great nation.
 - Promises:
 - A land for his descendants (Canaan).
 - A multitude of descendants who will become a great nation.
 - Blessings for Abraham and through him, blessings for all nations.
- Sign: The sign of this covenant is circumcision, which is to be performed on all male descendants as a physical symbol of the covenant.



How did they give?

Covenants

MOSES

Establishes the legal and moral framework for the Israelite community, emphasizing obedience to God's laws and the unique relationship between God and Israel

- Biblical Reference: Exodus 19:5-6; Exodus 24:3-8; Deuteronomy 5:1-22
- Details:
 - Context: This covenant is established after the Israelites' exodus from Egypt and their arrival at Mount Sinai.
 - Content:
 - The Law: Includes the Ten Commandments and a broader set of laws and regulations that guide the Israelites' religious, social, and ethical conduct.
 - Conditional: The covenant is conditional upon Israel's adherence to the laws and commandments given by God.
- Sign: The covenant is ratified through sacrifices and the sprinkling of blood on the altar and the people, symbolizing the commitment between God and Israel.



How did they give?

Covenants

DAVID

Establishes the Davidic line of kingship and connected to the messianic expectations to come in the NT, where Jesus is the fulfillment of this promise

- Biblical Reference: 2 Samuel 7:8-16; 1 Chronicles 17:11-14
- Details:
 - Context: God makes a promise to King David regarding his lineage.
 - Promises:
 - David's descendants will establish a kingdom that will last forever.
 - The Messiah will come from David's line.
- Significance: This covenant is viewed as a promise of a lasting dynasty and is crucial in the Christian understanding of Jesus as the fulfillment of this promise.



How did they give?

Context on the Tithe

<p>Abram & Melchizedek Genesis 14:18-20</p>	<p>Jacob's Vow Genesis 28:20-22</p>	<p>The Mosaic Law Leviticus 27:30-32; Numbers 18:21-26; Deuteronomy 14:22-29</p>	<p>Purpose of the Tithe</p>
<p>Appeared before the Levitical requirements and Mosaic Law</p>	<p>Jacob vows to give a tenth of everything God gives him back to God if God will be with and protect him.</p>	<p>First Tithe: Levitical Commanded to give a tenth of their produce/livestock to support the Levite tribe</p>	<p>Support for Priesthood</p>
<p>Kings and Priests were separate roles; this was an unusual case. Abram recognized his authority as King & Priest</p>	<p>Reflects a personal commitment to tithing based on his trust in God's provision</p>	<p>Second Tithe: Festival Support religious festivals and feasts. Every 3rd year, tithe is stored in a local town for Levites, foreigners, orphans, and widows.</p>	<p>Religious Festivals</p>
<p>Appears again in Psalm 110:4; Hebrews 5-7--connecting Melchizedek to Christ.</p>		<p>Third Tithe: Tithe for the Poor Every 3rd year, tithe is collected and stored for Levites, foreigners, orphans and widows so that they are have access to resources</p>	<p>Charity and Social Welfare</p>