

LT1030 Giving & Taxing

Designed by Dr Gwilym Pryce, Deputy Director of the Graduate School, University of Glasgow

Session:	Topic:
	Part I: Introduction to Economics
1	The Economic Problem and Allocation Systems <ul style="list-style-type: none"> • <i>Scarcity and choice</i> • <i>Allocation Mechanisms</i>
2	The Economic Case for Market Allocation <ul style="list-style-type: none"> • <i>What are markets?</i> • <i>Micro and Macro aspects of market systems</i> • <i>The wonderful thing about markets</i>
3	The Economic Critiques of the Market and of State Intervention <ul style="list-style-type: none"> • <i>Market Failures</i> • <i>State Failures</i>
	Part II: Biblical Material Relevant to Economic Life
4	Biblical Foundations: OT
5	Biblical Foundations: NT
	Part III: Deriving Christian Economic Ethics: Issues in Interpretation
6	Hermeneutical issues: Moving from Old to New Covenants and Application to Modern Society
7	Hay's Ethical Method and Objections
8	Biblical Principles for Economic Life <ul style="list-style-type: none"> • <i>Relationist school</i> • <i>Reconstructionalists</i> • <i>Hay</i>
	Part IV: Applying Christian Principles: Critiquing Modern Socio-Economic Systems
9	Christian Critique of Free Market Capitalism
10	Christian Critique of Socialism
	Part V: Applying Christian Principles: Implications of the Biblical Ethic for the Church, the Firm and the Individual
11	How should the Church Attract and Use Resources?
12	How should Christian Households and Businesses earn and use resources?

Initial Study Conference

10:00 – 10:30	Worship	
10:30 – 11:45	Session 1 – Introduction to Economics: The Economic Problem and Allocation Systems	Page 11

11:45 – 12:00	Break	
---------------	-------	--

12:00 – 14:00 (incorporating lunch)	Session 2 – Introduction to Economics: The Economic Case for Market Allocation	Page 13
--	---	---------

14:00 – 14:30	Break	
---------------	-------	--

14:30 – 15:45	Session 3 – Introduction to Economics: The Economic Critiques of the Market and of State Intervention	Page 16
---------------	--	---------

15:45 – 16:15	Break	
---------------	-------	--

16:15 – 16:45	Your Portfolio – an outline and hints towards the assignments.	
16:45 – 18:15	Session 4 – Biblical Foundations: The Old Testament	Page 19

18:15 – 19:00	Evening Meal	
---------------	--------------	--

19:00	Departure	
-------	-----------	--

Week Two; Week beginning 26 th January 2003	District Tutorial One (Session 5) – Biblical Foundations: The New Testament	Page 20
Week Five; Week beginning 16 th February 2003	District Tutorial Two (Session 6) – Deriving Christian Economic Ethics: Old to New Covenants to Modern Application	Page 22
Week Eight; Week beginning 9 th March 2003	District Tutorial Three (Session 7) – Deriving Christian Economic Ethics: Hay's Ethical Model and Objections	Page 25

Concluding Study Day	Sunday 23 rd March, 2003
-----------------------------	-------------------------------------

10:00 – 10:30	Worship
---------------	---------

10:30 – 12:00	Session 8 – Deriving Christian Economic Ethics: Biblical Principles for Economic Life	Page 27
---------------	--	------------

12:00 – 12:30	Break
---------------	-------

12:30 – 14:45 (incorporating lunch)	Session 9 – Applying Christian Principles: Critiquing Modern Socio-Economic Systems	Page 31
--	--	------------

14:45 – 15:00	Break
---------------	-------

15:00 – 16:30	Session 10 – Christian Critique of Socialism	Page 33
---------------	---	------------

16:30 – 16:45	Break
---------------	-------

16:45 – 18:15	Session 11 – How should the church attract and use resources?	Page 35
---------------	--	------------

18:15 – 19:00	Dinner
---------------	--------

19:00 – 20:15	Session 12 – How should Christian households and businesses earn and use resources	Page 37
---------------	---	------------

Portfolio Element A 'Finance in Proverbs' is due at the end of Week Four, i.e. not later than **Saturday 15th February, 2003.**

Your complete portfolio is due for submission at the end of the module, i.e. not later than **Saturday 12th April, 2003.**

Portfolio Element LT1030A



Finance in Proverbs

The purpose of this portfolio element is principally to enable you to demonstrate your awareness of the biblical material concerning economic systems and to describe the principles and values base of Christian philanthropy and financial investment. A secondary purpose is so that you can demonstrate awareness of your own response to their personal financial circumstances.

Your task is to read through the book of Proverbs and consider every verse relating to financial or resource issues. Use these verses to draw out principles for individuals and businesses regarding prosperity, poverty and the use of resources in the 21st century.

You should write 1, 000 words ($\pm 10\%$) for this portfolio element.

This element counts towards 20% of your overall portfolio score.

You should submit this element of your portfolio to Student Records, Scottish Churches Open College, 22 Colinton Road, EDINBURGH, EH10 5EQ, **by the end of Week Four**. Email submissions may be sent to: student.records@scoc.ac.uk

You will normally receive feedback and a score within 15 working days of the due date of submission.

HELPFUL HINTS

You will find helpful resources for this assignment in:

Hay, D. (1989) *"Economics Today: a Christian Critique"*, Apollos, Inter-Varsity Press, Leicester, Chapter 2

Pryce (2002) 'The Principle of Giving and the Practice of Tithing', University of Glasgow Mimeo.

Williams, P. (1996) *"Hermeneutics for Economists: Issues in Interpretation"* JACE, Issue 22 (December 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Sider, R. J. (1980) *"Rich Christians in an Age of Hunger"*, Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>

Chilton, D. (1986) *"Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider"*, http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at <http://rharrison.fullerton.edu/reviews/productivechristians.htm>

Smail, T., Andrew Walker and Nigel Wright (1995) *"Charismatic Renewal"* (SPCK): chapter on the Faith Movement.

Portfolio Element LT1030B



Essay

The purpose of this portfolio element is to enable you to show an understanding of the principle components of the micro and macro economic systems; an understanding of the cultural construction of the economy and your awareness of the biblical material concerning economic systems.

Your task is to write an essay in which you outline the economic structure of contemporary Britain and evaluate it in the light of secular alternatives and the economic principles suggested by Scripture.

You should write 2, 000 words ($\pm 10\%$) for this portfolio element.
This element counts towards 35% of your overall portfolio score.

You should submit this element of your portfolio to Student Records, Scottish Churches Open College, 22 Colinton Road, EDINBURGH, EH10 5EQ, as part of your complete portfolio at the end of the module. Email submissions may be sent to: student.records@scoc.ac.uk

You will normally receive feedback and a score within 30 working days of the due submission date.

HELPFUL HINTS

Your key reading for this assignment is: Hay, D. (1989) *"Economics Today: a Christian Critique"*, Apollos, Inter-Varsity Press, Leicester, Chapters 1, 2, 4, 5, 6, 7.

Other resources are available in:

- Atherton, J. (1994) "Where do Spirituality and Economics Meet?" *JACE*, Issue 17 (August): http://users.aber.ac.uk/arh/ace/jour_17.pdf
- Birnie, E. "Review Article: John Gray *'The Moral Foundations of Market Institutions'*", *JACE*, Issue 17 (August): http://users.aber.ac.uk/arh/ace/jour_17.pdf
- Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider", http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at <http://rharrison.fullerton.edu/reviews/productivechristians.htm>
- Cooper, B. (1998) "Futile Growth and the Economics of Ecclesiastes", *JACE*, Issue 25 (December): http://users.aber.ac.uk/arh/ace/jour_25.pdf
- Frowen, S. F. (1993) *"The Functions of Money and Financial Credit: Their Objectives, Structure and Inbuilt Deficiencies"* *JACE*, Issue 14 (February): http://users.aber.ac.uk/arh/ace/jour_14.pdf
- Hartropp, A. (1996) Socioeconomic Justice in the Old Testament: What is it? *JACE*, Issue 22 (December): http://users.aber.ac.uk/arh/ace/jour_22.pdf
- Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", *JACE*, Special Issue (December): http://users.aber.ac.uk/arh/ace/jour_biblio.pdf
- Hay, D. (1993) *"An Evangelical Approach to Economic Issues"* *JACE*, Issue 14 (February): http://users.aber.ac.uk/arh/ace/jour_14.pdf
- Hay, D. (1993) "Book Review: John Atherton, Christianity and the Market", *JACE*, Issue 15 (October): http://users.aber.ac.uk/arh/ace/jour_15.pdf
- Hay, D. (1995) "Book Review: Bob Goudzwaard and Harry de Lange *'Beyond Poverty and Affluence'*" *JACE*, Issue 20 (December): http://users.aber.ac.uk/arh/ace/jour_20.pdf
- Hay, D. (1995) Do Markets need a Moral Framework? *JACE*, Issue 19 (June): http://users.aber.ac.uk/arh/ace/jour_19.pdf
- Henley, A. (1991) "Applying the Jubilee: Biblical Ethics and Asset Accumulation", Issue 11 (September): http://users.aber.ac.uk/arh/ace/jour_11_1.pdf
- Henley, A. (1993) *"Is there a Christian Case for a Corporatist Middle Way?"* *JACE*, Issue 16 (December): http://users.aber.ac.uk/arh/ace/jour_16.pdf
- Henley, A. "Book Review: (ed.) John Davies *'God and the Marketplace'*", *JACE*, Issue 18 (December): http://users.aber.ac.uk/arh/ace/jour_18.pdf
- Henley, A. "Book Review: Richard Harries, *'Is There A Gospel For The Rich?'*" *JACE*, Issue 14 (February): http://users.aber.ac.uk/arh/ace/jour_14.pdf
- Jones, I. and Michael Pollitt (1999) "Competition: Biblical Themes and Empirical Evidence", *JACE*, Issue 26 (August): http://users.aber.ac.uk/arh/ace/jour_26.pdf
- Schluter, M. (1992) *"Relational Market Economics"* *JACE*, Issue 13 (November): http://users.aber.ac.uk/arh/ace/jour_13.pdf
- Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>
- Williams, P. (1996) *"Hermeneutics for Economists: Issues in Interpretation"* *JACE*, Issue 22 (December 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Portfolio Element LT1030C



