

“Whoever Is of a Generous Heart...” // Exodus 35:1–36:7 // *Begin Again* # 2

[[Video: Path of a Dollar](#)]

Offering

(Call for offering out of video): **Offering slide**

This week, Exodus 35, if you have your Bibles...¹

We’ve taken a short break from our study of 1 Corinthians to talk about *Beginning Again*. We’re coming out of a pretty chaotic season with COVID; it’s time to rediscover God’s purposes for us and realign ourselves with them.

We’re doing this mostly from the book of Exodus, since Exodus represented a new beginning for Israel--Israel was emerging after 400 years of captivity and beginning a new chapter in their relationship with God.

There was a great movie that came out last year called *Harriet*; it was about the life of Harriet Tubman. Harriet Tubman was, of course, an African American slave who in 1849 escaped slavery and made her way on foot from Dorchester, MD to the safe haven of Philadelphia, PA. Now, that story by itself—how a woman born into slavery was able to travel 150 miles through slave territory and escape into freedom—would be incredible by itself; but what makes the story more remarkable is that when she gets to Philadelphia, she chooses to go *back* into slave territory because her husband a bunch of friends she loved were still in slavery and she wanted to help them find a way out. So she went back and made the journey a second time. And then again. And again and again. All in all, she made 13 round trips through slave territory—each time at the risk of her own life—to liberate friends and family and some people she didn’t even know. Harriet Tubman became known as the conductor of the famous “Underground Railroad,” even earning herself the nickname ‘Moses’ because of how many she personally brought to freedom.

Harriet’s life illustrates a truth taught over and over in the Bible: those who find freedom have a responsibility to those still in captivity--to give of themselves to help make others free. Our freedom is not a license to relax in an easy life--we have to go back, to begin again and again, to re-engage the lost and broken world around us. That’s what we see happen in Exodus 35: after liberating Israel from slavery all by himself, God invites them to join in his rescue plan for earth:

¹ Works consulted: Mark Dever, “Tabernacle,” sermon preached at Capitol Hill Baptist Church on August 05, 2012; James MacDonald, “Offering My Gift,” sermon on Exodus 35:4–36:7; John Mark Comer, “Generous,” sermon on Genesis 1:29-31, 2:15-17, 3:1-7, 12:1-3; 2 Corinthians 8:1-9, 9:6-11; Mike Kelsey, “Living in Light of Eternity, Part 3 - Giving and the Local Church,” sermon preached at McLean Bible Church on August 22, 2021.

35:1 Moses assembled the entire Israelite community and said to them, “These are the things that the Lord has commanded you to do: 2 For six days work is to be done, but on the seventh day you are to have a holy day, a Sabbath of complete rest to the Lord...

4 Then Moses said to the entire Israelite community, “This is what the Lord has commanded: 5 Take up an offering among you for the Lord. Let everyone whose heart is willing bring this as the Lord’s offering: gold, silver, and bronze; 6 blue, purple, and scarlet yarn; fine linen and goat hair...

20 Then the entire Israelite community left Moses’s presence. 21 Everyone whose heart was moved and whose spirit prompted him came and brought an offering to the Lord for the work on the tent of meeting, for all its services, and for the holy garments (the ‘tent of meeting,’ or ‘tabernacle,’ was the place before the Temple where God’s presence would dwell; where they could offer sacrifices and hear from God. It preceded the Temple and would one day be replaced by the Temple). 22 Both men and women came; all who had willing hearts brought brooches, earrings, rings, necklaces, and all kinds of gold jewelry.

36:5 (The workers) said to Moses, “The people are bringing more than is needed for the construction of the work the Lord commanded to be done.” 6 So, they sent a proclamation throughout the camp: “*Let no man or woman make anything else as an offering for the sanctuary.*” So the people stopped... 7 because there was more than enough. (Just one time, Summit, just one time, could you let me experience this? I promise we’ll do a killer celebration--Mike Georges will play the key-tar; I’ll even preach in a pink track suit like JMC recommended; we might even get Nic Cage to come do a dedication. What a special day that will be.)

