

TAYLORITE

AUGUST 2024

Let us gather as a community to celebrate the blessings that surround us

FROM PASTOR'S DESK



The Widow's Mite: Gordon Cosby talked about his early years of ministry in a small church in a railroad town just outside of Lynchburg, Virginia. One day a church deacon spoke with him, saying: "We have a widow with six children in this congregation. I have looked at the records and discovered that she is putting into the treasury of the church each month \$4 – a tithe of her income. The deacons want you to let her know that she needs to feel no obligation whatsoever, and free her from the responsibility." Cosby, reflecting upon this incident, explained: "I told her of the concern of the deacons. I told her as graciously and supportively as I knew how she was relieved of the responsibility of giving. As I talked with her the tears came into her eyes. "I want to tell you," she said, "that you are taking away the last thing that gives my life dignity and meaning."

John H. Townsend

Sunday Service

9:30 am

Holy Communion

First Sunday
of the Month

Ministries for Children

Every Sunday
except on the first
Sunday

Ministries for Youth

Every Sunday
after the Worship
Service

Bible Study
Every Friday 8 pm
(Online)

Womens Fellowship

Every Second
Sunday of the
Month

Bible Study

Every Friday 8 pm
(Online)

Celebrations

AUGUST

Birthdays

- 01 Mr. Samuel Nadvi
- 09 Miss Rhea Kamal Indurkar
- 10 Mr. Avishkar Vishal Kasbekar
- 12 Mrs. Alice Pravin Sanghvi
- 13 Mrs. Vidya Mammon Kuruvilla
- 15 Mrs. Geraldine Marie Hansotia
Mrs. Sarah A. Sathe
- 17 Mrs. Bluebelle D' Souza
- 18 Mr. Sanjeev Caleb
- 19 Mr. Kamalkumar Kenneth V.S.
Indurkar
- 23 Mr. Samson Vijay Reddy
- 25 Mr. Anand Alex Kumar
- 26 Miss Malaika A. Sathe
- 29 Mr. Vasant James Kumar

Wedding Anniversaries

- 05 Mrs. & Mr. Satyaprakash Oliver Stanes

Talk To Us

Pastor-in-Charge
 Rev. Yogesh M. Mykalwar
 9420514007
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Church Website

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email

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- 04th Holy Communion Sunday/Vision for the Visually Challenged
- 05th to 11th Stewardship and Local Support Week
- 11th Stewardship and Local Support Sunday/Gideon's Ministry
- 12th International Youth Day
- 15th Independence Day
- 18th 33rd Sunday
- 19th World Humanitarian Day
- 25th 34th Sunday



Church Calendar

Nostalgic





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DOES THE BIBLE SAY THAT? WE SHOULD STILL TITHE OUR INCOME TO THE LOCAL CHURCH!

The first mention of the tithe is in Genesis 14:18–21, when Abram, having been blessed by Melchizedek gave him a tenth of everything. This was before Abram had his name changed to Abraham and was promised that he would become the father of many nations. Then in Leviticus, Numbers, and Deuteronomy, we find the comprehension laws concerning tithing. In the first sentence of Malachi 3:10 the command to God's people to tithe their income is reiterated; "Bring the whole tithe into the storehouse, that there may be food in my house."

Having reminded them of the command to obey the law of tithing, God follows this with the consequences of obedience in the second sentence of verse 10 to the end of verse 12; "Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it. I will prevent pests from devouring your crops, and the vines in your fields will not cast their fruit," says the LORD almighty. "Then all the nations will call you blessed, for yours will be a delightful land," says the LORD almighty.

Based on these verses in Malachi, many believe that the command and the blessings promised are still in force today and that tithing is our guideline for giving to the Church collection. Cont...

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There are many ceremonial and behavioral laws in the Old Testament, the majority of which we understand were fulfilled by the life and death of Jesus Christ. Apart from these, we have abandoned some of the criminal laws and we no longer kill idolaters, build cities of refuge, or stone adulterers, and nor do we keep the Sabbath day in the same way that the Israelites did.

We also no longer adhere to the dietary laws, and most of us feel quite happy to eat a bacon sandwich because we realize there was good reason for the prohibition placed on pork and some other animals. The pig is prone to parasitic infections, and these can kill if the meat is insufficiently cooked. For nomadic people living in the desert without proper cooking facilities, this would have presented a real problem. Prohibition was an act of love to preserve their lives rather than a restriction to limit them. The dietary laws all had this same loving concern for their well-being behind them, and we can see that they were for a time only and not binding on all men everywhere.

We understand this, just as we understand Christ fulfilled the law and we are now not under law but under grace. One aspect of the law that has been retained in some Churches is the principle of tithing. When we consider this, we must also understand the reason for the tithe to see if it is still in force.

Tithes were instituted by God to remind the people that everything comes from God's hand, and to provide for the needs of the priesthood who had no other means of support because no land was apportioned to them. This is clear from the passage in Malachi

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Christians must still acknowledge that everything they have comes from God, and they should be the most generous people on earth in appreciation of this. This much has not changed. The provision of the priesthood, however, has changed.

The priests acted as mediators between God and man, working continually first in the Tabernacle and then the temple, they had to eat too but had no time for other work to provide for themselves. They were appointed by God, and He provided for them by the system of tithes. These tithes were being withheld, and so in Chapter 3 of the book of Malachi God accuses the people of robbing Him by withholding the tithes and spending the money on themselves.