Book Review

The principal purposes of this portfolio element is to enable you to Show your understanding of the principle components of the micro and macro economic systems and your understanding of the cultural construction of the economy. A secondary purpose is to enable you to demonstrate awareness of your own response to your personal financial circumstances.

Your task is to write a review Elizabeth Gaskell's "North and South".

You should write 1, 000 words ($\pm 10\%$) for this portfolio element.
This element counts towards 20% of your overall portfolio score.

You should submit this element of your portfolio to Student Records, Scottish Churches Open College, 22 Colinton Road, EDINBURGH, EH10 5EQ, as part of your completed portfolio at the end of the module. Email submissions may be sent to: student.records@scoc.ac.uk

You will normally receive feedback and a score within 30 working days of the due submission date.

HELPFUL HINTS

This is a classic 19th century novel, and like many classics, can be read on a number of levels. It is a love story, a reflection of the state of the Church at the time, a study of human character types and social interaction, a depiction of the contrasts between town, and country and between North and South. It is also, however, a powerful commentary on the social inequalities of Mrs Gaskell's day and of the associated ideological struggle between capitalism and socialism, the free market and organised labour; and it these latter set of themes that I particularly want you to consider in your review. Questions that you should consider include:

- ☐ What are the socio-economic conflicts depicted in the novel?
- ☐ What conclusions do you draw regarding the author's views on these conflicts?
- ☐ How are culture, geography and economics related and interwoven in the story?
- ☐ How is the church depicted and how does the author perceive its role (if any) in the social tensions of the day?
- ☐ What are your personal reactions to the novel? What, if anything, do you feel you have learned/gained from the novel, particularly with regard to ideological and economic debates on how resources should be allocated and society organised?

Elizabeth Gaskell's "North and South", published by Penguin Books; ISBN: 0140620192 (available from all good high street bookstores and from www.amazon.co.uk for £1.25 new or £1.02 second hand)

Portfolio Element LT1030D



Financial Strategy

The purpose of this portfolio element is to enable you to describe the principles and values base of Christian philanthropy and financial investment; and to demonstrate awareness of their own response to their personal financial circumstances.

Your task is to put yourself in the position of being a church minister in your local church. Prepare a presentation to your congregation outlining the church financial strategy for church funds and doctrine.

You should write 1, 000 words ($\pm 10\%$) for this portfolio element. Diagrams and tables of figures are not included in this word count and should be included in an appendix.

This element counts towards 25% of your overall portfolio score.

You should submit this element of your portfolio to Student Records, Scottish Churches Open College, 22 Colinton Road, EDINBURGH, EH10 5EQ, along with your completed portfolio at the end of the module. Email submissions may be sent to: student.records@scoc.ac.uk

You will normally receive feedback and a score within 30 working days of the due submission date.

HELPFUL HINTS

This strategy will set out the goals of church finance and the personal priorities that church members should have in their own attitude towards and use of finance. You should consider such issues as:

- whether the church itself should set an example by using its funds to give to the poor, or whether this is the responsibility of church members.
- Whether church members should focus their priorities on earning money so that they can give to the church and to projects that help the poor.

Where possible, you should use your careful reflections on relevant passages of the Bible to back up your financial strategy.

To provide concrete illustrations and/or to aid you in your reflection you might find it helpful to keep a personal diary of your own response to your personal financial circumstances (see below).

Key reading for this assignment is:

Matthew, D. (2002) "Ought for my Comfort?" part of the "*Shades of Grey*" series, www.davidmatthew.org.uk

Pryce (2002) 'The Principle of Giving and the Practice of Tithing', University of Glasgow Mimeo.

Other suitable resources include:

- Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",
http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at
<http://rharrison.fullerton.edu/reviews/productivechristians.htm>
- Kendal, R. T. (1998) "*The Gift of Giving*", Hodder and Stoughton: London.
- Murray, S. (2000) "*Beyond Tithing*", Paternoster Press: Carlisle
- Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at:
<http://rharrison.fullerton.edu/reviews/richchristians.htm>
- Smail, T., Andrew Walker and Nigel Wright (1995) "*Charismatic Renewal*" (SPCK): chapter on the Faith Movement.

Personal Diary.

If you choose to keep a personal diary you might usefully reflect on your response to:

- Any bills, bank statements, credit card statements etc. you receive;
- Any needs that arise (e.g. new clothes, furniture, domestic appliances etc.);
- News reports in the media on world poverty;
- News reports in the media on poverty and deprivation in your area or region;
- Requests in media to give to charities that help the poor;
- Requests by Big Issue sellers to purchase their magazine;
- Being approached by street reps for charitable organisations;
- Requests by your church minister to give to humanitarian causes;
- Requests by your church minister to give to church building projects;
- Requests by your church minister to give to evangelism projects.

Session 1:

The Economic Problem and Allocation Systems

Session:	Topic:
1	The Economic Problem and Allocation Systems – <i>Scarcity and choice</i> – <i>Allocation Mechanisms</i>

Aim:

The aim of this session is to introduce students to fundamental economic concepts (scarcity and choice allocation mechanisms) in a historical and social context.

Learning objectives:

By the end of this session you should have:

- developed a good grasp of what is meant by a “resource”
- gained a basic understanding of scarcity and choice and their implications for our lifestyle and quality of living
- started to think about the different ways in which resources can be utilised and allocated
- a basic appreciation of the social and historical context of economic allocation systems

Task:

Spend a few minutes carefully looking at the following picture. Then do the following:

Describe what you see:

- what do you think the picture is of?
- What details can you see in the picture?
- What resources can you see in the picture?
- (NB resources are land [all natural resources], labour [all human resources] and capital [all means of production – i.e. man made machinery, tools, factories etc.])
- What resources are implicit in the picture?

Reflect on the lifestyle it depicts:

- What would be the activities of daily living associated with this lifestyle?
- What were the difficulties and advantages associated with this lifestyle?
- How does it compare with your current lifestyle?
- Would you say the lifestyle depicted was an affluent one?
- What would be the limits to affluence both for individuals and to society as a whole?

Consider the kind of society/economic structure associated with this lifestyle:

- How do you think the economy operates where this lifestyle predominates?
- How does trade take place and how important is it?
- How are goods and services produced and distributed?
- Is this the best way to make use of the resources available?
- How might you improve efficiency?

Consider the historical context of the picture:

- What period in history is associated with the lifestyle depicted in the picture?
- What were the social, economic and spiritual aspects to that society that would have affected the way people lived and viewed the world?
- What events and developments have made this lifestyle less common?
- How are resources utilised and allocated in Scotland today?



BBC Education ©

Key Reading for Session 1:

Pryce, G. (2002) Notes on The Economic Problem and Market Allocation (see appendices)

Pryce, G. (2002) Notes on Socio-Economic Systems and the Year of Jubilee (see appendices)

Further Reading:

BBC (2002) "Scots in Scotland"

http://www.bbc.co.uk/scotland/education/higherstill/history/immigrants_and_exiles/scots_in_scotland/pictures_scots_scotland.shtml

Encyclopedia Britannica (or similar), article on Scotland, particularly the sections on its socio-economic history, extracts and additions by G. Pryce included in the Appendix to "Pryce, G. (2002) Notes on The Economic Problem and Market Allocation".