A few important things about this offering:

1. This offering was different than the “firstfruits” offering

- The language here is different to what we saw last week with the firstfruits offering. The firstfruits offering is something God says we *bring* to him, not donate, because we can’t donate to God what already belongs to him. The firstfruits of every crop, every flock, and all income, God says, belong to me. To not bring them is considered stealing from him.
- In contrast to the firstfruits offering, the language surrounding this offering is all about donation. Check it out:
 - Vs. 5: “Let everyone whose heart is willing bring this as the Lord’s offering....”
 - Vs. 21: “Everyone whose heart was moved and whose spirit prompted him came and brought an offering to the Lord for the work on the Tent of Meeting (the tabernacle)...”
 - Vs 22: So they came, both men and women. All who were of a willing heart brought... (an offering) to the LORD.
- This is a freewill offering. You’re not giving it because you *have* to, as with the firstfruits offering; but because you are moved to of your own free choice.

2. They gave in response to God’s grace

- Their generosity here was, in part, a response to the grace they had just experienced.
- **There was the Exodus itself, of course**, where God liberated them from slavery all by himself; **but there was something else, too: in Exodus 34, the chapter right before this one, the Israelites had done**

something terrible that God could have destroyed them for, and they knew it. Basically, Moses had gone up into the mountain to meet with God, and he was gone a little longer than they had anticipated. (Moses had forgotten to 'share his location' with everybody, so nobody could track him on their "find my friends" app, so they freaked out and assumed he was dead, and then they started accusing God of forsaking them, so they melted down some of their jewelry and made a golden calf and started to worship it in God's place. At that point, God was ready to walk away from them, but Moses' plead for mercy for them, and God forgave them. The people at the end of chapter 34 recognized how merciful God had been to them, and they felt overwhelmed by grace. We should be destroyed but God has been merciful to us.

- So, they have 2 felt experiences of God's grace. The Exodus and then this forgiveness of chapter 34. **But there's one more thing, too.**
- Did you notice what exactly it says that they gave? 22 "...brooches, earrings, rings, necklaces, and all kinds of gold jewelry..." (35:22) And where did they get those? I mean, slaves don't usually own a bunch of gold jewelry, and there wasn't like a "Bailey's Jeweler" on the way out of Cairo. No, the book of Exodus tells us that on the night of the Exodus, as Israel was fleeing Egypt, God caused a spirit of fear to take over the Egyptians so that they gave all their jewelry to the Israelites. "Thus," Exodus 12:35 says, "the Israelites plundered the Egyptians" (without so much as lifting a sword.) *The point is these Israelites are giving back to God what he had already given to them.*
- **Those most in touch with the grace of God are the ones most generous in their offerings to him.** And the flipside of that is true, too: an ungenerous heart is the sign you've grown disconnected from God's grace.
 - **There's a story in the Gospel of John where a woman comes to anoint Jesus' feet...** She washes his feet with her tears and dries them with her hair; then she breaks open this expensive bottle of perfume and pours it out on him. The religious leaders don't even understand it. What are you even doing? This is awkward, wasteful... if you've got something to give away, why not just sell it and give to the poor? What a waste just to pour it out on Jesus' feet!" But Jesus says, "Look she knows something you don't know, and because of that she feels something you don't feel. Those who are forgiven much, love much. YOUR lack of love, your lack of passion, your lack of generosity, is a sign that you have little to no concept of your forgiveness."
 - I often describe it like: **If you came home and I was sitting on your porch...**
- **So, here's the question: What does your giving say about how in touch YOU are with God's forgiveness?** If you are sitting there resenting me even talking about this and think, "When is he going to get back to 1 Corinthians," might it not be an indication that you have no felt sense of his grace? Maybe you are a lot more like these Pharisees than you realize. Or maybe you faithfully give your tithe—it's automatic, you never think about it, and it doesn't even really constitute a sacrifice anymore--could it be that you've lost touch with the grace of God?
- **How aware of--and indebted to--God's grace, do you feel?**
 - Y'all, sometimes I love just to stop and think about God's goodness to me. I love going back to places where I grew up, or where I spent a lot of time, in part because it makes me think about God's goodness to me during that time of my life. How in the difficult chapters he brought me through. I find myself singing the lyrics to *Amazing Grace*, "Through many dangers toils and snares..." And sometimes my heart just wells up with thankfulness. Where would I be had God not intervened at key points in my life? Had he not preserved me and chased after me? And I feel like I just want to say "Thank you!" Not with just my words but also my life! Do you ever feel like that? Look at your family. Look at your life. Look at all he's given to you!
- **I was listening to a message by a Christian leader named Andy Crouch**, and he said that his family has begun something that he said has been life changing for him. In addition to just tithing on his income, he says that every decade or so he tithes on his entire estate: He gives to God 10% of the total value of all

that he owns. You say, “Wait, is this now required?” No, and that’s the point. The firstfruits--that’s required. This is about how one person learned to say “thank you” and acknowledge that everything in his life comes from God. I WOULD challenge some of you to consider that. Do you feel overwhelmingly indebted to the grace of God? Are you thankful? Show it by being generous.

