

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: **October 18, 2020**

Sermon Title: **“The Financing for the Tabernacle”**

Sermon Series: Exodus

Text: Exodus 35:4-29

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Title: The Financing for the Tabernacle
Text: Exodus 35:4-29
Theme: Giving to and Serving in the Local Church is one of the strongest means of remembering Story.

Introduction:

The onslaught of the “GoFundMe” page.

How does GoFundMe work?

“Millions trust GoFundMe as the #1 online fundraising expert. That’s why more people start fundraisers on GoFundMe than any other platform—and have raised more money than anywhere else.

You start your GoFundMe by telling your story and setting a goal. You will then receive a fundraising page to accept donations and share your campaign. Signing up is completely free and every donation is yours to keep, whether or not you reach your goal.

GoFundMe makes it incredibly easy to raise money online for the things that matter to you most. In just a few minutes, you’ll be able to personalize your fundraiser and share it with the people in your life. In fact, over \$9 billion has been raised by individuals on GoFundMe.

Raising money for yourself or a loved one has never been easier. Plus, we’re here to help.

GoFundMe will respond to your emails 24/7.”¹

How does God “fund” His work? That is the question we will endeavor to answer in part from our passage in this study.

Current teaching on giving:

Proposition: You must give [until] it hurts!

“This morning I would like us to think about spiritual gifts: skills and abilities given by God the Holy Spirit to followers of Christ for the purpose of ministry. And my hypothesis is that what you probably believe about spiritual gifts is wrong. Wrong in a way that’s diminishing your joy in serving God, and inhibiting your potential usefulness to God. And my intention is to offer a correction. My hope is that you will find this topic to be enlightening and thought-provoking, somewhat challenging, but ultimately, encouraging.

Encouraging, because all of us want, deep down, to matter. We don’t want to take the easy path, just getting by with as little effort as possible, sleepwalking our way to heaven. We want our lives to have significance. When we stand before God, we want to hear him say, “Well done, thou good and faithful servant!” Instead of, “What have you been doing all these years?” And this topic of spiritual gifts is one that will help us to matter. Matter to the church, matter to God’s purposes in the world, matter to our friends and families, matter to our communities. Does that sound like something you would like to understand more deeply? OK. Good.”²

Here is a goal I have in our study.

- First, this isn't so much a topical study on giving, but a study of the scripture and hearing the Spirit's voice.
- Second, this study is a part of the single, unified story of Scripture with Jesus at the center.
- Third, giving to Jesus through the local church is part of fulfilling the VISION through the MISSION.
- Fourth, giving through our finances or service are not exceptional acts. Such gospel fruits are the consequence of the JESUS SEED.
- Fifth, giving comes from the overflow. It isn't from deficiency or hardship, but abundance and excess.
- Finally, giving or service is for our joy. Church isn't an out-patient operation. Giving shouldn't be done under conscious sedation. Giving and serving are lollipops not paddles.

So with this in mind, let us consider Exodus 35.

The structuring of Exodus 35 is of interest seeing how it opens with a statement concerning the Sabbath. The word Sabbath occurs first in Exodus 16. A sister word does occur in Genesis 2 and 3 where God is described as resting. The Sabbath rest stands in contrast to the activity of the previous six days. Rest must be linked to God.

- Ex 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.
- Ex 16:25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.
- Ex 16:26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.
- Ex 16:29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.
- Ex 20:8 Remember the sabbath day, to keep it holy.
- Ex 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
- Ex 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
- Ex 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.
- Ex 31:14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.
- Ex 31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. {holy: Heb. holiness}
- Ex 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

- Ex 35:2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. {an...: Heb. holiness}
- Ex 35:3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

(KJV)

Larger Structure of Exodus 19-40

“The repetition of chapters 25-31 and 35-40 underscores the fact that those things which God had commanded in chapters 25-31 were carried out to the letter. What is even more amazing is that God’s instructions were willingly and precisely carried out by this people who were “stiff-necked” and rebellious. All this happened in spite of the “fall” of the nation, the account of which interrupts the two major sections dealing with the tabernacle. The lesson to be learned is this: WHAT GOD PURPOSES TO DO, HE WILL DO, AND JUST AS HE SAID HE WOULD DO IT. This can be seen in all of the fulfilled prophecies of the Bible. Better yet, we can be assured that those unfulfilled prophecies of the Bible will be fulfilled to the letter. What God says, He will do. That is a lesson well worth a little repetition. In comparing chapters 25-31 with chapters 35-40 it is interesting to note that just as the first portion ended with instructions regarding keeping the Sabbath (31:12-17), so the first verses of the latter portion begin with Sabbath instructions (35:1-3). The Sabbath was, of course, the sign of the covenant, and thus a very significant observance.”³

Four reasons the TABERNACLE is important.