Hardin, G. (1968) "The Tragedy of the Commons," *Science*, 162:1243-1248. (available: <http://www.gla.ac.uk/departments/urbanstudies/macschool.html>)

Hay, D. (1989) "*Economics Today: a Christian Critique*", Apollos, Inter-Varsity Press, Leicester, Chapters on Capitalism (4) and Growth (8)

LeGrand, J., and Robinson, R. (1992) *Economics of Social Problems* (3rd Edition) Basingstoke: Macmillan ISBN 03 33 55 25 8X (Price: £17.99), chapter 1.

Session 2: The Economic Case for Market Allocation

Session:	Topic:
2	The Economic Case for Market Allocation <i>–What are markets?</i> <i>–Micro and Macro aspects of market systems</i> <i>–The wonderful thing about markets</i>

Aim:

The aim of this session is to introduce students to the arguments for laissez faire .market allocation.

Learning objectives:

By the end of this session you should have:

- developed a good grasp of what is meant by a “laissez faire market allocation”
- gained a basic understanding of the arguments for free market allocation
- a basic appreciation of the social and historical context of market allocation

Tasks:

1. Spend a few minutes carefully reading the following extract from Manderville’s (1723) poem about a bee hive made productive by vice:

Manderville’s “Grumbling Hive”:

*The root of evil, avarice,
 That damn’d ill-natured baneful vice,
 Was slave to prodigality,
 That noble sin; wild luxury
 Employ’d a million of the poor,
 And odious pride a million more*

*Envy itself and vanity
 Were ministers of industry;
 Their darling folly, fickleness
 In diet, furniture and dress,
 That strange ridic’lous vice, was made
 The very wheel that turn’d the trade.*

*Thus vice nursed ingenuity,
 Which join’d with time and industry,
 Had carry’d life’s conveniencies,
 It’s real pleasures, comforts, ease,
 To such a height, the very poor
 Lived better than the rich before;
 And nothing could be added more.”*

2. Having read the poem, consider and discuss the following questions:
 - What do you think these verses mean?
 - What concepts and ideas are being communicated by the poem?
 - How do they relate to the allocation of resources in modern Scotland?
 - What is the significance of these arguments in Scotland’s economic history?
 - How convinced are you of the legitimacy of the arguments presented by Manderville in these verses?

- Are there any instances/passages in the Bible that support Manderville's arguments?
3. Using both the ideas communicated in the above poem and drawing on your wider reading/knowledge, outline the main advantages of market allocation.
 4. In the original poem, one of the bees pledges to rid the hive of fraud and the hive became "virtuous, frugal and honest". As a result, but trade was from then on "ruined by the cessation of expenditure", and Manderville concluded:

"After this I flatter myself to have demonstrated that neither the friendly qualities and kind affections that are natural to man, nor the real virtues he is capable of acquiring by reason and self-denial, are the foundation of society; but that what we call evil in the world, moral as well as natural, is the ... solid basis ... of all the trades and employments ... and that the moment evil ceases the society must be spoiled, if not totally dissolved"

(Manderville, 1723, pp. 427-8)

 - Do you think that Manderville's predictions about the consequences of ridding society of vice are realistic?
 - What are the implications for Christians seeking to reform society?
 5. Attempt to write an alternative ending to the poem in the style of the original (one that fits what you believe would be the outcome of rendering the bee hive "virtuous, frugal and honest").

Activity:

The purpose of this activity is to help students to appreciate the advantages of free exchange as a method of allocating resources:

- Imagine that each student has been allocated a weekly ration of food (see attached table).
- This is an equal allocation: each student receives 10 of every item. But is it an optimal allocation?
- Having discussed this for a few moments, each student should cut/tear out each of the cells in the table.
- Students should then be allowed to swap their ration of food items. This should take 15-20mins.
- Note that trading partners can decide between them what the exchange rate will be (e.g. student A is willing to give up 2 burgers for one bottle of wine from B) and that students can change trading partners as many times as they want to in the time allocated.
- No one has to trade if they don't want to and can stop trading if they can't find a suitable trade deal.

Once all students have finished trading, compare everyone's final allocation and consider:

- What is the pattern of final allocation?
- Is everyone happier with their final allocation?
- Could a central planner improve on this final allocation?
- What does that tell you about free trade?

Key Reading for Session 2:

Pryce, G. (2002) Notes on The Economic Problem and Market Allocation

Pryce, G. (2002) Notes on Socio-Economic Systems and the Year of Jubilee





















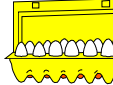
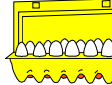
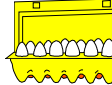
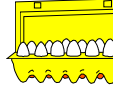
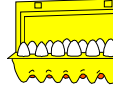
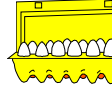
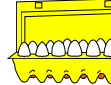
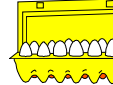
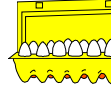
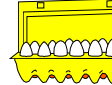























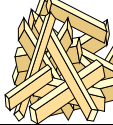

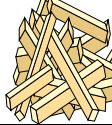



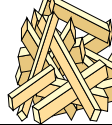
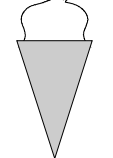
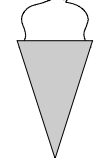
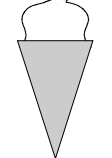
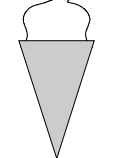
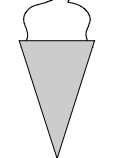
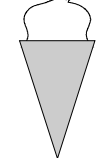
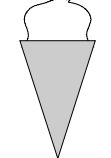
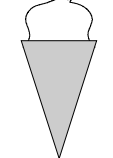
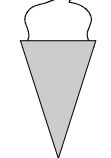
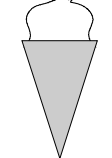




















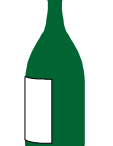
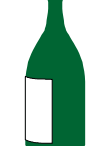
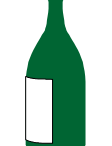
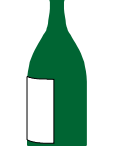
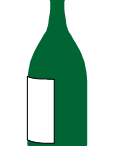
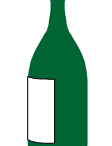
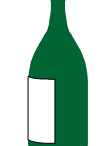
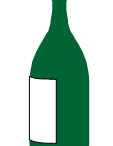
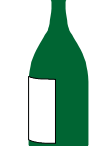

Further Reading:

Hay, D. (1989) *"Economics Today: a Christian Critique"*, Apollos, Inter-Varsity Press, Leicester, Chapters on Capitalism (4) and Growth (8)

LeGrand, J., and Robinson, R. (1992) *Economics of Social Problems* (3rd Edition)

Basingstoke: Macmillan ISBN 03 33 55 25 8X (Price: £17.99)

Your Weekly Allocation of Food:

	1	2	3	4	5	6	7	8	9	10
Burger										
Fish										
12 Eggs										
5 Mush-rooms										
Loaf of Bread										
Portion of Chips										
Ice-Cream										
Cake										
Can of Cola										
Bottle of Wine										

Session 3: Economic Critiques of the Market and of State Intervention

Session:	Topic:
3	The Economic Critiques of the Market and of State Intervention – <i>Market Failures</i> – <i>State Failures</i>

Aim:

The aim of this session is to introduce students to the arguments against market allocation and to the main problems with state intervention.

Learning objectives:

By the end of this session you should:

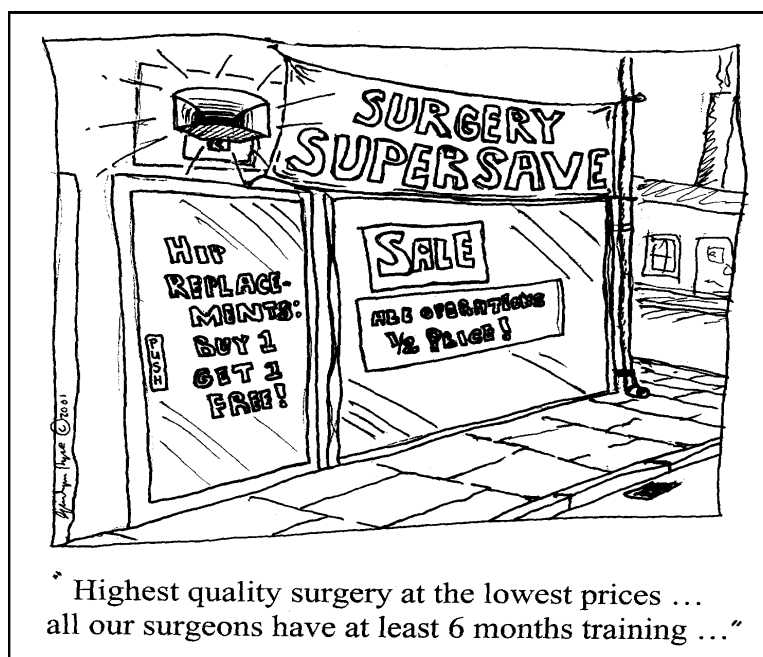
- Be able to critique market allocation using purely economic arguments.
- Be able aware of the drawbacks of state intervention
- Have started to think about what would be the optimal mix of market and state allocation of resources.

