

**IMITATING THE BIBLICAL ROOTS OF MODERN ECONOMICS IN
SOLVING ECONOMIC PROBLEMS AND SUICIDAL IMPULSES
(Note, cashless Christian Banking in Tithing and Offerings)**

BY

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Abstract

This research study focuses on imitating the Biblical roots of Modern Economics (noting also elements of cashless Christian Banking) in solving Economic problems, and suicidal ruminations often caused by traumatic life experiences. In this modern era, tithes transferred direct from Tithers “Bank Accounts to Church Bank Accounts can be redistributed into needy members Bank Account. The study cited Greek New Testament texts which presented Greek Koine words such as “Diekon, Neokon and Oikonomos” etc which should be further studied as Modern Economics roots (or examples/ templates) for solving current economic problems. Related attestations are Brown and Smith : 1990 including over 80 Greek texts references cited by Metzger: (2001). The English word “Imitating” was derived from the Latin “Imitari and Imitatus”, with the older form being “Imago” which means an “Image”, or an exact “Likeness” or “Copy” of another thing (i.e to copy or be “like” another thing. The word “imitating” applied in this study implies searching through the Greek (koiné) New Testament for passages such as Luke 12:42, 1 Corinthians 4:1-2, Galatians 4:1-2, Acts 4:32-37 Acts 6:1-7, Act 5:1-10; 2 Corinthians 8:19-23; also Acts 2:40-46, Luke 8:3 etc, which gave us Greek New Testament words like “Oikonomos” (English, “Economist”) then “Diekon” and “Diakonoumene” etc which means redistributing church wealth etc. Also noting “Oikonomos” (from Peter Siyan: 2008) derived from the Greek New Testament (Luke 12:42), transliterated as “Economos” cited in Luke 12:42 to mean constant food rations resources allocated to church members to alleviate human problems capable of causing self-destruction.

Keywords: imitating, Biblical, Roots, Modern-Economics, Solving, Problems.

Introduction

The objective of this study, partly and strongly, states that Anti-Semitism (i.e hatred for Jews, and Jewish contributions to modernity) will not allow western and Asian worlds tell us the true roots of our modern civilization, this which includes the indisputable truth that the Greek (koiné) New Testament Luke 12:42 “Oikonomos (i.e Economist) should be correctly translated as, “Temple-manager or Temple treasurer”, (not just steward) from its ancient Old Testament Hebrew “Hekon-khono” (1 Sam 1:9 =, i.e Temple manager or Priest), re-cited in Luke 12:42 as Oikonomos” (Latin “Oeconomicus) then to the English “Economist” whose duty was to constantly share out, allocate or redistribute Temple offerings (Dia-Conoumene i.e Temple distributions: (see 2Cor 8:19-20 or Diakonos= Deacon or the distributor: see, Acts 6:1-7) who constantly allocated (Diekon=offerings) given to the Temple- Priest as “Corban (Mark 7:11-12 i.e Aramaic “Korban, or in Hebrew “Monatha”) given i.e (Nathan) to God, which gave us modern Economics of constant

equal redistributions of church wealth (i.e Econ or Ecclesia = seen in the Hebrew “Hekon or Temple) Temple wealth is commonly owned (called koinonion = Acts 2:40-46, Act 4:32-37, Acts 5:1-10 Acts 6:1-7 etc) or collectively owned in the Apostolic days, and equally redistributed or allocated to needy and poor members of the Econ or Ecclesia (i.e the church) This is the worldwide church “Econa” or “Ecumene” still practiced to date, which means that the church constantly payed stipends(not salaries) to it's workers (no matter how small)for solutions to financial, health and security, etc, needs of members and non-members; please see (2Cor 8:19-23-Greek New Testament “Diakonoumene”= daily church food Distributions) Examples of these Churches in Nigeria include Mountain of Fire and Miracles Ministry, Christ Embassy, Living Faith, the Redeemed Christian Church of God, Watchman Ministry, the Church Missionary Society (Anglicanism) etc.