This command reiterates one reason for the tithe given many years previously in the books of the law – that there may be food in God's house for the priests. Following the death and resurrection of Christ, there is now no temple and no priesthood, so tithes are not needed for this purpose. Some consider that the local Church building has taken the place of the temple, and may even refer to it as the house of God, although this is not a view maintained by scripture. Since the death and resurrection of Christ the Church comprises all the born again people of God, and special places in which to meet with Him are no longer necessary. Every Christian now has the indwelling Holy Spirit and is constantly in the presence of God, so if we say that we come into God's presence when we go to the Church building, where were we beforehand?

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God now dwells in the hearts of His people, and the house of God as a separate building was done away with by the death of Christ, along with the priesthood and the whole sacrificial system. This was shown dramatically in AD 70 with the destruction of the temple, which has never been rebuilt.

Despite this, it is still said that the tithe is necessary in order to maintain the Church building and to pay the Pastor's salary. Money is still necessary for maintenance and running expenses, but we do not need to provide for support of a priest. In any case, the fact that a Church needs money to pay for all the running costs of the building does not mean that tithing is still in force. A Church may well need to employ people for all manner of reasons, and it is the members who must take responsibility for these things and provide the money regularly, each as they are able – but this is not tithing.

Apart from the command in Malachi, the scriptural warrant for the continuation of tithing is largely based on the first two verses of Paul's instruction to the Corinthians in Chapter 16 of his first letter; "Now about the collection for God's people: Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made."

This is telling them, as he also told the Galatians, to regularly put aside and save a proportionate amount of their income each Sunday. No amount or percentage is mentioned. This would seem to equate with our Sunday collections, but this collection was for God's people, not to pay Church expenses. Apart from clearly stating this as the purpose, Co

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of this instruction in verse 3; “Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem.”

This was an ongoing collection for the relief of the saints in Jerusalem, not a regular collection to pay the electric bill or someone’s salary. This collection was taken over a long time and involved many Churches, as we see in Paul’s second letter to them when he mentions it again in 2 Corinthians 8:20 –9:2; “We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men. In addition, we are sending with them our brother who has often proved to us in many ways that he is zealous, and now even more so because of his great confidence in you. As for Titus, he is my partner and fellow worker among you; as for our brothers, they are representatives of the Churches and an honor to Christ. Therefore show these men the proof of your love and the reason for our pride in you, so that the churches can see it. There is no need for me to write to you about this service to the saints. For I know your eagerness to help, and I have been boasting about it to the Macedonians, telling them that since last year you in Achaia were ready to give; and your enthusiasm has stirred most of them to action.

Looked at in context, these passages are not in any way connected with tithing as a principle but are in obedience to the command to love one another. The Gentile Christians were showing real sacrificial love for their Jewish brothers who were suffering from the famine in Jerusalem, nothing more. This was no regular Church collection such as we now

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Jesus did say a great deal about our use of money but He didn't mention or restate tithing, although He did so with other laws which govern our behavior. He also said that we should give to Caesar the things that are Caesar's and to God the things that are God's, but the primary reference is our obligation to pay taxes that are due rather than tithing. We are to give to God what is His due, but neither Jesus nor the other New Testament writers reinforced the law requiring us to tithe our income.

The following quotations are just a few examples of what Jesus said about handling money;

Luke 6:38 Give, and it will be given to you. A good measure, pressed down, shaken together, and running over, will be poured into your lap. For with the measure you use, it will be measured to you.

Matthew 5:42 Give to the one who asks you and do not turn away from the one who wants to borrow from you.

Matthew 9:21 Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."

If tithing is considered to be a requirement of the Christian because it is in scripture, should these words of Jesus not also be followed literally? We are to be imitators of Christ and He gave all for us without deciding whether we deserved help or counting the cost, so how can we do less? All we have comes from God's hand and it all belongs to Him, not just 10%. Obeying these words of Jesus is much more costly than tithing, and requires us to be sensitive both to the leading of the Holy Spirit and to the needs of our brothers around us. Yet no one insists that it should be normal Christian behavior to lend to anyone who asks or to sell our possessions and give to the poor.

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- Does the Church already have a balance which is far greater than they need for the expenses involved? If so, there is no need to add to it.
- Is this money being used for the relief of the saints in need and for spreading the gospel?
- Who decides how the money is spent?
- Are they fully accountable and trustworthy?

These may seem strange questions to ask of fellow Christians, but we must not only act honestly – we must also be seen to do so. There have already been too many financial scandals in the Church, too many grandiose building projects for the glory of man rather than God, and it is our duty to avoid any more. We are to be generous people, rising above the thinking that says 10% belongs to God but the rest is mine. God has saved us and blessed us so that we might in turn bless others, not so that we might live more comfortably.

Paul tells the Ephesians in chapter 4 verse 28 that one reason for working to earn money is to help those in need, not to increase their living standard.

“He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.”

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The measure we use in our giving to others is the same measure that God will use to bless us. We must give as God directs us, and then leave ourselves in His hands. It does take a lot more thought and diligence to give in this way, and may well cost more than 10% of our income, but Jesus Christ gave up everything for our benefit and we too should not count the cost of anything He requires of us.

We can't now claim the promise for provision given to the Jews in Malachi, because there is now no need to provide for a priesthood. But God is no man's debtor, and His promises to us far exceed anything that the old covenant provided.

This article is extracted from the Book 'Does the Bible really say that?' by the author David J. Batty, England. (A look at what the Bible really says about some common misunderstandings and misconceptions in well known scripture passages concerning beliefs and practices in the Church today).