Tasks:

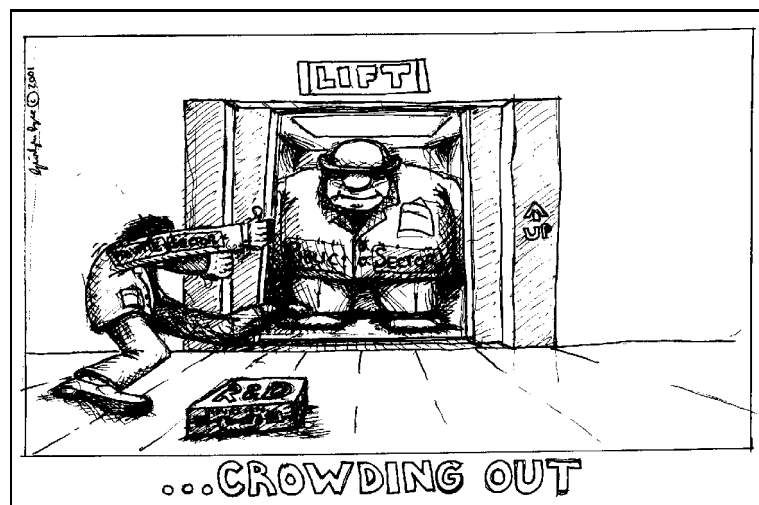
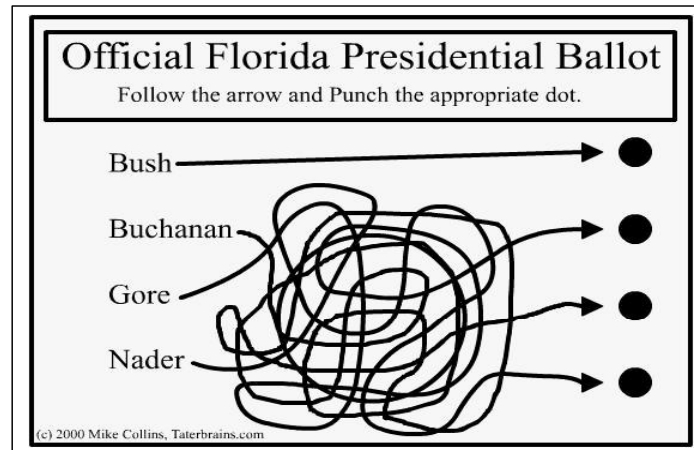
1. Consider the following quote and cartoon. Discuss:

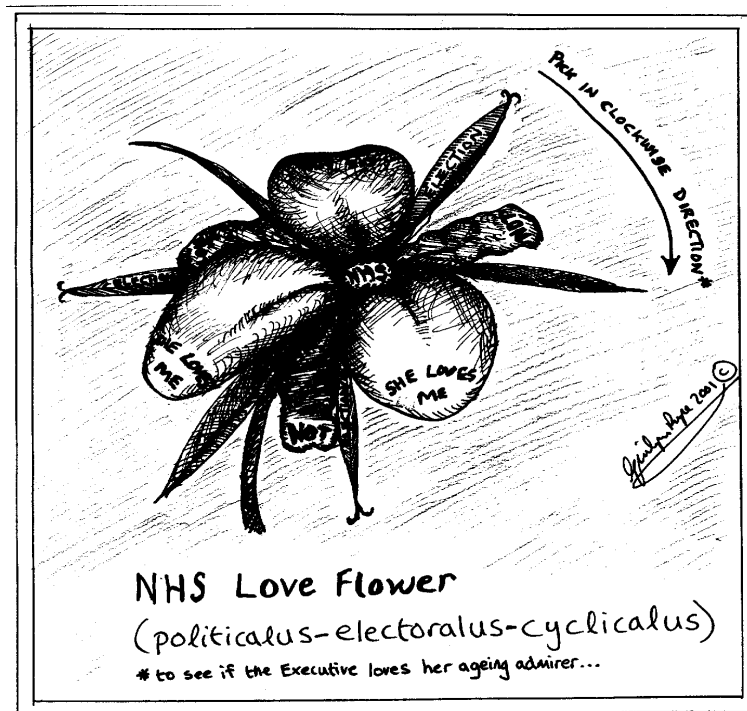
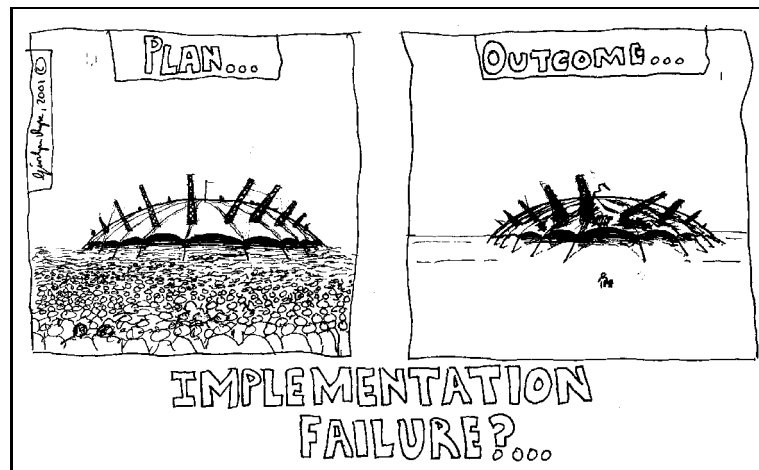
- The implications for market allocation
- The underlying cause of the problems identified
- How you would solve the problems highlighted

“That any sane nation, having observed that you could provide for the supply of bread by giving bakers a pecuniary interest in baking for you, should go on to give a surgeon a pecuniary interest in cutting off your leg, is enough to make one despair of political humanity” (George Bernard Shaw, 1911)



2. What other economic arguments against market allocation can you identify? Discuss and categorise these arguments.
3. Are there any non-economic arguments against market allocation (e.g. spiritual, ethical, social)? How important are each of these relative to the economic arguments?
4. Consider the following set of cartoons. What failures of state allocation do they refer to? What implications do these possible failures have for attempts (e.g. by Christians) to reform/provide alternatives to market allocation.





5. What do you think is the optimal mix of market allocation and state intervention?

Key Reading for Session 3:

Pryce, G. (2002) Notes on the Failure of Markets and the Crisis of Capitalism (see appendices)

Pryce, G. (2002) Notes on The Failure of Intervention and Planned Systems (see appendices)

Pryce, G. (2002) Notes on Socio-Economic Systems and the Year of Jubilee (see appendices)

Further Reading:

Hay, D. (1989) "Economics Today: a Christian Critique", Apollos, Inter-Varsity Press, Leicester, Chapters on Capitalism (4) and Growth (8)

LeGrand, J., and Robinson, R. (1992) Economics of Social Problems (3rd Edition)
Basingstoke: Macmillan ISBN 03 33 55 25 8X (Price: £17.99)

Session 4:

Old Testament Biblical Foundations

Session:	Topic:
4	Biblical Foundations: OT <ul style="list-style-type: none"> • Creation • Abraham and Moses Covenant • Prophets

Aim:

The aim of this session is to introduce students to some of the Old Testament material relevant to economic issues and ethics.

Learning objectives:

By the end of this session you should be familiar with the economic relevance of:

- The old testament creation passages.
- The Noah Covenant
- The Covenants of Abraham and Moses

Tasks:

1. Read Ps 24:1; 33:6-7; Is 45:18; Gen 1:28-30; 2:15, 3:17-19, 11:1-9. Identify and discuss the implications of these passages for the Christian view of the ownership, utilisation and allocation of the earth's resources.
2. Read Leviticus 25 and discuss the economic principles underlying this passage.
3. Read Is 5:8; Micah 2:1-2; Amos 6:4-7; Is 58:7; 3:14-15; Amos 8:4-14 and discuss what the OT prophets had to say about socio-economic justice.

Key reading:

Passages highlighted above.

Hay, D. (1989) "Economics Today: a Christian Critique", Apollos, Inter-Varsity Press, Leicester, Chapter 1 sections 1 to 5 (i.e. p. 11-43).

