

**THE THEOLOGY OF ENTREPRENEURSHIP AND THE MINISTRY  
OF A PASTOR IN THE CONTEXT OF 2THESSALONIANS 3:8-12**

**BY**

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## APPROVAL PAGE

This Dissertation has been approved, having satisfied the conditions for the award of Doctor of Philosophy Degree (PhD) in Christian Education of Dynamic Theological Seminary, Kwale, Delta State, Nigeria, Affiliated to Harvest Bible University, Los Angeles, California, USA

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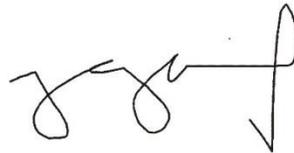


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## CERTIFICATION PAGE

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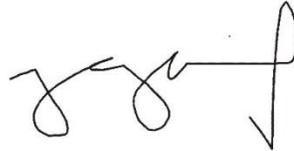


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## **DEDICATION**

I dedicate this dissertation Research Work to the Almighty God; the Fountain of my life Who has being my providence in every ramification. May His Name be exalted forever and ever in Jesus Name. Amen!

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## **Abstract**

This study explores the theology of entrepreneurship and its integration into pastoral ministry, with a particular focus on the apostolic instruction in 2 Thessalonians 3:8–12. In this passage, the Apostle Paul presents a model of ministerial integrity and self-reliance by emphasizing the importance of labor, not only as a means of sustenance but also as a moral and spiritual testimony. Paul's choice to work with his hands while ministering to the Thessalonians offers a theological framework that challenges the dichotomy between sacred ministry and secular work. This Dissertation examines how pastors can engage in entrepreneurial ventures without compromising their spiritual calling but rather enhancing their credibility, independence, and capacity to serve. It argues that entrepreneurship, when rooted in biblical values, can serve as a tool for holistic ministry, community development, and personal integrity. The study also reflects on the dangers of idleness among ministers and the potential pitfalls of overdependence on congregational support, as warned against in the Pauline epistle. Through biblical exegesis, theological reflection, and contemporary application, this Dissertation affirms that entrepreneurial engagement is not only permissible for pastors but can be a practical and spiritually enriching expression of faithful ministry. It concludes that integrating work and ministry aligns with the apostolic model and encourages a sustainable, integrity-driven, and contextually relevant pastoral practice in today's socio-economic climate.

**Keywords:** Theology, Entrepreneurship, Ministry, Context and Pastor

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## **CHAPTER ONE: GENERAL INTRODUCTION**

### **1.0 Introduction**

A fuller understanding of the theology of entrepreneurship requires a theological study in relation to entrepreneurship which sees what human beings do as fundamentally and unavoidably derivative of what God has first done, whether more generally in terms of creation or more specifically in terms of love and redemption.<sup>1</sup>

As defined in this research work, Theology of Entrepreneurship is an Entrepreneurship done in accordance to the will and purpose of God in order to benefit humanity and serve God with clean and clear conscience. More so, Theology of entrepreneurship explores God's providence as means of expressing His love, care, and redemption for humanity through creation of natural resources and endowing man with the skills, wisdom and applied knowledge to maximize the given resources for physical benefit and nourishment of the body.

After creating the whole universe and the fullness thereof, comprising all kinds of animals both reptiles and aquatic animals, edible plants and inedible plants, vegetation and other natural creatures and finally man the last creature to have been created by God; man was the Centre of God's creation among all the creatures God created and hence man was the only

anthropocentric being created in the image and likeness of God, indicating the centrality and anthropocentrism of man in the prioritized map of God's architectural workmanship and craftsmanship.

Having skillfully designed and creates man in His image and likeness, God's first command to man was that of hard work and not laziness as the Scripture in Genesis 2:15 states that "The Lord God took the man and put him in the garden of Eden to till it and keep it.". There is a need to look at the meaning of the phrase 'Tilling' in agricultural sense of it to fully understand and grasp what God meant when He told man to till the Land and keep it. Thought, there might be different opinions by Scholars regarding the issue of tilling the land and keeping it as God instructed man to do but one major fact remains that God intended that man is created not to be idle which is the point that Apostle Paul is vehemently emphasizing in 2 Thessalonians 3:8-12 and the point this research work is equally emphasizing so far.<sup>2</sup>

Though nowhere was it written in the first creation story in Genesis 1 that man was created to till the land and keep it but, yet a similar statement was made by God when He told man to go and multiply (Genesis 1:28-29) and by multiplication theology as concerns Genesis 1:28-29, we deduce the fact that God could have not been referring to man just giving birth to

children to merely fill the earth, rather as man increases in number by bearing children, he need to cater for these children, therefore, working to fend for the children and for himself was part of the multiplication order God gave man in Genesis 1:28-29 which is just tantamount to the second creation story which had it that after God creates man, He placed man in the garden to till it (Genesis 2:15) and to keep it.<sup>3</sup>

According to Presian Burroughs; the verbs “till,” “cultivate,” and “farm” have narrow ranges of meaning in English. These verbs call to mind the work involved in farming.<sup>4</sup> Tilling here is the most specific, with its connotation of plowing and opening the ground. Farming and cultivating, in contrast, can describe many different actions involved in growing food, with or without tilling or plowing.<sup>5</sup>

Presian Burroughs further expounds that the Hebrew verb which the NRSV translates as “till” is *‘abad*. It has a very general meaning of “work,” “serve,” “labour,” “work for another,” and even “worship.” The verb *‘abad* takes on specific agricultural nuances when it is placed in a context describing farm work. For example, the agricultural context of Isaiah 30:23-24 and especially the participation of oxen and donkeys make it clear that the verb *‘abad* in verse 24 means “till” or “plow.”<sup>6</sup>

The passage states:

God will give rain for the seed with which you sow the ground, and grain, the produce of the ground, which will be rich and plenteous. On that day your cattle will graze in broad pastures; and the oxen and donkeys that **till** the ground will eat silage, which has been winnowed with shovel and fork” (Isaiah 30:23-24).