First, the importance of this passage can be discerned by the priority of its construction.

“As we approach our text this morning, we find the Israelites in the middle of building the tabernacle. The tabernacle was the dwelling place of God with them before the temple was built by Solomon. It was the place where sacrifices were made, it was the place where the Ark of the Covenant was kept, and it was a place of worship, a place which was constructed according to the purposes and instructions of God. It is instructive to note here that from God’s point of view, worshiping Him is to come first; attending to the things of God is to be a priority for those in covenant relationship with Him. **Before the construction of permanent homes for the Israelites; before they plant their vineyards or dig their wells, before they construct their barns or their stables, long before they even take possession of the land, before anything else takes place, God wants them to focus on worship. In this context He instructs them to build Him a tabernacle.** This order is often reversed by modern day Christians. Many today seek their own needs first and only look to the needs of the Kingdom of God after they feel they have satisfied their own needs and wants. They put themselves first and the things of God are secondary. But in God’s economy, we are to seek first His kingdom. It was that way in Exodus and for those who are right with Him, it is still that way today.”⁴

“Second, the importance of this passage can be discerned from its proportions. Note that the commandments pertaining to the construction of the tabernacle (Exod. 25-31) and the account of its being carried out (Exod. 35-40) take up 13 chapters out of a total of 40 for the entire book. This is approximately the same amount of space devoted to the deliverance of Israel from

Egyptian bondage. Thus, the construction of the tabernacle is of great importance in the Book of Exodus, as judged by the space devoted to it.

Third, the significance of our passage can be determined on the basis of its position in the book. In a word, the text we are considering (that is, chapters 35-40) is the conclusion to the Book of Exodus. We should no more minimize the importance of this conclusion than we would the conclusion to any book. The events of the entire book are all seen as having their importance in relationship to the goal of the book, that to which the author brings us as the fulfillment of the account and its completion.

Fourth, the significance of this text is evident by its principle theme. The theme of this section is the presence of God in the midst of His people. The final verses of chapter 40 describe the cloud descending to cover the tabernacle and the glory of the LORD filling it. That which Moses valued most highly, for which he petitioned God most fervently – the presence of God in the midst of His people – is the major theme of our passage. It is for these three reasons, then, that we must conclude that we have come to the high water mark of the Book of Exodus. Let us listen well to the words of this text.”⁵

It is for these four reasons the importance of the TABERNACLE rises from the clutter of the horizontal. Now Moses addresses its construction. What will it take to build this simple structure? Two things are necessary. First, material goods [tangible resources {i.e. money}] and second, technical services [physical abilities].

This study focuses on the financing of the TABERNACLE proper.

Literary Context:

The financing of the TABERNACLE
The furnishing for the TABERNACLE
 The furnishing proper
 The mediating priesthood
The filling of the TABERNACLE

There are several primary ideas stressed within the passage worth noting. There is one exception that does not carry forward. The gifting that we read of in our passage is project based or point in time gifting. The principles, however, do carry forward for regular and intentional gifting. Let us consider the text.

Structure / Outline:

“The book now turns to record how all the work of the sanctuary was done. This next unit picks up on the ideas in Exod 31:1-11. But it adds several features. The first part is the instruction of God for all people to give willingly (35:4-19); the next section tells how the faithful brought an

offering for the service of the tabernacle (35:20-29); the next section tells how God set some apart with special gifts (35:30-35), and finally, the narrative reports how the faithful people of God enthusiastically began the work (36:1-7)."⁶

Why is the financing for the Tabernacle so spectacular and urgent? Because it is the place where God dwelt. I have worked to show you why the local church is a place to be prized. This local church is part of the Garden Legacy and is to be a place where we encounter God corporately in celebration of the gospel. When we make Christianity and our faith in Christ a individual "sport," the idea that I need the Church family for my justification and my sanctification sounds very abrasive and even heretical. Salvation needs nothing but Jesus and our sanctification needs nothing but Jesus and yet Jesus has offspring. The gospel fruit of this Jesus seed is the local church family and community. We can no more isolate ourselves from the local church than an Israelite in this context separate themselves from the TABERNACLE and this form of spiritual exercise.