Further Reading:

Book of Proverbs

Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",

http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also Harrison's review of this book <http://rharrison.fullerton.edu/reviews/productivechristians.htm>

Hartropp, A. (1996) Socioeconomic Justice in the Old Testament: What is it? *JACE*, Issue 22 (December): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", *JACE*, Special Issue: <http://users.aber.ac.uk/arh/ace>

Hay, D. (1993) "An Evangelical Approach to Economic Issues" *JACE*, Issue 14

Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton:

Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>

Session 5:

New Testament Biblical Foundations

Session	Topic
5	Biblical Foundations: NT • <i>Kingdom of God</i> • <i>Jesus: wealth and possessions</i> • <i>the church</i>

Aim:

The aim of this session is to introduce students to some of the New Testament material relevant to economic issues and ethics.

Learning objectives:

By the end of this session you should be familiar with the economic relevance of:

- The NT teaching on the Kingdom of God
- Jesus teaching on wealth and possessions
- The NT Church

Tasks:

1. Read Luke 4:14-30. How do you think Jesus' reading from Isaiah and his subsequent declaration should be interpreted?
 - What do you think was meant by, "the year of the Lord's favour"? (see Lev 25)
 - Was Jesus declaring a literal "year of favour"?
 - How do you think this passage is connected to Christ's teaching on the Kingdom (see Mark 1:14-15; Matt 6:10; Matt 12:22-32)?
2. How would you summarise Jesus' general teaching on wealth and possessions (see Luke 6:24-25, 30; 12:16-21, 22-28, 33; 16:13; 18:22, 24-25)?
3. Describe the characteristics of the NT church's attitude to wealth and possessions (Acts 2:44-47; 4:32-35; 6:1-6; 2 Thess 3:10; Eph 4:28; 1 Cor 16:1-4; 2 Cor 8,9; 1 Tim 6:17-19; James 2:1-7; 4:13 - 5:6).

Key reading:

Hay, D. (1989) "Economics Today: a Christian Critique", Apollos, Inter-Varsity Press, Leicester, Chapter 1 section 6 (p.43ff).

Further Reading:

Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",

http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also Harrison's review of this book <http://rharrison.fullerton.edu/reviews/productivechristians.htm>

Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", *JACE*, Special Issue: <http://users.aber.ac.uk/arh/ace>

Hay, D. (1993) "An Evangelical Approach to Economic Issues" *JACE*, Issue 14

Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>

Part III: Deriving Christian Economic Ethics: Issues in Interpretation

Overview to Sessions 6 – 8

Session	Part III: Deriving Christian Economic Ethics: Issues in Interpretation
6	Hermeneutical issues: Moving from Old to New Covenants and Application to Modern Society
7	Hay's Ethical Method and Objections
8	Biblical Principles for Economic Life – <i>Relationist school</i> – <i>Reconstructionalists</i> – <i>Hay</i>

Key reading:

Hay, D. (1989) "Economics Today: a Christian Critique", Apollos, Inter-Varsity Press, Leicester, Chapters 1&2

Williams, P. (1996) "*Hermeneutics for Economists: Issues in Interpretation*" *JACE*, Issue 22 (December 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Further Reading:

Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",

http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at <http://rharrison.fullerton.edu/reviews/productivechristians.htm>

Hartropp, A. (1996) Socioeconomic Justice in the Old Testament: What is it? *JACE*, Issue 22 (December): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", *JACE*, Special Issue: <http://users.aber.ac.uk/arh/ace>

Hay, D. (1993) "An Evangelical Approach to Economic Issues" *JACE*, Issue 14 (February)

Pryce (2002) 'The Principle of Giving and the Practice of Tithing', University of Glasgow Mimeo.

Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>

Session 6:

Hermeneutical issues: Moving from Old to New Covenants and Application to Modern Society

Session	Topic
6	Hermeneutical issues: Moving from Old to New Covenants and Application to Modern Society

Aims:

The aim of this session is to explore some of the core hermeneutical issues associated with interpreting and applying passages from the Old and New Testaments.

Objectives:

By the end of this session you should be:

- Aware of the particular problems of translating Old Testament passages.
- Understand the difficulties associated with interpreting New Testament passages.
- Beginning to think about a possible set(s) of hermeneutical principles that will allow you to interpret and apply teachings from Scripture.

Questions for Discussion:

1. What do you understand by the word 'hermeneutics'? Is it ever possible to understand what the writers of Scripture intended to convey?
2. What do you think should be the guiding principles of interpretation?
3. One of Augustine of Hippo's most famous sayings is that, 'The New is in the Old concealed; the Old is in the New revealed'. Exactly how do you think the Old Testament is revealed in the New Testament?
4. Should the Old Testament be interpreted differently to the New Testament? Why and how?
5. Some Christians (e.g. Reconstructionalists) believe that if an Old Testament practice or command is not explicitly revoked in the New Testament then it should be continued. Discuss this approach with respect to the following passages/topics (particularly the last two) which are not explicitly revoked in the NT:
 - (i) Command not to wear clothing woven of two kinds of material (Deut 22:11, Lev 19:19)
 - (ii) Stoning rebellious children (Lev 20:9; Deut 21:18-21)
 - (iii) Stoning adulterers (Lev 20:10)
 - (iv) excommunication of married couples who have intercourse during the wife's monthly period (Lev 20:18)
 - (v) severing of hands of wives who defend their husband against an assailant (Deut 25:11)
 - (vi) tithing (Malachi 3)
 - (vii) Year of Jubilee (Leviticus 25)

(Note that the focus in discussion should be on the hermeneutical issues raised by these passages, not on the ethics or theology of each.)

6. Some Christians believe that we are released from the Law in its entirety and so that if an OT command or practice is not explicitly revoked in the New Testament, it

should be either (a) optional; or (b) strictly forbidden (e.g. the exclusion of musical instruments in some church traditions). What do you think to these two approaches? Consider the Council of Jerusalem's decision in your discussion:

‘... some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and required to obey the law of Moses.” The apostles and elders met to consider this question. After much discussion, Peter got up and addressed them...’

(Acts 15:6)

Peter's reply indicated that the discussion had broadened to include more than just the issue of circumcision, but (inevitably) the whole question of how to ascertain which practices continue, and which were abolished, with the death of Christ:

“God, who knows the heart, showed that he accepted [the Gentiles] by giving the Holy Spirit to them, just as he did to us... Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”

(Acts 15:7-11)

From Peter's statement, James concluded,

“Brothers, listen to me. Simon has described to us how God at first showed his concern by taking from the Gentiles a people for himself... It is my judgement, therefore, that we should not make it difficult for the Gentiles who are turning to God.”

(Acts 15:13, 19)

The other apostles and elders present agreed with this judgement and wrote a letter to the Gentile churches,

‘It seemed good to the Holy Spirit and to us not to burden you with *anything* beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things.’ (Acts 15:28, emphasis mine).

Notice that this is a general statement, not restricted to the issue of circumcision: ‘... not to burden you with *anything* beyond the following requirements...’ Notice also that the requirements that followed did not include tithing. This alone is sufficient to preclude the doctrine of New Covenant tithing.

Given that the apostolic leadership on issues of doctrine was later taken up by Paul, who went even further than the judgement of the Council of Jerusalem. He taught that, in Christ, no food is either clean or unclean (1 Cor 10:25—reiterating Christ's declaration in Mark 7:19) does this mean that we are left with only the laws on sexual immorality still operational in the New Covenant.

7. Jesus said that he came not to abolish the law but to fulfil it (Matt 5:17) and that ‘Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven’ (Matt 5:19). Yet at the same time, Jesus has ‘cancelled the written code with its regulations... nailing it to the cross’ (Col 2:14). How do we reconcile these two, apparently contradictory, teachings?

Key reading:

- Hay, D. (1989) “Economics Today: a Christian Critique”, Apollos, Inter-Varsity Press, Leicester, Chapters 1 and 2
- Pryce (2002) ‘The Principle of Giving and the Practice of Tithing’, University of Glasgow Mimeo. (reproduced in the appendix)
- Williams, P. (1996) “*Hermeneutics for Economists: Issues in Interpretation*” *JACE*, Issue 22 (December 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Further Reading:

- Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",
http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at
<http://rharrison.fullerton.edu/reviews/productivechristians.htm>
- Hartropp, A. (1996) Socioeconomic Justice in the Old Testament: What is it? *JACE*, Issue 22 (December): http://users.aber.ac.uk/arh/ace/jour_22.pdf
- Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", *JACE*, Special Issue: <http://users.aber.ac.uk/arh/ace>
- Hay, D. (1993) "An Evangelical Approach to Economic Issues" *JACE*, Issue 14 (February)
- Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>

Session 7:

Hay's Ethical Method and Objections

Session	Topic
7	Hay's Ethical Method and Objections

Aims:

The aim of this session is to consider Donald Hay's hermeneutical method.