Objectives of the Study

1. The study primarily points out that the Early Church solved many of its economic challenges, including possible suicide impulses and other financial problems, through the “Oikonomic” (Economos: Luke 12:42) and the “Diakonoumene” (2 Cor 8:14-20) i.e Church food distributions, including the “Diekonon” (Luke 8:3) and Acts 6:1-7 (5:1-5 etc) which were early Church systems of rich members contributing to the church treasury for redistributions to poor members, this which became modern Economics from the Ecoumenia (i.e common-wealth of the early church)
2. The study also aims at strongly pointing out that the Hebrew-Aramaic “Hekonomi” was the Old Testament Levite who redistributed Temple offerings as presented in 2Chronicles 31:4-10-11-21=Acts 6:1-7 who was the Diekonon = 2 Corinthians 8:19-21, i.e Diakonoumene” = Luke 12:42, i.e the Aramaic-Greek “Oikonomos”, Latin “ Oiconomikus”, English,“Economist” known as Distributors and Allocators of the Temple's common wealth (Note Acts 19:35 Greek “Neokon” – i.e Temple-Keeper): See also (Brown and Comfort (1990; 491) Brown and Smith (2008) and NIV, 1984, IBS; Colorado-springs etc.

Study Notations:

- (a) This study noticed a possible indisputable linkage between human needs and wants, to human emotional break-downs, which could lead to self –destructive behaviors.
- (b) Then the linkage between human emotional breakdown and suicide impulses which adds-up to abnormal-Psychology as noted by Giddens (1990) in causes of suicides (Ogundu, 2000)

Clarification of Terms

1. (a) Temple Offerings were called “Monatha” (BDB 2014;585; Gen 4:3, Lev 2:7, Gen 33:10, Numbers 29:39, Amos 29:39, Amos 5:22 etc) or “Oshri”(i.e Tithe or a Tenth Gen 14:20 “Ma-osher = tenth or Tithe: Brown and Smith (2008;20) See also, ibid 2008; 06: Genesis 4:3 etc)
- (b)The Temple-keeper or priest was “Neokon” in Greek (Acts 19:35) or “Hekon-khono” in Hebrew: I Sam 1:9, while the gift of offering given to God was Korban

- (Mk 7:11); then the Temple-Treasury was called “Korbanan” (i.e Modern Banking; see Mtt 27:6) (Note; Brown and Comfort;1990).
2. (a) In Aramaic Hebrew, which Jesus spoke, offering was called “KorBan” (see Mark 7:11) which gave us the Aramaic-Greek “Korbanan”, that was the Temple treasury (then to Modern Banking” = Mathew 27:6) from the Hebrew O.T “Qubah' (see Numbers 25:6-9) “Qubah ; v 8 = ancient vaulted or underground tents or rooms Brown and Smith, 2008: 275) (b) The Hebrew “Bana” means building, and to build, while “Beyth, means “House (BDB, 2014:124)
 3. (a)The Presentation on ancient Old Testament allocations and redistributions of Temple offerings to poor members of society called “Diekon” (in Luke 8:3) and called “Diakonoumene; in 2 Corinthians 8:19-21, then referred to as “Oikonomos” in Luke 12:42, means “Trustees” in 1 Corinthians 4:1-2, = Galatians 4:2, used by Jesus himself in Luke 12:42 in the Hebrew “Hekonomi i.e Temple – trusted administrators, or treasurers of the Temple – Treasury called “KorBanan,” (Mathew 27:6) which materialized into the Apostolic, “Koinonia and Koinonikos” (Latin”, Communia and Communica, i.e a sharing religious community;)= 1 Timothy 6:18-19 Acts 2:41-47, Acts 4:32-37.
(b) Please note Acts 14:1-7 the word, “Iconium” (Greek New Testament “Ikonio' i.e long time sharing community of Jews and Greeks; (Brown and Smith; 1990:467) (c) IKonium was really from the Hebrew “Old Testament “Qommer or Qommu” i.e a sharing religious community (communion or Holy communion: BDB, (2014 485); Hosea 10:5, Zeph1:4, 2King 23:5, i.e the Hebrew “Qommerim” = Idol Priest.(McCain:2002:O.T Notes)
 4. Ancient Apostolic “Economos”, “Diekono” “Koinonia” and Diaconoumene, (standards) were particularly when Tithes were faithfully paid by employed and rich members, seen from Luke 12:42, 1Timothy 6:18, 2 Corinthians 8:19-20 Luke 8:3 and 2 Chronicles 31:1-21etc, where the early church was indisputably a sharing contributions family, committed to reducing the economic problems of their members, as rich members constantly contributed to poor members welfares. (please note McCain on N.T Notes 2005)
 5. Matthew 27:3-7 Presented “Judas” (a disciple of Jesus) who became suicidal in behavior and actually killed himself, since the Temple Priests rejected money paid to him for betraying Jesus. Judas obviously could not recover from the psychological trauma of betraying the “Loshopheq dam Naqi” (i.e innocent blood)