Let us now consider six thoughts of how God "funds" this singular means of remembering Story.

I. Giving is a contribution to the LORD (v. 5)

The first occurrence of the word "offering" in the Bible and in Exodus is in our present passage. The word from which this word comes does occur in Genesis. When you give to this church or to a Christian ministry, you are giving it to the LORD. **There is always a likeability to giving, but giving has to be principle driven rather than personality driven.** You give because you believe this ministry is keeping God's Vision and God's Mission primary. You do not give because you like me, but because you love Jesus and this place corporately is protecting the singular nature of the gospel and pushing Him forward into our community, our nation, and our world.

"Free, voluntary offerings for the purpose of promoting the glory of God and the good of mankind, are peculiarly pleasing to him."⁷

"The Lord loveth a cheerful giver. His revenues are his due, yet they are not levied as a tax, but given spontaneously by willing minds. Every Israelite should be a giver, for he is a receiver."⁸

t@ruwmah a present (as offered up), especially in sacrifice or as tribute; first occurrence in the Bible is in Exodus.

It is only in the giving of the Law that an offering is asked for and received.

- Ex 25:2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. {bring me: Heb. take for me} {offering: or, heave offering}
- Ex 25:3 And this is the offering which ye shall take of them; gold, and silver, and brass, {offering: or, heave offering}
- Ex 29:27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:
- Ex 29:28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.
- Ex 30:13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.
- Ex 30:14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.
- Ex 30:15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. {give more: Heb. multiply} {give less: Heb. diminish}
- Ex 35:5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,
- Ex 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.
- Ex 35:24 Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought it.

The second principle we can note is . . .

II. Giving involves a willing heart, a heart stirred by God (vv. 5, 20, 21, 22, 26; 36:2; cf. 2 Cor. 9:7)

- ²⁰ Then all the congregation of the sons of Israel departed from Moses' presence.

Remember earlier, God restores them to the VASSAL TREATY (34:1-10). This is their commitment to that covenant.

It is of interest to note how there was no pledge made or card signed or hand raised. Moses dismissed the people and then they began to give. There was no manipulation or some kind of psychological emotional response. They gave from their intellect, then their volition, and finally their emotion.

“Only voluntary gifts were acceptable as materials for the Lord’s house (25:2; 35:5, 21, 22, 29), since love rather than compulsion is the basis of all truly biblical giving (2 Cor. 9:7).”⁹

v. 5 - ““Heart” is a genitive of specification, clarifying in what way they might be “willing.” The heart refers to their will, their choices.”¹⁰

The only times these two words occur in the Book of Exodus. And both occurrences are the first time used in the Scripture.

- Nadiyah (35:5, 22) voluntary, i.e. generous; hence, magnanimous
- Nadab (25:2; 35:21, 29) to impel; hence, to volunteer (as a soldier), to present spontaneously

“The word ‘stirred’ is the same word translated ‘forgive’ in 34:7. The idea is that of ‘lifting up.’ Forgiveness *from* God results in gifting *to* God. **When God lifts off sin in forgiving; He lifts up our hands in generosity.** The goodness of God to His people provokes generosity from His people. While all were free to give or not to give, the text strongly suggests that there were few, if any, who refused to have a part in contributing toward the construction of the tabernacle (cf. 35:23-28).”¹¹

“They came, every one whose heart stirred him up. –All classes came, ‘men and women’ (Exodus 35:22), rich and poor, ‘rulers’ (Exodus 35:27), and those whose only skill was to “spin with their hands” (Exodus 35:25). And the great majority gave freely –to the utmost of their power. Still it is implied, both here and in Exodus 35:22; Exodus 35:29, that there were some whose hearts did not stir them up. Enough and to spare, was, however, contributed, and at last the people had to be ‘restrained from bringing’ (Exodus 36:8).”¹²

“The verb means ‘lift up, bear, carry.’ Here the subject is ‘heart’ or will, and so the expression describes one moved within to act.”¹³

“*Heb* ‘his spirit made him willing.’ The verb is used in Scripture for the freewill offering that people brought (Lev 7).”¹⁴

We do not give grudgingly. We give graciously. If God isn’t stirring your heart to make you willing, then don’t give. If you have no desire to serve God through giving or serving, then you need to go back to the gospel. Giving is gospel related. The gospel fruit of giving/serving is a result of the JESUS SEED.

