## DIVING DEEPER DISCUSSION GUIDE



#### TEXT SUMMARY

In this week's text, <u>Exodus 35</u>, we see Moses send out a call for contributions from God's people to provide the materials and skills for the construction of the Tabernacle. God's Spirit moves His people to come with their valuable belongings and their skills.

### **INTRODUCTION** (OBSERVATION):

- Whom does Moses summon to bring materials for the Tabernacle (v. 5)? What other group does he summon (v. 10)?
- 2. What single character trait do the contributors have in common (v. 5, 21, 22, 26, 29)?
- 3. Whom does Yahweh commission as the manager for this enormous project?
  - Whom does Yahweh appoint as his assistant?
  - How does Yahweh equip them for this task?
- 4. We see later (Ex 38:24-25) how much material was gathered for the project. The ESV footnotes tell us that a "talent" was about 75 pounds, and a "shekel" was around 2/5 of an ounce. The cost of an ounce of silver at this writing is \$22.89, and the cost of an ounce of gold is \$1991.96. Based on those numbers, what was the value of gold and silver the people contributed to the project, expressed in modern dollar equivalence?

#### **DISCUSSION** (INTERPRETATION):

The Epistle to the Hebrews tells us that the Tabernacle in the wilderness was an exact replica of the Heavenly Tabernacle (Heb 9, v. 11).

If there is a perfect Heavenly Tabernacle, why was it necessary to Christ to become a man and suffer and die at the hands of sinners? How would the Gospel be different if it were only a **myth**, an account of the atoning sacrifice of the Lamb in the Heavenly Tabernacle? Why is it important that Jesus lived, died, and rose in the same space-time continuum that we live in?

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#### SO WHAT? (APPLICATION):

 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?