Method of Study

The research employed the Textual (i.e Scriptural) and classist (or Greek, Hebrew, Aramaic and Latin) ancient Languages or Linguistic investigations of the true origins and true meanings (i.e etymologies) of the words “Economics and “Banking”, often attributed to Latin, Greek or French roots, which this study points out were derivations from the older Phoenecian– Hebrew and Syriac (Aramaiti) Old Testament nuances or usages, particularly often played down, or even denied, due to Anti Semitism.

What is Anti Semitism? (Gen 9:18-28, Gen 10:21-25

1. Anti – Semitism from “Semitic” i.e Jews (and Less of Arabs) means hatred for Jewry, and denials of Biblical Hebrew and Jewish contributions to modern civilization: Examples include; see BDB, 2014:585, Hebrew “Mintha, or Phoenecian “Monatha”, means gifts or offerings given to gods; this which in New Testament Aramaic was used by Jesus in Mark 7:11 “KorBan” (i.e gift or offering to God) then, used again in Matthew 27:6 as “KorBanan” (translated” Temple-Treasury) which gave us modern Banking (not from French “Banque”, = money shop) but from the Hebrew “Bana” or “KorBanan” i.e Temple house underground Vaults (Hebrew, “Qubah”, Numbers 25:6-8) for safe-keeping of Valuables in Ancient Times cited by Banking, Net, 2017, that Temples in ancient times, served as “Ancient Banks” for safe keeping valuables (see Joel 3:5-6) Noting also Nnaji (2015) in Adam Smith is not the father of economics - (foreworded by Prof Siyan Peter) that Adam Smith (a moral Philosopher) obviously did not coin the word “Economia”, neither did he appropriately apply that word in his “Wealth of Nation: 1776), but that either Jevons shortened “Political –Economy” to “Economics, c1890CE”, but that either both did not know the origin of the word “Economy”, or that they knew, but deliberately denied it. That for 1,600yrs (before them: Maier 1988) the word Economy was coined in the Greek New Testament from an older Hebrew root”, Hekonomi” (or Temple treasurer; see Brown P and Smith B, 2008:448etc) and used by Jesus in its Aramaic (Hebrew) Greek – form “Oikonomos” (in Luke 12:42) which correctly translated means “Temple – Steward, manager or Priest, but wrongly translated as “Steward or manager”, also used by Apostle Paul in 1 Corinthians 4:1-2 and Galatians 4:1-2 as “trustees” (Brown. R and Comfort P 1990: 586, 261, 661) That Pauline Citation, also contains the Greek “Kleronomos (i.e clerk) defined as Heir, or he who receives, or inherits property and money etc (see also Bromiley, 1985: 674)