But the passage in Genesis 2 according to Presian Burroughs doesn't mention the work of oxen or the use of farming implements.<sup>7</sup> This doesn't mean that the verb in Genesis 2:15 *can't* mean till. But the verb in this context does not demand such a narrow meaning. Presian further observed that two details in Genesis 2 suggest that Adam's work is meant to promote the land's ability to grow plants for the long-term.<sup>8</sup>

The first detail comes at the beginning of this second creation account which states: “In the day that the Lord God made the earth and the heavens; no plant of the field was yet in the earth and no herb of the field had yet sprung up” (Gen 2:4-5a). Why not? Why are there no plants yet? Verse 5 goes on to explain, “For the Lord God had not caused it to rain upon the earth, and there was no one (*Adam*) to till (*la 'ābod*) the ground.”<sup>9</sup>

God had not yet sent the necessary, nourishing waters upon the soil, *and* God had not yet created the human to work and serve the ground. This story of creation establishes a positive link between human agricultural labour and the spread of plants and herbs of the field and Human activity is expected to promote the land's ability to grow plants.<sup>10</sup> But should this

growth only last for a short time? Should societies degrade soils, abandon fields, and move on to new lands, as has happened so often in human history in large part because of ploughing? Are we humans bound to use up the fertility of a particular place and then destined to exploit other lands? The obvious answer is no said Presian Burroughs.<sup>11</sup> At least this is not God's intention. Whether or not we can learn to live within an ecosystem's constraints and maintain its fertility is another question. But what we find in the second creation account is a vision of the human being not only serving or working the land but also keeping it.<sup>12</sup>

That's protecting it economically and making the best use of the land to profit man all the days of his life. Just after Genesis 2:15 indicates that the human is to till (*'abad*) the garden, it says *Adam* must also keep (*šāmar*) it. This Hebrew verb means "keep, watch, preserve." Sometimes this verb occurs in connection with God's Law, commands, and covenant, indicating God's people are to maintain their side of the covenantal relationship with care, perseverance, and integrity. One famous passage that delineates Israel's obligation to keep the covenant is Deuteronomy 29.<sup>13</sup>

At Deuteronomy 29:9 Moses declares: "Therefore diligently observe and keep (*šāmar*) the words of this covenant, in order that you may succeed in everything that you do." Keeping the covenant isn't a task that ends after

a few years or decades. It goes on for the entirety of one's life and extends throughout the generations, for all those who receive its gifts and accept its restraints.<sup>14</sup>

All of this is to say that Adam's task of "keeping" the garden is *not* another way to say that he is to *hoard* it. "Keep" might give us this impression in English, but that is far from the underlying Hebrew word's meaning. God expects Adam to preserve, conserve, protect, watch over, and maintain the wellbeing of the garden for the long haul. (Genesis 1:29-30 provides a similar depiction of humans caring for the long-term health of the land.<sup>15</sup>

When our methods of tilling the land and growing food actually work at cross-purposes with our commission to *serve* the land and *maintain* it, then we must stop what we're doing, turn from our destructive practices, and learn healthier forms of agriculture that will protect and even build the fertility of the soil.<sup>16</sup>

Presian Burrough stressed that tilling soil year after year negatively affects global health by releasing large amounts of greenhouse gases. From a scientific perspective, ploughing isn't the best way to care for our soils. And from a scriptural perspective, tilling isn't an essential feature of being human

or of fulfilling God's commission to Adam as opinionated by Presian Burroughs.<sup>17</sup>

But people might still be wondering, "Isn't ploughing vital to global human survival? Isn't ploughing necessary from a practical perspective?" With food choices and human population numbers what they are today, yes; ploughing is essential. But farming methods and crop possibilities are changing in today's world of Agricultural activities which is affecting the land negatively without any proper conservation, preservations and fallowing. This truly is against God's instruction to till and keep the land. By tilling and keeping it, God intends that man must not overuse the land even as he farms on it for a period of times, the land must be allowed to fallow before it is re-cultivated.<sup>18</sup>

A commentary on Genesis 2:15 from *Study Bible with explanation* states that even in paradise (Eden) itself man had to work. That none of us were sent into the world to be idle.<sup>19</sup> This fact is undeniable and ever pragmatic in every sense of work and God's intention in putting man in the Eden was hereby clearly spelt out. If God had wanted humanity to remain idle in the Eden, just to eat and excrete, there would have been no reason why He should ask man to till the land and keep it but God Himself has

giving an order that man was to till the land; which means to work on the land or to make the best use of the land Agriculturally and economically.