Not being able is one thing – that’s reflecting resources. Not being willing is another thing altogether – that’s reflecting rebelliousness.

What I love about this statement is, if you are not willing, DON’T GIVE. Sometimes we can have a willing heart, but have nothing to offer. That is okay. **God doesn’t need your money or your ability. God does not need anything. God invites us to join Him for our joy.** This work will not stop simply because you choose not to give or serve.

There is this same idea in 1 Corinthians 13. In the absence of love the act becomes void of meaning.

“We must always check our hearts when we worship! Ask, why am I doing what I am doing in worship? Am I really focused on pleasing God in my worship?”¹⁵

This brings us to our third principle.

III. Giving comes from the surplus God gives you (vv. 5-9).

Unless all of these items were lying on the ground, all of the items Israel gave for the Tabernacle where items they gained from pillaging the Egyptians (Exodus 3:21, 22; 11:3; 12:36).

“The ‘gifts’ which were given by the Israelites to build the tabernacle were the ‘spoils of war’ which were obtained from the Egyptians. In the New Testament, the gifts which God has given His saints to build up the church are also spoken of as spoils of war in Ephesians 4:7-13. Is there a parallel here?”¹⁶

God always gives us what we need to do what He wants. The Vision and Mission of God has no “can’t.”

These items were above their necessities. These are items that God gave them. **Giving should not create hardship on you and your family.** But giving should be from the surplus God gave you. The idea that we should give until it hurts or we should give sacrificially isn’t normative or sustainable. Such giving is a “one and done” gifting. Unfortunately, our giving often reflects our priorities. We are not in the position of prioritizing our needs, but rather our wants. And our wants fall in the category of surplus and it is from the surplus we should be intentionally and regularly give.

“Note that the people gave what they ‘could’ (vv. 23-24) and were not encouraged to give anything they did not have. This is an important principle in a day when televangelists encourage people to contribute ‘in faith,’ which often means giving more than is prudent or worse, taking out loans that cannot be repaid because of the false promise of a hundredfold return.”¹⁷

It is interesting that verse 22 lists jewelry. It sounds similar to the language in 2 Peter 3:1-7 where the women of the church were not to decorate themselves with these things. Perhaps the plating shows misplaced priorities and how such surplus should be used for God’s work. [?]

Charles Spurgeon comments, “If Christian women would cast their ornaments into God’s treasury, and if godly men would present their superfluity of gold, there would be enough and to spare.”¹⁸

This brings us to the fourth principle.

IV. Giving is from ability (vv. 10, 24, 25; 36:2, 4, 8)

“The first appeal is to all; all may contribute something towards the materials of the sacred structure. But the second appeal is to some only. The ‘wise-hearted’ alone can take part in the actual construction, and ‘make all that the Lord hath commanded.’”¹⁹

“v. 10 ‘Wise of heart’; here also ‘heart’ would be a genitive of specification, showing that there were those who could make skillful decisions.”

- Ex 35:10 And **every wise hearted among you shall come**, and make all that the LORD hath commanded;
- Ex 35:25 And **all the women that were wise hearted** did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.
- Ex 36:1 Then wrought Bezaleel and Aholiab, and **every wise hearted man**, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

“v. 34 - The expression means that God has given them the ability and the desire to teach others how to do the work. The infinitive construct “to teach” is related to the word Torah, “instruction, guide, law.” They will be able to direct others in the work.”²⁰

“v. 35 - The expression “wisdom of heart,” or “wisdom in heart,” means artistic skill. The decisions and plans they make are skilled. The expression forms a second accusative after the verb of filling.”²¹

“**The giving of the Israelites included both material goods and technical services.** The building of the tabernacle required two essential elements: goods and services. That is, there must be the raw materials from which the tabernacle and its furnishings were to be constructed. This included gold, silver, precious stones, animal skins, spices and ointments, and fine cloth. Then there must be skilled workers, both men and women, who would fashion these raw materials into objects of beauty. Some of those who gave to the tabernacle gave of their goods, while many others gave of their skilled abilities, to create a place of great beauty and worth.”²²

Friends, you can be willing but have no ability. That is fine. You can still serve. You can still participate. But if you cannot paint, then you probably should not paint. It does not mean you cannot learn those skills, but if you do not have it, you cannot give it. However, there is so much that you can do. All you have to be is willing. But if you have ability, then you should consider serving in that area of ability.

