



## STUDY TOOLS

Sunday, February 8, 2026

**Teaching Title:** Above and Beyond

**Key Scripture:** Exodus 35:4–29

# CEDAR VALLEY

### 5-DAY READING PLAN WITH QUESTIONS:

**Monday:** Exodus 35

**Tuesday:** Psalm 37

**Wednesday:** Psalm 112

**Thursday:** 2 Corinthians 8

**Friday:** 2 Corinthians 9

1. What does this passage tell you about God?
2. What does this passage tell you about people?
3. If this is God's Word (The Bible), what do I need to do?
4. What's your takeaway?
5. Who would you tell?

### MEMORY VERSE:

No memory verse this week

### LIFE GROUP DISCUSSION:

#### Introduction:

Last week in our *Kingdom Builders* series, we discussed the tithe from Malachi 3. The tithe belongs to God and establishes order in our lives and in the Church. This week, we're looking at what Exodus 35 calls "freewill offerings" that go beyond the tithe. At Cedar Valley, we call this "Kingdom Builders," an offering given freely, above and beyond your tithe. As we'll see in Exodus 35, these offerings aren't about pressure, guilt, or manipulation, but about worship, willing hearts, and responding to God's vision. The whole church is called to pray, plan, and dream about what God might do—locally and globally—through our Kingdom Builders offerings. We're all invited to participate in something bigger than ourselves and use our God-given talents and treasure to build God's Kingdom and advance the Gospel of Jesus Christ. We don't just give to keep the lights on; we give to send the light out.

**Introduction to Exodus 35:** The book of Exodus explains how the Israelites became enslaved in Egypt, their deliverance from oppression by Pharaoh and the Egyptians, and the establishment of Israel as God's special possession. After Yahweh rescues Israel from Egypt, He desires His presence to rest in their midst, so He gives detailed instructions in Exodus 25–31 for constructing a tabernacle where His presence will dwell among them (with details echoing the Garden of Eden). In Exodus 35–40, Moses leads the people in faithfully obeying God's instructions to build the tabernacle, culminating in chapter 40 when His presence rests in it. (See *Digging Deeper* for more.)

#### Questions:

Ice Breaker: How many homes have you had in your life? Do you have a favorite one?

1. When you hear the word "*offering*," what emotions or experiences come to mind?

2. Read Exodus 35:4–29 together as a group. What did you notice about who is invited to participate?
3. What words and phrases stand out to you the most about *how* God wants the offering to be given?
4. After Moses presented the vision, in 35:20 the people return to their tents. What does this moment tell us about space, freedom, and personal discernment in giving?
5. The items listed were personal and valuable. Why do you think meaningful offerings often involve something that “costs” us?
6. What can we learn from this passage about our own church projects? What are principles to take away?
7. As you think about Kingdom Builders this year, what might it look like for you to pray, plan, and dream with God—without pressure, but with faith?

## NOTES

For more information about Kingdom Builders at Cedar Valley, visit [cvchurch.org/kb](http://cvchurch.org/kb).

## DIGGING DEEPER

### What is the significance of the tabernacle?

Here are some thoughts summarized from work by Old Testament scholar, Dr. Carmen Joy Imes:

First, the tabernacle is portrayed as a microcosm of creation. Its design echoes Genesis: ordered space, light, precious materials, and gradations of holiness. This signals that God's intent is to restore creation through ordered, holy presence, beginning in Israel. God is reclaiming the world, not withdrawing from it.

Second, the tabernacle/temple is where heaven and earth overlap. God “dwelling” among Israel means He is taking up residence as their divine King. The space is less about housing God and more about locating His authority and presence in the midst of daily life. God chooses proximity, even at great cost, to remain with His people.

Third, the purpose of God's dwelling place is deeply connected to vocation. Israel is called to be a kingdom of priests (Exod. 19:5–6), and the tabernacle is the training ground for that calling. We are called to bear God's name, which means representing His character, values, and rule to the nations. The tabernacle teaches Israel how to live as God's visible representatives in the world.

Finally, the temple anticipates something greater. The prophets critique Israel not for having a temple, but for disconnecting God's presence from faithful obedience. This prepares the way for the New Testament claim that God's dwelling is no longer confined to a building but is found in Jesus—and then in His people. The trajectory moves from tabernacle → temple → Christ → Spirit-filled community.