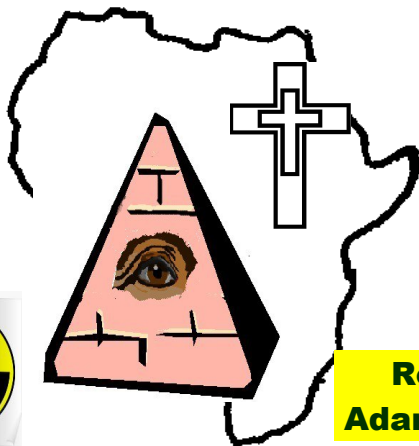


**BIBLICAL LEADERSHIP IN
THE WORLD'S MOST
GINI CO-EFFICIENT
UNBALANCED ECONOMY**



**Rod
Adamson**

Internet: www.resurrectlife.co.za

© R D Adamson 2017

mm617

Rod Adamson ministers with 30 years' melting pot ministry experience in Zimbabwe and inner city Johannesburg as teacher-principal and chaplain of United Church School, (Yeoville, Johannesburg, www.unitedcs.co.za), and pastoring with next generation ministry vision in Johannesburg South and the Garden Route in pastoral charge at George Presbyterian Church. Biblical insights of economic patterns have much to teach the Church struggling between poverty and excess.

Scripture quotations taken from the Holy Bible, New International Version®, Copyright © 1973,

1978, 1984 by International Bible Society;

also from

the **Holy Bible, English Standard Version**, ©

2001 Crossway Bibles, a publishing ministry of Good News Publishers;

also from

the **Holy Bible – Good News Edition** © 1979,

1988, Bible Society of South Africa.

Used by permission.

CONTENTS **Total Pages** **96**

SEMINAR 1: **Church Leadership
and Gini Co-Efficient Pyramids** **6**

- 1.1 Gini Co-efficient – Measure of the
Pyramidisation of an Economy
- 1.2 The World's most Gini Co-efficient
Unbalanced Society
- 1.3 South Africa, Gini Co-efficient, and
Common Humanity Social Contract
- 1.4 Church and Gini Co-efficient Imbalance
– Church Struggle continues

SEMINAR 2: **Biblical Leadership Pene-
trating Economic Power Imbalance** **19**

- 2.1 OLD TESTAMENT: God and Pyramid
Economies
- 2.2 NEW TESTAMENT: Jesus and the
Apostolic Word
- 2.3 CHRISTIAN DISCIPLESHIP:
Economic Basics

SEMINAR 3: Church, State, Economic Governance – Trends and Pyramids 33

- 3.1 Feudal Economics – Pyramid 'divine rights' of Bishop and King
- 3.2 Individual Responsibility before God – Reformation, Return to Samuel and Pentecost, Protestant Ethic and the Spirit of Capitalism
- 3.3 Marx-Lenin-Fanon, Liberation Theology, and Vanguard Pyramid Failure
- 3.4 Secular Economics: State, with Super-Capitalist/Comrade 'divine rights'

SEMINAR 4: Biblical Leaders – Saving, Liberating, Balancing, Prophecy 48

- 4.1 Recognising Biblical Priority of Mission
- 4.2 Recognising Economic Realities
- 4.3 Supporting Decentralised Economic Policy
- 4.4 Supporting Prophetic Discernment to Super-Capitalist/Super-Comrade

Main Bibliography

66

Mark 12:10-11

Surely you have read this scripture? 'The stone which the builders rejected as worthless turned out to be the most important of all. This was done by the Lord; what a wonderful sight it is!'

Philippians 2:5-11

The attitude you should have is the one that Christ Jesus had: He always had the nature of God, but he did not think that by force he should try to remain equal with God. Instead of this, of his own free will he gave up all he had, and took the nature of a servant. He became like a human being and appeared in human likeness. He was humble and walked the path of obedience all the way to death--- his death on the cross. For this reason God raised him to the highest place above and gave him the name that is greater than any other name. And so, in honor of the name of Jesus all beings in heaven, on earth, and in the world below will fall on their knees, and all will openly proclaim that Jesus Christ is Lord, to the glory of God the Father.

1 CHURCH LEADERSHIP AND GINI CO-EFFICIENT PYRAMIDS

Bill Gates, information technology pharaoh role-changing as donor philanthropist, released a futurology opinion through the annual letter published by the Bill and Melinda Gates Foundation in January 2014: **“Poor countries are not doomed to stay poor,”** he said. **“I am optimistic enough to make a prediction. By 2035, there will be almost no poor countries left.”** (1)

This concided with the January 2014 Davos World Economic Forum meeting of pyramid peak global-political and global-corporate business leaders, who had been taken to task by OXFAM, the international aid organisation fighting poverty. Oxfam had released the report “Working for the Few” - critical of World Economic Forum integrity in the struggle against poverty and suggesting Oxfam's 6 point plan for greater corporate business integrity. **“The rich elite are manipulating the rules in the economic world and in consequence are creating a world in which the prosperity of the 85 richest people is same as that of half the world population.”** (2)

The opinion contrast is so stark, the reduction in

poverty according to the optimistic and often utopian claims of pyramid peak elite so obviously not occurring, that quotes from the SACC, World Vision and others abound: **“The world over, we have the capacity to make poverty history, yet we are not doing it. In South Africa, the sin is double. Why?”** (3)

In our world increasingly divided and over-lorded by the prosperity accumulations of the pyramid peak elite and the rich, gospel leadership is challenged by Isaiah 61.1-2/ Luke 4.18-19: **“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”** Jesus knew this divide in the world as Roman imperialism, and fulfilled prophecy in preaching gospel response. Economists talk of the divide in terms of the Gini Co-efficient.

1.1 Gini Co-efficient – Measure of the Pyramidisation of an Economy

Lorenz Curve/Gini-Coefficient calculations give a measure of the relationship between the wealthiest, average and poorest citizens of a society, and are usually written of in economic

academics as the measure of inequality in an economy in order to be without prejudice to rich or poor. However, a high measure of inequality prolonged over generations also measures negative pyramidisation of an economy when poverty is not just endemic, but symptomatic of an oppressive economic system. Economists who dispute such understanding by 'classical competitive capitalist' logic tend to gloss over high levels of economic pyramidisation as also reflecting high levels of unequal opportunity. This is to use deceitfully capitalist competition as the 'rise of the competitive and the sinking of the uncompetitive'. (4)

1.2 The World's most Gini-Co-efficient Unbalanced Economy

South Africa is known in economics as among the nations with the world's highest Gini Co-Efficients (Namibia, Angola in southern Africa and some of SA's Brics partners have disputably higher comparable Gini-Co-Efficients). What makes SA the world's most Gini-Co-Efficient unbalanced country?

- SA sits on the world's largest mineral wealth deposits (Citigroup 2010 est. \$2.5

trillion as against the next \$1.5 trillion). The most profitable utilisation of these has been by global super-capitalist pyramid business, with so-called trickle-down 'break cycles of local poverty' being platitude more than social contract.

- Apartheid was the slogan symbolism of a colonial, racist and now neo-colonial business pyramid supremacy that was and is the one 'unchallenge-able, consistent endurance' in it's co-opting of whatever political system held sway. The original Cape Colony was inherently racist and even slaving as a pyramid supremacy but still an extension of the global pyramid: British seizure of the Cape in 1807 by anti-Napoleonic action just changed the foreign global pyramid overlord. The pyramid became local with the Kimberley and Johannesburg phases of entering the multi-trillion mineral deposits. Persons, individual or legalistic, who owned and drove the economic power of the deposits steered much of the 'change' from Boer republics/British colonies into Union, (including South Africa's own 'colonial'

phase establishing Rhodesia and Namibia and steering much of modern Zambia, Malawi and SADCC country economic entry into globalisation). They steered much of the 'change' into Apartheid Afrikaner nationalist republic; and are again steering much of the 'change' or transformation in the ubuntu Mandela legacy African Nationalist republic. Through all of this 'change', one factor holds sure: South Africa's Gini Co-efficient remains consistently unbalanced as among the world's highest as the 'unchallengeable, consistent endurance' business pyramid supremacy goes on. (Nations like Chile went through similar colonial, localising and freedom phases, yet managed down their Gini Co-Efficient into more acceptable and less oppressive balance). (5)

- The 1986/87 Kairos Document wrote of then Apartheid governance as **“The god of the South African State is not merely an idol or false god, it is the devil disguised as Almighty God – the antichrist.”** and **“This is our KAIROS. The structural inequality (political, social and economic) expressed in discriminatory laws,**

institutions and practices has led the people of South Africa into a virtual civil war and rebellion against tyranny.” Apartheid has now fallen, but Gini-Co-efficient imbalance stayed. (6)

- SA civil unrest remains consistently in place from Zulu War to Boer War, Gandhi, Bambata and the 1920 and 1922 Miners' strike, 1948 National Party, 1960 Sharpsville, 1976 Soweto riots, 1990-1994 transition violence, and to the 2013 Marikana, other 'service delivery', the 2015-2016 'State-Owned Enterprises', SASSA, and student '#feesmustfall' unrests which now target the ANC-business pyramid supremacy partnership.
- Why shouldn't Arms Deal/Nkandla/'service delivery', '#feesmustfall', 'State-Owned Enterprises', 'Nenegate-Junk Status Zuma' issues indicate co-option of political power persons by political-business pyramid supremacy now gone BEE? Why shouldn't Competition Tribunal findings and huge fines on global super-capitalist conglomerate cartels in Construction, Banks, Bread, Cooking Oil-Margarine, and other industries indicate pyramidised

business's complete disregard for any social contract within the spirit of common humanity?

1.3 South Africa, Gini Co-efficient and Common Humanity Social Contract

Secular social necessity, 'in the spirit of common humanity', for development out of under-development in the econo-political sphere of human rights, is the claimed social contract of pyramid-peak elitism. The Bill Gates quote above shows this. Awareness of this in current 'ubuntu' South African Governance and Business is also as evident. The ANC government has its Freedom Charter legacy. In attempting 'think-tank' development of that, it hosted superstar economist Prof Thomas Piketty at its 3 October 2015 13th Nelson Mandela Lecture. Piketty's book *Capital in the Twenty-First Century* is one opinion in the debate over the relationship between inequality, development and growth – he advocated a tax-based redistribution. Another is Prof Angus Deaton in his 2013 book *The Great Escape: health, wealth and the origins of inequality*. In South Africa, businessman Johann Rupert had given his own opinion at a Remgro AGM in

November 2014, reported under the headline "Inequality is making the world ill, says Rupert". He responded to Piketty's address: "**Governments worldwide haven't really been as effective in using capital as the private sector has.**" The debate is multi-opinioned, across the generation gap. The South African anxiety is perhaps captured by Piketty: "**...we know from historical experience that if inequality is not addressed through peaceful means and peaceful democratic institutions it's always potentially a source of violence.**" Despite it's 'ubuntu rainbow' phase with a more egalitarian view of '**a person is a person through others**', the sense of South Africa returning to violence is increasing again, unfortunately. The December 2015 'Nenegate'- 1 April 2017 'Zuma Junk Status' finance minister debacles, ad agency promoted as '**radical economic transformation in the face of white monopoly capitalism**', but which one commentator called '**radical economic destruction**' due to the '**looting**' tendency of the dominant factional leadership, has again raised the spectre of the pyramid peak faction coercing underdevelopment on an unwilling South Africa by forceful intimidation. How Church leaders will respond effectively is as unclear as in Zimbabwe.

(7)

Simply, South Africa is not blessed when it is one of those nations whose wealth and income is of the most unequally pyramided in the world. Gini co-efficient measurement confirms that South Africa has an economy acutely pyramided, in the wider Gauteng and Cape Town metropolitan areas, and there in turn, in the acutely pyramided corporate structures of the globalised mega-corporations of super-capitalism, or of State-Owned Enterprises. The competitive enterprise so positively embraced in Adam Smith's "Wealth of Nations", the academic foundation of capitalism, has been evolved in South Africa into the undemocratic negative of a continuous 'super-capital/super-state nobility' (old and new SA) which overlords the South African economy and majority despite political change. Boer War or Great Depression, Apartheid or 1994 Ubuntu political changes have come and gone yet South Africa's Gini-Co-Efficient imbalance remains entrenched and proves the well known South African saying: **"The more things change, the more they stay the same."**

1.4 Church and Gini Co-efficient Imbalance – Church Struggle continues...

An opinion of internal church denominational life presented here is that it is no different in South African churches, with the pyramid-peak elite's influence even overlording discipleship and leadership of the Church of Jesus Christ. This seminar's reference church denomination, the Uniting Presbyterian Church in Southern Africa (UPCSA), is not structured for a 'balancing re-distribution' (which should be its moral high ground), of its income by assessments (its micro-economy is understandably so small that 'assessment action' would have negligible effect nationally), but rather for perpetuating economic imbalance even theologically, and along with it reducing opportunity for ministries in underdeveloped areas to have positive growth. The oversight guide of *'rationalise financially unviable ministries for redeployment of resources where opportunity for financial viability is better'*, is inadequate in our so 'acutely pyramided and unequal opportunity economy' of South Africa. Gaining positive growth from inadequate resources in underdeveloped areas requires specialised leadership discernment, which

Presbyterian training and history have not helped to develop, rather the opposite. Presbyterian training assumes normality in the pyramidisation of the South African economy and the Church's micro-economy, automatically relegating ministers in underachieving ministries to highly stressful double burden – greatly reduced opportunity for ministry success, and unwarranted lower self-esteem of the minister or ministers, elders' leadership, and congregation.

A majority of Church (Presbyterian) ministers serve Jesus Christ in 'underachieving' ministries in the township, inner city or demographic change zones. Many also wrongly accept self-doubt and low self-esteem about their ministry when ministries of other colleagues in ministries to 'pyramid peak' mega-churches seem to surge ahead in progress, in particular financially. Their stress of 'compounding income shortfall not meeting compounding expenditure' as backlog grows on stipend, payments of assessment, and worse, is met with a 'trickle down' policy if any, for real reduction in expenditure on growth and extension programmes is probably occurring. Yet underachieving ministries MAY NOT BE

BECAUSE OF LESS SUCCESSFUL MINISTRY. The effect of one's ministry under Gini Co-efficient imbalance in the world's most Gini Co-efficient unbalanced society needs careful new movement of the Spirit in fresh gospel discernment. Denominational training paradigms have not equipped ministers in this regard.

Prayer Task: Pray asking God for gospel help through divisions in SA, especially economic imbalances, and for ministries in under-developed areas.

References:

1. In The Times (US and Americas) 22 January 2014. "Gates predicts end to world poverty by 2035" by Rhys Blakely.
2. In Die Burger 20 January 2014, trans from Afrikaans article "Rykes plooi reels, skep ongelykheid" by Niel Joubert.
3. SACC South African Council of Churches programme brochure "SACC capacity to make poverty history".
4. Black, PA, etc. 2003. Public Economics for South African Students. Cape Town: Oxford. p224
Brue, SI. 1963, 2000. The Evolution of Economic Thought. Orlando: Dryden. P428
Donaldson, P. 1973, 1992. Economics of the Real World. Harmondsworth: Penguin. P193.
Fourie, CvN. 1997, 1999. How to Think and Reason in Macroeconomics. Cape Town: Juta. P220
Mohr, P and Fourie, L. 1995. Economics for South African Students. Pretoria: JL van Schaik. P117-121, 132-133.
Piketty, T. 2015. Transcript of Nelson Mandela

- Annual Lecture 2015 (Edited). Barnes, M. in Sunday Times 6-11-2006. Our Economy should be a Balancing Act.
5. Articles: Blaine, S. 22-01-2013 in Bdlive. SA 'more unequal' than 20 years ago, says Oxfam. Hart C 23-02-2014 in Sunday Times. SA must reduce poverty, not just try to alleviate it. Bethlehem, RW. 1988. Economics in a Revolutionary Society. Craighall: AD Donker. Birmingham, D. and Martin PM. 1983. History of Central Africa Vol 2. New York: Longman. Black, PA, et. al. 2003. Public Economics for South African Students. Oxford South Africa Davenport, TRH. 1977. South Africa - A Modern History. Johannesburg: Macmillan. Finnemore, M. et al. 1989. Introduction to Industrial Relations in South Africa. Johannesburg: Lexicon Publishers. Lodge, T. 1983. Black Politics in South Africa since 1945. Johannesburg: Ravan. Natrass, J. 1981. The South African Economy. Cape Town: Oxford University Press. Oakes, D and Saunders, C. 1988. Illustrated History of South Africa. Cape Town: Reader's Digest. Pakenham, T. 1991. The Scramble for Africa. Johannesburg: Jonathan Ball.
6. Kairos Document (second Edition) 1986,87. (p 8, 22). Johannesburg: Skotaville Publishers
In City Press 19-10-2014. Masote, M. 71% of SA wealth in hands of richest 10%.
7. Articles: Crotty, A in Sunday Times 30 November 2014: Inequality is making the world ill, says Rupert. Crotty, A in Sunday Times October 2015: Tax, not growth, to boost equality. Piketty, T. 2015. Transcript of Nelson Mandela Annual Lecture 2015 (Edited). Whitfield, B in Sunday Times October 2015: Richest man's wealth wouldn't go far in SA. Joffe, H in Sunday Times 26 June 2016: Unilever's social role for ice cream, soap.. Shevel, A 19-01-2014 in Sunday Times How Chile has risen above its historic horrors.
Deaton, A. 2013. The Great Escape – Health, Wealth and the Origins of Inequality. Princeton.

