

Whereas the New Testament teaches that God owns everything and that we are to practice one hundred percent stewardship (cf. 2 Corinthians 8 & 9), a Tithe (literally a “tenth portion”) must still be considered as the absolute minimum of one’s supporting the work of God,

Whereas in the New Testament, Jesus commanded us to continue tithing while adding the responsibility of “weightier matters of the law: justice and mercy and faith,”

(Matthew 23:23 NKJV) "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone." {Emphasis added} Also Luke 11:42.

Whereas the words “Apportionments” or “Askings” are not in the Bible,

Whereas the only time we are told in Scripture to test God is in relationship to our tithing,

(Malachi 3:8-10 NASB) "Will a man rob God? Yet you are robbing Me! But you say, 'How have we robbed Thee?' In tithes and offerings. {9} "You are cursed with a curse, for you are robbing Me, the whole nation of you! {10} "Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven, and pour out for you a blessing until it overflows." {Emphasis added},

Whereas Tithing is a Means of God’s Grace,

Mr. Wesley spoke of the “Means of Grace,” channels or streams of God’s favor viewed through history. Seeing how God responded historically to certain stimuli, if one repeats the stimuli, one could reasonably expect that God will respond as previously.

Whereas in the Parable of the Widows Mite (Mark 12:41-44), Jesus teaches us that faithfulness, more than a large dollar amount, is the goal,

(Mark 12:43-44 NKJV) So He called His disciples to Himself and said to them, "Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; {44} "for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood."

Whereas in placing the Parable of the Widow’s Mite directly after the warning of Mark 12:38-40, Jesus taught us to be faithful even when others are not faithful,

(Mark 12:38-40 NKJV) "Then He said to them in His teaching, "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, {39} "the best seats in the synagogues, and the best places at feasts, {40} "who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation," {Emphasis added}

Whereas we are a Covenant People and the Tithe is Biblically part of the Covenant,

Therefore be it resolved that the Memphis Annual Conference, meeting in its regular session during 2004, adopt the goal of Tithing. Where an Individual’s Membership is vested in the Annual Conference and not in a local Congregation, that person would be expected to tithe to the Annual Conference. As the Clergy portion of their Group Insurance is currently encouraged to be an act of Salary Reduction, the tithe of each Clergy person could be done the same way, remitted by local church treasurers at the same time as other monies are sent in.

Submitted by Earl Dickerson, Clergy, Dyersburg District

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Whereas we are a Covenant People and the Tithe is Biblically part of the Covenant,

Therefore be it resolved that the Memphis Annual Conference, meeting in its regular session during 2004, adopt the goal of Tithing, for both its individuals and its congregations. All expenses currently paid for by Conference apportionments shall be paid for by the tithes of the congregations of the Memphis Annual Conference. Congregations not tithing are to be viewed as not keeping their Covenant vows. Everything given above the tithe would be “Offerings.”

Submitted by Earl Dickerson, Clergy, Dyersburg District

Terrance H. Endsley

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Lay Delegate,

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