Economic Relevance of this Study

Our classist – Textual consultations of ancient- Biblical language texts have revealed a number of true roots and meanings of current English words such as “Economics = communication (i.e sharing: 1 Tim 6:18) etc to their true Hebrew roots and true meanings of constantly and equitably redistributing or Diakonoumene: resources = (2 Corinthians 8:19-21) which means Temple offerings or “Monatha” (Genesis 4:3) or Contributions from rich religious people to churches (Econ or Ecclesia) to be allocated in equal rations or proportions to poor church members by the church distributors or Administrators called “Oikonomos” (Economos in Luke 12:42) or Trustees (economia) seen in Galatians 4:1-2 , 1Corinthians 4:1-2 and 2 Corinthians 8:19-21 i.e “Diakonoumene or Diekono” (i.e providing for Church members by the Ecumene) also called = Common Wealth or the Church = Econ or Eccle, also seen in Luke 8:3 (Metger:2001: 69-77)

Elements of Cashless Christian Banking in the “Koinonia

Cashless Christian Banking teaches that imitating the Early church “Oikonomos (2Cor 8:19-20 = Philip 4:14-15) and the koinonia of receiving donations from rich members and redistributing the donations to poor members (Acts 2:44-46, Acts 4:37-40) Acts 5:1-11,

Acts 6:1-7 etc can also be practiced in modern ways by constantly deducting monthly tithes from Tithers at source. This means that, rather than the Tither bringing the Tithe to church monthly,

1. Trained Cashless Christian Bankers working in bursaries, payrolls and commercial Banks etc, will be permitted by Tithers to constantly deduct their monthly tithes direct from their monthly salary accounts and paid direct into the tithers receiving church bank accounts; this is called “Cashless Tithing” or Cashless Christian Banking as developed by this scholar. The Tither can discontinue the arrangement at anytime
2. The implication of No 1 is that more Bank Accounts must be opened by Tithers and their receiving churches etc, for paying (and receiving) the tithes direct from source (i.e from salary bank accounts of Tithers to the receiving churches monthly)
3. If it is possible, (for paying and receiving the tithes easier, safer and faster, etc) the tither and receiving churches should have their Bank Accounts in the same Banks to avoid problems of inter-Bank money transfers. Etc
4. (a) Cashless Christian Banking, thus, promotes cashless Banking and reduces excess liquidity (i.e reduces money in circulation outside Banks and reduces mutilation of currency notes etc) (b) This will also reduce cost of minting or printing currency
5. Obviously, cashless Christian banking will increase donations to churches and related bodies, especially, from anonymous persons and nominal Christian who don't frequent church services.

Limitations of the Study

More classist – Textual Hebrew, Aramaic, Greek and Latin Texts are needed for furtherance of linguistic investigations into the true origins of current English words often erroneously attributed to Latin, Greek and French, when the indisputable truth remains that many current English words came from Biblical Hebrew and Greek into Latin when father Jerome translated, the Bible from the Hebrew (and Greek Old Testament), and Greek New Testament into Latin from 399CE-405CE. In that process, Jerome transliterated many Hebrew-Aramaic and Greek words from the Bible into Latin, then he adjusted their consonants and Vowels, which disappeared or eliminated evidences of their Hebrew and Greek roots: (see Brockman and Pescantini: (1991) reviewed by Njure (2004) corroborated by Chester and New (1953) and Pfeifer and Rea (1980) that, truly, Hebrew received Alphabets from Phoenecia and Aramaic around 1,400 BC, which the Greeks received from the Jews C600BC (see Joel 3:5-6 and Ezekiel 27:1-25 etc) while Greece gave the Alphabets to the Romans at Cumae C400CE (Chester and New, 1953: 147,) From Brockman and Pescantini (1991) reviewed by Njure (2004) in the History of the Catholic Church, which states that Pope Gregory (C597CE) instructed father Austin to develop Alphabets for the Anglo – Saxons when England (i.e the Old Gothic Anglo-saxons) were converted to Catholicism from Paganism (or Arianism).