2. BIBLICAL LEADERSHIP PENETRATING ECONOMIC POWER IMBALANCE

2.1 OLD TESTAMENT: God and Pyramid Economies

2.1.1 Babel - Etemenanki

The Hebrews dealt with Gentile politico-religious pyramid economies from their origins. Abraham's first obedience was to migrate away from the Tower of Babel land (Genesis 11.1-9 with probable basis in the Etemenanki 'gateway to heaven' ziggurat pyramid of Babylon and associated pyramid super-economy), to the promised land. The young Jacob fled to 'Babel land' but was given the Genesis 28.10-22 reminder that the 'stairway to heaven is with the covenant bearer' and not the pyramid. (1)

2.1.2 Pharaoh, Pyramids and Exodus

The older Jacob migrated to Egypt, the other foreign politico-religious pyramid super-economy with more famous pyramids – from whose slave bondage Yahweh God delivered the Hebrews

back into the promised land (Exodus 1-40). The Mosaic Law and Covenant measured Hebrew confederacy/amphictyony under Joshua and the Judges (Judges 8.22-23): it was robustly anti-pyramid. Last Judge Samuel confirmed this robustness (1 Samuel 8.6-18). It is Exodus simple: God delivers his people out of pyramid slave bondage; heathen kings and nations had pyramid economies. (2)

2.1.3 Solomon's Economic Pyramid and Hebrew Division

Samuel's pre-monarchy warning was written up by the prophets as fulfilled in Solomon's pyramid economy which became characterised by forced civil infrastructure projects (1 Kings 9.15-28/10.14-29 with 1 Kings 11.26-12.33) and ruling elite immorality and apostasy (1 Kings 11.1-13). **“Do the political, economic and religious co-option, grow the wealth”** is as suitable a slogan for Solomon's apostasy, as for modern secular humanism. Solomon's pyramid economy and apostasy broke the Hebrew nation, and became the negative epitome of internal Hebrew pyramid economy. God's outcome was that the Hebrews again found

themselves dominated by either Egypt, or Mesopotamian superpowers Assyria, Babylon or Persia which enslaved them anew and from which the new 'exodus' return of the time of Ezra-Nehemiah became necessary by God's hand. (3)

2.1.4 Daniel's 'Beast Empire' Superpower Pyramids

Daniel 2.32-45/7.3-7;17-19 prophesied a flow of four 'beast empires' with economic pyramids which oppressed and enslaved the Hebrews until and after Jesus – **Babylon** (612-539 BC with three 'exiles' of Hebrews from Jerusalem 605 BC, 597 BC and 586 BC); **Medes-Persians** (539 – 334 BC), **Greece-Macedon** (334-(323) 65 BC, with sporadic petty Hebrew 'independences' till 63 BC; and **Rome** (65 BC till Islam); Pompey seized Jerusalem and inspected the temple in 63 BC). Evangelical interpretation and the Qumran community (fragment 4Q552) accept these four as correct. Each 'beast kingdom' had it's own political-historical control of Palestine and the Hebrew people until past the time of John the Baptist and Jesus. (4)

2.2 NEW TESTAMENT: Jesus and the Apostolic Word

2.2.1 Jesus Christ Ministered Under Pyramid Economic Opposition

Jesus was only born in Bethlehem because the Roman imperial pyramid ordered Quirinius' first census (Luke 2.1-2: Rome was the last of Daniel's beast empires). John the Baptist was beheaded due to the immoral excess of the lesser Priestly-Herodian Jewish pyramid (Mark 6.16-29 and parallels). Jesus' ministry to rich and poor, and the teaching of his parables with their positive portrayal of entrepreneurship by both owners and workers and negative attitude towards bad leaders or workers, showed positive attitude to normal entrepreneurship or contract. He showed no such positive attitude towards the only two pyramids he knew, the greater Roman pyramid and the lesser Priestly-Herodian pyramids. His 'Temple Cleansing' was his prophetic action (Mark 11.15-18/John 2.13-17), His justly famous attitude was given in Mark 12.17: "*Give to Caesar what is Caesar's and to God what is God's.*" Jesus was crucified because the collaboration of Jewish

pyramid power (centered in the temple), and larger Roman imperial power (represented by Pontius Pilate), needed his expedient removal for 'fear' of a popular Jewish uprising as a threat to both pyramid economies. Jesus' resurrection is God's purpose fulfilled. (5)

2.2.2 Pentecost and the Church – Gifts for the Priesthood of All Believers

The resurrection is God's vindication of his Son (Romans 1.4) in the face of super-pyramid and pyramid oppression: as with the Exodus, when God is at work in salvation, super-pyramid powers are mere instruments within the unfolding of God's plan and purpose (Luke 2.1-7; Phil 2.5-11).

Further, in the age of the Spirit measured by the apostolic word after Pentecost, from Acts to Revelation, the apostles' measure of their encounter with both the lesser Jewish pyramid power (Acts 5.17-42/12.1-25) and the Roman super-pyramid economy (Acts 21.26-26.32 and all of Revelation), and their oppressive policies towards the gospel and believers, became and remains the Church's measure of its continuing

relationship with pyramid power, whether of lesser pyramid economy or greater 'beast-empire-like' super-pyramid economy. (6)

2.2.3 Revelation – Economic and Discipleship Futurology

When it is economically read and applied with balance in conjunction with the earlier Gospels-Acts and the Letters, Revelation remains the most profound apostolic writing that encourages and measures believer discipleship under oppression of super-pyramid economies – from measuring the 'dragon', the 'beast', the 'false prophet' and the 'Babylonian prostitute', to presenting the market-access 'device' of the mark of the beast which has so puzzled successive next generations. (7)

Simplistic dismissal of the above trends in Biblical presentation by means of the assumption 'modern religious studies shows these are motivational myths presented by non-eye witnesses' will not be used in this study, since this academic devicing may well derive from pyramid-protectionist trends in theology. (8)

2.3 CHRISTIAN DISCIPLESHIP: Economic Basics

2.3.1 Upholding Salvation Mission Priority

Disciples have a salvation mission priority well captured as Matthew 28.19-20. These verses, with Jesus words like *“My kingdom is not of this world”*, *“I do not ask that you take them out of the world, but that you keep them from the evil one”*, (John 18.36, 17.15, or Luke 12.32-34) are prioritising. Biblical leaders uphold different measure of purpose and progress from economic theories. As kingdoms, businesses and individuals have risen and fallen, the world over, again and again, God's kingdom has prevailed in and through. Worldly material success is not measure of gospel mission/kingdom success, but just a varied setting it occurs in. Economists, politicians and other human sciences people also speak easily of 'renaissance' in economics, politics and the like. Biblically, only human individuals are 'born again', not civilisations, nations, corporates or the like, since new disciples only come into the church as adults accepting salvation, or as child-baptised or dedicated coming into family covenant

with later confirmation/baptism. God only has disciples in Church membership, not member nations or businesses. Therefore only salvation-based (linked/ founded/ guided/ inspired – choose your own word) econo-political action is of kingdom measure as in “*salt of the earth*” “*light of the world*”.

(9)

2.3.2 Upholding the Nuclear Family as economic core unit

The Bible does not share the concept of an individual as a unit of labour, which is fundamentally anti-Exodus 20.2. Slavery as a pyramided system and labour contract, and the slave as a labour unit, was what God liberated the Hebrews from, and in the Torah purposefully discouraged with options of redemption and freedom (Leviticus 25.1-31). Rather, the family unit was the socio-economic base unit, and as the New Testament delineated this under its heterosexual monogamous faithful marriage as nuclear family teaching, Churches did and continue to uphold that **“Marriage was ordained for the welfare of human society, which can be strong and happy only where the marriage bond is held in honour.”**

(10)

This is Jesus' legacy of Old Testament fulfilment too, verses like Luke 4.18-19/ Matthew 11.4-5/ Luke 7.22-23, 15.11-32/ John 2.1-10. One verse should not be lost sight of: Mk 9.42 has an amazing next generation renewal focus, Jesus prioritised children's salvation long-term (which is a family core function), and there is ample Bin Laden discernment that prioritising a 'next generation role in life and worship' is serious God business. 'Planting and nurturing seedlings to saplings' observation is needed, for even children and teenagers are targets of ruthless labour unit exploiters.

2.3.3 Upholding individually free enterprising and work ethic, no freeloading

Christians know Exodus 20.8-11 and 20.15 as work ethic and anti-corruption basics. Also building on Exodus 20.2, the Leviticus 19.13/ Deuteronomy 8.18/ the wise work and wealth ethics of Job and Proverbs, 1 Chronicles 4.10, another guideline of Biblical economics teaching is that God only receives offerings. Corporates, customers, donors and the like are expressions of modern market practice, but God only has

individual disciples enterprising, tithing and bringing offerings. Just as under New Testament Pentecost teaching no-one has a 'special' status or monopoly on the Holy Spirit, neither does superior wealth, corporate connectedness or donation capacity afford higher strata/caste/sharia economic status on some, or the lack of it thus oppression on others. Rather, each 'born again' baptised-communicant faithful disciple practices individually self-responsible free enterprising under the Holy Spirit - in good work ethic, or is under sin. This is Jesus' legacy of Old Testament fulfilment too, shown not just in verses like Luke 4.18-19/Matthew 11.4-5/Luke 7.22-23, but in many of his parables which have spiritual priority meaning carried in stories of free enterprise and work ethic (Mt 22.1-10, Lk 14.15-24/ Lk 15.11-32/ Lk 16.1-13/ Mt 20.1-16/ Mt 24.45-51, Lk 12.42-46/ Mt 25.14-30, Lk 19.11-27). Paul adds Galatians 6.4-5, 2 Thessalonians 3.6-12, 1 Tim 5.3-16, applying Proverbs 18.9 like wisdom: generally, poverty is only a sin if one is a freeloader relying on others' efforts to live, wealth is only a sin when it is gained exploitatively or in self-worship.

(11)

2.3.4 Upholding Responsible Economic Freedom, not Debt Trap

Leviticus 25.1-31, with 'redemption of the individual before God' teaching, the Ezekiel 18.7-8, 12-13, 14-21 individualism teaching, are some background to Jesus' Luke 4.18-19 application as messianic fulfilment, and these verses need one to keep Biblical 'positive work – anti-freeloading - self-responsible freedom ethic' in mind. The parables of Jesus in Matthew 18.23-35 and Luke 7.41-43 have provocative anti-debt and debt release teaching (obviously with salvation and repentance priority). Because of the radical disconnect between this and modern economic practices, this will be looked at again in Chapter 4.

(12)

2.3.5 Upholding Enterprise, not Unfaithful Self-worshipping Greed

The parables of Jesus in Luke 12.16-21 and Luke 18.9-14 apply.

Prayer Task: Pray, asking Jesus for insight from his Word into discipleship in the SA economic pyramid, and proactive ways of sharing the gospel and Biblical insight into SA economic problems.

References:

1. See commentaries on Genesis and Biblical Studies: Old Testament references in Main Bibliography.
2. See commentaries on Exodus-1,2 Samuel and Biblical Studies: Old Testament references in Main Bibliography.
3. See commentaries on 1,2 Kings and Biblical Studies: Old Testament references in Main Bibliography.
4. See commentaries on Daniel, Biblical Studies: Old Testament references and OT General references in the Main Bibliography.
5. See commentaries on the gospels, Biblical Studies:New Testament references, NT General References and Biblical Studies General references in the Main Bibliography.
6. See commentaries on Acts and Letters, Biblical Studies:New Testament references, NT General References and Biblical Studies General references in the Main Bibliography.
7. See commentaries on Johannine books and Revelation, Biblical Studies:New Testament references, NT General References and Biblical Studies General references in the Main Bibliography.
8. Strohm, T. 1978. Goals for Mankind. (In Nurnberger, K. Ed. 1979. Ideologies of Change in South Africa and the Power of the Gospel. Durban: Lutheran Publishing House). Templeton, J. A review of Possibilities For Over One Hundredfold More Spiritual Information: The Humble Approach in Theology and Science. Templeton Foundation Press. Philadelphia and London. 2000
9. See the Biblical Studies (All) references in the Main Bibliography, and Allen, R. 1962. Missionary Methods: St. Paul's or Ours? Grand Rapids: Eerdmans. Bosch, DJ. 1991. Transforming

- Mission. New York: Orbis. Bosch DJ. 1980. Witness to the World. London: Marshall, Morgan & Scott. Gibbs, E. 1981. I Believe in Church Growth. London: Hodder and Stoughton. Green, M. 1970. Evangelism in the Early Church. London: Hodder and Stoughton. Hesselgrave, DJ. 1978. Communicating Christ Cross-Culturally. Grand Rapids: Zondervan. Hopler, T. 1981. A World of Difference. Downers Grove: Inter-Varsity Press. Neill, S. 1964. A History of Christian Missions. Harmondsworth: Penguin. Pobe, JS. 1979. Toward an African Theology. Nashville: Abingdon. Verkuyl, J. 1978. Contemporary Missiology. Grand Rapids: Eerdmans.
10. Adamson, RD. 2008, 2012. The Sexuality of Jesus. George, RSA at www.resurrectlife.co.za. Adamson RD. 2009. Hosea – Love and Cheating. George: RSA at www.resurrectlife.co.za. Chapman, G. 2008. Love as a Way of Life. Colorado Springs: Waterbook Press. Gray, J. 1992. Mens are from Mars, Women are from Venus. London: Element, Harper-Collins. Haralambos, M. 1980. Sociology - Themes and Perspectives. Slough: University Tutorial Press. Heuer, NAC. 1983. Marriage (Audiobook). Westville: La Mancha. Hiltner, S. 1958. Preface to Pastoral Theology. Nashville: Abingdon. Hulme, WE. 1962. The Pastoral Care of Families. Nashville: Abingdon. LaHaye, T & B. 1993. The Act of Marriage. Vereeniging: Christian Art Publishers. Lewis, CS. 1936,1963. Allegory of Love. New York: Galaxy. McGraw, P. 2006. Love Smart. London: Simon & Schuster. Meeks, WA. 1986. The Moral World of the First Christians. Philadelphia: Westminster. Oates, W. 1964. The Christian Pastor. Philadelphia: Westminster. Sapp, S. 1977. Sexuality, the Bible and Science. Philadelphia: Fortress. Turnbull, RG. 1967. Baker's Dictionary of Practical Theology. Grand Rapids: Baker. White, REO. 1976. Guide to Pastoral Care. London: Pickering & Inglis. White REO. 1979. Biblical Ethics. Exeter: Paternoster

Press. UPCS/PCSA. 1969/1984. Service Book and Ordinal. Oxford: OUP: p168 (most mainline denominations in similar liturgy).