Agriculturally, tilling has to do with cultivation whereby weeds which are unwanted grasses are removed and useful crops been kept for eating and for economic purposes, hence God who created man wanted man to be busy doing work daily to fend for himself and for the family, thereby also dressing the land to keep it productive and useful. Below is the full commentary from *Study Bible with Explanation*:

After God had formed Adam, he put him in the garden. All boasting was thereby shut out. Only he that made us can make us happy; he that is the Former of our bodies, and the Father of our spirits, and none but he, can fully provide for the happiness of both. Even in paradise itself man had to work. None of us were sent into the world to be idle. He that mad our souls and bodies; has given us something to work with; and he that gave us this earth for our habitation, has made us something to work upon. The sons and heirs of heaven, while in this world, have something to do about this earth, which must have its share of their time and thoughts; and if they do it with an eye to God, they as truly serve him in it, as when they are upon their knees. Observe that the husbandman's calling is an ancient and honourable calling; it was needful even in paradise. Also, there is true pleasure in the business God calls us to, and employs us in. Adam could not have been happy if he had been idle: it is still God's law, he that will not work has no right to eat, (2 Thess. 3:10).<sup>20</sup>

The last part of this quotation is explicit and pragmatic in emphasizing that he who does not work has no right whatsoever to eat. Second to the last sentence of the quotation, opined that Adam wouldn't have been happy if he had been idle. This shows how sacrosanct work is to man; for without work man would become devil's workshop as a saying goes that "An idle man is

devil's workshop.” Had Adam remained idle, devil would have had more ample opportunities to use Adam for his Mephistophelean purposes. From the above quotation, God did not intend to create an idle man instead, God who created heaven and earth and the fullness thereof placed man to till the created earth for domestic and economic purposes. The point here is that the place of work in the life of humans cannot be overemphasized both now and always. It is good for us to have faith in God because faith in God makes us believe every detail about God in historical order (Hebrews 11:6) but, with that been said faith without action is absolutely dead (James 2:17).

### **1.1 Background of the Study**

Scientifically and theologically speaking, the Earth is the only planet in the universe known to possess life in our solar system. God destined all His Creatures to live and exists on the planet Earth and to work it (Genesis 1 & 2). NASA's report states that the planet Earth boasts several million described species, living in habitats ranging from the bottom of the deepest ocean to a few miles up into the atmosphere.<sup>21</sup>

The Bible in Psalm 24 confirms this assertion as it states that, “The Earth is the Lord's and its fullness thereof.” scientific Researchers think that there are far more species remaining on Earth that have not yet been described to science.<sup>22</sup> They also suspect that other planets for hosting life in

our solar system such as Saturn's moon Titan or Jupiter's moon Europa could house primitive living creatures. But they are yet to precisely nail down exactly how our primitive ancestors first showed up on Earth, although most of them believe that a chemical soup on the planet gave rise to the building blocks of living organisms.<sup>23</sup>

The precise set of circumstances necessary to create life from a lifeless planet is pretty unlikely, according to Space.com report. So, it seems then that we are very lucky to dwell on Earth as they opined but, the researcher in his theological thinking opines that whatever happened primitive or modern was in accordance with the plan of the Almighty God hence the earth was favourable and conducive planet for living and for work to be done.<sup>24</sup>

Another scientific theory suggests that life first evolved on the nearby planet Mars, which could once have been habitable, then traveled to Earth on meteorites hurled from the Red Planet by impacts from other space rocks. This theory is trying to say that life first began from 'Mars' but because 'Mars' wasn't favourable to host life, the location was changed and discoveries made that the earth was more conducive to host life than the planet Mars hence the statement "It's lucky that we ended up here on the Earth."<sup>25</sup> Nevertheless, certainly the Earth has been the better of the two

planets for sustaining life." What this means is that the earth from creation has been made more adaptable and habitable to man than any other planet such as Mars and Jupiter which the scientists proposed could have host life but they couldn't, hence the researcher now postulate that since Mars and Jupiter or Saturn's moon Titan or Jupiter's moon Europa could not host life like the earth, it was then very clear that the earth was formed in a manner worthy to host life rather than those other planets and this was because it is the will of God. If life was more favourable in any of these planets, there would have been no need to dwell on earth.

As other scientists observed that life actually began from Mars, but was not favourable, and humans have to migrate to earth where it was habitable and adaptable, then it is a clear indication that God did not make mistake by making the earth more favourable, habitable and adaptable for humans. The agricultural activities and other things couldn't have been possible if humans have dwelled on Mars or Jupiter, and this was the point that Steven Benner is highlighting and also what the researcher subscribed to.

Biochemist Steven Benner, of the Westheimer Institute for Science and Technology in Florida, told Space.com that "If our hypothetical Martian ancestors had remained on Mars, there might not have been a story to tell."<sup>26</sup>

What is he trying to say here, he is trying to point out that if the planet ‘Mars’ was suitable for man to live, no story could have been there to give any account of the historical happenings around the world today. Essentially, he points out that the Earth is indeed the most suitable place to live and work basically according to the will and purpose of God. Therefore, it suffices to say that Life and our existence on the planet Earth are God’s plan beyond any scientific discovery or comprehension. This is in fulfillment of Deuteronomy 29:29 which states that “The secret things belong to the LORD our GOD, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.”

This is why upon all the astronomical tours to scientifically prove that the Earth is not a good place to live proves abortive and incomprehensive to space masters. The Earth is the only and most favourable planet that supports life and Entrepreneurial activities. Therefore, God chose the planet Earth as our home which is spacious enough to host us for billions of years and endure the activities carried out therein. Just like Steven Benner said, if our hypothetical Martian Ancestors would have remained on the planet Mars, there might not have been a story to tell. The creation story as serially itemized in Genesis 1 & 2 clearly shows that God indeed prepared the planet Earth to host us for many years as God would want us to live. This is one of

the theocratic secrets that are known to God alone and God cannot allow any of His creatures to likely know this secret. God place man on Earth to till, work and utilize it for his benefit so long he lives.