- **Those most in touch with the goodness of God in their lives are those most energetic in their offerings toward him.**

3. They gave as the Spirit directed them

- In vs. 31 of this passage Moses talks about how the Spirit of God had put certain gifts into specific Israelites’ hearts. Look, for example, at 36:2. I didn’t read this a moment ago: **And Moses called... every craftsman in whose mind the LORD had put skill, everyone whose heart stirred him up to come to do the work.**
- They each gave as the Spirit directed them specifically. **This is an important part of worship-based giving. It’s done in conversation with the Holy Spirit.** It’s different from firstfruits-giving, which is pretty automatic; you don’t need to pray about giving God the firstfruits, you don’t need a special prompting of the Holy Spirit--he’s already spoken about that really clearly in his word, and **you don’t need a voice when you already have a verse?**
- But there’s another kind of giving where you are constantly asking God, “What else are you putting in my heart to give away?”
- **So, question: *Do you do this with your giving? When was the last time you really felt moved by the Holy Spirit to give something?*** I mean, if you believe that God is the real owner of ALL that you have, and not just the first 10%, then it stands to reason that you should, from time to time, ask him what he wants you to do with it.
- One of the practices we like to encourage here is to list out the **5 most materially valuable things** that you own, and asking God if he wants you to transfer one of those to the Kingdom. You and your spouse (if you are married) pray about it, and then do what the Spirit directs you to do.²

4. They gave out of the security of Sabbath

- **Did you notice that in the set-up to this offering, God reminded them of the Sabbath? (35:1)³**
- It seemed kind of random--a bit disjointed--I mean, he starts talking about Sabbath and then goes into an offering, but it’s not.
- **The Sabbath, you see, was supposed to be a reminder to them of God’s promise** to take care of them and supply all of their needs. One day a week they were to stop their work, rest, and rejoice in the fact that they were no longer slaves and that God would take care of them. They didn’t do this because all their work was done and they had nothing left to do. In fact, it was usually quite the opposite: For people in

² Now, again, I am NOT saying that only give when you have a tingly feeling in church and in response you throw your lunch money in the plate--because the Bible, as we saw, teaches firstfruit giving which should be automatic. Paul says in 1 Cor 16:2 that our giving should be disciplined and systematic: “On the first day of the week, each of you is to set something aside according to how God has prospered him...”

³ “Moses assembled the entire Israelite community and said to them, “These are the things that the Lord has commanded you to do: 2 For six days work is to be done, but on the seventh day you are to have a holy day, a Sabbath of complete rest to the Lord... 4 Then Moses said to the entire Israelite community, “This is what the Lord has commanded.”

those days, survival was a day to day battle, and cutting your production by 1/7 could mean the difference in life and death. Like us, they often felt like there was so much to be done they could never finish it all. Stopping to take a Sabbath was a declaration that ultimately God was the one responsible to take care of them! It was an incredible blessing. God says we can cut our production by 1/7, even though we feel like we should be working, and he'll make up the difference.

- **It is out of that security they were supposed to give.** Understand this: The command to Sabbath and the command to give God the firstfruits are closely tied together. They basically teach the same thing--give to God your first and best in faith, and he will provide all you need for the future. With the Sabbath, you do it with your time; the firstfruit offering is about your money.
 - **Last week I told you about a defining moment in relation to tithing;** let me tell you one in relation to Sabbath)... "Test me!"
 - Or I think of Chick-Fil-A and what they do here. Let's do what no other restaurant dares to do--let's give all our employees a day to rest and focus on faith and family, like God said--and let's see how it works out. **Based on how many times the lines wrap around the Chick-Fil-A during the lunch hour,** I think they are doing just fine.
- **The point is that Sabbath was a reminder of God's promise to take care of them, and this offering was given in the security that God would keep that promise.** Out of that security, they could give freely. They didn't have to be paralyzed with fear about an uncertain future--God would take care of the future, so they could respond to what the Spirit of God moved them to do in the present. **You'll never give in any significant way to God if you don't really trust him.**
- So, here's my question for you: **What if you knew that your future was secure; you knew God would take care of you; that you would be cared for in your retirement; that he would provide all you ever needed to do all this will--what would you give?** See, that's the security he wants you to give from!