11. Dayton, HL. 1971. Your Money: Frustration or Freedom? Wheaton: Tyndale. Deaton, A. 2013. The Great Escape – Health, Wealth and the Origins of Inequality. Princeton. De Woot, P. 2009,2013. Spirituality and Business: A Christian Viewpoint. Leeds: GSE Research. Donaldson, P. 1984. Economics of the Real World. London: Penguin. Eisenstein, C. 2011. Sacred Economics. Berkeley, California: North Atlantic Books. Fletcher, J and Montgomery, JW. 1972. Situation Ethics. Minneapolis: Bethany Fellowship. Foster, R. 1985. Money, Sex and Power. London: Hodder and Stoughton. Goldratt, E. 1984. The Goal. Aldershot: Gower Publishing. Hirmer, O. 1982. Marx-Money-Christ. Gweru: Mambo. LeTourneau, R. 1976. Success without Succeeding. Grand Rapids: Zondervan. Lykins, J. 1991. Values in the Market place. Fullerton: RC Law. Schumacher, EF. 1974. Small is Beautiful. London: Abacus. Sheppard, D. 1983. Bias to the Poor. London: Hodder and Stoughton. Sider, RJ. 1978. Rich Christians in an Age of Hunger. London: Hodder and Stoughton. Sider, RJ. 1980. Living More Simply. London: Hodder and Stoughton. Silbiger, S. 1993, 2005. The 10-Day MBA. London: Piatkus. Smith, A. 1776, 1998. Wealth of Nations. Oxford: OUP. White, J and White, M. 1977. Your Job - Survival or Satisfaction? Grand Rapids: Zondervan. Yoder, JH. 1980. The Politics of Jesus. Grand Rapids: Eerdmans.
12. Bach, D 2005. Start Late, Finish Rich. London: Penguin p29-83. Dayton, HL. 1971. Your Money: Frustration or Freedom? Wheaton: Tyndale p32-49. Foster, R. 1985. Money, Sex and Power. London: Hodder and Stoughton. LeTourneau, R. 1976. Success without Succeeding. Grand Rapids: Zondervan. Lykins,

J. 1991. Values in the Market place. Fullerton: RC Law.
Schumacher, EF. 1974. Small is Beautiful. London: Abacus.
White, J and White, M. 1977. Your Job - Survival or Satisfaction?
Grand Rapids: Zondervan.

3. CHURCH, STATE, ECONOMIC GOVERNANCE - TRENDS AND PYRAMIDS .

The Church's obvious first priority is gospel mission. However, since apostolic times, the Church spread its gospel mission among all nations and any economic trend - sometimes just adapting to get through, sometimes taking on the dominant governance of the nation it finds itself in, sometimes prophetically speaking and acting to bring Biblical perspectives on economic policy into a culture or society's economic practices, and sometimes living in the persecuting antagonism of a culture or nation it is in. It's gospel mission has kept spreading through the rise and fall of pyramid empires, dark ages, or democracies and corporate businesses – local, national and global – some truly described as beastly in Daniel/Revelation sense. This overview of such church, state and economic governance trends is presented.

3.1 Feudal Economics - Pyramid 'divine rights' of Bishop and King

From origins, Babel or demigod-ding by the most powerful, pyramid domination of kings or emperors over a people or peoples was taken as

such entrenched econo- political human reality (with Exodus-Samuelite exception, and few others), that even the Old Testament 'messiah' hope was the king of the line of David. From Jesus to the Reformation, due primarily to mission focus on 'spread salvation, spread Church' with the John 18.36f focus, Church governance really just adapted into the governance forms it found itself among. So the noble, prince or king was the secular ruler, and the priest, bishop or abbot, or pope was the spiritual ruler: the 'divine right of kings' econo-political governance went largely unchallenged. Good kings advanced the Church to advance the gospel. Bad kings persecuted it – epitomised in the fateful words **"Will no one rid me of this turbulent priest?"**, spoken by pyramid King Henry II targetting Archbishop of Canterbury Thomas Becket, sparking Becket's 1170 AD assasination by 4 knights of the king. Entrenched pyramidised abuses of both secular and spiritual power eventually saw the Reformation initiated, with emphases on individual responsibility before God, and the scriptural repudiation of both follies, the 'divine right of kings' econo-political principle, and the 'divine right of the priesthood' sacerdotal principle. (1)

3.2 Individual Responsibility before God – Reformation, Return to Samuel and Pentecost, Protestant Ethic and the Spirit of Capitalism

The Renaissance was too elitist for pyramid economy transformation. The Protestant Reformation, starting 1517 with its 'the just shall live by faith' Rom 1.17 slogan, became widespread by 1648, radically transforming European economics. In church governance, 'the just shall live by faith' with its 'individual responsible in faith and baptised is part of Holy Spirit discernment' became 'priesthood of all believers' governance, since there is no monopoly of the Holy Spirit by sacerdotal priesthood or in secular econo-political nobility. Effective among Zwinglian-Congregationalists, Reformed-Presbyterians and Anabaptists in particular, democracy of 'the just shall live by faith' transferred into secular governance quickly, predominantly in Switzerland, England, Scotland and Holland. Econo-political governance became "governance of the baptised-communicant faithful, by the baptised communicant faithful, in a nation

faithfully led': the 1560 first Scottish Presbyterian General Assembly was a near-century before the 1649 execution of English 'divine right of kings' monarch Charles I for treasonous playing off of competing Protestantisms in England; it was 200 years prior to the 1776 American Revolution and 1789 United States Constitution and Bill of Rights (of mixed Protestant-Humanist spirit - influential pamphlet "Common Sense" used a 5-page 'Samuelite Rebuttal of Kingship'), and to the 1789 French Revolution and the Declaration of the Rights of Man (Humanist). The slogan 'government of the people, by the people, for the people' had been applied to the econo-political pyramids of English and French monarchy and nobility. The classic Adam Smith economics textbook "Wealth of Nations" of 1776 (with prior 1759 'Theory of Moral Sentiments') is humanist within the same Protestant-Humanism mix. Humanism has tended to remain elitist as the Renaissance did.

Seasons of 'worldliness in spirituality' or 'humanist dominant spirit' remain prominent in the global spread of this econo-political practice. The spiritual in Wilberforce's "Real Christianity" of 1797

and typical of Evangelicals, and in the Methodist movement of 1740-1795, had profound economic upliftment effect for the poor majority of 'government of the people, by the people, for the people' econo-politics. As a unique, widespread generalised wave of ascetic self-discipline - in puritan Protestant capitalists for kingdom value investment wealth which generates further kingdom value enterprise and wealth (rather than personal greed-treasure wealth), and in complementary efforts of workers and artisans as kingdom work ethic, [this author's paraphrase] – this “The Protestant Ethic and the Spirit of Capitalism” became controversially recognised in the 1930 economic presentation by Max Weber claiming this econo-political practice undergirded Western world success. Later secular-humanist recognition of the socio-political ethic of capitalistic culture (for example Francis Fukuyama 1991) could note that the fall of Communist economy ushers in the 'end of history', as no rival economics prevail. Critically, however, capitalist econo-political practice regularly pyramidises, betraying its spiritual roots in exploiting the poor and working class as 'profit first capitalism' with cartel monopoly trend, and often needing

corrective by market or state democratic intervention. (2)

3.3 Marx-Lenin-Fanon, Liberation Theology, and Vanguard Pyramid Failure

Marxism-Leninism-Fanonism has only two short term value successful products – working critique of corrupt pyramid government and econo-political practices petty or imperial, and 'revolutionary vanguard' leadership to overthrow such governments. In the economic long term, industrial factory (Soviet) or agrarian farming (Maoist/Fanonist/African Socialist) nationalised collective enterprises have been a dismal failure, even when coerced by terror. The more positive Julius Nyerere once lamented about 'ujamaa' collective villages: **“People have gone to the moon and we are still trying to reach the village and the village is getting farther [away]”**.

This failure cumulatively grew pyramid failure in Marxist-Leninist-Fanonist leadership:

1st, vanguard leaders not only did not, or would not (or both), relinquish or transform the pyramid power which makes revolution successful, but

became notorious for state and state enterprise corruption as vanguard 'nationalise' leaders transformed into vanguard pyramid looters of government and governed – “struggle continues' adspeak” often trended 'falsely continue state looting in the name of the revolution';

2nd, self-justifying propaganda (or modern 'adspeak') like **'unity first to achieve and fulfil the revolution; only counter-revolutionaries/capitalist agents/racists/colonialists break unity'** has seen some of history's most brutal human rights abuses and even genocides – whether out of idealism or pyramid greed is irrelevant.

The 170 years, 1848 to 2017, of failed economic dreams has led first the giants of the Russian and Chinese economies to abandon Marxist-Leninist-Maoist economics for Command Super-Capitalism (see next section), and more slowly, so too the smaller third world economic players. Now flare-ups of 'revolutionary nationalisation' rhetoric usually cover up a push to secure pyramid power for super-comrade abuse, rather than actually offer valid transformation of a pyramid economy.

(3)

3.3.1 Liberation Theology

The 1960's Josef Hromadka trend 'Communism with a Human Face' in Czechoslovakia ended in brutal repression of the 'Prague Spring' by the Soviet Union in 1968, but contributed to an ongoing civil consciousness of freedom. In like fashion, the largely Latin American 'Liberation Theology' (with wide Third World component) attempted a partner-use of Marxist-Leninist base ideology in order to find alternative to western-aligned pyramid economies in which corrupt state leaders regularly misused 'Western Development Aid' to accumulate ill-gotten fortune for themselves while neglecting the governed. Initially without race or colonial component, each national anti-colonial struggle complimented the economic base with its own particular agenda. Anti-colonial, race struggle, and Fanonist variance became prominent in Africa, and greatly added to civic consciousness in Churches and among Church leadership. The attainment of freedom with Church participation was a repeat of the Marxist pattern, however – short term success. No better economic outcomes prevailed for the governed in

terms of economic pyramid democratisation, for the same reasons that collapsed Marxist-Leninist-Maoist practices – vanguard leaders just took over as pyramid elite for accumulation of ill-gotten fortune, often using human rights abuses to suppress 'dissenting agents', mainly the poor. (4)

3.4 Secular Economics: State, with Super-Capitalist/Comrade 'divine rights'

The post-War/Cold War/Communism 'borderless world' era has seen a multiple shift in economics. The “too big to fail, econo-impunity is mine” market hand has taken over from Smith's '**led by an invisible hand**' of the market, and now leads and has delivered super-Capitalist global pyramid economic dominance which has multiple characteristics, many more pyramidising. Borderless-world greed-profit accumulation of treasure and asset based elite wealth and opportunity only has Gini-negative effect. So do outsized adspend-adspeak as market moulding (with 4th industrial revolution 'data profile search engine grooming' of consumers), the outsized executive packages, bonuses and golden

handshakes largely irrespective of successful profit results, and the replacing of Protestant ethic spirit with secular evolutionary amorality in economics (more localised 'eager, kinder universal 'competition' weeding out the weak of Smith replaced by socio-economic evolutionary theory's 'the lesser evolved globally are victims of immutable natural selection law in the market to be evolved out anyway'), so the change in the understanding of competition is frightening. The dominant role of Super-Capitalism in globalist market dominion is generally acknowledged, and its often amoral relationships with super-comrade leaderships for example, is most easily dealt with as market ethics as the situation demands, end justifies the means. However, their role in **'inequality making the world ill'**, as well as super-capitalist consumerism driving global warming (in particular with 300 million Indian and 350 million Chinese consumers on board) may not be able to find balance even by globally responsible leadership initiatives. Alvin Toffler's Third Wave 'electronic home cottage' phase didn't bring about decentralised democratised econo-power, but looks just to be a new specialisation of further super-capitalist econo-power consolidation. (5)

The effect on Christian disciples is considerable – the place of 'Jesus is Lord' loyalty in their lives is placed subtly and seductively under subversion into 'the Super-Capitalist pyramid is Lord'. A provocative way to consider the dubious triumph of the pyramid is to offer a Super-Capitalist Commission version of the Great Commission:

Go and make account holder consumers of all nations, market-access devicing them in the name of the Dollar and Euro, Yuan and Yen, data profile search function them to consumer conform for credit and handouts, and surely the super-capitalist pyramid profit will lead them always, to the very end of the age.

On-line money is unlikely to democratise econo-power, rather consolidate it. Ours is an era of “too big to fail, econo-impunity is mine” type 'divine right of super-Capital' and discipleship in Christ needs discerning Bible insight and prayer to grow the gospel and God's Church in our time.

Prayer Task: Ask Jesus for forgiveness for our opinions or part in any divisions which have hurt his disciples, and for the way of the Holy Spirit to flow for disciples to find grace, truth and strength

through the economic trials ahead in SA.

References:

1. Augustine of Hippo. 426. City of God. London: Penguin 1972.
Chadwick, H. 1967. The Early Church. Harmondsworth: Penguin.
Davis, RHC. 1970. A History of Medieval Europe. London:
Longman. Deansley, M. 1969. A History of the Medieval Church
590-1500. University Paperbacks. Dunan, M. Ed. 1964. Larousse
Encyclopedia of Modern History. London: Paul Hamlyn. Kirchner,
W. 1991. Western Civilisation from 1500. New York: Harper
Collins. More, T. 1516. Utopia. London: Penguin 1961. Purton, R
et. al. 1963. A Pageant of History. Pg 43. London: Collins.
Southern, RW. 1970. Western Society in the Middle Ages.
Harmondsworth: Penguin. Walker, W. 1970. History of the
Christian Church. Edinburgh: T & T Clark.
2. Bowles, S & Gintis, H. 1986. Democracy and Capitalism. USA:
Basic Books. Brue, SL. 1963, 2000. Evolution of Economic
Thought. Orlando: Dryden Press. Burke, E. 1790. Reflections on
the Revolution in France. Indianapolis: Hackett. 1987. Cronje, GJ
deJ; et al. 1987. Introduction to Business Management. Halfway
House: Southern. Donaldson, P. 1984. Economics of the Real
World. London: Penguin. Finnemore, M. & Van der Merve, R.
1989. Introduction to Industrial Relations in South Africa.
Johannesburg: Lexicon Publishers. Fourie, FCvN. 1997. How to
Think and Reason in Macro-economics. Cape Town: Juta.
Fukuyama, F. 1992, 2006. The End of History and the Last Man.
New York: Free Press. Goldratt, E. 1984. The Goal. Aldershot:
Gower Publishing. LeTourneau, R. 1976. Success without
Succeeding. Grand Rapids: Zondervan. Paine, T. 1776.