Too often the few do the work of the many and this is unfortunate. It only leads to ministry burn out. If everyone did something, much would be done.

“At the end of the day, those whose skills are exceptional, those skills have been given to you by God.

- God will choose and skill specific people for specific tasks in worshipping God!
- We must not be surprised to only have specific people do specific jobs for worship!
- We must not be jealous of not being able to do certain tasks in worship!
- We must always ask ourselves, “what skills and resources has God given me to worship him with?”; then let’s pray together and talk about how you can minister; then just do it!”²³

v. 24 You can only give what you have. If you do not have acacia wood, you cannot give acacia wood.

And finally, we come to our last principle in verse 29.

V. Giving is a freewill offering to the LORD (v. 29)

It is the same word family as **nadab** (cf. pt.2). Carries the meaning of spontaneity, or (adjectively) spontaneous.

- Ex 35:29 The children of Israel brought **a willing offering unto the LORD**, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.
- Ex 36:3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And **they brought yet unto him free offerings every morning**.

Giving to God is not guilt-driven or arm-twisting or some form of spiritual manipulation as if somehow through your gifting you get closer to God. God is not begging you to give. You give to God because God gave first to you. God has already given you everything.

The people responded to this Word from God and movement by the Holy Spirit.

NOW WHAT (Where do we go from here?)

All of the above statements are part of the meta-narrative. They reach all the way back and push all the way forward. The one part that is bound by the text is Moses telling them to stop giving. We have at times told you to stop giving toward our benevolent fund because we had enough. But we do not tell you to stop giving to the general fund. Why? Because God’s vision has not been finally and fully reached and thus His mission continues today. Thus, we are always working to push the gospel out and, in some areas, we need to finance and fund specific ministries that do need both.

The Old Testament story stands as a reflection of the past and an image of the future. Notice the parallel ideas between the gifting for the Tabernacle and the gifting for the Church in Acts 2:42-47.

⁴² They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. ⁴³ Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. ⁴⁴ And all those who had believed were together and had all things in common; ⁴⁵ and they began selling their property and possessions and were sharing them with all, as anyone might have need. ⁴⁶ Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, ⁴⁷ praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

As the church began in the Story of Acts, there is this parallel selfless generosity reflecting off of the building of the Tabernacle that launches the new temple into a new era. I could probably argue that every time a new church is planted it takes acts of selfless generosity to see it happen.

Although regular gifting is necessary for the sustaining of such works, there are also those point in time moments when selfless generosity is necessary in the launching of new churches.

The people gave to such an extent that Moses had to tell the people to stop. (36:1-7)

- ¹ "Now Bezalel and Oholiab, and every skillful person in whom the LORD has put skill and understanding to know how to perform all the work in the construction of the sanctuary, shall perform in accordance with all that the LORD has commanded." ² Then Moses called Bezalel and Oholiab and every skillful person in whom the LORD had put skill, everyone whose heart stirred him, to come to the work to perform it. ³ They received from Moses all the contributions which the sons of Israel had brought to perform the work in the construction of the sanctuary. And they still continued bringing to him freewill offerings every morning. ⁴ And all the skillful men who were performing all the work of the sanctuary came, each from the work which he was performing, ⁵ and they said to Moses, "The people are bringing much more than enough for the construction work which the LORD commanded us to perform." ⁶ So Moses issued a command, and a proclamation was circulated throughout the camp, saying, "Let no man or woman any longer perform work for the contributions of the sanctuary." Thus the people were restrained from bringing any more. ⁷ For the material they had was sufficient and more than enough for all the work, to perform it.

A very important point needs to be made. The offering for the TABERNACLE is a point in time gifting. It is not the regular and intentional "taxation" required by the people for the sustaining of the priesthood and daily activity. However, when this type of gifting was necessary, then the people gave abundantly.

Let me offer you five thoughts about gifting to the local church. Although your gifting does not change your vertical, it does change your horizontal. How, does it change the horizontal?

1. By breaking the stronghold, the shadow has on you.
2. By reorganizing your wants and needs.
3. By declaring the singular story in which we all live and by shouting that Jesus is Lord and that the Father has raised His Son from the dead.
4. By prioritizing the Vision and Mission of God as you live in and out the Story of God.

5. Your gifting to the local church is a strong declaration against the principalities, powers, and spiritual wickedness in heavenly places. This is what our gifting does (Eph. 6:12).

