

Pine Knoll Sabbath School Study Notes

First Quarter 2023: *Managing for the Master—Till He Comes*

Lesson 4 “Offerings for Jesus”

Read for this week’s study

2 Corinthians 9:6, 7; Deuteronomy 16:17; Psalm 116:12–18; 1 Chronicles 16:29; Mark 12:41–44; Mark 14:3–9.

Memory Text

“What shall I render to the LORD for all His benefits toward me? I will take up the cup of salvation, and call upon the name of the LORD. I will pay my vows to the LORD now in the presence of all His people” (Psalm 116:12–14, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Motivation for Giving
- III. What Portion for Offerings?
- IV. Offerings and Worship
- V. God Takes Note of Our Offerings
- VI. Special Projects: Big Jar Giving
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. The lesson brings out that tithe leaves us 90% of our income to use as we see fit. That is where generosity begins. Offerings beyond the tithe are a free-will choice to be generous, as God has been generous with us. A model for such offerings are the thank offerings, sin offerings, and fellowship offerings that people brought to the temple. When we consider the magnitude of what God has done for us, we respond in kind. (Sabbath Afternoon’s Lesson)
2. According to the author of the lesson, one out of every six verses in Matthew, Mark and Luke is about money. How we use our money demonstrates our priorities in life. Read Matthew 6:31-34. How does Jesus encourage us to relate to matters of food, drink, and clothing? What does it mean, in practical terms, to put God’s kingdom first? Read 2 Corinthians 9:1-7. What practical situation is Paul dealing with in the

- first five verses of this chapter? What lessons can and should we take from verses 6 and 7? How do we learn to give cheerfully? (Sunday's Lesson)
3. Read Deuteronomy 16:16-17 and Psalm 116:12-14. What criteria does God give as the basis for the amount of offerings? (Monday's Lesson)
 4. In ancient Israel the giving of tithes and offerings was a central part of their worship experience. Read 1 Chronicles 16:29, Psalm 96:8-9, and Psalm 116:16-19. What basic principles of giving and worship are laid out in these passages? How do you apply these principles in an age of online giving? Can you think of ways to express this connection when you are giving online? (Tuesday's Lesson)
 5. Read Mark 12:41-44. What message can we take from this passage regardless of our economic standing? Read Acts 10:1-4. Why did a Roman centurion receive a visit from a heavenly angel? What two of his actions were particularly noted in heaven? (Wednesday's Lesson)
 6. According to the lesson author, nine percent of the average person's assets are liquid and could be contributed as an offering on a moment's notice. The rest of the average person's assets are invested in real estate, land and livestock (rural people) and other non-liquid investments. The occasional gift of large, non-liquid assets is what the author calls "big-jar giving". There is one major example of this in the Bible, a story told in some form in all four Gospels. We will look at three versions of the story: Mark 14:3-9, Luke 7:36-47, and John 12:2-8. Are all these stories referring to the same dinner or did something like this happen more than once during Jesus' ministry? How do you suppose the Pharisee (Luke 7 version) knew that the woman was a sinner? What was the value of the woman's gift? (Thursday's Lesson)
 7. "The recording angel makes faithful record of every offering dedicated to God and put into the treasury, and also of the final result of the means thus bestowed." 2T 518. Few things are more satisfying in this life than knowing you made a difference. What do you think is the role of the final judgment in providing that kind of knowledge? (Friday's Lesson)
 8. Secular economists have noticed that the more super-wealthy families give, the more their family wealth tends to increase over the generations. The opposite is also true. The less super-wealthy families give, the faster the family wealth disappears. Why do you think that is the case? (Friday's Lesson)

Thoughts from Graham Maxwell

How about Ananias and Sapphira? They cheated with their offering and died on the church floor. Now, I'll venture offerings picked up marvelously in the church from then on. Well, if you knew that next week, if you were not paid up on tithe, offerings, and pledges, I mean, you wouldn't debate how much very long, would you? You'd want to put a little extra in as fire insurance, perhaps! Well, if that method worked so well, why doesn't God use it all the time? It says, "for God loves a happy giver." In fact, the Greek word is "*hilaros*," from which we get

hilarious; not giddy, but very happy. God does not like begrudging gifts. He doesn't like that at all. It's an insult to him to say, "Well, I guess I've got to give this to you, or the locusts will go through my fields next harvest time, and I don't want that." That relationship he doesn't like. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Exodus, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/3MMPOGIA66> (Part 1) <http://pkp.cc/4MMPOGIA66> (Part 2)

Further Study with Ellen White

Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet. {MH 481.2}

We are to keep close to the Source of our strength day by day, and when the enemy comes in like a flood the Spirit of the Lord lifts up a standard for us against the enemy. The promise of God is sure, that strength shall be proportioned to our day. We may be confident for the future only in the strength that is given for the present necessities. The experience in God is daily becoming more precious. . . . Do not borrow anxiety for the future. It is today that we are in need. . . . The Lord is our helper, our God, and our strength in every time of need. {OHC 125.5}

God's everlasting arm encircles the soul that turns to Him for aid, however feeble that soul may be. {4T 328.1}

Our God has heaven and earth at His command, and He knows just what we need. We can see only a little way before us; "but all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13. Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best. {8T 272.1}

Not even a sparrow falls to the ground without the Father's notice. Satan's hatred against God leads him to delight in destroying even the dumb creatures. It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy. But He does not forget even the sparrows. "Fear ye not therefore, ye are of more value than many sparrows." Matthew 10:31. {8T 273.1}

Our Lord adapts Himself to our special needs. He is a shade on our right hand. He walks close by our side, ready to supply all our necessities. He comes very near to those who are engaged in

willing service for Him. He knows every one by name. O what assurances we have of the tender love of Christ (MS 51, 1903). {3BC 1153.8}

The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies. {DA 348.2}

From the story of Cornelius we learn that God will lead every one who is willing to be led. He led Cornelius. He drew out His servant's heart in prayer. He prepared him to receive the light of His truth, and he chose to enlighten the mind of Cornelius through the agency of one who had already received light from above. {CC 334.7}

Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God. {SC 97.2}

Those who seek God in secret telling the Lord their needs and pleading for help, will not plead in vain. "Thy Father which seeth in secret Himself shall reward thee openly." As we make Christ our daily companion we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus we shall become assimilated to His image. By beholding we become changed. The character is softened, refined, and ennobled for the heavenly kingdom. The sure result of our intercourse and fellowship with our Lord will be to increase piety, purity, and fervor. There will be a growing intelligence in prayer. We are receiving a divine education, and this is illustrated in a life of diligence and zeal. {Pr 183.2}

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. {Pr 8.4}

When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.—(*Steps to Christ*, 93.) {Pr 8.5}

Ministering angels are waiting about the throne to instantly obey the mandate of Jesus Christ to answer every prayer offered in earnest, living faith.—(*Selected Messages*, bk. 2, 377.) {Pr 255.2}

There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings. {HP 82.5}

It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask. {ML 15.5}