- Common Sense. London: Penguin 1986. Smith, A. 1776, 1998. Wealth of Nations. Oxford: OUP. Steiner, J. 1991. European Democracies. New York: Longman. Viljoen, RP. 1998. Microeconomics. Pretoria: UNISA. Von Wolferen, K. 1989. The Enigma of Japanese Power. London: Macmillan. Weber, M. 1930 (1992/2005). The Protestant Ethic and the Spirit of Capitalism. New York: Routledge Wilberforce, W. 1797, 4th Ed. Real Christianity. London: Cadell and Davies, Wilberforce, W. 2006 Beltz, B. Real Christianity. Ventura, California: Regal, Gospel Light.
- Articles in SA: Fukuyama, F in Sunday Times 27-03-2006. The Calvinist Manifesto in Today's Globalised World.
3. Beeson, T. 1982. Discretion and Valour. Collins. Fanon, F. 1963. The Wretched of the Earth. Harmondsworth: Penguin. Gutierrez, G. 1974. A Theology of Liberation. London: SCM. Johnson, P. 1983. A History of the Modern World. London: Weidenfeld and Nicholson. Marx, K and Engels, F. 1872. The Communist Manifesto. London: Penguin. 1985. Nurnberger, K. Ed. 1979. Ideologies of Change in South Africa and the Power of the Gospel. Durban: Lutheran Publishing House. Solzhenitsyn, A. 1973. The Gulag Archipelago I,II,III. Glasgow: Collins/Fontana. Ton, J. 1976. Marxism: The Faded Dream. Bungay: Marshall, Morgan and Scott. Lyon, D. 1979. Karl Marx. Tring: Lion Publishing.
4. Alves, RA. 1975. A Theology of Human Hope. New York:Orbis. and Alves, RA. 1979. Protestantism and Repression. London: SCM. Banana, C. 1982. Theology of Promise. Harare: College Press. Banana, C. Gospel according to the Ghetto. Harare. Bethlehem, RW. 1988. Economics in a Revolutionary Society. Craighall: AD Donker. Boesak, AA. 1976. Farewell to Innocence. New York: Orbis. Boesak, AA. 1982. The Finger of God. New

- York: Orbis. Boff, L. 1986. Ecclesio-Genesis. London: Collins.
- Boff, L. 1976. Liberating Grace. New York: Orbis. Cone, J. 1969. A Black Theology of Liberation. New York: Orbis. Gwarinda, TC. 1985. Socialism and Education. Harare: College Press. Hirmer, O. 1982. Marx-Money-Christ. Gweru: Mambo. Luthuli, A. 1962. Let My People Go. London: Collins. Mandela, N. 1994. Long Walk to Freedom. London: Abacus. Moleah, AT. 1983. Namibia - The Struggle for Liberation. Wilmington: Disa Press. Richburg, KB. 1998. Out of America. New York: Harcourt, Brace and Company.
- Sobrinho, J. 1978. Christology at the Crossroads. London: SCM.
- Tutu, DM. 1983. Hope and Suffering. Johannesburg: Skotaville.
1986. The Kairos Document. Johannesburg: Skotaville. 1986. Evangelical Witness in South Africa. Concerned Evangelicals.
5. Quote: Smith, A. 1776, 1998. Wealth of Nations. Oxford: OUP p292. Ohmae, K. 1990. The Borderless World. London: Fontana.
- Toffler, A. 1980. The Third Wave. London: Pan p204-217.
- "Adam Smith" 1972. Supermoney. London: Michael Joseph.
- Deaton, A. 2013. The Great Escape – Health, Wealth and the Origins of Inequality. Princeton. De Woot, P. 2009,2013. Spirituality and Business: A Christian Viewpoint. Leeds: GSE Research.
- Eisenstein, C. 2011. Sacred Economics. Berkeley, California: North Atlantic Books.
- Ferguson, C. 2010. Inside Job. (DVD). Sony Pictures.
- Fukuyama, F. 1992,2006. The End of History and the Last Man. New York: Free Press.
- Foley, DK. 2006. Adam's Fallacy. Cambridge, Mass. : Harvard University Press.
- Johnson, P. 1983. A History of the Modern World. London: Weidenfeld and Nicholson.
- Lykins, J. 1991. Values in the Market place. Fullerton: RC Law.
- Ohmae, K. 1990. The Borderless World. London: Fontana.
- Orwell, G. 1945. Animal Farm. Harmondsworth: Penguin 1980.
- Orwell, G. 1949. Nineteen Eighty-Four. Harmondsworth: Penguin 1987.
- Reischauer EO, Fairbank

JK. 1979. China: Tradition and Transformation. Boston: Houghton Mifflin Reischauer EO, Fairbank JK. 1960. East Asia: The Great Tradition. Boston: Houghton Mifflin. Schumacher, EF. 1974. Small is Beautiful. London: Abacus. Sheppard, D. 1983. Bias to the Poor. London: Hodder and Stoughton. Sider, RJ. 1978. Rich Christians in an Age of Hunger. London: Hodder and Stoughton. Sider, RJ. 1980. Living More Simply. London: Hodder and Stoughton. Stiglitz, JE. 2010. Freefall. New York: WW Norton. Toffler, A. 1970. Future Shock. London: Pan. Toffler, A. 1980. The Third Wave. London: Pan. Toffler, A. 1990. Power Shift. London: Bantam. Yoder, JH. 1980. The Politics of Jesus. Grand Rapids: Eerdmans.

Articles in SA: Barron, C. Sunday Times 24-04-2011. We're in shape thanks to this man, not the banks. Crotty, A. in Sunday Times 6-04-2014. Corporate excesses still continue. And Sunday Times 7-02-2016 The damning verdict from Goldman Sachs. Fukuyama, F in Sunday Times 27-03-2005. The Calvinist Manifesto in Today's Globalised World. Nisimura, H 13-01-2015 in Nikkei Asian Review. The End of History? America's fall from grace – Francis Fukuyama interview. Squires, N. Sunday Times 19-05-2013. Pope blasts the cult of money and the tyranny of capitalism.

4. BIBLICAL LEADERS – SAVING, LIBERATING, BALANCING, PROPHECYING

4.1 RECOGNISING BIBLICAL REALITY OF GOSPEL MISSION PRIORITY

4.1.1 Biblical 'Discernment Reserve' towards Worldly Systems

Jesus' words "*Give to Caesar what is Caesar's and to God what is God's*" (Mk 12.17) apply an eschatological discontinuity between God's progress and outcomes, and those of worldly econo-politics – Jesus' Resurrection, Ascension and Holy Spirit Outpouring implies the 'We have no king but Jesus' in absolutes, though we may well serve under human pharaohs, kings, dictators or super-executive elites. God runs history by salvation by His own sovereignty, so Biblical leadership always holds priority of gospel mission amidst ups and downs of econo-political systems. World **κοσμος** pyramid systems rise and fall due to the exclusion/oppression of the majority creating inherent instability: Solomon's lesson (1 Kings 9.15-28/10.14-29/11.26-12.33, and 1 Kings 11.1-13). John 18.36/17.15 guide disciples to hold

a discernment reserve in their lives and community within econo-political systems. (1)

4.1.2 Claim Holy Spirit movement in Africa

Modern Christianity witnessed an unheralded Isaiah 18.7/Zephaniah 3.10 event after World War 2. After colonisers and missionaries had left Africa, and in the midst of African econo-political drag, African disciples themselves, moved by the Holy Spirit, carried the gospel on foot, bicycle, vehicle, bus, train and plane to their neighbours and strangers to such an extent that African Christianity became the fastest growing Christianity in the world (only Chinese Christianity has shown similar growth). However shallow or syncretistic this may be perceived to be, Biblical leaders acknowledge this Holy Spirit work and share discernment guidelines for African Christianity within the global Church. (2)

4.1.3 Re-assert Christian Enterprise and Work Ethic among Pyramid Elite and Freeloaders

Chapter 2 entire, with focus on 2.3.3 – 2.3.5 should be revisited. There is no gospel witness in

either unethical corrupt elitism or 'others-carry-me' freeloading. Nigerian novelist AT Nwaubani gave this take on their version of the problem: **“The culture has always been that anyone who gets into power, who finds himself holding a knife to cut the national cake with, must invite his clan to slice and eat it with him. The most unforgivable sin a politician can commit is to forget “his people” after he assumes office. He must “remember” his sisters, brothers, cousins, nieces, nephews, in-laws, friends, schoolmates. Preferably through contracts, appointments and jobs. Failure to do so will lead to taunts and ostracism, and on the day his tenure expires, he will find himself alone.”** Culture globally, and in Africa, of **econo-power impunity** (political and economic immunity or exemption from punishment for criminality), encourages specialisation in state and private sector corruption, nepotistic underdevelopment, and dictators, and decline prevails. Popo Molefe offered comment through his PRASA experience: **“Prasa is central to the advancement of radical economic transformation”**; instead he described **”Prasa as a 'farm' which politically connected cadres had reaped for many years.”** Mark Lamberti is quoted on behalf of business as saying: **“...unless we do something definitive around the issues of state capture, corruption,**

creating confidence and stimulating the economy, we are headed for disaster.” Politics is not business's job, but “It is our job to bring to the attention of the general public who have been seduced by white monopoly capital-type language that 84% of the people employed in this country are employed by the private sector, that the bulk of the taxes that support 17 million people on social grants come from people who work in the private sector or from the taxes those businesses pay.’ People use 'business is an enemy' logic for 'myth propogated by forces who just want to get their hands on the country's crown jewels.” (3)

4.2 RECOGNISING ECONOMIC REALITIES

4.2.1 Recognising Gini-Balance with Growth

South Africa's divided past makes economic success fragile, (success of African economies is even more fragile). Headlines like “Inequality is making the world ill, says Rupert”, or Piketty's “...we know from historical experience that if inequality is not addressed through peaceful means and peaceful democratic institutions it's always potentially a source of violence”, speak to our situation. Rupert's response to Piketty's caution about inequality is correct:

“Governments worldwide haven't really been as effective in using capital as the private sector has”. But it falls short in typical capitalist trend – real policies and practices on growth tend to favour, protect and 'cartelise' within executive elites. Piketty's opinion, quoted above, also falls short in typical socialist trend: applying balancing state redistribution practices without applying practices of economic growth generation, keeps economic pie expansion stagnant, even underdeveloping.

Biblical leaders should not be dragged into the “taking sides” trap, which many politicians and economists try to foist on churches, as they attend big church gatherings and make 'church must uplift/church must get involved...' comments. The two fold “Growth plus Gini-Balance of Use” of the South African economic pie within the global economy remains the only real way to achieve “Radical Economic Transformation/Inclusive Growth”. Outcomes delivering only super-capital 'adspeak' or 'super-comrade' slogans covering up 'State/SOE looting', or growth without economic democracy balance, or collapsed economy with 'nationalised democratic' redistribution, will all fail the South African people and Christians.

Pragmatic policies which move an economy to better Gini Co-efficient balance, offering real economic democratisation while growing the economy, are the real radical economic transformation. Thereafter specifics of economic-political policies claiming to offer growth and/or correct South African economic imbalance fall largely within party political election practice. Biblical leadership must focus more generally and ask in two fold manner: **“What is general Biblical guidance in the economic sphere within state, private and church/religious sectors? AND, What is the prophetic voice of the churches during rogue economic-political power abuse?”**

(4)

4.2.2 Recognising 'Gini-Negative/Imbalance' Pyramid Trends as Anti-Progress

- a. Recognising Pyramid Corruption as Gini negative: State and SOE (State Owned Enterprises) pyramid 'corruption', since tax-based redistribution of wealth and opportunity is hijacked, adds to Gini-Co-efficient imbalance. So too does the private sector pyramid 'corruption', since greed-profit

wealth (treasure and asset based) is elite wealth and opportunity only, so is Gini negative. Biblical leaders should role-model and be prophetic against pyramid corruption.

- b. Recognising 'demigod-ding' as intentionally Gini-Negative: The gospel (Old Testament based, New Testament fulfills), measures all demi-god pyramid leaders and their systems as negative of beast empire variety. **'demigod-ding'** claims have prevailed in one form or another from Babel (ancient pharaoh-type/ divine right of kings, bishops/ top 10 percentile executive type/ vanguard comrade type), and with them, those who speak with sycophantic false prophetic voice to pyramid power. **'demigod-ding'** claims a 'super-humanity' for the elite; the rest have implicit 'subhumanity' too low to hold the elite accountable. In economics, 'demigod-ding' has intent to set claimants up with **econo-power impunity (see 4.1.3 above)**. In contemporary South Africa, **demigod-ding** is mainly of super-capitalist or super-comrade type, with some feudalism hangovers. (5)

Biblical leaders expose Gini-negative/imbalance false claims. Super-Capitalists without Gini-Balance in open policy and practice intend to monopolise. Super-Comrades doing State/ SOE capture without heed for Gini-balance in open policy and practice intend to do replacement monopoly, replacing colonial or capitalist with their own. Old-Style Feudalists with 'ancient order/ancestral' divine rights claims (as South Africa hears from Zulu king Zwelithini 'God has given him powers to rule'), without open Gini-balance policy and practice also intend their own elitism. And why can't church leaders who claim a 'monopoly of the Holy Spirit' in pyramid-church governance trend also be seen as spiritually intent on inappropriate material gain? Jesus was clear – ***“No-one can serve two masters, you cannot serve God and money.”*** Matthew 6.24/Luke 16.13 (6)

- c. Recognising need to put off Freeloading for Free Enterprising: The Biblical guidelines outlined in Chapter 2, paragraphs 2.3.3 – 2.3.5 are to be sought in policy and practice

of discipleship and church governance by Biblical leaders.

- d. MADs and MAPs: Market Access Devising MADs, and with it Market Access Policing MAPs), came along with pyramid systems. Many infamous occurrences of MADs have occurred across history: trade guild Caesarism, Sharia dress codes, Nazi tattoos, Apartheid pass laws. Each had/has applied policing protocols – Caesar trade guilds devised Caesar worship, dress codes device Sharia enforcement, Nazi tattoos and pass books devised job reservation. Biometrics is the new devising, and comes with two pyramid system cautions.

1st, unlike card PIN numbers, once the digital file of a biometric mark is compromised as in the 'ID profile frauds' and 'hacked ID profiles' so common today, without expensive surgery (if medically possible), unlike a PIN Number or password, one cannot change the biometric mark for a new one, the compromise is permanent.

2nd, State and Financial Business Sector show unfortunate collaboration in the ID

profile market: even suicides by those unfortunate enough to fall outside the state ID document/card practice have become familiar in South Africa, as opportunities are closed to them; and the practice of banks handing out ID documents/cards on behalf of the Department of Home Affairs has negative system devicing implications in a South African economy so riddled with elite corruption and so Gini-Co-Efficient unbalanced.

MADs and MAPs always tend to protect pyramid system elite economics first, not enable Gini-balance enterprising. Should an econo-political system go negative, as many believe about contemporary South Africa, such devicing and policing weighs on normal disciples and citizens in beast system trend.

(7)

4.3 SUPPORTING DECENTRALISING ECONOMIC POLICY

Biblical leaders, building on 'Samuel-Temple Cleansing-Pentecost' repudiation of Centralised Pyramid Power Abuse, should be praying for and

supporting practical, realistic decentralisation policies in State and Private Sector, and decentraising mission in the Church sector.

Post 1994 shift from 4 to 9 provinces was meant to be decentralisation action, but state bureaucratic drag (even worse, corruption) is persistently undermining and delaying proactive state success in this. Work ethic problems in state employment/ bureaucratic/SOE state owned enterprises are legendary - 'if I already have job security, how am I incentivised, firstly, and further incentivised for de-centralisation strategy when it offers no reward?' Neither slogans nor 'radicalised education/life orientation' in schools have track-record of success.

Because the private sector has no decentralisation priority other than profit, lukewarm response should always be anticipated from the private sector, to both positive stimulus to achieve 'profit' decentralisation (realistic tax and logistic cost incentives) which must be mixed with negative disincentive (Competition tribunal successes against the building, bread, cooking oil, finance etc),. This is private sector short-term profit short-

sightedness which has not really applied itself to positive longterm-decentralisation, in particular considering demographic urbanisation rates in South Africa. (8)

4.3.1 Dual Economy Urbanisation Strategy

W Arthur Lewis, Nobel prize-winning economist, worked on dual economies: the first economy urbanised, modernised and usually globally linked, and the second economy subsistence, rural but captured in that demographic migration to urbanisation will eventually include and balance it into the first economy – when urbanisation and industrialisation levels favour this over subsistence dominance. Used by previous Mandela-Mbeki administrations, planning around the second economy's inclusion over time, with urban growth economics for expansion and new sectors of the economic pie, and not just oppressed into an established pyramid 'profit/looting' paradigm first sector is also crucial for Gini balance. (9)

4.4 SUPPORTING Prophetic Discernment to Super-Capitalist/Super-Comrade

Biblical leaders in prophetic discernment, using their own church governance practices, should be supporting speaking the truth into pyramid excess. Many such super-executives or super-comrades are church baptised, confirmed and year-on-year membered. Yet it is as if no one ever made it gospel plain that such excesses, especially the criminally corrupt versions, are grievous sin against God who gave Exodus/Servant Son measure of human participation in economics and human leadership – and grievous because of God's prophetic bias to the poor. Biblical economic, money and work ethic teaching needs to be much stronger and clearer on whether Outsized Cartel/Monopoly Super-Capitalism or Nationalising Super-Comrades is a 'look past it', OR just plain Radical Economic Looting.

New World Order global super-capitalist cartel economics, or BEE economics or Zupta 'cabal' economics that do not change to greater Gini-Coefficient balance, are not real radical economic transformation, but excessive **econo-power impunity** by super-corporates or super-

comrades, in African 'big man' leadership. The global, national and local outcry over outsized salary packages, bonuses and golden handshakes of both super-capitalist corporate executives and state-owned enterprise (SOE) executives is the outcry against pyramid abuse practices in economies. While economic and political dictators thrive in Gini-Co-efficient imbalance in each global, national and local link, global national and local underdevelopment prevails.