The concept of this research work therefore is to attempt to strike a balance between doing entrepreneurship with pastoral ministry in mind. This is because many have viewed that doing entrepreneurship and at the same time been a minister of God or been a pastor is a miss-call or misplacement of priority. This research proves therefore that we are created by God as entrepreneurs because God Himself is an entrepreneur; and owing to this fact, combining entrepreneurship and ministry is Biblical and Godly oriented.

After God has created the vast world and the land mass appeared, He told Adam that He placed him in the Garden of Eden to till the land and make it productive (Genesis 2:15), by this, it means Adam was to engage into farming entrepreneurship.<sup>27</sup> It is paramount not to forget that earlier in Genesis 1:26-28, God had told man to multiply and be productive. Here man was not to multiply in terms of child bearing alone but, also to multiply in terms of entrepreneurship dexterity and skill acquisition as he was the first man to engage into farming entrepreneurship.

It is very much important to define the word entrepreneur and entrepreneurship so as to help us understand clearly the concept of this research work. Anthony U. Obayi, Virginia A. Obi and Chinwe E. Okafor; Co-authors of the Book “*Entrepreneurial Dynamics*” defines entrepreneurship as the process of doing something new or something different to create wealth for oneself and to add value to the society: that entrepreneurship can be defined as the process of using private initiative to transform a business concept into a new venture or to grow and diversify an existing venture or enterprise with high growth potential.<sup>28</sup>

These definitions gave us a clue of what God wanted man to do when in Genesis 2:15 He told man to till the land and work it. God wanted man to diversify his potentials and skill in farming activities and produce something new and unique for the benefit of others to be created. These definitions also expose us to another fact that God wanted man to bring out his entrepreneurial potentials, skills and initiatives; that is why man was told to till the land and not only to till the land but, also to work it and make it productive in accordance with God’s law of multiply and increase (Genesis 1:28).<sup>29</sup>

*Merriam-Webster Dictionary* described the phrase “work it” as to arrange one’s activities in a particular way so that it is possible for

something to happen or be done.<sup>30</sup> By this description, it is very clear that God does not want man to be an idle creature but, to be such a creature who is hard-working and creative, full of entrepreneurship skills and be economically diversified.

Jordan Raynor states that Entrepreneur is a title thrown around so much today that it has become very difficult to define. However, he submitted that an entrepreneur is anyone who takes risk to create something new for the good of others. From his view, God the Creator of the Universe qualifies as the First Entrepreneur in the sense that He clearly creates something new that no one has ever created as recorded in Genesis history of creation.<sup>31</sup>

Before everything was created, the Scripture had it that the earth was formless and empty; but God who is the first entrepreneur ventured and created the earth with shape, created also lights, heavens, seas, oceans, Rivers, Birds, animals, vegetation, and man. What a wonderful God full of creativity, dexterity, skills and undaunted potentials.

Having done all of that in creation, God in the Holy Bible through His wisdom chose some individual personalities in the Bible and endowed them with entrepreneurship skills as seen below:

Then the LORD said to Moses, see, I have chosen Bez'alel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of

God, with wisdom, with understanding, with knowledge and with all kinds of skills to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of crafts. Moreover, I have appointed Oho'liab son of Ahis'amach, of the tribe of Dan, to help him. Also, I have given ability to all the skilled workers to make everything I have commanded you. (Exodus 31:1-6).<sup>32</sup>

This Scripture expressly presents God not only as being an entrepreneur but, also the one who gives knowledge of entrepreneurship skills and the Spirit of diversification and dexterity in all kinds of workmanships. This indicates that God is not antagonistic to anyone who is skillful and does entrepreneurship work and be a minister of His word.

The online *Adams Clarke expository Bible Commentary* on Exodus 31:1-6 had it that God did all of these to make the nation of Israel wise and great. God is the giver of all kinds of knowledge whether it is secular or it is religious, whether it is scientific knowledge or it is theological, whether it is knowledge for entrepreneurship or for ministerial work. He gives all so that the nations of the world can be wise and great in all manners of workmanship and economic development; and acknowledges His supremacy.<sup>33</sup> A Man of God who is an entrepreneur contributes greatly to the Church's economic development and contributes to the reduction of unemployment among the youths in the church as he or she provides job opportunity for them and contributes to the growth of the nation economically.

He also provides employment or job opportunities not only to the members of his church but to the society at large. He or she does not need to cajole people to give their tithes and offerings to enrich him or her because he or she is a job giver. Pastors and ministers of the Gospel must therefore wake up to face the challenge of the global economic meltdown and reduce unemployment rate and put all hands together in entrepreneurship. God did not just call them to liberate the world from sins only and hells damnation; but that they might also save and deliver the world from poverty and joblessness.

## **1.2 Statement Of Problem**

The ministry in the contemporary society is going through lots of challenges such as financial, economic, material, and spiritual challenges which are leading to spiritual bankruptcy and degradation of preaching sound homilies in both Orthodox/Mainline, Pentecostal and Neo-Pentecostal Churches, breeding many unsaved members as the effect of the abovementioned; and the Church is surreptitiously successfully restoring back the era of sales of indulgences through unnecessary fund raisings, bazars, prophet's offerings, marketing prayers and the host of other ungodly offerings but devoid of preaching the true undiluted word of God. Hence, the research aims at proffering solution to these endemics ravaging the Church by encouraging

pastors across various Church denominations to embrace Entrepreneurship in Ministry so as to be able to provide for themselves and others; instead of using the Gospel as a Channel of garnering wealth and making ends meet, using ungodly methods to achieve this. This was what the apostle Paul is worried about that he wrote:

Now we command you, brethren, in the name of our Lord Jesus Christ that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, we did not eat any one's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. It was not because we have not that right, but to give you in our conduct an example to imitate. For even when we were with you, we gave you this command: If anyone will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. Thessalonians 3:6-12.

