Exodus 35:21-29

| And everyone who excelled in ability* and everyone whose spirit was moved* came, bringing to God, an offering for the work of the Tent of Meeting and for all its service and for the sacral vestments. | נַבְדוּ הָ֨בְדָנ ֩רֶשֲׁא לֹ֡כְו וֹ֑בִּל וֹ֣אָשְׂנ־רֶשֲׁא שׁיִ֖א־לׇכּ וּאֹ֕בָיַּו
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| Men and* women, all whose hearts moved them, all who would make an elevation offering of gold to God, came bringing brooches, earrings, rings, and pendants. And everyone who possessed blue, purple, and crimson yarns, fine linen, goats' hair, tanned ram skins, and dolphin skins, brought them; everyone who would make gifts of silver or copper brought them as gifts for God; and everyone who possessed acacia wood for any work of the service brought that. | נַבְדוּ שֶׁדֹֽקַּה יֵ֖דְגִבְלוּ וֹ֔תָדֹ֣בֲﬠ־לׇכְלוּ ֙דֵﬠוֹמ
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| And all the skilled women spun with their own hands, and brought what they had spun, in blue, purple, and crimson yarns, and in fine linen. And all the women who excelled in that skill spun the goats' hair. | נַבְדוּ תַﬠַ֤בַּטְו םֶזֶ֜נָו חָ֣חֳל יִ֖נָשׁ תַﬠַ֥ל לֹ֣כּם שֵׁ֣שְׁו יִ֖נָשַּׁה תַﬠַ֥לוֹתּ־תֶא סֶזֶּֽנָו
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| And the chieftains brought lapis lazuli and other stones for setting, for the ephod and for the breastpiece; and spices and oil for lighting, for the anointing oil, and for the aromatic incense. | נַבְדוּ שֶׁדֹֽקַּה יֵ֖דְגִבְלוּ הָ֖דֹבֲﬠָה תֶכאֶ֥לְמ־לׇכְל םיִ֛טִּשׁ יֵ֥צֲﬠ וֹ֜תִּא אָ֨צְמִנ ֩רֶשֲׁא
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| Thus the Israelites, all the men and women whose hearts moved them to bring anything for the work that God, through Moses, had commanded to be done, brought it as a freewill offering to God. | נַבְדוּ תֶכאֶ֥לְמ־לׇכְל ֙א הָ֧וִּצ רֶ֨שֲׁא הָ֗כאָלְמַּה
Alsheikh, cf. 35:29
This includes those who brought much and those who brought little; those who brought early and those who brought late, lest a person say that those who brought little were not considered as important to God as one who brought much. As long as each person brought what was fitting for them and their intention was for the sake of heaven, [God considered each gift equally]. So too regarding the ones who brought their gifts late, for perhaps the women’s gifts would be considered more important than the men’s because the women gave first. This is why Moses reversed the order and said every man and woman because he was asking God to make sure that God did not ignore the gifts of the men that were given second.

Malbim, cf 35:29
This is to say that all of these free-will offerings were not futile acts, for those that gave were seeking God. If there was, among Israel, a man or a woman who had not given material goods—for example a poor person, who only had their thoughts and their emotion to give but would have given material for the tabernacle if they had the means—they would have been willing to give all the necessary items to build the tabernacle and its instruments. This is why the Torah says “whose hearts moved them to give for all the work necessary for the tabernacle.” It was this willingness to give that was, in fact, the essence of what was received by God.

Rabbi Lord Jonathan Sacks, To Heal a Fractured World, p. 38
One detail of Jewish law is particularly noteworthy: even a person dependent on tzedakah must himself or herself give tzedakah. On the face of it, the rule is absurd. Why give X enough money so that he can give to Y? Giving to Y directly is more logical and efficient. What the rabbis understood, however, is that giving is an essential part of human dignity. As an African proverb puts it: the hand that gives is always uppermost; the hand that receives is always lower.