There is a radical disconnect between pyramid economics set in non-personal corporate legal entities practicing modern debt consumerism (consumption funded by credit) which binds so many in unmanageable debt in modern economic practice, and Biblical ethics. There is also a radical disconnect among disciples so enticed into unmanageable 'third world debt trap' to fund their consumption, that they have offered up soul and spirit to new age bondage.

Prayer Task: Ask God for insight and strength to grow the gospel in the modern global economy, into the secular ways which so often lead to falling

away of disciples, and into humble yet bold sharing of the gospel with economic insights to grow each individual's future and SA's future in peace, progress and prosperity.

CONCLUSION

Whether it is Babel, Ziggurat or Giza 'pharaoh demigod' pyramid, Solomon or beast kingdoms of Daniel or Revelation, kings of 'divine right', cartel capitalism, 'vanguard elite' pyramids of Marxism, or secular 'new world order' super-capitalist pyramids - all of these fall guilty of the discernments of the Bible to "Let God's people go" (Ex 3), or "Don't return a free people to bondage" of 1 Kings 9.15-28/10.14-29/11.26-12.33, and 1 Kings 11.1-13, or the ultimate New Testament discernments of 'Give to Caesar what is Caesar's and to God what is God's" and don't be forced or seduced into 666. In post-Mandela South Africa, all of "too big to fail, econo-impunity is mine" type 'divine right of super-Capital' AND "super-comrades of 'white monopoly capitalism needs radical economic transformation' are just different political 'adspeaks' or 'propaganda' about who will

head and control the South Africa pyramid. Neither has historical reliability to lead in new democratic Gini Co-efficient balance through either Super-capitalist or Marxist-Leninist-Fanonist leadership. Since African trade makes about about 1% of global trade, these also speak of better policy on SA's current and future links with global Super-Capitalism, whether US/EU Cartel Super-Capitalism, Chinese Command Super-Capitalism, Sharia Super-Capitalism, and whatever 'dumping' denies jobs.

References:

1. See Chapter 2 again.
2. Grundy, T February 2014 in The Bulletin & Record, Zambia. Africa becomes the world's new centre of Christianity. Hofmeyr, JW and Pillay, GJ ed. 1991. History of the Church in South Africa. Pretoria: UNISA p 180-183 and p209- 214.. Sundkler, BGM. 1961. Bantu Prophets in South Africa. Oxford: University p38-43.
3. Articles in SA: Barron, C 2-04-2017 in Sunday Times Gogos would not forgive a downgrade;:14-05-2017 in Sunday Times. Corporate SA's message to government: we're in crisis.; and 21-05-2017 in Sunday Times The struggle to put Prasa gravy train on a new track. Habib, A in Sunday Times 4-01-2015. Send in the competent in place of the cadres. Nwaubani, AT. In Sunday Times. Payback is all part of the deal.
Richburg, KB. 1998. Out of America. New York: Harcourt, Brace and

- Company. Strohm, T. 1978. Goals for Mankind. (In Nummerger, K. Ed. 1979. Ideologies of Change in South Africa and the Power of the Gospel. Durban: Lutheran Publishing House).
4. Articles in SA: Barnes, M in Sunday Times 6-11-2016. Our economy should be a balancing act. Malope, L 21-05-2017 in City Press. Jonas: Don't tamperr with economic policies. Whitfield, B 21-05-2017 in Sunday Times. Worried farmers have deeper row to plough.
- 5, 6. Articles in SA: Hans, B in IOL News. King Zwelithin to ANC: I will step in. Joubert J and Mthethwa 21-05-2017 in Sunday Times. King's R1 bn palace splurge. Khoza, A 12-09-2016 in News 24 Zwelithin vows to protect the Zulu kingdom. Madibogo, J in TMG Digital. ANC lost at the polls because it didn't listen to me, Zulu king tells maidens.
Banana, C 1982. Theology of Promise p 151-152. Harare: College Press.
7. Articles in SA: International Business Times in Joy Online 24-05-2017, Samsung Galaxy S8 Iris scanner can be hacked. Meredith, S in CNBC 20-04-2017 Mastercard creates credit card with fingerprint scanner. Vincent J, 20-04-2017 in The Verge. Mastercard's new credit card has a built-in fingerprint scanner. Revelation 13.16-18 is the most well-known Biblical description of market access devicing in terms of beast empire systems. Adamson, RD. 2010. Revelation – Resurrect Life. George, RSA at www.resurrectlife.co.za
8. Articles on SA: Lester, M in Sunday Times 28-10-2012. Major role for the smaller taxpayers. Crotty, A. in Sunday Times 6-04-2014. Corporate excesses still continue. And Sunday Times 7-02-2016 The damning verdict from Goldman Sachs. Prinsloo, L 02-02-2014 in Sunday Times M&R 'fobbed off' whistle blower.
Deaton, A. 2013. The Great Escape – Health, Wealth and the Origins of Inequality. Princeton. De Woot, P. 2009,2013. Spirituality and Business: A Christian Viewpoint. Leeds: GSE Research. Eisenstein,

- C. 2011. Sacred Economics. Berkeley, California: North Atlantic Books.
- Ferguson, C. 2010. Inside Job. (DVD). Sony Pictures.
- Ohmae, K. 1990. The Borderless World. London: Fontana.
- Schumacher, EF. 1974. Small is Beautiful. London: Abacus.
- Sheppard, D. 1983. Bias to the Poor. London: Hodder and Stoughton.
- Sider, RJ. 1978. Rich Christians in an Age of Hunger. London: Hodder and Stoughton.
- Sider, RJ. 1980. Living More Simply. London: Hodder and Stoughton.
- Stiglitz, JE. 2010. Freefall. New York: WW Norton.
- Toffler, A. 1970. Future Shock. London: Pan.
- Toffler, A. 1980. The Third Wave. London: Pan.
- Toffler, A. 1990. Power Shift. London: Bantam.
- Yoder, JH. 1980. The Politics of Jesus. Grand Rapids: Eerdmans.
9. Brue, SL. 1963, 2000. Evolution of Economic Thought. Orlando: Dryden Press p 509-512, 514.

MAIN BIBLIOGRAPHY

1. BIBLICAL STUDIES Old Testament

Commentaries

Torah:

- Aalders, G CH. 1981. Genesis Vol 1, 2. Grand Rapids: Zondervan.
- Atkinson, D. 1990. The Message of Genesis 1-11. Leicester: IVP.
- Boice, JM. 1982. Genesis Vol 1,2. Grand Rapids: Zondervan.
- Bruggemann, W. 1982. Genesis Interpretation. Atlanta: John Knox.
- Delitzsch, FJ. 1888. New Commentary on Genesis. Edinburgh: T & T Clark.
- Driver, SR. 1904. The Book of Genesis. London: Methuen and Co.
- Esses, M. 1974. Jesus in Genesis. Plainfield: Logos.
- Hamilton, VP. 1990. Book of Genesis Vol 1,2. Grand Rapids: Eerdmans.
- Kidner, D. 1967. Genesis. Leicester: IVP.
- Skinner, J. 1910. Genesis. Edinburgh: T & T Clark.
- Speiser, EA. 1964. Genesis. New York: Doubleday.
- Stigers, HG. 1976. A Commentary on Genesis. Grand Rapids: Zondervan.
- Von Rad, G. 1956/1961. Genesis. London: SCM.
- Wenham, GJ. 1987 Genesis Vol 1,2. Waco, Texas: Word Books.
- Westermann, C. 1988. Genesis. Edinburgh: T & T Clark.
- Youngblood, RF. 1991. The Book of Genesis. Grand Rapids: Baker Book House.
- Cassuto U. 1951,1967. Commentary on the Book of Exodus. Jerusalem: Magnes Press, Hebrew University.
- Childs, BS. 1974. Exodus. London: SCM.
- Cole, A. 1973. Exodus. Leicester: IVP.
- Durham, JI. 1987. Exodus. Waco, Texas: Word Books.
- Hyatt, JP. 1971. Exodus. London: Oliphants.
- Harrison, RK. 1980. Leviticus. Leicester: IVP.
- Hartley, JE. 1992. Leviticus. Dallas: Word Books.

- Wenham, GJ. 1979. Leviticus. Grand Rapids: Eerdmans.
- Cairns, I. 1992. Deuteronomy. Grand Rapids: Eerdmans.
- Christenson, DL. 2001. Deuteronomy. Nashville: Thomas Nelson.
- Craigie, PC. 1976. Book of Deuteronomy. Grand Rapids: Eerdmans.
- Driver, SR. 1895,1908. Deuteronomy. Edinburgh: T&T Clark.
- Mayes, ADH. 1979. Deuteronomy. Grand Rapids: Eerdmans.
- Noordtzi, A. 1982. Leviticus. Grand Rapids: Zondervan.
- Noth, M. 1965. Leviticus. London: SCM.
- Snaith, NH. 1969. Leviticus and Numbers. London: Oliphants.
- Thompson, JA. 1974. Deuteronomy. Leicester: IVP.
- Neviim:**
- Bolling, RG. 1975. Judges. New York: Doubleday.
- Martin, JD. 1975. The Book of Judges. Cambridge: Cambridge University Press.
- Mathewson, SD. 2003. Joshua and Judges. Oxford: Bible Reading Fellowship.
- Moore, GF. 1895. Judges. Edinburgh: T & T Clark.
- Soggin, JA. 1981. Judges. London: SCM.
- Anderson, AA. 1989. 2 Samuel. Dallas: Word Books.
- Gordon, RP. 1986. I & 2 Samuel - a Commentary. Grand Rapids: Regency/Zondervan.
- Hertzberg, HW. 1964. I & II Samuel. London: SCM.
- Keil, CF and Delitzsch, F. 1950. The Books of Samuel. Grand Rapids: Eerdmans.
- De Vries, SJ. 1985. 1 Kings. Waco, Texas: Word Books.
- Dilday, RH. 1987. 1,2 Kings. Waco, Texas: Word Books.
- Gray, J. 1964. I & II Kings. London: SCM.
- Montgomery, JA & Gehman, HS. 1951. Kings. Edinburgh: T & T Clark.
- Kaiser, O. 1974,1980. Isaiah 13-39. London: SCM.
- Motyer, JA. 1993. The Prophecy of Isaiah. Leicester: IVP.
- Young, EJ. 1965, 1981. The Book of Isaiah Vol 1,2,3. Grand Rapids:

Eerdmans.

Bright, J. 1965. Jeremiah. New York: Doubleday.

Bruggemann, W. 1988. Jeremiah 1-25. Grand Rapids: Eerdmans.

Driver, SR. 1906. The Book of the Prophet Jeremiah. London: Hodder & Stoughton.

Thompson, JA. 1980. The Book of Jeremiah. Grand Rapids: Eerdmans.

Allen, LC. 1990. Ezekiel 20-48. Waco, Texas: Word Books.

Brownlee, W. 1986. Ezekiel 1-19. Waco, Texas: Word Books.

Greenberg, M. 1983. Ezekiel 1-20, Ezekiel 21-37. New York: Doubleday.

Taylor, JB. 1969. Ezekiel. Leicester: IVP.

Zimmerli, W. 1969. Ezekiel 1-24. Philadelphia: Fortress.

Allen, LC. 1976. The Books of Joel, Obadiah, Jonah and Micah. Grand Rapids: Eerdmans.

Harper, WR. 1905, 1966. Amos and Hosea. Edinburgh: T & T Clark.

Mays, JL. 1969. Amos. London: SCM.

Adamson, RD. 2009. Hosea – Love and Cheating. George: RSA at www.resurrectlife.co.za

Mays, JL. 1969. Hosea. London: SCM.

Stewart, D. 1987. Hosea - Jonah. Waco, Texas: Word Books.

Von Rad, G. 1968. The Message of the Prophets. London: SCM

Kethuvim:

Baldwin, JG. 1972. Haggai, Zechariah, and Malachi. Leicester: InterVarsity Press

Kidner, D. 1964. Proverbs. Leicester: IVP.

McKane, W. 1970. Proverbs. London: SCM.

Pope, MH. 1977. Song of Songs. New York: Doubleday.

Snaith, JG. 1993. Song of Songs. Grand Rapids: Eerdmans.

Toy, CH. 1899, 1914. Proverbs. Edinburgh: T & T Clark.

Fensham, FC. 1982. The Books of Ezra and Nehemiah. Grand Rapids: Eerdmans.

Keil, CF. 1950. The Books of Ezra, Nehemiah and Esther. Grand Rapids:

Eerdmans.

Holmgren, FC. 1987. Ezra and Nehemiah. Grand Rapids: Eerdmans.

Weiser, A. 1962. The Psalms. London: SCM.

Whitcomb, JC. 1979. Darius the Mede. Phillipsburg: Presbyterian and Reformed.

Young, EJ. 1977. The Prophecy of Daniel. Grand Rapids: Eerdmans.

OT General:

Bosman, HL. 1987. Vertellers van die Ou Testament. Cape Town: Tafelberg.

Bright, J. 1960. A History of Israel. London: SCM.

Deist, F. et. al. 1981. Van Eden tot Rome. Pretoria: Van Schaik.

Deist, F. et. al. 1986. Woorde wat ver kom. Cape Town: Tafelberg.

Dyrness, W. 1979. Themes in Old Testament Theology. Exeter: Paternoster.

Harrison, RK. 1955, 1973. Biblical Hebrew. London: St. Paul's House.

Harrison, RK. 1969. Introduction to the Old Testament. Grand Rapids: Eerdmans.

Harrison, RK. 1970. Old Testament Times. Leicester: Inter-Varsity Press.

Josephus, F. c 110. (W Whiston) 1987. The Works of Josephus. Massachusetts: Hendrickson Publishers.

Kaiser, O. 1986. Introduction to the Old Testament. London: SCM.

Keller, W. 1956. The Bible as History. New York: William & Company.

Kohlenberger, JR. 1987. Interlinear NIV Hebrew-English Old Testament. Grand Rapids: Zondervan

Mowinkel, S. 1951. He that Cometh. Nashville: Abingdon.

Payne, JB. 1962/1981. Theology of the Older Testament. Grand Rapids: Zondervan.

Redpath, A. 1976. Captivity to Conquest. London: Pickering and Inglis.

Rohl, D. 1995. A Test of Time. London: Random House.

Rooks, AG. 1981. Torah, Neviim, Kethuvim and Hermeneutics. Unpublished Lectures.

- Vermes, G. 1962,1998. The Complete Dead Sea Scrolls. London: Penguin.
- Wood, DRW. 1985. New Bible Atlas. Leicester: Inter-Varsity Press.
- Wood, LJ. 1970. A Survey of Israel's History. Grand Rapids: Zondervan.
- Wood, LJ. 1976. The Holy Spirit in the Old Testament. Grand Rapids: Zondervan.

2. **BIBLICAL STUDIES New Testament**

Synoptics:

- Adamson, RD. 2016. Jesus of Mark's Gospel – Repentant Life. George: RSA at www.resurrectlife.co.za
- Cranfield, CEB. 1959, 1972. The Gospel according to Saint Mark. Cambridge: CU Press.
- Evans, CA. 2001. Mark Vol 2. Nashville: Thomas Nelson.
- Gould, EP. 1896, 1907. St. Mark. Edinburgh: T&T Clark.
- Hughes, RK. 1989. Mark Vol 2. Westchester, Illinois: Crossway Books.
- Hunter, AM. 1949,1972. Saint Mark. London: SCM.
- Lane, WL. 1974. The Gospel of Mark. Grand Rapids: Eerdmans.
- Lenski, RCH. 1946,1964. interpretation of St. Mark's Gospel. Minneapolis: Augsburg.
- Lohse, E. 1955,1956. Mark's Witness to Jesus Christ. London: Lutterworth.
- Schweizer, E. 1970. The Good News According to Mark. Atlanta: John Knox.
- Swete, HB. 1977. Commentary on Mark. Grand Rapids: Kregel.
- Taylor, V. 1966. The Gospel According to Saint Mark. London: Macmillan.
- Albright, WF & Mann, CS. 1971. Matthew. New York: Doubleday.
- Davies, WD & Allison, DC. 1988. The Gospel according to Saint Matthew Vol 1,2. Edinburgh: T & T Clark.
- Filson, F. 1960,1977. The Gospel According to St. Matthew. London: A&C Black.