Objectives:

By the end of this session you should be:

- Aware of the main aspects of Donald Hay's system.
- Begin to consider the drawbacks and advantages of such a system.
- Starting to think about possible alternatives.

Tasks:

1. R. H. Preston (1981, referred to in Hay, 1989, p. 64) argued that 'the problems of interpreting Scripture are so overwhelming in the light of critical analysis of the texts, that the enterprise of deriving Christian social principles should not be attempted' (Hay, 1989, p. 64). To what extent would you agree with this general statement?
2. Preston argued that the derivation of ethics from Scripture presupposes a greater unity in the biblical material than actually exists. How important is the unity assumption and to what extent would you agree with the counter-argument that Hay's analysis in Chapter one 'has shown that there is much greater consistency in the [biblical] material than Preston's view would allow' (p. 65 of Hay).
3. Preston also argued that Scriptural ethics are relevant only to the cultural context in which they are recorded (e.g. 'Jesus and the early church expected the kingdom to come to a full realization in the immediate future. So the ethics are those of a community expecting the parousia. This explains their radical nature: the commitment to agape, the unworldly teaching on possessions, the ethic of giving' paraphrased by Hay, p. 64-5). Discuss this point and Hay's counterargument (p. 65).
4. Other writers have argued that Scripture should be applied directly and so 'principles' don't need to be 'derived'. Take a selection of 4 or 5 of the "*principles*" Hay derives from Scripture (p. 72-79) for an ideal economy and discuss their validity them, one half of the group taking the Preston standpoint, and the other arguing the 'literal application' view.
5. How do you think Hay's principles need to be tempered or qualified given the sinfulness of men (see. p.79-89)?

Key reading:

Hay, D. (1989) "Economics Today: a Christian Critique", Apollos, Inter-Varsity Press, Leicester, Chapters 1 and 2

Williams, P. (1996) "*Hermeneutics for Economists: Issues in Interpretation*" *JACE*, Issue 22 (December 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Pryce (2002) 'The Principle of Giving and the Practice of Tithing', University of Glasgow Mimeo.

Further Reading:

Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",

http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at

<http://rharrison.fullerton.edu/reviews/productivechristians.htm>

Hartropp, A. (1996) Socioeconomic Justice in the Old Testament: What is it? *JACE*, Issue 22 (December): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", *JACE*, Special Issue: <http://users.aber.ac.uk/arh/ace>

Hay, D. (1993) "An Evangelical Approach to Economic Issues" *JACE*, Issue 14 (February)

Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>

Session 8: Biblical Principles for Economic Life

Session	Topic
8	Biblical Principles for Economic Life – <i>Relationist school</i> – <i>Reconstructionalists</i> – <i>Hay</i>

Aims:

The aim of this session is to introduce students to three key schools of extracting economic principles from Scripture.

Objectives:

By the end of this session you should be able to:

- Outline the core socio-economic principles derived from Scripture by the Relationist School;
- Outline the core socio-economic principles derived from Scripture by the Reconstructionalist School;
- Outline the core socio-economic principles derived from Scripture by Donald Hay;

Tasks:

Relationist School

1. Listen (if possible) to Ewan MacColl's "The Manchester Rambler", an excerpt of which is given below (available on various compilation albums and also recorded as a duet with his daughter, Kirsty MacColl). Use the song to help you discuss whether you think land can/should be 'owned' and traded like any other good or service?

I've been over the Snowdon, I've slept upon Crowden
 I've camped by the Wain Stones as well
 I've sunbathed on Kinder, been burnt to a cinder
 And many more things I can tell
 My rucksack has oft been my pillow
 The heather has oft been my bed
 And sooner than part from the mountains
 I think I would rather be dead

*Chorus: I'm a rambler, I'm a rambler from Manchester way
 I get all my pleasure the hard moorland way
 I may be a wage slave on Monday
 But I am a free man on Sunday*

The day was just ending as I was descending
 By Grindsbrook, just by Upper Tor
 When a voice cried, Eh you, in the way keepers do
 He'd the worst face that ever I saw

The things that he said were unpleasant
In the teeth of his fury I said
Sooner than part from the mountains
I think I would rather be dead

Chorus

He called me a louse and said, Think of the grouse
Well I thought but I still couldn't see
Why old Kinder Scout and the moors round about
Couldn't take both the poor grouse and me
He said, All this land is my master's
At that I stood shaking my head
No man has the right to all mountains
Any more than the deep ocean bed

(Excerpt from "The Manchester Rambler" © Ewan MacColl)

2. Compare and contrast MacColl's song have to the land allocation system in the Mosaic Covenant and the Year of Jubilee?
3. Consider the implications of the Jubilee system for labour mobility. In particular, discuss what would be the effect on people's movement if the ownership of agricultural and residential land were restricted in some way (such as in the Jubilee system) and not just "mountains" and "sea beds".
4. On 15th October 1981, at the Conservative Party Conference, Blackpool, England, the British Conservative politician Norman Tebbit famously said of his unemployed father, that during the 1930s Depression, 'He didn't riot. He got on his bike and looked for work'. What are the implications of this quote for labour mobility and for the coherence society and the sustainability of communities? How does Norman Tebbit's approach differ to the conclusions reached by the Relationist School?

Reconstructionalist School

5. The Reconstructionist school believe that 'statist taxation is nowadays contrary to God's law, and, from one perspective, is in part at least theft. Every evil perpetrated by the state is ... the rod of God: "hear ye the *rod* who hath appointed it" (Micah 6:9)' (Powell and Rushdoony, 1979, p. 142-3). They conclude that,

'Because of our sin of apostasy, we are today heavily taxed by our rulers (1 Sam. 10-18). We are under their power because of our sins. We have refused to pay God's tax, and we are instead burdened by the property tax, the inheritance tax, the income tax, the sales tax, and thousands of other taxes... To pay our taxes *and* tithes means a considerable part of our income, but there is no easy way out, nor any other way out. We can *only* create God's ordained society in God's ordained way... consequences of our sins in the form of an oppressive state and its taxation' (Powell and Rushdoony, 1979, p. 142-3)

What are the assumptions underlying the above argument? Discuss whether you think these assumptions are valid (e.g. Reconstructionalists tend to assume that any law not specifically cancelled in the New Testament remains valid and should constitute official state law)

6. One of the traditional goals of the Reconstructionalist movement is a return to Old Testament style Theocracy. What do you think the word theocracy means and do you think its something Christians should seek to establish?

7. The New Testament apostles commanded Christians to continue paying taxes to the state (Rom 13:6-7), even though the government of the time was far from Christian. What do you think this tells us (if anything) about the early church's belief regarding restoring Israel's theocracy?
8. Why do you think Jesus showed mercy to the adulteress (John 8:5) rather than obeying the Old Testament law and assist in her stoning? What do you think this tells us (if anything) about Jesus' views on re-establishing an Old Testament style Theocracy?
9. Why do you think Paul advocated the *excommunication*, rather than *execution*, of immoral Christians ('I have written to you in my letter not to associate with sexually immoral people'; 1 Cor 5:9)? To what extent does this stance contradict or support the Theocratic viewpoint?
10. Why do you think Paul shied away from trying to carry out some kind of punishment of immoral people outside of the church (see quote below)? To what extent does this stance contradict or support the Theocratic viewpoint?

'I have written to you in my letter not to associate with sexually immoral people—not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters... What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside.' (1 Cor 5: 9-13).
11. Strict Reconstructionalists would reject all taxes other than a modern equivalent of the tithe. To what extent does this view overlook other aspects of the Mosaic system which modern taxation might embody? For example, inheritance tax is not included in the Mosaic law, but could it be viewed as a legitimate way of continuing some of the principles underlying the Jubilee system (by mitigating the reproduction of wealth-inequality between generations, for example)? Do you think this leads to the conclusion that tithing (and other aspects of the Mosaic system) is effectively replaced by secular taxation?
12. Discuss how do the core principles and priorities of the Relationist School contrast with those of the Reconstructionalist camp.

Donald Hay Approach

13. Select three or four of the key principles derived by Hay in chapter 2 of his book "Economics Today: a Christian Critique" (not the same ones that you chose in Tutorial 6) and debate whether you think Reconstructionalists and Relationists would agree with these principles and give them such a high priority in their ethical system. (A suggested way of organising the debate is to split the group into three, each representing one of the three schools; the Hay School would then present a principle from ch. 2 of Hay's book as a proposition, with the other two schools responding with their comments etc.).

