



SO WHAT? (APPLICATION):

1. **It is significant that the call for contributions went out to the entire community, not just to big-ticket donors.** In that sense, **everyone** was invited to have a part in the construction of the Tabernacle.

In another sense, the list of contributors was **limited**: there was no mention of **how much** each should give, nor was there even an assumption that **everyone** would participate, only those who were “generous,” moved in spirit, “of a willing heart,” those “whose hearts stirred them to use their skill.”

This identification of **motive** has at least two implications:

- It means that some would **not** participate in this project, even though everyone would benefit from it. If you were a Hebrew who didn't feel the urge to part with your precious possessions, what would you say to yourself? Have you ever had a conversation with yourself about matters of generosity?
- We know from the story of Anaias and Sapphira (Acts 5) that when there is a mass movement of generosity, some give from false motives. Have you ever been swept up in a group movement and participated out of self-interest or anxiety about the perceptions of others?

2. **Later, Moses would institute the tithe (contribution of one tenth)**, which was used to support the Levites and the worship in the Tabernacle (later the Temple). But the New Testament doesn't carry forward the requirement of the tithe. The only instruction we have about giving in the NT is in one of Paul's letters to the church in Corinth (2 Cor 9:6-15), Paul lays out the NT philosophy of giving.

- How do you see giving: as doing your fair share or as an act of worship... or some other way?
- If you cannot give with reckless abandon (“cheerful,” v. 7), should you give at all?