- Hagner, DA. 1997. Matthew Vol 1,2. Dallas: Word Books.
- Schweizer, E. 1975. The Good News according to Matthew. London: SPCK.
- Marshall, IH. 1978. The Gospel of Luke. Exeter: Paternoster.
- Bruce, FF. 1951, 1970. The Acts of the Apostles. London: Tyndale.
- Marshall, IH. 1980. Acts. Leicester: Inter-Varsity Press.
- Pauline Letters:*
- Barrett, CK. 1957. Epistle to the Romans. London: Adam and Charles Black.
- Black, M. 1973. Romans. London: Marshall, Morgan and Scott.
- Bruce, FF. 1963/1985. Romans. Leicester: IVP.
- Cranfield, CEB. 1975. Romans Vol 1,2. London: T & T Clark.
- Dunn, JDG. 1988. Romans 1-8. Dallas: Word Books.
- Fitzmyer, JA. 1992. Romans. London: Geoffrey Chapman.
- Godet, FL. 1977. Commentary on Romans. Grand Rapids: Kregel.
- Hughes, RK. 1991. Romans. Wheaton: Crossway Books.
- Lenski, RCH. 1936. St. Paul's Epistle to the Romans. Minneapolis: Augsburg.
- Moo, D. 1991. Romans 1-8. Chicago: Moody Press.
- Morris, L. 1988. Epistle to the Romans. Grand Rapids: Eerdmans.
- Murray, J. 1959. Epistle to the Romans. Grand Rapids: Eerdmans.
- Nygren, A. Commentary on Romans. Philadelphia: Fortress.
- Bruce, FF. 1971. 1 & 2 Corinthians. London: Marshall, Morgan & Scott.
- Conzelmann, H. 1969, 1988. 1 Corinthians. Philadelphia: Fortress.
- Grosheide, FW. 1953,1980. The First Epistle to the Corinthians. Grand Rapids: Eerdmans.
- Hughes, PE. 1962. The Second Epistle to the Corinthians, Grand Rapids: Eerdmans.
- Lenski, RCH. 1937,1961. 1&2 Corinthians. Minneapolis: Augsburg.
- Meili, J. 1986. In the Image of Christ Crucified and Risen. Gweru: Mambo Press.

- Morris, L. 1959. The First and Second Epistles to the Thessalonians. Grand Rapids: Eerdmans.
- Muller, JJ. 1955. The Epistles of Paul to the Philippians and to Philemon. Grand Rapids: Eerdmans.
- Ridderbos, HN. 1953. The Epistle of Paul to the Churches of Galatia. Grand Rapids: Eerdmans.
- Robertson, A. and Plummer, A. 1911, 1967. 1 Corinthians. Edinburgh: T & T Clark.
- Simpson, EK and Bruce, FF. 1957. The Epistles to the Ephesians and Colossians. Grand Rapids: Eerdmans.
- Benton, J. 1997. Straightening out the Self-Centred Church. Darlington: Evangelical Press.
- Bentley, M. 1997. Passing on the Truth. Darlington: Evangelical Press.
- Dibelius, M and Conzelmann, H. 1972. The Pastoral Epistles. Philadelphia: Fortress.
- Hanson, AT. 1982. The Pastoral Epistles. London: Marshall, Morgan & Scott.
- Kelly, JND. 1963. A Commentary on the Pastoral Epistles. London: A&C Black.
- Knight, GW. 1992. The Pastoral Epistles. Grand Rapids: Eerdmans.
- Mounce, WD. 2000. The Pastoral Epistles. Nashville: Thomas Nelson.
- Whiteley, DEH. 1964/1980. Theology of St. Paul. Oxford: Basil Blackwell.
- General Letters
- Bruce, FF. 1964. Epistle to the Hebrews. Grand Rapids: Eerdmans.
- Swindoll, CR. 1990, 1989. Hope in Hurtful Times. USA: Insight for Living.
- Wiersbe, WW. 1984. Be Alert (2 Peter, 2-3 John, Jude Commentary). Colorado Springs: David Cook
- Johannine Works
- Adamson, RD. 2010. Revelation – Resurrect Life. George, RSA at www.resurrectlife.co.za
- Du Rand, J. 2007. Die A-Z van Openbaring. Vereeniging: Christelike

Uitgewersmaatskapy.

Mitchell, JG. 1974. Fellowship - Three Letters from John. Portland: Multnomah.

Morris, L 1971. The Gospel according to John. Grand Rapids: Eerdmans.

Mounce, RH. 1977. Book of Revelation. Grand Rapids: Eerdmans.

Newbigin, L. 1982. The Light Has Come. Grand Rapids: Eerdmans.

Ngundu, O. 2006. Revelation (in Africa Bible Commentary). Nairobi: Word Alive

Painter, J. 1975. John: Witness and Theologian. London: SPCK.

New Testament General:

Aland, K et.al. 1966,1975. Greek New Testament (3rd Ed). London: United Bible Societies.

Borsch, FH. 1967. The Son of Man in Myth and History. London: SCM.

Crawford, RG. 1985. The Saga of God Incarnate. Pretoria: Unisa.

Coutts, GF. 1973. The Four Gospels. London: Hodder and Stoughton/Salvation Army.

Cullmann O. 1950. Baptism in the New Testament. London: SCM.

Cullmann O. 1954. Christology of the New Testament. London: SCM.

Erickson, MJ. 1977, 1998. Basic Guide to Eschatology. Grand Rapids: Baker Books

Guthrie, D. 1970. New Testament Introduction. London: Tyndale.

Guthrie D. 1981. New Testament Theology. Leicester: Inter-Varsity Press.

Harrison, EF. 1964,1971. Introduction to the New Testament. Grand Rapids: Eerdmans.

Hull, JHE. 1971. The Message of the New Testament. Oxford: Religious Education Press.

Hunter, AM. 1957. Introducing New Testament Theology. London: SCM.

Louw, JP. 1979. A Semantic Discourse Analysis of Romans. Pretoria: University of Pretoria.

Maartens, PJ. 1982. New Testament Background (Unpublished Lectures). Durban: UDW.

Maartens, PJ. 1982. Theoretically Founded Exegesis (Unpublished Lectures). Durban: UDW.

, with Thom, JC and De Villiers PGR. Die Relevansie van 'n Linguistiese Benadering tot die Analise van Klassieke Tekste.

Meeks, WA. 1986. The Moral World of the First Christians. Philadelphia: Westminster.

Morison, F. 1958. Who moved the Stone? London: Faber and Faber.

Morris, L 1986. New Testament Theology. Grand Rapids: Academie.

Pixner, B. 1992. With Jesus through Galilee according to the fifth Gospel. Rosh Pina: Corazin Publishing.

Richards, LO. 1973,1984. Small Group Member's Commentary (NT). Wheaton: Victor Books.

Robinson JAT. 1976. Redating the New Testament. London: SCM.

Sanders, L 1975. The Tomorrow File. London: Grafton.

Tenney, MC. 1978. New Testament Times. Grand Rapids: Eerdmans.

Thiede, CP. 1992. The Earliest Gospel Manuscript? Britain: Paternoster Press.

Throckmorton, BH. 1979. Gospel Parallels. Nashville: Thomas Nelson.

Vermes, G. 1962,1998. The Complete Dead Sea Scrolls. London: Penguin.

Vermes. 1973. Jesus the Jew. London: Collins.

White REO. 1979. Biblical Ethics. Exeter: Paternoster Press.

3. BIBLICAL STUDIES General:

Adeyemo, T. Ed. 2006. Africa Bible Commentary. Nairobi: Word Alive
Apocalyptic Writings:

-Charles, RH (ad). 1913. The Assumption of Moses in The Apocrypha and Pseudepigrapha of the Old Testament. Oxford: OUP.

-James, MR. 1924. The Apocalypse of Peter in The Apocryphal

- New Testament. Oxford: Clarendon Press
- Schodde. 1882. The Book of Enoch. Andover: Warren F Draper.
- In GNV and NEV Bibles: The Second Book of Esdras.
- Shepherd of Hermas.
- Barrette, MJ. 1982, 1988. That we may Be One. Cape Town: Maskew Miller Longman.
- Barrette, MJ. 1985, 1988. That we may Love. Cape Town: Maskew Miller Longman.
- Barrette, MJ. 1986, 1988. That we may Share. Cape Town: Maskew Miller Longman.
- Boardman, J. Ed. 1991. Oxford History of Greece and the Hellenistic World. Oxford: OUP.
- Brown, C. Ed. 1975. New International Dictionary of New Testament Theology Vol 1,2,3. Exeter: Paternoster.
- Bury, JB. 1967. A History of Greece. New York: Macmillan.
- Douglas, JD. Ed 1962, 1981. New Bible Dictionary. Grand Rapids: Eerdmans.
- Green, P. 1991. Alexander of Macedon. Los Angeles: University of California Press.
- Kaiser WC, Mockler CM. Ed. 2005. NIV Archeological Study Bible. Grand Rapids: Zondervan
- Laymon, CM. Ed. 1971. The Interpreter's One Volume Commentary on the Bible. Nashville: Abingdon.
- McDowell, J. 1972. Evidence that demands a verdict. Reading: Campus Crusade.
- McMillen, SI. 1963. None of these Diseases. Old Tappan: Spire.
- NASV New American Standard Version Exhaustive Concordance of the Bible. 1981. Nashville: Holman Bible Publishers
- Packer, JI. Ed. 1980. Illustrated Manners and Customs of the Bible. Nashville: Thomas Nelson.

Renault, M. 1975. The Nature of Alexander. Harmondsworth: Penguin.
White, REO. 1979. Biblical Ethics. Exeter: Paternoster.
Young, R. 1977. Analytical Concordance to the Holy Bible. Guildford:
Lutterworth.

4. ECONOMICS AND MANAGEMENT

“Adam Smith” 1972. Supermoney. London: Michael Joseph.
Bach, D 2005. Start Late, Finish Rich. London: Penguin
Badenhorst, DC. 1987. School Management. Pretoria: Haum.
Bethlehem, RW. 1988. Economics in a Revolutionary Society. Craighall:
AD Donker.
Black, PA, et. al. 2003. Public Economics for South African Students.
Oxford South Africa
Bowles, S & Gintis, H. 1986. Democracy and Capitalism. USA: Basic
Books.
Brue, SL. 1963, 2000. Evolution of Economic Thought. Orlando: Dryden
Press
Cronje, GJ deJ; et al. 1987. Introduction to Business Management.
Halfway House: Southern.
Dayton, HL. 1971. Your Money: Frustration or Freedom? Wheaton:
Tyndale.
Deaton, A. 2013. The Great Escape – Health, Wealth and the Origins of
Inequality. Princeton.
De Woot, P. 2009,2013. Spirituality and Business: A Christian Viewpoint.
Leeds: GSE Research.
Donaldson, P. 1984. Economics of the Real World. London: Penguin.
Eisenstein, C. 2011. Sacred Economics. Berkeley, California: North
Atlantic Books.
Ferguson, C. 2010. Inside Job. (DVD). Sony Pictures.
Finnemore, M. & Van der Merve, R. 1989. Introduction to Industrial
Relations in South Africa. Johannesburg: Lexicon Publ..
Fletcher, J and Montgomery, JW. 1972. Situation Ethics. Minneapolis:

- Bethany Fellowship.
- Foster, R. 1985. Money, Sex and Power. London: Hodder and Stoughton.
- Fourie, FCvN. 1997. How to Think and Reason in Macroeconomics. Cape Town: Juta.
- Fukuyama, F. 1992,2006. The End of History and the Last Man. New York: Free Press.
- Goldratt, E. 1984. The Goal. Aldershot: Gower Publishing.
- Hirmer, O. 1982. Marx-Money-Christ. Gweru: Mambo.
- Johansen, RK. 1977. Coming Together. United States: Brethen Press.
- Johnson, DW. and Johnson, FP. 1975. Joining Together. Englewood Cliffs: Prentice-Hall.
- Leas, S and Kittlaus, P. 1973. Church Fights. Philadelphia: Westminster.
- Leavitt, HJ. 1958,1978. Managerial Psychology. Chicago: University of Chicago Press.
- LeTourneau, R. 1976. Success without Succeeding. Grand Rapids: Zondervan.
- Lykins, J. 1991. Values in the Market place. Fullerton: RC Law.
- Mohr, P & Fourie, L. 1995. Economics for South African Students. Pretoria: Van Schaik.
- Natrass, J. 1981. The South African Economy. Cape Town: Oxford University Press.
- Roll, E. 1968. The World After Keynes. London: Britannica Perspectives Vol II.
- Schumacher, EF. 1974. Small is Beautiful. London: Abacus.
- Sheppard, D. 1983. Bias to the Poor. London: Hodder and Stoughton.
- Sider, RJ. 1978. Rich Christians in an Age of Hunger. London: Hodder and Stoughton.
- Sider, RJ. 1980. Living More Simply. London: Hodder and Stoughton.
- Silbiger, S. 1993, 2005. The 10-Day MBA. London: Piatkus.
- Smith, A. 1776, 1998. Wealth of Nations. Oxford: OUP
- Steiner, J. 1991. European Democracies. New York: Longman

- Stiglitz, JE. 2010. Freefall. New York: WW Norton.
- Viljoen, RP. 1998. Microeconomics. Pretoria: UNISA.
- Von Wolferen, K. 1989. The Enigma of Japanese Power. London: Macmillan.
- Wheeler, H. 1968. Democracy in a Revolutionary Era. London: Britannica Perspectives Vol II.
- White, J and White, M. 1977. Your Job - Survival or Satisfaction? Grand Rapids: Zondervan.
- Yoder, JH. 1980. The Politics of Jesus. Grand Rapids: Eerdmans.

5. **HISTORY AND DOCTRINE**

- Alves, RA. 1979. Protestantism and Repression. London: SCM.
- Alves, RA. 1975. A Theology of Human Hope. New York.
- Aron, R. 1968. The Promethean Dream. London: Britannica Perspectives Vol II.
- Augustine of Hippo. 426. City of God. London: Penguin. 1972.
- Aulen, G. 1931. Christus Victor. London: SPCK.
- Axelson, E. 1973. Portuguese in South-East Africa 1488-1600. Cape Town: Struik.
- Baillie, DM. 1948. God was in Christ. London: Faber and Faber.
- Bainton, RH. 1960. Christian Attitudes toward War and Peace. Nashville: Abingdon.
- Bainton, RH. 1978. Here I Stand - A life of Martin Luther. Nashville: Abingdon.
- Banana, C. 1982. Theology of Promise. Harare: College Press.
- Banana, C. Gospel according to the Ghetto. Harare.
- Barnett, TR. 1915. The Makers of the Kirk. Edinburgh: TN Foulis.
- Barber, N. 1973. Lords of the Golden Horn. London: Macmillan.
- Basham, D. 1969. Handbook on Holy Spirit Baptism. Pittsburg: Whitaker.
- Beeson, T. 1982. Discretion and Valour. Collins.
- Berkhof, H. 1964. The Doctrine of the Holy Spirit. Atlanta: John Knox.

- Berkhof, L. 1941. Systematic Theology. Grand Rapids: Eerdmans.
- Bettenson, H. Ed. 1962. Documents of the Christian Church. Oxford: University Press.
- Birmingham, D. and Martin PM. 1983. History of Central Africa Vol 2. New York: Longman.
- Boesak, AA. 1976. Farewell to Innocence. New York: Orbis.
- Boesak, AA. 1982. The Finger of God. New York: Orbis.
- Boff, L. 1986. Ecclesio-Genesis. London: Collins.
- Boff, L. 1976. Liberating Grace. New York: Orbis.
- Bonhoeffer, D. 1937. The Cost of Discipleship. New York: Macmillan. 1963.
- Brown, C. 1968. Philosophy and the Christian Faith. Downers Grove: Inter-Varsity Press.
- Bruner, FD. 1970. A Theology of the Holy Spirit. Grand Rapids: Eerdmans.
- Brunner, E. 1949. The Christian Doctrine of God. Philadelphia: Westminster.
- Brunner, E. 1960. The Christian Doctrine of the Church, Faith and the Consummation. Philadelphia: Westminster.
- Buchan, A. 2006. Faith Like Potatoes. (DVD). South Africa: Global Creative Studios.
- Burke, E. 1790. Reflections on the Revolution in France. Indianapolis: Hackett. 1987.
- Calvin, J. 1539,1545,1559. Institutes of the Christian Religion. London: James Clarke & Co.
- Carr, EH. 1961. What is History? London:Penguin.
- Carter, R. 1978. The Coming of Civilisation. London: Macdonald.
- Chadwick, H. 1967. The Early Church. Harmondsworth: Penguin.
- Chadwick, O. 1972. The Reformation. Harmondsworth: Penguin.
- Cone, J. 1969. A Black Theology of Liberation. New York: Orbis.