Literature Definitions of Terms

This section is devoted to detailed definitions (or clarifications) of Keywords in the study, these which include the following words (a) Imitating (b) Roots (c) Biblical (d) Modern-Economics (e) Solving (d) Problems.

a. Imitating:

Robinson and Davidson (2004: 674), that the English word “imitating” was derived from the Latin “Imitari and Imitatus”, with the older form being “Imago” which means an “Image”, or an exact “Likeness” or “Copy” of another thing (i.e to copy or be “like” another thing), (a) The word “imitating”, applied in this study, implies searching through the Greek (koine) New Testament for passages such as Luke 12:42, 1 Corinthias 4:1-2, Galatian 4:1-2, Acts 4:32-37 Acts 6:1-7, Act 5:1-10; 2 Corinthians 8:19-23; Acts 2:40-46, Luke 8:3 etc, which gave us Greek New Testament words like “Oikonomos” (English, “Economist”) then “Diekon” and “Diakonoumene” etc which means redistributing church wealth etc. “Oikonomos” (from Aluko, 1990) derived from the Greek New Testament(Luke 12:42) as later presented by Nnaji (2011) from Metzger (2001) Zondervan's Kholenberger (1990) and Brown and Comfort (1990) from the Hebrew root “Hekonomi” (Brian and Smith: 2008) which means “Temple – treasurer, or Temple – Priest (see Acts 19:35, Greek-Koine “Neokon” i.e Temple – Administrator) who in ancient times used the Temple Treasury (Aramaic “KorBanan”, or Bana) for keeping safe Temple Offerings (see Mark 7:11 – “KorBan) and for safeguarding other Valuables (see Joel 3:5-6 i.e the “Cashophi” Silver and Gold; Zahab or Ophri) (b) However Modern Economics as applied in this study is not necessarily creation of wealth through human management of capital (i.e money) land and other means of production of goods and services, rather attention is paid to its true Greek New Testament origins from Luke 12:42 (Oikonomos=Economist) Luke 8:3 (Diekon=noumeme) which means the Church (Ecumenia) constantly providing for its members by receiving (kleros) resources from its rich members and re-distributing the resources to its poor members. (Please note Hebrew “Elqana and Economics” i.e God creates) 1Samuel 1:4-8

b. Biblical Roots

“Brown and Smith (2008) on the Hebrew Old Testament, gave us the Hebrew “Babi-Sepher” i.e Inspired – writings (Daniel 9:2, etc) as roots of the Greek New Testament “Biblios” which means inspired “Book”, but adjectivally qualified through the Greek New Testament Koine accusative, “Biblion-Agion” which means “Holy Book” (see Metzger, 2001) Applied to this study, “Biblical Roots” means that Modern –Economics has its true origins (or roots) from the Ecumene or Church) see Eke, 2001- on “origins” as connoting a beginning or roots i.e that modern Economics originated from the New Testament Greek word “Oikonomos” (Latin “Oeconomicus”) to the English “Economist” (modern Greek “Economia”) which means (in Luke 12:42) constant rationing or allocations of church resources from rich members to poor members; seen also in Acts 4:32-37, Acts 6:1-7, 2 Corinthians 8:19-23, (Diekon or Diakonoumene, i.e redistribution, administering or spreading of wealth from rich church members to poor Church members;) see Brown and Comfort: 1990: on the Greek New Testament: Also Nnaji (2011) in Christianity and

Economics. Also, Goodrick (2010) in Paul the Oikonomos of God: The Apostolic Metaphor in 1 Corinthians and it's Graeco- Roman Context; Durham – University-Ph.D thesis.