The Apostle Paul reiterated the importance of hard work in ministry and told the members of the Church in Thessalonica that he work and toiled day and night to earn bread to eat with his colleagues, hence he does not condone idleness and laziness among them which culminates to busybody and meddling. Laziness and idleness in collaboration with joblessness seems to be the cause why many people jump into ministry with superlative pastoral appellations thinking that this is the quickest and the easiest means to make ends meet, hence, their sole ambition is not the Gospel but materialism. Let Church ministries mandate it that every pastor should have something doing in conjunction with his/her call to ministry like Apostle Paul, Priscilla and

Aquila; so as to reduce the number of junks infiltrating the Church in the name of call into ministry and to help pastors tackle poverty engulfing them and the Church.

Similarly, the Ministry of Corporate Affairs Commission nationwide in collaboration with the certified five (5) blocs of CAN should as a matter of urgency, seriously scrutinize these neo-mushroom Churches springing forth from nowhere and without proper theological background across the country and end becoming mere business centres in disguise. With this, the problem of the sporadic spread of this mushroom Churches would be curtailed to the barest minimum and the true sanctity of the Church is restored.

### **1.3 Purpose of the study**

In His creation, God has declared that He has blessed man to prosper in every ramification, to multiply and fill the earth and subdue it (Genesis 1:28-30). God also provided all kinds of plants and grains for economic development of man's society and as providence of wealth, food and Entrepreneurship means to man; therefore, man has no reason whatsoever not to key into this God given vision, to boost the economy of the church, nation, create jobs for others and to avoid junketing and wallowing into abject poverty, giving Satan opportunity to delve into the relationship between man and God.<sup>34</sup>

Hence, the purpose of this research work is a sort of a razzmatazz clarion call to men of God in 21<sup>st</sup> century ministry to embrace Entrepreneurship in ministry which is similar and tantamount to Biblical Tent-Making business that saw many prophets of God through in their ministerial career, yet with the work of God in mind as the fundamental priority.

The research aims at encouraging every pastor irrespective of their denominational affiliation to rise up and face the reality of pastoral ministry in 21<sup>st</sup> century, to stop watering down the Gospel of Jesus Christ and exchanging it with material things because of wants and heaping load on members just to make their ends meet. Doing entrepreneurship as a pastor is never a crime nor does it mean that you are underestimating God's ability to meet your physical needs while you meet people's spiritual needs, instead it proves God's providence because he gives you the talent to engage in ministry and entrepreneurship to avoid been a sycophant (Deuteronomy 8:16-18).<sup>35</sup>

In doing this, Christian and off course Biblical principles matters a lot because the essence is not just for self-indulgence but to mainly glorify the name of the LORD Who gives man the power and ability to make wealth as enshrined in Deuteronomy 8:17-20.

Edison Butera in his article *“Teaching Entrepreneurship in Christian Perspective”* noted that most Entrepreneurial characteristics that Christian colleges and Universities should mentor and develop in students are to Trust in God, Reasonable Risk-taking, Hardworking, Innovative, Leadership skills, Positive thinkers, and Decision Makers.<sup>36</sup>

On this note, the researcher reiterates that the purpose of this research is actually to draw the attention of men of God, called by God serving in various denominations and ministries; to as a matter of urgency uphold Entrepreneurship in order to help themselves and to help boost the economy of the Church, Create job opportunities for members, make people to trust in God, be reasonable Risk-takers to create something new, be hardworking, be innovative, make them vibrant leaders, positive thinkers, decision makers and grossly contribute to the economic growth of the nation Nigeria, hence the means also for poverty alleviation in the society.

All these must be done with the Gospel of Jesus Christ in mind as the cardinal point of one’s call. Another purpose for this study is also for the researcher to contribute a well research work to academia so that millions of people across the world who might be interested in doing research from Christian perspective can also use it as a valid document to back up their

research work, and off course be a guide for Seminaries to use in teaching Entrepreneurship Education from Christian and Biblical perspective.

#### **1.4 Scope of the study**

The scope of this research work is limited to the second epistle of Paul to Thessalonians 3:8-12, to elucidate the fact that the ministry of a pastor in 21<sup>st</sup> century is characterized with so much difficulties which is capable of affecting both the physical and spiritual performance of a pastor, hence the need for the pastor not to remain redundant, solely depending on the Church for daily and monthly upkeep, rather pastors across various church denominations in Nigeria should develop entrepreneurship skills as source of support for their ministry; though references are drawn from other resource materials which have been applied to prove the fact that pastors in 21<sup>st</sup> century ministry need other business engagements in addition to their pastoral work in order to be financially equipped, not to be liabilities to Church members or have to water down the Gospel of Christ for the sake of material wants from their members. 2 Thessalonians 3:8-12 is hereby selected for the researcher to carry out an in-depth study of the subject matter and to come out with a well-researched document.