- Cotterell, A. 1993. East Asia. London: John Murray.
- Cragg, GR. 1970. The Church and the Age of Reason 1648-1789. Harmondsworth: Penguin.
- Darwin, J. 2007. After Tamerlane. London: Penguin.
- Davenport, TRH. 1977. South Africa - A Modern History. Johannesburg: Macmillan.
- Davis, RHC. 1970. A History of Medieval Europe. London: Longman.
- De Gruchy, JW and Villa-Vicencio, C. 1983. Apartheid is a Heresy. Cape Town: David Philip.
- De Gruchy, JW. 1979. The Church Struggle in South Africa. Cape Town: David Philip.
- Dunan, M. Ed. 1964. Larousse Encyclopedia of Modern History. London: Paul Hamlyn.
- Ebeling, G. 1964. Luther - An Introduction to his Thought. Philadelphia: Fortress.
- Ebeling, G. . 1967. The Problem of Historicity. Philadelphia: Fortress.
- Every, G. 1980. Understanding Eastern Christianity. London: SCM.
- Fanon, F. 1963. The Wretched of the Earth. Harmondsworth: Penguin.
- Franks, RS. The Doctrine of the Trinity. London: Duckworths.
- Gray, W & Hofstadter, R. Outline of American History. USA: US Information Agency.
- Gutierrez, G. 1974. A Theology of Liberation. London: SCM.
- Guy, J. 1983. The Heretic. Johannesburg: Ravan.
- Harvey, VA. 1966. The Historian and the Believer. London: SCM.
- Hendry, GS. 1965. The Holy Spirit in Christian Theology. London: SCM.
- Hengel, M. 1977. Christ and Power. Philadelphia: Fortress.
- Henry, CFH. Ed. 1958. Revelation and the Bible.
- Hildebrandt, J.1981. History of the Church in Africa. Kitwe: Africa Christian Press.
- Hinchcliff, P. 1969. The Church in South Africa. London: SPCK.
- Hodgson, L. 1943. The Doctrine of the Trinity. London, Nisbet.

- Hofmeyr, JW, ed. 1991. History of the Church in South Africa. Pretoria: UNISA.
- Hope, M and Young, J. 1981. The South African Churches in a Revolutionary Situation. New York: Orbis.
- Huddleston, T. 1956. Naught for your Comfort. Glasgow: Collins.
- Johnson, P and D. Martin. 1986. Destructive Engagement. Harare: Zimbabwe Publishing House.
- Johnson, P. 1983. A History of the Modern World. London: Weidenfeld and Nicholson.
- Kane-Berman, J. 1978. Soweto - Black Revolt, White Reaction. Johannesburg: Ravan.
- King, ML. 1963. Strength to Love. Glasgow: Collins.
- Kirchner, W. 1991. Western Civilisation from 1500. New York: Harper Collins.
- Konig, A. 1978. Here I Am! Pretoria: Unisa.
- Kung, H. 1979. Infallible? London: Collins.
- Larkin, C. 1918, 1920. Greatest Book on Dispensational Truth in the World. Clarence Larkin Estate.
- Lewis, CS. 1936, 1953. The Allegory of Love. Oxford: OUP/Galaxy.
- Lewis, CS. 1962. Mere Christianity. New York: Macmillan.
- Lewis, CS. 1940. The Problem of Pain. Glasgow: Collins.
- Lindsay-Smith, H. 1979. Anatomy of Apartheid. Germiston: Khanya.
- Lindsey, H. 1969. The Late Great Planet Earth. Grand Rapids: Zondervan
- Lindsey, H. 1974. The Liberation of Planet Earth. Grand Rapids: Zondervan
- Lindsey, H. 1973, 1984. There's a New World Coming. Harvest House Publishers.
- Lodge, T. 1983. Black Politics in South Africa since 1945. Johannesburg: Ravan.
- Luthuli, A. 1962. Let My People Go. London: Collins.
- Mbeki, T. 1998. Africa: The Time Has Come. Cape Town:

- Mafube/Tafelberg.
- Maine, GF. 1950. A Book of Scotland. Glasgow: Collins.
- Majumdar RC, Raychaudhuri HC, Datta K. 1946,1967. Advanced History of India. London: Macmillan.
- Makgoba, MW. 1999. African Renaissance. Cape Town: Mafube/Tafelberg.
- Mandela, N. 1994. Long Walk to Freedom. London: Abacus.
- Martin, MR. and Crowe, C. 1961. Picture History of the Modern World. New York: Bantam.
- Marx, K and Engels, F. 1872. The Communist Manifesto. London: Penguin. 1985.
- Matthews, J et al. 1992. Discover History. Cape Town: Maskew, Millar, Longman.
- Matthews, ZK. 1981. Freedom for my People. Johannesburg: AfricaSouth.
- McKichan, F. 1977. The Highland Clearances. London: Longman.
- M'Crie, T. 1976. The Life of John Knox. Glasgow: Free Presbyterian Publications.
- Menzies, G. 2002,2003. 1421 The Year China Discovered the World. London: Bantam Books.
- Moleah, AT. 1983. Namibia - The Struggle for Liberation. Wilmington: Disa Press.
- Moltmann, J. 1974. The Crucified God. London: SCM.
- Moltmann, J. 1981. The Trinity and the Kingdom of God. London: SCM.
- More, T. 1516. Utopia. London: Penguin 1961.
- Milton, J. 1644, 1884. Areopagitica. Oxford: Oxford University Press.
- Nee, W. 1957/63. The Normal Christian Life. London: Victory Press.
- Nee, W. 1965. The Normal Christian Worker. Hong Kong: Hong Kong Church Bookroom.
- Nee, W. 1957. Sit, Walk, Stand. London: Victory Press.
- Nee, W. 1961. What shall this man do? London: Victory Press.
- Nash, M. 1975. Ecumenical Movement in the 1960's. Johannesburg:

Ravan.

Numberger, K. Ed. 1979. Ideologies of Change in South Africa and the Power of the Gospel.

Durban: Lutheran Publishing House.

Oakes, D and Saunders, C. 1988. Illustrated History of South Africa. Cape Town: Reader's Digest.

Odendaal, A. 1984. Vukani Bantu. Cape Town: David Philip.

Paine, T. 1776. Common Sense. London: Penguin 1986.

Pakenham, T. 1991. The Scramble for Africa. Johannesburg: Jonathan Ball.

Pannenberg, W. 1968. Jesus - God and Man. London: SCM.

Pannenberg, W. Ed. 1968. Revelation as History. New York: Macmillan

Ortiz, JC. 1975. Call to Discipleship. Plainfield: Logos.

Reischauer EO, Fairbank JK. 1979. China: Tradition and Transformation. Boston: Houghton Mifflin

Reischauer EO, Fairbank JK. 1960. East Asia: The Great Tradition. Boston: Houghton Mifflin

Richburg, KB. 1998. Out of America. New York: Harcourt, Brace and Company.

Robinson, JAT. 1963. Honest to God. London: SCM.

Sherrill, JL. 1964. They Speak with Other Tongues. Westwood, NJ.: Revell.

Sider, RJ. 1979. Christ and Violence. Scottdale: Herald.

Smout, TC. 1969. A History of the Scottish People 1560-1830. Glasgow: Collins/Fontana.

Sobrinho, J. 1978. Christology at the Crossroads. London: SCM.

Solzhenitsyn, A. 1973. The Gulag Archipelago I,II,III. Glasgow: Collins/Fontana.

Southern, RW. 1970. Western Society in the Middle Ages. Harmondsworth: Penguin.

Sproul, RC. 1995. Mighty Christ touching Glory. Scotland: Christian Focus

Publications.

Sproul, RC. 1997. The Heart of Reformed Theology. London: Hodder and Stoughton.

Stevenson, J. 1957. A New Eusebius. London : SPCK.

Stuart, JF & Pretorius, FJ. 1984. Didactics: History. Pretoria: De Jager - Haum.

Suenens, LJ. 1980. Open the Frontiers. London: Darton, Longman & Todd.

Sundermeier, T. Ed. 1975. Church and Nationalism in South Africa. Johannesburg: Ravan.

Thompson, P. 1979. China: The Reluctant Exodus. London: Hodder and Stoughton.

Ton, J. 1976. Marxism: The Faded Dream. Bungay: Marshall, Morgan and Scott.

Torrey, RA. 1910. The Person and Work of the Holy Spirit. Grand Rapids: Zondervan.

Torrey, RA. 1924. The Power of Prayer. Grand Rapids: Zondervan.

Torrey, RA. 1898, 1982. What the Bible Teaches. Marshall Pickering.

Tutu, DM. 1983. Hope and Suffering. Johannesburg: Skotaville.

Van Der Weyer, R. 1990. Celtic Fire. London: Darton, Longman and Todd.

Vidler, AR. 1971. The Church in an Age of Revolution. Harmondsworth: Penguin.

Walker, W. 1970. History of the Christian Church. Edinburgh: T & T Clark.

Walvin, J. 1992. Black Ivory. London: Fontana.

Watson, D. 1983. Jesus Then and Now. Tring, Herts: Lion Publishing.

Wells, DF. 1994. God in the Wasteland. Grand Rapids: Eerdmans.

Wendel F. 1963. Calvin. London: Fontana.

Wilberforce, W. 1797 (2006, Beltz, B) Real Christianity. Ventura, California: Regal, Gospel Light.

Wurmbrand, R. 1969. Tortured for Christ. Glendale, Ca.: Diane Books.

Theological Papers:

1982. Baptism, Eucharist and Ministry. Geneva: WCC.

1982. Called to Witness to the Gospel Today. Geneva: WARC.

1984. Relocations: The Churches' Report on Forced Removals.

Randburg: SACC/SACBC.

1986. The Kairos Document. Johannesburg: Skotaville.

1986. Evangelical Witness in South Africa. Concerned Evangelicals.

Botha, C.J. The Extinction of the Church in North Africa. JTSA December 1986.

De Gruchy, JW. (Review) A Life of Bishop JAT Robinson by E James. June 1988.

Hawkes, G. Beyond Criticism: Bible Study Today. JTSA December 1988.

Held, H-J. According to the Scriptures. Ecumenical Review April 1985

Holleman, WL. Schleiermacher's "Liberalism". JTSA March 1988.

Kung, H. What is the True Religion? Toward an Ecumenical Criteriology.

JTSA September 1986.

Maartens, P.J. The Cola Structure of Matthew 6: Pretoria:

NeoTestamentica NTSSA 1977

Newbigin, L. A Fellowship of Churches. Ecumenical Review April 1985

Pillay, G. The Antithetical Structure of Pentecostal Theology. JTSA March 1985.

Raiser, K. Confessing the Lord Jesus Christ as God and Saviour.

Ecumenical Review April 1985

Stransky, TF. A Basis beyond the Basis: RC/WCC Collaboration.

Ecumenical Review April 1985

Visser't Hooft, WA. The Basis: its History and Significance. Ecumenical

Review April 1985.

6. PASTORAL PSYCHOLOGY AND EDUCATION

Adams, JE. 1970. Competent to Counsel. Grand Rapids: Baker.

Adamson, RD. 2008, 2012. The Sexuality of Jesus. George, RSA at

www.resurrectlife.co.za

Allen, CL. 1953. God's Psychiatry. Grand Rapids: Spire.

Allen, DE. Ed. 1980. Whole-Person Medicine. Downers Grove: Inter-Varsity.

Ankerberg J and Weldon J. 2005. The Facts on Homosexuality. Vereeniging: Christian Art Publishers

Aristotle. De Anima (On the Soul) p 645ff in Britannica Great Books 1952.

Aristotelianism. Aristotle in Encyclopaedia Britannica 1976. Vol 1 Vol 6.
Epicureanism.

Bailey, DS. 1975. Homosexuality and the Western Christian Tradition. London: Archon Books.

Bootzin, RR. Ed. 1980. Abnormal Psychology. New York: Random House.

Brandt, LF. 1969. Great God, Here I Am. St. Louis: Concordia.

Brother Kenneth CGA. 1979. Youth Prayer. London: Mowbrays

Carothers, MR. 1970. Prison to Praise. London: Hodder and Stoughton.

Carothers, MR. 1972. Power in Praise. Eastbourne: Kingsway Publications.

Carothers, MR. 1972. Answers to Praise. New Jersey: Logos.

Carson, RC and Butcher, JN. 1992. Abnormal Psychology and Modern Life. New York: HarperCollins.

Cassidy, M 2006. What on Earth are you Thinking, for Heaven's Sake? Vereeniging: Christian Art.

Chapman, G. 2008. Love as a Way of Life. Colorado Springs: Waterbook Press.

Chartham, R. 1968. Sex Manners for Men. London: New English Library.

Clinebell, H. 1966. Basic Types of Pastoral Counseling. Nashville: Abingdon.

Clinebell, H. 1968. Understanding and Counseling the Alcoholic. Nashville: Abingdon.

Coleman, WL. 1985. Before You Tuck Me In. Minneapolis: Bethany House.

- Copley, T. 1997. Teaching Religion. Exeter: Univ. of Exeter Press.
- Curzon, LB. 1976,1985. Teaching in Further Education. London: Cassell
- Davis, RL. 1984. A Forgiving God in an Unforgiving World. Eugene: Harvest House.
- Dawson, VD. and Wilson, BD. 1953. The Shape of Sunday. London: Peter Davies.
- Deetlefs, K. et.al. 1991. Never too Old to Learn. Johannesburg: Learn and Teach.
- De Miranda, S. 1987. Drugs and Drug Abuse in Southern Africa. Pretoria: Van Schaik.
- Drakeford, JW. 1967. Integrity Therapy. Nashville: Broadman.
- Foster, R. 1980. Celebration of Discipline. London: Hodder and Stoughton.
- Freysen, JB. Ed. 1989. Media Science. Kempton Park: Audio Visual Aids.
- Fromkin, V. and Rodman, R. 1974,1993. An Introduction to Language. Orlando: Harcourt Brace College Publishers.
- Germond, P & De Gruchy, S. 1997. Aliens in the Household of God. Cape Town: David Philip.
- Ginsberg, M. 1956. On the Diversity of Morals. London: Mercury.
- Glasser, W. 1965. Reality Therapy. New York: Harper & Row.
- Gray, J. 1992. Mens are from Mars, Women are from Venus. London: Element, Harper-Collins
- Graystone, P. & Turner, E. 1993. A Church for all Ages. London: Scripture Union.
- Grenz, SJ. 1998. Welcoming but not Affirming. Louisville: Westminster John Knox.
- Gwarinda, TC. 1985. Socialism and Education. Harare: College Press.
- Haralambos, M. 1980. Sociology - Themes and Perspectives. Slough: University Tutorial Press.
- Harper, M. 1977. Let my People Grow. London: Hodder & Stoughton.
- Heuer, NAC. 1983. Executive Stress (Audiobook). Westville: La Mancha.