Siyan (2008) on Modern Economics, traced the Word “Economics” to the Greek “Oikonomos (lifted) from Aluko, (1990, etc) defined variantly as creation of wealth, and ability to manage scarce resources. In other words harnessing capital, land and human resources for productions of goods and services for distribution i.e ability of supplies to satisfy demands) in our current (or modern) era whereby population and demands, currently out-run productions and supplies, supplies often thus determine prizing

c. Solving:

Hawkins (1996) defined the word “Solving” from its noun form “solution”, to mean, “to end a problem” or to adequately and satisfactorily handle (or resolve) an issue in such a way that parties involved are satisfied. In this study, “solving” connotes to take care of peoples difficult financial situations. Particularly, resolving financially difficult situations of poor Church members by taken from financially strong (rich) church members, modelled according to Acts 4:32-37, Acts 2: 40 – 46, Acts 5:1-70 Acts 6:1-7, Galatians 2:20 2Corinthians 8:9-23, Luke 12:42 and Chronicles 31:1-15 etc.

d. Problems:

Eke (2001) states that the word “Problem” presupposes a difficult situation which the individual requires an externality (or help) from a capable intervener to resolve or put to an end such trying issues: Robinson and Edwards (2004) corroborate this study's application of the word “problems” to mean obstacles, hindrances or difficulties needing help or assistance for their resolutions.

e. Suicidal-Impulses:

Suicidal Impulses cited from Atkinson (1993) and Ogundu (2000) simply means “ruminating over the possibility of killing oneself (i.e suicide). The Latin “Suicidium” means to kill one's self due to traumatic human problems (Simpson and Weiner (1989) cited genetic, financial, sickness, loss of loved ones, religious altruism and etc, as noted worldwide causes of suicides, while rejecting suicide-bombings and religious extremisms.

Synthesis of the Study's Definition of Terms

- i. This study's definitions of terms, if carefully read and understood, gives the reader a very clear picture or understanding of what this research work is all about.
- ii. In relation to “i” above, this study titled “Imitating the Biblical Roots of Modern Economics in solving Economic problems,” clearly states that the Greek New Testament “Oikonomia” (Modern Greek “Economia) in current English as “Economics” (See Luke 12:42 and 1Cor 8:19-23 etc) gave us the origins and true

meaning of Modern Economics, which hinged on the ability of the Hebrew “Hekonomi” (Temple Priests or treasurers) ability to constantly provide, allocate or distribute Temple resources or food rations to their members: (Acts 6:1-7). Particularly, the early Church (Ecumene) constantly received supplies or donations from rich church-members, to be redistributed to poor church members (2 Cor 8:19-23, Gal 2:20, Act 5:1-10) The distributors were called “Diekono” (Acts 6:1-7) and “Oikonomos” (i.e Economists: Luke 12:42, 2 Cor 8:19-20, 2Chro 31:1-15.

Research Observation

The study observes that ancient and mediaeval templates (or examples) of how the early church solved some of its economic problems, (including suicide behaviors like that of Judas: Math 27:5(2-7) noted traumatic human experiences as causes of suicides worldwide though modern scientific Economics continues to ignore the relationship between financial problems and pastoral (resource) counseling provisions by the church “Economos” or Ecumene (i.e the church) headed by the “Economos” (i.e Church treasurers distributors or Priests) (See Luke 12:42, 2 Cor 8:19-23, 2 Chro 31:1-15, Gal 2:20etc).

Research Findings

This study is a restatement of Nnaji (2011) in Idisi (2011: IJMPD) that Luke 12:42 clearly revealed the source of Adam Smith's (1776) Wealth of Nations (on the invisible hand) whereby it is the duty of the statesman to constantly provide or allocate daily resources to their followers, particularly, situations whereby poor church members could not pay adequately for supplies.

Research Recommendation and Conclusion

The study recommends that cited Greek New Testament texts which presented Greek Koine words such as “Diekon, Neokon and Oikonomos” etc, should be further studied as roots of Modern Economics and examples/ templates for solving current economic problems (see Brown and Smith : 1990: Goodrick J.K (2000:1-30) Durham; including over 80 Greek texts references cited by Metzger (2001) etc on Greek root words in English.

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