## **1.5 Significance of the Study**

This research work is paramount to pastors in ministry; whether it's full-time ministry or part-time ministry; to enable them discover the fact that ministry and entrepreneurship are both God's will for man; provided that the aim of doing ministry is not defeated or abandoned by the pastor. Apostle Paul was in Tent-Making Ministry and yet did not abandon his call into ministry to be fully committed to entrepreneurship but, he effectively and objectively carried out his ministry well and as well did his business of making tents to support his ministry without having to engage in cajoling people to support his ministerial work (Acts 18:1-4). This means Paul integrated ministry and Tent-making, which is his manual labour to boost the work of mission and support himself wherever he goes.

His style of ministry should be a perfect model for missionaries in the field of mission wherever they are to avoid been liabilities or burden to people so far God has endowed them with skills to be entrepreneurs. Other significance of this research work includes:

- a) It serves as reference document for many in the field of research, especially those who are seeking for materials that have to do with entrepreneurship and pastoral ministry.
- b) The research work contributes its quarter to academia.

c) It helps to inform leaders in Theological Seminaries or Bible Schools that there is a dire need for many would-be pastors to be educated in both entrepreneurship and Theological/Bible knowledge so as to make their ministry lucrative and achievable as well as to the advancement of the kingdom of God effectively with little or no financial bottlenecks.

### **1.6 Research methodology and sources of data**

This research work is an academic investigation carried out in an accepted format. The thrust of the study is to evaluate the theology of entrepreneurship using the second epistle of Paul to Thessalonians 3:8-12 as a case study. The method adopted for the research work is qualitative method where several opinions, hypothesis and thoughts of other scholars on the subject matter have been probed and articulated clearly.

Though, this field of research work is actually a difficult field because not much is been written about religious or Biblical entrepreneurship; therefore the information is indeed very scarce to get, however, the researcher has gone extra mile to seek information regarding the subject matter and was able to consult various articles, different versions of Bibles and Bible commentaries and some few books written about religious and Biblical entrepreneurship, hence, the sources of data have been those various

written articles and books written by various authors about religious and Biblical entrepreneurships and the internet related materials which talks about the theology of work and entrepreneurship.

Also, the Bible and Bible Commentaries, especially soft copy Bible commentaries downloaded online from Google store are also used as sources of data in this research work. The information obtained from these sources have been properly probed, scrutinized, analyzed, referenced and articulated while concrete information in this research work is provided.

### **1.7 Conceptual clarifications**

It is very important that some concepts and terms be clarified here in order to make this research work understandable and meaningful to readers.

#### **i) Theology**

This is the study of God's nature, attributes, character, abilities and revelation. The term means that which is relating to the study of the nature of God and religious belief.<sup>37</sup>

#### **ii) Entrepreneurship**

Entrepreneurship is a complex term that is actually difficult to have a concise definition nevertheless; it means the act of taking a commercial risk to start up and run a business. This refers to having the ability, skills or the dexterity to be able to start up a business and running it effectively even in

the face of challenges so that others can benefit. The term has its root from Old French “Entreprendre” to mean undertake or a manager or promoter of a theatrical production while in Middle English “Entreprenour” to mean a business manager.<sup>38</sup>

### **iii) Ministry**

The term minister means a name applied to those who are pastors of a congregation, or preachers of God’s word. The term could also mean a person who is authorized to conduct religious worship as referred to in Protestant Churches. Recently, the term has been modernized and often used by Gospel artists who see themselves as those who present the Gospel of Jesus Christ through singing songs.<sup>39</sup>

### **iv) Concept**

The branch of semantics which studies the cognitive aspects of meaning, and could equally be an abstract notion or something general or universal.

### **v) Pastor**

Literally, the term means shepherd and figuratively it means a minister appointed to watch over and instruct a particular congregation. The term could also refer to a person who is authorized to conduct religious worship.<sup>40</sup>

## **1.8 Theoretical frameworks**

Grace, Peace and Steve Sherman commented that a biblical model of work requires a holistic approach that understands and embraces three important convictions. These convictions were articulated as First, work is a creational blessing and mandate, individually and corporately, and human flourishing through work is God's will. Second, vocation supersedes occupation, meaning that our calling as Christ-followers ought to be the motivating force for our particular work (or "station") in life.<sup>41</sup> Third, work is but one aspect of personal and communal life. So, our occupations should not be our central or sole identity.<sup>42</sup>

These convictions were presented as theories of work based on the Biblical model in this research dissertation though, not yet scientifically proven nor accepted by theologians but it's authentication in this research work is paramount and are briefly discussed as biblical model of work as presented by Grace, Peace and Sherman to be: creational and Christocentric theories.<sup>43</sup>

### **1.8.1 Creational Theory**

This theory, a biblical basis for work begins with God's own hand work of creation. As the pinnacle of Yahweh's creation and anthropocentric, humans are to reflect the very image of God (*imago Dei*),<sup>44</sup> which by implication indicates been in relationship with one another as stewards and cultivators of

the earth; representing well God's own "culture-making" caretaking tasks (Gen. 1:26-28). Work is part of the world's fabric and thus not a result of the fall or sin. It is inherently part of our calling, serves as a primary means for human sustenance and flourishing and gives meaning to our lives.<sup>45</sup>

### **1.8.2 Christocentric Theory**

This theory is a biblical basis for work as it ought to be Christ centered, based on the example, teaching and will of the master craftsman. Jesus has modeled for us, both in word and deed, joyful and obedient response to God's call to Kingdom work as a carpenter first, and then throughout his ministry God has chosen to create men and women in His own image to among other things, work and tend this created order for His glory and for the betterment of mankind. In ways we can't fully understand, the good work we do now, done with and for Him, to also understand that Work in itself has intrinsic value.<sup>46</sup>