5. They gave in response to a specific vision

- Moses put before them a vision of a tabernacle; a place where heaven would meet earth. The tabernacle was the vehicle for God's work on earth.
- For us, that vehicle is the church. The church is the institution that Jesus established as hub of his work on earth. It replaced the Temple, which had replaced the tabernacle. The church is now the place where heaven meets earth.
 - The church is the one institution that God established to be the tabernacle of his presence. You can sum up the entire mission strategy of the book of Acts as "Go to strategic cities and plant churches that plant churches." That's why in everything else we do--evangelism, justice work, advocacy for the poor--we always match it to a church or a church plant, because that's the vision Jesus, our new Moses, put before us.
- Let me talk for a few minutes about what that looks like for us:
 - Our vision is to reach the Triangle: we want to have a campus 15 mins driving distance from everyone in the Triangle. The reason for that is we know that when someone drives more than 20 min...
 - No, we don't think we're the only church. We regularly do things to bless and support other churches; and, it's why we also plant independent churches to reach parts of the city we are not well-equipped to reach, like Renovation Church. But we want to do our part, and be faithful to whom God is bringing us, so we say a campus about 15 min driving distance from anyone in the Triangle. We're about halfway there.

- Of course, the heart of what we do, of course, is equipping people to reach other people. People reach people. That's why we say we want to be a movement of *disciple-making disciples*, disciples who in turn make other disciples.
- And that's happening: I told you that our college ministry had a goal of sharing the gospel 500x in personal conversations during the first month of the school year, a goal they reached, and 25 students across 6 college campuses came to faith in Christ.
- It's happening in our high school ministry: I heard about a group of high school students who got a burden to reach their public school campus, so they started a Bible study in the school parking lot because the school wouldn't let them meet on campus for Covid reasons. One senior girl in particular really took ownership and took it upon herself to really reach out to and mentor other girls in that group, meeting with them over coffee. **That group has grown, and 4 of that group are now doing our Elevate Summer Project**, where high school students spend a month of their summer overseas with one of our church plants. Students reaching students.
- I recently heard a story about a lady at one of our campuses who had come to Christ at Summit a few years ago, but really struggled with the idea of reaching out to others; she felt like it was forcing her views onto others. Her small group leader encouraged her just to reach out and share what Christ has done in her own life. She reluctantly agreed, and sent out an invite to other ladies in her neighborhood to come to a Bible study--seven agreed to come! Since starting this group 6 months ago, they have been meeting every Friday and they have seen THREE neighborhood women come to faith!
- 481 People baptized in 2021
- 1164 First Time Guests Since August 1
- We have to make room for them!
- And it's not just the Triangle we want to reach. We want to send out to cities around the world. We have adopted the goal of planting 1000 churches within our generation. We're at 460. Think about that: while we gather this weekend, there are 460 congregations around the world gathering under the word of God because *you* planted them. 460!
 - **And this, by God's grace, will be our biggest year yet.** We have 10 in the church planting residency this year, and like I told you last week, 4 of those 10 were raised up by a church that we planted--which means they are granddaughter churches!
- **Our vision is to not only plant churches**, but also to bless the cities that they are in by meeting tangible and physical needs.
 - Our church had a defining moment about 15 years ago... Acts 8/9. The gospel of God's love for us should be accompanied by acts of love for our neighbor. So, for 15 years we've been asking, "Where can we minister to the broken and hurting parts of our city?"
 - **We're in the foster system**--we have almost 300 families involved in that ministry; we're assisting families in crisis.
 - **We're working with prisoners both before their release and after**, helping them get saved and then get established in jobs and stable environments. Tony Diana, who leads our ministry in local prisons, told me the story of several men and women from the prison ministry--ministry partners--that have been released and joining the ministry team
 - **We're engaging with refugee communities and helping them get settled.** There is a group of Summit members who are reaching out to the Muslim community here. One of our members befriended a man from the Middle East that he met in Burger King. Later, the Middle Eastern man got really sick (not because he was eating at BK but I'm sure that didn't help) and basically, he reached out to our member to ask for prayer. Our member went over, prayed for him and ministered to him, and to make a long story short, through that, the man ended up becoming a believer. This

began sharing his faith in Christ with his family members in Jordan, Saudi Arabia, and Boston. Since sharing his faith, he has seen SIX Muslim family members come to faith in these countries!