Key reading:

- Hay, D. (1989) "Economics Today: a Christian Critique", Apollos, Inter-Varsity Press, Leicester, Chapters 1 and 2
- Pryce (2002) 'The Principle of Giving and the Practice of Tithing', University of Glasgow Mimeo.
- Williams, P. (1996) "*Hermeneutics for Economists: Issues in Interpretation*" *JACE*, Issue 22 (December 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Further Reading:

- Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",
http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at
<http://rharrison.fullerton.edu/reviews/productivechristians.htm>
- Hartropp, A. (1996) Socioeconomic Justice in the Old Testament: What is it? *JACE*, Issue 22 (December): http://users.aber.ac.uk/arh/ace/jour_22.pdf
- Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", *JACE*, Special Issue: <http://users.aber.ac.uk/arh/ace>
- Hay, D. (1993) "An Evangelical Approach to Economic Issues" *JACE*, Issue 14 (February)
- Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>

Session 9:

Christian Critiques of Free Market Capitalism

Session	Topic
9	Christian Critique of Free Market Capitalism

Aims:

The aim of this session is to consider Christian critiques of capitalism.

Objectives:

By the end of this session you should be:

- Aware of the relevance of secular economic critiques of capitalism to the Christian world view.
- Familiar with the essentially Christian critiques of capitalism
- Able to apply Biblical teachings to evaluate a particular contemporary aspect of capitalism, such as the decision to enter Europe

NB there is a lot of reading associated with this session but it is highly relevant to the course essay so students should have already done much of it by this stage of the course.

Tasks:

1. Discuss the different approaches taken by Sider, Hay and Chilton in applying Bible teachings to evaluate capitalism.
2. Which author do you think demonstrates the most appropriate application of Biblical teaching?
3. Read the attached notes by Pryce (2002) on the arguments for and against entry into Europe. [See appendix 'Notes on EMU'] Discuss how the different approaches examined above would advise on the decision of whether or not to enter the single currency.

4. How might the views of the Relationist school also be relevant here ?

For an introduction to Relational issues, see

Pryce, G. (2002) Notes on Socio-Economic Systems and the Year of Jubilee

Schluter, M. (1992) "Relational Market Economics" JACE, Issue 13 (November): http://users.aber.ac.uk/arh/ace/jour_13.pdf

Key Reading:

Hay, D. (1989) "Economics Today: a Christian Critique", Apollos, Inter-Varsity Press, Leicester, Chapter 4, .

Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",

http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at

<http://rharrison.fullerton.edu/reviews/productivechristians.htm>

Pryce, G. (2002) Notes on Socio-Economic Systems and the Year of Jubilee
 Schluter, M. (1992) "Relational Market Economics" JACE, Issue 13 (November):
http://users.aber.ac.uk/arh/ace/jour_13.pdf

Further Reading:

- Atherton, J. (1994) "Where do Spirituality and Economics Meet?" JACE, Issue 17 (August): http://users.aber.ac.uk/arh/ace/jour_17.pdf
- Birnie, E. "Review Article: John Gray 'The Moral Foundations of Market Institutions'", JACE, Issue 17 (August): http://users.aber.ac.uk/arh/ace/jour_17.pdf
- Cooper, B. (1998) "Futile Growth and the Economics of Ecclesiastes", JACE, Issue 25 (December): http://users.aber.ac.uk/arh/ace/jour_25.pdf
- Frowen, S. F. (1993) "The Functions of Money and Financial Credit: Their Objectives, Structure and Inbuilt Deficiencies" JACE, Issue 14 (February):
http://users.aber.ac.uk/arh/ace/jour_14.pdf
- Hartropp, A. (1996) Socioeconomic Justice in the Old Testament: What is it? JACE, Issue 22 (December): http://users.aber.ac.uk/arh/ace/jour_22.pdf
- Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", JACE, Special Issue (December): http://users.aber.ac.uk/arh/ace/jour_biblio.pdf
- Hay, D. (1993) "An Evangelical Approach to Economic Issues" JACE, Issue 14 (February): http://users.aber.ac.uk/arh/ace/jour_14.pdf
- Hay, D. (1993) "Book Review: John Atherton, Christianity and the Market", JACE, Issue 15 (October): http://users.aber.ac.uk/arh/ace/jour_15.pdf
- Hay, D. (1995) "Book Review: Bob Goudzwaard and Harry de Lange 'Beyond Poverty and Affluence'" JACE, Issue 20 (December):
http://users.aber.ac.uk/arh/ace/jour_20.pdf
- Hay, D. (1995) Do Markets need a Moral Framework? JACE, Issue 19 (June):
http://users.aber.ac.uk/arh/ace/jour_19.pdf
- Henley, A. (1991) "Applying the Jubilee: Biblical Ethics and Asset Accumulation", Issue 11 (September): http://users.aber.ac.uk/arh/ace/jour_11_1.pdf
- Henley, A. (1993) "Is there a Christian Case for a Corporatist Middle Way?" JACE, Issue 16 (December): http://users.aber.ac.uk/arh/ace/jour_16.pdf
- Henley, A. "Book Review: (ed.) John Davies 'God and the Marketplace'", JACE, Issue 18 (December): http://users.aber.ac.uk/arh/ace/jour_18.pdf
- Henley, A. "Book Review: Richard Harries, 'Is There A Gospel For The Rich?'" JACE, Issue 14 (February): http://users.aber.ac.uk/arh/ace/jour_14.pdf
- Jones, I. and Michael Pollitt (1999) "Competition: Biblical Themes and Empirical Evidence", JACE, Issue 26 (August): http://users.aber.ac.uk/arh/ace/jour_26.pdf
- Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>
- Williams, P. (1996) "Hermeneutics for Economists: Issues in Interpretation" JACE, Issue 22 (December 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Session 10:

Christian Critique of Socialism

Session	Topic
10	Christian Critique of Socialism

Aims:

The aim of this session is to consider Christian critiques of socialism.

Objectives:

By the end of this session you should be:

- Aware of the relevance of secular economic critiques of socialism to the Christian world view.
- Familiar with the essentially Christian critiques of socialism

Tasks:

1. Re-read Lev 25 and consider the following questions?
 - Was Moses a Marxist?
 - In what ways was the Jubilee system different to that of socialism?
 - In what ways was it similar?
 - What do your answers imply for how Christians should view Marxism?
2. One of the most common critiques of socialist allocation systems is that they dull personal incentives to work and maximise individual potential.
 - To what extent is the incentive problem avoided in the Jubilee system?
 - What would you say are the main themes in the Bible's teaching on work and motivation?
 - How do they contrast with Marx's assumptions about worker motivation?
3. Consider the following quote:

"Despotism is inherent in socialism... If private property is replaced by collective property then all individuals become totally subject to the small group or individual that attains control of the collective property", (R. Medvedev).

 - To what extent are such dangers avoided in the Jubilee system and in the example of community living given in the New Testament?
 - To what extent do such arguments apply on a smaller scale to any common resources, such as church finance and property?
4. Summarise the Bible's teaching on the role of the state.
 - How does this teaching(s) compare with the role ascribed to the state in Marxism?
 - How does the extent of state intervention infringe upon individual freedom?
 - To what extent is the bible an advocate of individual economic freedom and private ownership?

5. Marxism is based on a fundamentally dichotomous view of society, drawn along class lines.
 - How does this view compare with that of the Christian view of society?
 - Is God opposed to the rich and on the side of the poor?

Key Reading:

Hay, D. (1989) "Economics Today: a Christian Critique", Apollos, Inter-Varsity Press, Leicester, Chapter 5.

Further Reading:

- Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",
http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at
<http://rharrison.fullerton.edu/reviews/productivechristians.htm>
- Hartropp, A. (1996) Socioeconomic Justice in the Old Testament: What is it? JACE, Issue 22 (December): http://users.aber.ac.uk/arh/ace/jour_22.pdf
- Hartropp, A. (1997) "Christianity and Economics: An Annotated Bibliography", JACE, Special Issue (December): http://users.aber.ac.uk/arh/ace/jour_biblio.pdf
- Hay, D. (1993) "An Evangelical Approach to Economic Issues" JACE, Issue 14 (February): http://users.aber.ac.uk/arh/ace/jour_14.pdf
- Henley, A. (1991) "Applying the Jubilee: Biblical Ethics and Asset Accumulation", Issue 11 (September): http://users.aber.ac.uk/arh/ace/jour_11_1.pdf
- Henley, A. (1993) "Is there a Christian Case for a Corporatist Middle Way?" JACE, Issue 16 (December): http://users.aber.ac.uk/arh/ace/jour_16.pdf
- Henley, A. "Book Review: Richard Harries, 'Is There A Gospel For The Rich?'" JACE, Issue 14 (February): http://users.aber.ac.uk/arh/ace/jour_14.pdf
- Jones, I. and Michael Pollitt (1999) "Competition: Biblical Themes and Empirical Evidence", JACE, Issue 26 (August): http://users.aber.ac.uk/arh/ace/jour_26.pdf
- Pryce, G. (2002) Notes on Socio-Economic Systems and the Year of Jubilee
- Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>
- Williams, P. (1996) "Hermeneutics for Economists: Issues in Interpretation" JACE, Issue 22 (December 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Session 11:

How Should the Church Attract and Use Resources?