A biblical basis for work ought to be Christ-centered, based on the example, teaching and will of the Master craftsman. Jesus models for us, both in word and deed, joyful and obedient response to God's call to Kingdom work: as a carpenter first, then throughout his ministry. Jesus recognizes the Father is always at work alongside his own labor (John 5:17). Christ likens doing the Father's will, including completing the work he is

sent to do, to being his very sustenance (John 4:34). We are Christ's hands and feet in our work, and as we receive from others, it is as if we are receiving from God himself. Work is grounded in creation and serves to reflect the image of God and love of God for others.<sup>47</sup>

## **1.9 Organization of study**

This study is divided into seven (7) chapters of which chapter one consists of general introduction, background of the study, statement of problem, purpose of the study, scope of the study, significance of the study, research methodology and sources of data, conceptual clarification, theoretical framework and organization of study.

Chapter two is literature review which consist of the Definition of entrepreneurship, Introduction to theology of entrepreneurship, the overview of historical development of entrepreneurship, Historical Root of entrepreneurship in religious and theological contexts, Theological Foundations of entrepreneurship and Ethics of entrepreneurship, Spirituality and well-being in entrepreneurship, Theological principles of entrepreneurship, God, the first entrepreneur, the theological concept of work, the ministry of entrepreneurship and the minister and entrepreneurship.

Chapter three talks about the relevance of the research work to the Church in Nigeria which is itemized and highlighted as pastoral relevance, economic relevance, means of job creation and poverty alleviation, enhancement of mission and evangelism, contributing to Nigeria's GDP, and means of enhancing the economic growth of the Church.

Chapter four dwells on the significance of maximizing time or investing on time and it consist of these bullet points: maximizing the time, management of talents, being visionary, devising multipurpose business plans, establishing diverse investments and to be guided by the Holy Spirit in doing business.

Chapter five delves on the issues of Theology of work, that is what God said about work as contained in the Holy Bible which consists of these points: Christian conduct about work, the act of industriousness, warning to busybodies and meddlers, a stern command on work, maintaining the act of doing good, punishment for laziness and social ostracism as against those who refused to work but loves to be lazy and become burden to others.

Chapter six of this research work however dwells on the Biblical concept of work and thereby highlights these points: man was created to work, working with the Spirit of excellence, the Bible and creativity, the

Bible and invention, Christians and job creation, the Bible and investment and Biblical principles of investment.

Chapter seven of this research work talks about research findings, summary of the study, recommendations, conclusion and Bibliography.

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## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1 Definition of entrepreneurship**

According to Peter F. Drucker “Entrepreneurship is defined as a systematic innovation, which consists in the purposeful and organized search for changes, and it is the systematic analysis of the opportunities such as changes might offer for economic and social innovation”.<sup>1</sup>

Using Smith's insight, entrepreneurship can be defined as the study of human actions that lead to changes in the division of labor. Two additional corollaries can further our analysis. In Smith's famous dictum, 'the division of labor is limited by the extent of the market'.<sup>2</sup>

‘In the opinion’ of A.H. Cole, “Entrepreneurship is the purposeful activity of an individual or a group of associated individuals, undertaken to initiate, maintain or aggrandize profit by production or distribution of economic goods and services”.<sup>3</sup>

Robert K. Lamb “Entrepreneurship is the form of social decision making performed by economic innovators.” Arthur Cole “Entrepreneurship may be an undertaking risk and handling economic defined as the utilization of uncertainty”.<sup>4</sup>

To Marx, the entrepreneur is the agent of capital only as exploiter of the workers. In order to get more out of the workers, he tries to "depreciate

the worker's specialized ability", in other words, he goes over to mechanization.<sup>5</sup>

Kiyosaki recommended that people should take control of their financial future by building their dreams. He advised trying to figure out different legitimate ways to build wealth, look for opportunities or invest in businesses to build more assets and generate a strong flow of income.<sup>6</sup>

Knight's idea of entrepreneurship as a judgmental decision-making under uncertainty constitutes the process of creating, owning, controlling, and combining heterogeneous assets by an entrepreneur to produce goods and services in pursuit of economic profit.<sup>7</sup>

F.A. Walker: "Entrepreneur is one who is endowed with more than average capacities in the task of organizing and coordinating the factors of production, i.e. land, labour capital and enterprises".<sup>8</sup>

Benjamin Higgins has defined entrepreneurship as, "The function of foreseeing investment and production, opportunity, organizing an enterprise to undertake a new production, process, raising capital, hiring labour, and arranging for the supply of raw."<sup>9</sup>

Entrepreneurship could be seen as an act of been an entrepreneur, or the owner or manager of a business enterprise who by risk and initiative attempts to make profits. It is the process by which either an individual or a

team identifies a business opportunity and acquires or employs the necessary resources required for its exploitation. An entrepreneur act as managers and oversee the launch and growth of an enterprise.<sup>10</sup> According to early 19<sup>th</sup> – century French economist, Jean-Baptiste Say, entrepreneurship “shifts economic resources out of an area of lower and into an area of higher productivity and great yield.”<sup>11</sup> This definition is broader in that it explains the fact that entrepreneurship is all about taking opportunity to grow a business from barely low degree level to a higher degree of productivity.

That is, raising a business or an enterprise from barely nothingness to something mega that no one could imagine. This indeed is what entrepreneurs are known for; doing everything possible within the skills and dexterity they possessed, to grow businesses from a very low start to a very higher degree of productivity and greatness.