- **Maybe what's most amazing is when you see all these things**--reaching people and blessing the community, come together--there is a young man named Gabe who came to Christ this summer at NC Central after reading the Bible with Charles Holmes, one of our college pastors there. Well, this semester Gabe won **Mr. Sophomore** at NCCU and is now organizing a service opportunity through NCCU that will pair students with Summit local outreach teams to babysit adopted/foster children to help support adoptive parents.
- **Overseas, your giving helps our people minister to brokenness there, too.** Right now we have 292 people serving on church planting teams overseas. That's more than Pre-Covid. Covid was supposed to be bad for overseas work, but we have a God that does the impossible, Amen?
 - This year, our people there, with our assistance, helped huge numbers of Afghan refugees--many of them brand new Christians--escape the persecution of the Taliban.
 - This year we adopted a people group in North Africa that has suffered years of political and military upheaval, who had no copy of the Bible in their language. We're funding the translation of the NT into their language. **PIC.** We've only got parts of the New Testament done so far, but YOU are enabling a people who have never heard of Jesus to hold a Bible in their own native tongue!
 - And few weeks ago I introduced you to Nathan Rostampour, an Iranian refugee who has established a network of house churches back in Iran that he leads right here from the Summit Church via an online platform. They are now at 14 churches and are planning a baptism service for **more than 30 Iranian Muslims** who have come to faith in Christ in the last few months.
- **One of the things we believe in most here is leadership development.** Rodney Stark, in his book *The Churching of America*, demonstrates that the most reliable predictor of the future of any Christian movement in history--is not how much money they have, how many people are involved, how good the preaching is, or anything else--the most reliable predictor of the future of any movement is how many young men and women they are raising up for ministry. We have 38 interns and apprentices this year--next year it will be over 50. Each of them are on staff full-time, and they raise part of their support in being here. This year's class raised over a million dollars. These are the future of this movement God has called us to be a part of.
- **I can't emphasize this enough: your giving here supports all of this.** That's why I say: You are not giving *to* the church as much as you are giving *through* the church.
- **And that's just a sampling.** It would be nearly impossible for me to tell you about all of it.
- The vision God gave through Moses was a tabernacle where lost people could find God; the vision Jesus gave us was of a church that would go in the name of God after lost people. And I believe that vision calls for the same kind of generosity, even greater, than Israel shows in Exodus 35! They gave beyond their tithe as the Spirit directed them, and we should, too.

6. Everybody gave something

- **Vs. 20, says the whole congregation of Israel was involved in this offering.** Vs. 21 said, **"Everyone whose heart was moved... both men and women..."** Some people had jewels; some had pieces of cloth; some had timber. All brought what they had; everybody had a role.
- God created a way for everybody to participate, because he was not after the resources of a few wealthy people; he was after the hearts of all people.
 - Sometimes people say, "Well, I don't have that much money. Anything I gave wouldn't make a difference." But, you understand, God doesn't call for an offering like this because he needs our money; he wants our hearts, and that applies to everybody.

- God doesn't call for generosity because he needs something from us. He is not sitting up in heaven saying, "Oh, I could do so much if only those well-off people at TSC would spot me a loan." With the wave of his finger he can create enough bread and fish to feed a multitude. His commands and invitations to be generous are about revealing what is first and best in our heart!
- It's why we say, "It may not be equal gifts, but it should be equal sacrifice." What matters more to God? The high dollar gift of the rich person whose gift doesn't require any real sacrifice, or the two pennies of the less-well-off person whose gift represents worship and trust?
- Think about this statement: *Some gifts are valuable because of the good they can do in the world; others are valuable to God for the statement they make about the heart of the giver and the worth of God to whom they are given.* (This is the heart behind the woman with 2 pennies; of the woman who breaks open the alabaster flask).