Now, I do want you to act. I do want you to give and to serve, as you are able. But I do not want you to give or to serve out of guilt or shame. I want you to give for your joy and because you are a Christian. There is no pledge card. However, I would invite you to act on whatever the Holy Spirit is inviting you into.

It is the Holy Spirit that moves the church forward and He uses your financial resources and technical abilities to do so. How might you get involved?

Let us Pray.

Additional Notes:

In preparation for this study, I read the following statement and I thought what the author had to say was worth repeating.

“I fear that in some of our Christian circles we have overreacted to the compulsory element of our giving. Rightly, I believe, we point out that the tithe was a binding obligation on Israel, and should not be brought directly over to the New Testament church, to be imposed upon the saints of this age. Wrongly, however, we have concluded that all of our giving in this age is always of the free-will type, of the kind where we give because we feel like doing so. While the tithe percentages of the Old Testament economy are nowhere reiterated in the New Testament for the church to follow, we should nevertheless see the applicability of giving on a regular, consistent, and sacrificial basis. Thus, Old Testament sacrificial terms and imagery are frequently used in reference to New Testament giving (cf. Phil. 4:15-18; Heb. 13:15-16).”²⁴

Jesus is the display that God is merciful and gracious, slow to anger, abounding in steadfast love and faithfulness, forgiving iniquity, transgression, and sin, but who will by no means clear the guilty.

“This lengthy section (35:1-36:7) forms one of the most remarkable sections in the book. Here there is a mixture of God’s preparation of people to do the work and their willingness to give and to serve. It not only provides insight into this renewed community of believers, but it also provides a timeless message for the church. The point is clear enough: In response to God’s commission, and inspired by God’s Spirit, the faithful and willing people rally to support and participate in the Lord’s work.”²⁵

“Check out how John described Jesus in the prologue of his Gospel:

The Word became flesh and **took up residence** among us. We observed His glory, the glory as the One and Only Son from the Father, full of grace and truth. (John 1:14) [emphasis added]

The Gospel of John, like pretty much all of the New Testament, was written in Koine Greek and the phrase John used which is translated “took up residence” here is σκηνοῶ (skēnoō) which means “to pitch tent, encamp; to tabernacle, dwell in a tent; to dwell, have one’s abode.” So a more literal translation might go something like this: *The Word became flesh and tabernacled among us.* That’s right. The Old Testament tabernacle was a sign of Jesus who was to come.”²⁶

¹ <https://www.gofundme.com>

² <https://www.sermoncentral.com/sermons/differently-gifted-alan-perkins-sermon-on-significance-230106>

³ <https://bible.org/seriespage/31-concerning-contributions-exodus-351-367>

⁴ <https://www.lifeway.com/en/articles/sermon-four-essentials-worship-exodus-35>

⁵ <https://bible.org/seriespage/31-concerning-contributions-exodus-351-367>

⁶ <https://netbible.org/bible/Exodus+35>

⁷ Family Bible Notes on Exodus 35:5.

⁸ Spurgeon Devotional Commentary on Exodus 35:5.

⁹ Ronald F. Youngblood, Exodus, EBC, p. 113.

¹⁰ <https://netbible.org/bible/Exodus+35>

¹¹ <https://bible.org/seriespage/31-concerning-contributions-exodus-351-367>

¹² Ellicott's Commentary for English Readers on Exodus 35:21.

¹³ <https://netbible.org/bible/Exodus+35>

¹⁴ <https://netbible.org/bible/Exodus+35>

¹⁵ <https://www.sermoncentral.com/sermons/offerings-and-worship-paul-clemente-sermon-on-worship-237081>

¹⁶ <https://bible.org/seriespage/31-concerning-contributions-exodus-351-367>

¹⁷ <https://www.ligonier.org/learn/devotionals/israels-generosity/>

¹⁸ Spurgeon Devotional Commentary on Exodus 35:22.

¹⁹ Ellicott's Commentary for English Readers on Exodus 35:10-19.

²⁰ <https://netbible.org/bible/Exodus+35>

²¹ <https://netbible.org/bible/Exodus+35>

²² <https://bible.org/seriespage/31-concerning-contributions-exodus-351-367>

²³ <https://www.sermoncentral.com/sermons/offerings-and-worship-paul-clemente-sermon-on-worship-237081>

²⁴ <https://bible.org/seriespage/31-concerning-contributions-exodus-351-367>

²⁵ <https://netbible.org/bible/Exodus+35>

²⁶ <https://www.gospelproject.com/the-tabernacle-was-built/>