Session	Topic
11	How should the Church Attract and Use Resources?

Aims:

The aim of this session is to introduce students to the debate surrounding how the church should raise and spend resources.

Objectives:

By the end of this session, students should be able to:

- Have a basic appreciation of the arguments for and against tithing
- Have begun to consider alternatives to tithing
- Summarise the Bible's teaching on how church revenues should be used
- Consider the role of the local church in using its resources to affect its surrounding community.

Tasks:

1. Modern day advocates of tithing support the practice by presenting it as a 'timeless principle' on the basis that it was practised before the Law, commanded in the Law, endorsed by the prophets, referred to by Jesus, and mentioned in the New Testament letter to the Hebrews.
 - Evaluate and discuss these arguments.
2. R. T. Kendall and others have argued that if all Christians tithed their gross pre-tax income, the church's finances would be universally transformed, dramatically increasing its potential to impact society.
 - Weigh up this argument against the potential problems associated with the modern day doctrine of tithing.
3. What alternatives to tithing might there be to improving church finance? How do their relative merits and demerits compare with those of tithing?
4. Drawing on teaching and examples from both old and new testaments, how do you think should church revenues be used?
 - Should funding evangelism take precedent, particularly in countries where there is affluence but apparent spiritual decline?
(see the sections on:
"Evidence from Church History" and
"How should tithing be taught" subsection (b) "Utilisation of the Tithe: Not Just for Ministerial Salaries"
from Pryce (2002) 'The Principle of Giving and the Practice of Tithing', University of Glasgow Mimeo)
5. Read Flint (2002) and use the paper to consider the following questions:

- What are the various ways that the local church can use its resources to affect its surrounding community?
 - What are the potential pitfalls/limitations to the role of the church in the community?
 - What impact does your own church have on the surrounding area?
 - How do you think it make a more positive impact given its current resources?
6. What do you think of the church's role the Jubilee 2000 campaign?
- Do you think that the campaign was a good example of Biblical teaching being applied in an appropriate way to current world issues?
 - What lessons do you think can be drawn from the campaign in terms of the Church's potential to influence world events and national policy?

Key Reading:

- Flint, J. (2002) 'Social Capital and The Role of the Church', Draft literature review for report to Church of Scotland (see appendices)
- Pryce (2002) 'The Principle of Giving and the Practice of Tithing', University of Glasgow Mimeo (see appendices)

Further Reading:

- Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider",
http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at <http://rharrison.fullerton.edu/reviews/productivechristians.htm>
- Kendal, R. T. (1998) "*The Gift of Giving*", Hodder and Stoughton: London.
- Mochrie, R. (2001) 'Debt and Development after Jubilee 2000' *JACE*, Issue 29 (Sept).
- Murray, S. (2000) "*Beyond Tithing*", Paternoster Press: Carlisle
- Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>
- Peters, B. (1996) "Grass Roots Mobilisation for Debt Remission: the Jubilee 2000 Campaign", *JACE*, Issue 22 (Dec 1996): http://users.aber.ac.uk/arh/ace/jour_22.pdf

Session 12:

How should Christian Households and Businesses earn and use resources?

Session	Topic
12	How should Christian Households and Businesses earn and use resources?

Aim:

The aim of this session is to conclude the module by considering the personal implications of the Bible's teaching on finance and social justice.

Learning Objectives:

By the end of this session students should:

- Be aware of the ethical dilemmas facing Christians in Business;
- Be able to weigh up the arguments of the Faith Movement against those of the anti-prosperity school;
- Be aware of your own convictions regarding how you should use the resources you have
- Have reflected on what their own response should be to world poverty and the needs of those in their immediate community and church.

Tasks:

1. Given the endemic corruption and “rule bending” in the modern business community, is it possible to be a successful businessman and still abide by Christian ethics?
 - What are the particular problems facing the Christian business person?
 - What advantages might the Christian business person have over their secular competitors?
 - How important is it to have prominent and influential Christians in the business world?
 - What do you think of the proclamation made by some preachers of need for successful Christian business men and women to fund the extension of God's Kingdom? Are there Biblical precedents to support such an exhortation?
2. Read David Matthew's “Ought for my comfort” article and reflect on the following questions:
 - Does God want you to prosper financially?
 - Should you feel embarrassed about your wealth or lack of it?
 - Bring to mind some of your own current financial needs and consider whether you view these needs as
 - (i) punishment from God for your own sin/greed/stinginess;
 - (ii) trials from God to be endured but not as punishment;
 - (iii) trials from God to be overcome through faith in Biblical promises of prosperity;
 - (iv) attacks of Satan to be overcome through faith in Biblical promises of prosperity;

3. John Wesley once gave the following dictum regarding the individual's use of money:

*Earn all you can,
Save all you can,
Give all you can*

Piper (1995) makes the following reference to the life of John Wesley:

'In 1731 he began to limit his expenses so that he would have more money to give to the poor. In the first year his income was 30 pounds and he found he could live on 28 and so gave away two. In the second year his income doubled but he held his expenses even, and so he had 32 pounds to give away (a comfortable year's income). In the third year his income jumped to 90 pounds and he gave away 62 pounds. In his long life Wesley's income advanced to as high as 1,400 pounds in a year. But he rarely let his expenses rise above 30 pounds. He said that he seldom had more than 100 pounds in his possession at a time.' (Quotes from *Mission Frontiers*, Sept./Oct., 1994, No. 9-10, pp. 23-24)

Reflecting on what you have learned in the module as a whole about the Bible's teaching on issues of finance and social justice, consider how well Wesley's quote sums up the biblical teaching on how the individual should manage his/her finances. In particular, consider (both in principle, and for your own personal situation) the following questions:

- What proportion of your regular income should you give to the church?
- Is (should) your answer affected by how the church uses its resources?
- How much should you give to those around you who are in need?
- Should you be concerned about the desperately poor in other countries?
- How much should you give to such causes?
- Is (and should) your answer (be) affected by:
 - (i) whether that country is predominantly "Christian"?
 - (ii) whether the country's economic problems are due to its own mismanagement of resources?

Key Reading:

Matthew, D. (2002) "Ought for my Comfort?" part of the "*Shades of Grey*" series, www.davidmatthew.org.uk (reproduced in appendices)

Further Reading:

- Birnie, E. (1995) Book Review: ed. Stephen Frowen and Francis McHugh "Financial Decision Making and Moral Responsibility", *JACE*, Issue 20 (December 1995): http://users.aber.ac.uk/arh/ace/jour_20.pdf
- Chilton, D. (1986) "Productive Christians In An Age Of Guilt Manipulators: A Biblical Response to Ronald J. Sider", http://freebooks.entrewave.com/freebooks/docs/21b6_47e.htm; see also review of this book by Roger Harrison at <http://rharrison.fullerton.edu/reviews/productivechristians.htm>
- Kendal, R. T. (1998) "*The Gift of Giving*", Hodder and Stoughton: London.
- Mizen, P. (1995) Ethical and Moral Issues in Financial Markets, *JACE*, Issue 20 (December 1995): http://users.aber.ac.uk/arh/ace/jour_20.pdf
- Murray, S. (2000) "*Beyond Tithing*", Paternoster Press: Carlisle
- Piper, J. (1995) *Toward The Tithe And Beyond: How God Funds His Work*, Sermon, Bethlehem Baptist Church, September 10, 1995 (available on the web).

- Pollitt, M. (1995) Book Review: Russell Sparkes "The Ethical Investor," *JACE*, Issue 20 (December 1995): http://users.aber.ac.uk/arh/ace/jour_20.pdf
- Pryce (2002) 'The Principle of Giving and the Practice of Tithing', University of Glasgow Mimeo.
- Sider, R. J. (1980) "Rich Christians in an Age of Hunger", Hodder and Stoughton: Sevenoaks Kent -- see also review of this book by Chilton (1986) and a summary by Roger Harrison at: <http://rharrison.fullerton.edu/reviews/richchristians.htm>
- Smail, T., Andrew Walker and Nigel Wright (1995) "*Charismatic Renewal*" (SPCK): chapter on the Faith Movement.
- Sparkes, R. "Business Ethics - The Emperor's New Clothes," *JACE*, Issue 20 (December 1995): http://users.aber.ac.uk/arh/ace/jour_20.pdf