7. They gave not just of their treasures, but their time and talents too.

- Reading this chapter, you see that in addition to their stuff, a lot of people volunteered their time and skill to this project. Craftsmen and seamstresses and skilled people of every profession showed up to help.
- **35:25 Every skilled woman spun yarn with her hands and brought it: blue, purple, and scarlet yarn, and fine linen. 26 And all the women whose hearts were moved spun the goat hair by virtue of their skill.** There was even something the goat hair spinning women could do! I don't even know what goat-hair spinning was but it doesn't sound as cool as the blue and purple yarn ladies. Some little Israelite woman thought, "Yeah, I'm just a goat-hair spinner. I don't get to do the blue or purple yarns. I flunked out of yarn school. And they won't even let me near the fine linen." But God says, there's something in here even for you, goat-hair-spinning-lady.
- There are 3 things that you should give into God's kingdom: your time, your treasure and your talent.
- Next week we're going to take some time to **consider the commitment of our treasures**, but you ought also to be looking for places to yield your time and talent. You can start by volunteering here right on the weekend. We want everyone to serve one, attend one. See your campus pastor or go to summitchurch.com/serve to do this today!

Lastly,

8. They did all this in public

- The word translated as "offering" in this chapter⁴ in Hebrew is *terumah*, which means literally "to raise up."
- In the old King James they called this the "heave-offering." I miss the KJV. (I grew up on it... you always knew where you stood with the KJV. It had all the "thees and thous" and weird words like 'betwixt' and 'wherewithal...') But the KJV does a much better job with this word. A "heave" offering. You'd heave it up for all to see, showing you were "all-in."
- Next week, we are going to take time and do something similar. We're going to do what they did—to put ourselves on record, to say, "This is what I'm planning to give, as God enables me." Sure, it's possible to not make any kind of commitment and still give, but what they are doing here is an important part of the process. You are publicly committing yourself to the mission of God.
- You say, "Well, wait... doesn't the Bible say to give in secret—not to let our right hand not know what our left hand is doing?" Yes, but that's not a command never to give publicly; it's a command to make sure our

⁴ Ex 35:5

heart motives are right. Real quick: The place where Jesus commands us to give in secret and not let our right hand know what our left is doing is Matthew 6, and giving is one of 3 things he says we do in secret: giving, praying, and fasting--do that in the closet, he says. But he's using hyperbole. There are lots of examples of public praying and fasting--the early church had public prayer and fasting services in fact! What Jesus is saying is that we have to mind the heart we have in our giving: if we give to be seen and praised by others, we are missing out on eternal treasure that the Lord offers those who do it to honor the Lord and not themselves. **There is a very important sense in which our giving should be public**, because giving is a way of putting the worth of Jesus on display, and for that to happen, others should know about it. This offering in Exodus was public. Jesus used the example of the widow with the 2 mites, who gave in public, to inspire others. That's what our giving is supposed to do. Just like our singing and praying, giving is part of our public worship; our public declaration of our gratitude for the grace of God in our lives. So, we do it publicly. Plus, it's a way of putting ourselves on record: *"I'm not ashamed to be a part of this movement; I'm all-in."*

*That's what we're going to do next week. So next weekend I want you to come prepared, expectant about how God is calling you to begin again, and honor him with your first and your best. I've got something I want you to do in preparation for that. **We've put together a 5-Day reflection guide** to use this week that will guide you in some Scripture reading and reflection on what it looks like to give your first and best in all areas. **You can find it on our app and our website.** Listen, a great way to give God the first fruits of your day is by spending time in his Word, and this is a great tool for that. So use our App or go to our website and use that this week.*

One of our church planters, Kyle Mercer, says that in heaven God will ask us two main questions.

- **What did you do with my Son?** Did you receive him or ignore him?
- **What did you do with my stuff?** Did you steward it?

People ask, "Are we ever going to quit emphasizing this kind of giving at TSC?" I mean, every November we talk about this. I'm sick of it. Can't we just take a break and enjoy what we've accomplished?" Well, yes, we're going to enjoy it, but are we ever going to stop? No. **Like Harriet Tubman with the underground railroad, we return again and again.** God help us if we ever say, "Ok, we're done! We've built a church that meets our needs. We've got our facilities and our kids' spaces and we're all comfortable." God help us if we get to that place. We're not building a Christian country-club with conveniences for Christians, but a ministry portal through which to reach the world! I love how C.T. Studd used to say it (**Studd was a pro athlete...**), "Some people wanna live in the sound of Chapel bells, but I wanna run a mission, a yard from the gates of hell!"

Let's pray...

Missional Blessing + Sending