- Heuer, NAC. 1979. Interpretative Theological Dynamics. Durban: University of Durban-Westville.
- Heuer, NAC. 1981. Let my People Go. Westville: La Mancha.
- Heuer, NAC. 1983. Marriage (Audiobook). Westville: La Mancha.
- Heuer, NAC. 1983. My Book of Life-For Children of all Ages (Audiobook). Westville: La Mancha.
- Heuer, NAC. 1983. The Wall-About Death and Dying (Audiobook). Westville: La Mancha.
- Hiltner, S. 1958. Preface to Pastoral Theology. Nashville: Abingdon.
- Hjelle, LA. and Ziegler, DJ. 1981. Personality Theories. Johannesburg: McGraw-Hill.
- Hodgetts, C. 1980. Exploring Worship. London: Mowbray.
- Hulme, WE. 1962. The Pastoral Care of Families. Nashville: Abingdon.
- Hutchins, RM. 1968. The Learning Society. London: Britannica Perspectives Vol II.
- Hippocratic Writings. On Sacred Disease. p 154-160 in Britannica Great Books 1952.
- James, EL. 2011. Fifty Shades of Grey. London: Arrow Books.
- James, EL. 2012. Fifty Shades Darker. London: Arrow Books.
- James, EL. 2012. Fifty Shades Free. London: Arrow Books.
- Jones, IT. 1956,1981. Principles and Practice of Preaching. Nashville: Abingdon.
- Jones, T. 2001. Postmodern Youth Ministry. Grand Rapids: Zondervan.
- Jordaan, W and J. 1989. Man in Context. Johannesburg: Lexicon.
- Kelsey, MT. 1976. The Other Side of Silence. Paulist Press.
- Kruger, EG. ed. 1986. Education - Past, Present and Future. Pretoria: Euro Publishers.
- Kubler-Ross, E. 1969. On Death and Dying. New York: Macmillan.
- LaHaye, T & B. 1993. The Act of Marriage. Vereeniging: Christian Art Publishers.
- Lawrence, DH. 1928,1981. Lady Chatterley's Lover. London: Heinemann

- Levinson, DJ. Ed. 1978. The Seasons of a Man's Life. New York: Ballantine.
- Lewis, CS. 1936,1963. Allegory of Love. New York: Galaxy.
- Marshall, C. 1978. The Helper. London: Hodder and Stoughton.
- McGraw, P. 2006. Love Smart. London: Simon & Schuster
- McNeill, JJ. 1976. The Church and the Homosexual. Kansas City: Sheed, Andrews and McMeel.
- Meier, PD. 1977. Christian Child Rearing and Personality Development. Grand Rapids: Baker.
- Meier, PD, Minirth FB and Wichern F.1982. Introduction to Psychology and Counselling. Grand Rapids: Baker.
- Mow AB. 1963,1975. Your Child from Birth to Rebirth. Grand Rapids: Zondervan.
- Murray, A. 1961. Humility. London: Lakeland.
- Narramore, B and Counts, B. 1974. Guilt and Freedom. Santa Ana: Vision House.
- Oates, W. 1964. The Christian Pastor. Philadelphia: Westminster.
- Peck, MS. 1983. People of the Lie. London: Arrow.
- Peddie, JC. 1961. The Forgotten Talent - God's Ministry of Healing. Glasgow: Collins
- Richards, LO. 1975. A Theology of Christian Education. Grand Rapids: Zondervan.
- Richards, LO. 1992. Small Group Member's Commentary. Wheaton: Victor Books.
- Robinson, HW. 1980. Biblical Preaching. Grand Rapids: Baker Book House.
- Rust, R. 2012. Die AA tot OE van Seks. Kaapstad: Tafelberg.
- Sangster, W E. 1954. The Craft of Sermon Illustration. Basingstoke: Pickering and Inglis.
- Sapp, S. 1977. Sexuality, the Bible and Science. Philadelphia: Fortress.
- Schimmels, C. 1982. How to Help your Child Survive and Thrive in Public

- School. New Jersey: Revell.
- Searll, A. 1989. It can't happen to me... Cape Town: Struik.
- Segler, FM. 1967. Christian Worship. Nashville: Broadman Press.
- Simpson, M. in Sunday Independent 19.12.2004. Emasculating The Past.
- Smith, C. 1983. Charisma VS. Charismania. Eugene: Harvest House.
- Smith, DR. 1954. Fasting - A Neglected Discipline. Fort Washington: CLC.
- Spurgeon, C. 1892,1998. The Joy of the Lord. New Kensington, PA: Whitaker House.
- Steel, D. 1980. Preaching through the Year. Edinburgh: Saint Andrew Press.
- Traugott, EC/Pratt, ML. 1980. Linguistics for Students of Literature. Orlando: Harcourt Brace Jovanovich.
- Turnbull, RG. 1967. Baker's Dictionary of Practical Theology. Grand Rapids: Baker.
- Vatsyayana. (Ancient),1963. Kama Sutra of Vatsyayana. Manchester: Panther Books.
- White, REO. 1976. Guide to Pastoral Care. London: Pickering & Inglis.
- Wiersbe, WW. and Perry, LM. 1984. The Wycliffe Handbook of Preaching and Preachers. Chicago: Moody Press.
- Wolterstorff, N. 1980. Educating for Responsible Action. Grand Rapids: Eerdmans.
- Zuck, RB. & Clark, RE. Ed. 1975. Childhood Education in the Church. Chicago: Moody Press.

7. **RELIGIOUS STUDIES**

- Abdul-Haqq, AA. 1980. Sharing your Faith with a Muslim. Minneapolis: Bethany Fellowship.
- Allen, R. 1962. Missionary Methods: St. Paul's or Ours? Grand Rapids: Eerdmans.
- Ankerberg J, Weldon, J. 2005. The Facts on Islam. Vereeniging: Christian Art Publishers.

- Barnabus Fund*. 2010. Unveiled. UK: Barnabus Fund.
- Bekker, JC. 1983. Marriage, Money, Property and the Law. Durban: Butterworth.
- Bosch, DJ. 1991. Transforming Mission. New York: Orbis.
- Bosch DJ. 1980. Witness to the World. London: Marshall, Morgan & Scott.
- Brooke, RT. 1976. Lord of the Air. Herts: Lion Publishing.
- Brown, D. 2003. The Da Vinci Code. London: Bantam.
- Brown, JM. 1980. Men and Gods in a Changing World. London: SCM.
- Buber, M. 1937. I and Thou. Edinburgh: T & T Clark
- Cassidy, M. 2006. What on Earth are You Thinking? Vereeniging: Christian Art Publishers.
- Codex Tchakos. Ancient, 2006. Gospel of Judas. Washington: National Geographic.
- Corrigan, J. et. al. 1998. Jews, Christians, Muslims. New Jersey: Prentice-Hall.
- Dumoulin, H. 1988. Zen Buddhism: A History. New York: Macmillan.
- Eliade, M. 1958. Patterns in Comparative Religion. New York: Sheed and Ward.
- Eliade M 1967. From Primitives to Zen. London: Collins.
- Enroth, R. 1977. Youth, Brainwashing and the Extremist Cults. Exeter: Paternoster.
- Esposito, JL. 1992,1995. The Islamic Threat. New York: Oxford
- Gardiner, J and H. 1990. Satanism. Cape Town: Struikhof.
- Gibbs, E. 1981. I Believe in Church Growth. London: Hodder and Stoughton.
- Gilchrist, J. 2003. Sharing the Gospel with Muslims. Cape Town: Life Challenge Africa.
- Green, M. 1970. Evangelism in the Early Church. London: Hodder and Stoughton.
- Graystone, P and Turner E. 1993. A Church for All Ages. London: Scripture Union.

- Harris, EJ. 1998. What Buddhists Believe. Oxford: Oneworld Publications.
- Haywood, HL. 1951. Freemasonry and the Bible. Britain: Collins.
- Hesselgrave, DJ. 1978. Communicating Christ Cross-Culturally. Grand Rapids: Zondervan.
- Homer. Ancient, 1950. The Iliad. Harmondsworth: Penguin.
- Homer. Ancient, 1950. The Odyssey. Harmondsworth: Penguin.
- Hopler, T. 1981. A World of Difference. Downers Grove: Inter-Varsity Press.
- Irvine, D. 1974,1994. From Witchcraft to Christ. Eastbourne: Kingsway Publications.
- Jansen, GH. 1979. Militant Islam. London: Pan.
- Knott, K. 1998. Hinduism. Oxford: Oxford University Press.
- Krishna, PM. 1971. Journey from the East. Johannesburg: Nazarene Publishing House.
- Kuhlman, K. 1962. I believe in Miracles. Grand Rapids: Spire.
- Kung-Fu-Tsu. Ancient, 1907, 1998. Sayings of Confucius. London: Senate.
- Lao-Tzu. Ancient, 1999. Tao-Te-Ching. New York: Samuel Weiser Inc.
- Luce, HR. Ed. 1957. The World's Great Religions. New York: Time Inc.
- Lyon, D. 1979. Karl Marx. Tring: Lion Publishing.
- Magesa, L. 1997. African Religion. Maryknoll NY: Orbis Books.
- Martin, WR. 1977. The Kingdom of the Cults. Minneapolis: Bethany Fellowship.
- Maurer, A. 2008. Ask your Muslim Friend. Kempton Park: AcadSA
- Mbiti, JS. 1969. African Religions and Philosophy. London: Heinemann.
- Milingo, E. 1985. The World in Between. Gweru: Mambo Press.
- Miller, WM. 1981. A Christian's Response to Islam. Bromley, Kent: STL Books.
- Naidoo, T. 1981. A Brief Introduction to Hinduism (Unpublished Lectures) Durban: UDW.
- Nakpil, EP. and Elwood, DJ. 1978. The Human and the Holy. Quezon:

New Day.

Ndiokwere, NI. 1981. Prophecy and Revolution. London: SPCK.

Neill, S. 1964. A History of Christian Missions. Harmondsworth: Penguin.

Nyamiti, C. 1984. Christ as our Ancestor. Gweru: Mambo Press.

Oosthuisen, GC. Ed. 1981. Science of Religion (Unpublished Lectures).

Durban: UDW.

Oosthuisen, GC. 1981. Traditional Religions. (Unpublished Lectures).

Durban: UDW.

Pettifer, J. and Bradley, R. 1990. Missionaries. London: BBC.

Pickthall, MM. 1977. The Glorious Qur'an. New York: Muslim World

League

Pobee, JS. 1979. Toward an African Theology. Nashville: Abingdon.

Raju, PT. 1992. The Philosophical Traditions of India. Delhi: Banarsidass

Publishers.

Richards, I. 1977. The Thinking Jew. Johannesburg: SA Union for

Progressive Judaism.

Ridenour, F. 1967. So What's the Difference? Ventura: Regal Books.

Rongstad, LJ. 1977. How to Respond to the Lodge. St. Louis: Concordia.

Sivananda, S. 1984. Hinduism. Durban: Divine Life Society.

Smart, N. 1969. The Religious Experience of Mankind. Glasgow:

Collins/Fontana

Smith, J. 1830, 1981. Book of Mormon. Salt Lake City: Latter Day Saints.

Sundkler, BGM. 1961. Bantu Prophets in South Africa. Oxford: University.

Thomas, MM. 1969. The Acknowledged Christ of the Indian Renaissance.

London: SCM.

Thorpe, SA. 1991. African Traditional Religions. Pretoria: UNISA.

Thorpe SA. 1992. Primal Religions Worldwide. Pretoria: UNISA.

Traditional Epic. Ancient/1997 Transl. The Bhagavadgita. UK:

Wordsworth Editions.

Unger, MF. 1971. Demons in the World Today. Wheaton: Tyndale.

Van Loon, LH. 1981. Buddhism - The Hinayana Tradition. Unpublished

Lectures: UDW.

Yatsyayana. Ancient, 1963. Kama Sutra of Vatsyayana. Manchester: Panther Books.

Verkuyl, J. 1978. Contemporary Missiology. Grand Rapids: Eerdmans.

Wakatama, P. 1976. Independence for the Third World Church. Downers Grove: Inter-Varsity.

Watson, F. 1979. India: A Concise History. London: Thames and Hudson.

West, M. and Morris, J. 1979. Abantu. Cape Town: Struik.

White, E. 1898, 1970. Desire of Ages. Boise, Idaho: Pacific Press.

Wilkinson, B. 2000. The Prayer of Jabez. Vereeniging: Christian Art Publishers.

Wilson, C. 1976. Crash go the Chariots. San Diego: Master Books.

Yao, X. 1997. Confucianism and Christianity. Brighton: Sussex Academic Press.

1961. New World Translation of the Holy Scriptures. New York: Watchtower B & T Society.

8. SCIENCE AND TECHNOLOGY

Aikman, D. 2008. The Delusion of Disbelief. Salt River/Tyndale House Publishers.

Avery, T. 2009. To the End of the Earth. London: Atlantic Books.

Barrett, P. 2000. Science and Theology since Copernicus. Pretoria: UNISA.

Bates, G. 2004, 2011. Alien Intrusion. Powder Springs, GA: Creation Book Publishers.

Bryson, B. 2003. A Short History of Nearly Everything. London: Black Swan Books.

Burke, JG & Eakin, MC. 1979. Technology and Change. San Francisco: Boyd and Fraser

Cougar, JD. and McFadden, FR. 1981. First Course in Data Processing. New York: John Wiley.

- Dubos, R. 1968. Man and His Environment. London: Britannica Perspectives Vol 1.
- Elliot WH and DC. 1997,2005. Biochemistry and Molecular Biology. Oxford: OUP
- Forbes, R.J. 1968. The Conquest of Nature and Its Consequences. London: Britannica Perspectives Vol 1.
- Garrett RH & Grisham, CM. 1999. Biochemistry. Pacific Grove, CA; Brooks/Cole – Thomson Learning
- Guinness, O. 1973. The Dust of Death. Leicester: Inter-Varsity Press.
- Hawking, SW. 1988. A Brief History of Time. London: Bantam.
- Holton, G. 1985. Introduction to Concepts and Theories in Physical Science. New Jersey: Princeton
- Morris, H. 1974,1985. Scientific Creationism. El-Cajon, California: Master Books.
- Muncaster, RO. 2002. A Sceptic's Search for God. Eugene: Oregon. Harvest House Publishers.
- Muncaster, RO 2004. Examine the Evidence. Eugene:Oregon. Harvest House Publishers.
- Mueller, S. 1993. Upgrading and Repairing PCs. Indianapolis: Que.
- Nagel, T. 2012. Mind and Cosmos. Oxford University Press.
- Neumann, SD. 1993. Easy Upgrading and Troubleshooting. Carmel Indiana: Que.
- Oard, MJ. 2011. Dinosaur Challenges and Mysteries. Atlanta Georgia: Creation Book Publishers
- Ohmae, K. 1990. The Borderless World. London: Fontana.
- Orwell, G. 1945. Animal Farm. Harmondsworth: Penguin 1980.
- Orwell, G. 1949. Nineteen Eighty-Four. Harmondsworth: Penguin 1987.
- Patten, DW. 1966. The Biblical Flood and the Ice Epoch. Seattle: Pacific Meridian.
- Ridley, M. 1993. Evolution. Massachusetts: Blackwell.
- Rothman, MA. 1972. Discovering the Natural Laws. New York: Dover

Publications.

Sanford, JC. 2005,2008. Genetic Entropy and the Mystery of the Genome. New York: FMS Publications

Sarfati, J. 2010. The Greatest Hoax on Earth? Brisbane: Creation Ministries International.

Saunders, L. 1975. The Tomorrow File. London: Grafton.

Schneider, GM. et.al. 1982. An Introduction to Programming and Problem Solving with Pascal. New York: John Wiley.

Schrodinger, E. 1944. What is Life? Cambridge: Cambridge University Press

Simpson, GG. 1944. Tempo and Mode in Evolution. New York: Columbia.

Snow, TP. 1983. The Dynamic Universe. St. Paul: West

Stevenson, RL. 1886. The Strange Case of Dr Jekyll and Mr Hyde. London: Collins 1953.

Stoll, C. 1989. The Cuckoo's Egg. London: Pan Books

Stryer, L. 1975,1995. Biochemistry. New York: WM Freeman and Co

Thurman, LD. 1978. How to think about Evolution. Downers Grove: Inter-Varsity Press.

Toffler, A. 1970. Future Shock. London: Pan.

Toffler, A. 1980. The Third Wave. London: Pan.

Toffler, A. 1990. Power Shift. London: Bantam.

Whitcomb, JC and Morris, H. 1961. The Genesis Flood. Philadelphia: Presbyterian and Reformed.

Whitcomb, JC. and De Young, DB. 1978. The Moon - Its Creation, Form and Significance. Winona Lake: BMH.

Wilder-Smith AE. 1976. A Basis for a New Biology. Switzerland: Telos International.

Wilder-Smith AE. 1968. Man's Origins, Man's Destiny. Minneapolis: Bethany Fellowship.