Entrepreneurs often create something new, something different from what others do or measure upon; they change or often transmute values. Using materials and turning them into finished products, by every single means possible as their dexterity allows. Regardless of the size of the business, whether big or small, they can partake in entrepreneurship opportunities and make things valuable happen.

Entrepreneurship reaches back to the work of Richard Cantillon and Adam Smith in the late 17<sup>th</sup> and early 18<sup>th</sup> centuries.<sup>12</sup> Nonetheless, as earlier narrated, entrepreneurship was largely ignored theoretically until the late 19<sup>th</sup> and 20<sup>th</sup> centuries and pragmatically until a profound resurgence in business and economics since 1970s.<sup>13</sup>

In the 20<sup>th</sup> century, the understanding of entrepreneurship owes much to the work of an economist Joseph Schumpeter in the 1930s and the Austrian economists which includes Carrel Menger, Ludwig Von Mises and Friedrich von Hayek.<sup>14</sup> according to Schumpeter, an entrepreneur is a person who is willing and able to convert a new idea or invention into a successful innovation.<sup>15</sup> Hence, entrepreneurship employs what Schumpeter called “The gale of creative destruction” to replace in whole or in part inferior innovations across markets and industries, simultaneously creating new products including new business models.<sup>16</sup> In this way, according Schumpeter, creative destruction is largely responsible for dynamism of industries and long-run economic growth.<sup>17</sup>

Kirzner suggests that the majority of innovations may be much more incremental improvements such as the replacement of paper with plastic in the making of drinking straws.<sup>18</sup>

## **2.2 Introduction to theology of entrepreneurship**

In a recent study, “Creativity, Innovation, and the Historicity of Entrepreneurship,” Victor Claar and Jordan J. Ballor attempted to disambiguate what is called “creative entrepreneurship” from “innovative entrepreneurship.”<sup>19</sup> In this study, they described creative entrepreneurship (or creativity more generally) as “what human beings do in connection with the fundamental givenness of things.”<sup>20</sup> There are possibilities inherent in the created order on the basis of what God has created. Creativity is in this way related to ontology; it depends on the being of what has been given to us to use and discover in the created order,<sup>21</sup> (Genesis 1:26-29, 2:8-15).

This is distinct (although not unrelated) to what they called “innovative entrepreneurship” (or innovation more generally), which can be understood as a phenomenon related to the historical progress of humankind.<sup>22</sup> That is, Innovation is what human beings discover on the basis of what has already been discovered. “In some sense, any new thing has elements of both of these dimensions, so there is some judgment as to whether something is more or less radically new.”<sup>23</sup> But it is also the case that our policy and cultural expectations and norms can privilege one over the other. A more conservative or traditionally oriented society will favor

incremental changes and innovations rather than radically new and creatively destructive inventions.<sup>24</sup>

In the study, published in the *Journal of Entrepreneurship and Public Policy*, they pointed to some concrete examples of creative and innovative entrepreneurship, even as they argue that “creativity, considered as what human beings create on the basis of what exists, leads to innovation, understood as what humans create on the basis of what others have created.”<sup>25</sup>

They further noted that once one has this basic distinction in his conceptual tool kit, he or she begin to see more and more examples of it. For instance, the document; *Vocation of the Business Leader: A Reflection*,” published by the Vatican’s Dicastery for Promoting Integral Human Development, notes that “Successful businesses identify and seek to address genuine human needs at a superior level of excellence using a great deal of innovation, creativity and initiative.”<sup>26</sup> The text goes on to refer to a distinction that basically agrees with Jordan J. Ballor and Victor Claar’s perspective of creativity and innovation.<sup>27</sup>

Good business leaders produce what has been produced before but often as in the arenas of medicine, communication, credit, food production, energy, and welfare provision, they invent entirely new ways of meeting

human needs. So, while good business leaders embody creativity in this sense, they also are innovative, in that they “incrementally improve their products and services, which, where they are genuinely good, improve the quality of people’s lives.”<sup>28</sup>

The Dutch Reformed theologian Abraham Kuyper speaks of artists in a way that can be applied as well to entrepreneurship in the economic realm:

The artist has a trained eye, able to see what you do not see. He has a more fertile imagination and captures in the mirror of that imagination the things that escape your notice. He sees more; he sees with greater depth and greater accuracy; he sees things in relationship to each other. In addition, he is sensitive to pleasant impressions and is able to objectify those impressions in a way that nature does not provide, yet in a way that allows you, with your weaker and less developed eye, to enjoy similar impressions.<sup>29</sup>

Likewise, the entrepreneur has an eye for discovery of new things that previously had only been latent to humans in the created order, lying dormant and awaiting human application. And all of these depends primarily and foundationally on what God, the origin and source of all good gifts, has already done and is doing,<sup>30</sup> (Genesis 1:1-3, Genesis 2:1-25; Proverbs 22:29).

Brian Baugus made his argument that entrepreneurship is a creative act made possible by the creative impulse that God gave us.<sup>31</sup> In addition; it requires certain personal traits that God desires us to have. If this is so, then that leads to the next logical question: Does the Bible provide examples of

entrepreneurs? Brian Baugus presents numerous Scripture which contains several cases of entrepreneurship. In order to be sure of what he is arguing about, Brian Baugus defines Entrepreneurship as a creative act that brings higher levels of satisfaction to people, results in more order, and finds ways to create greater value than existed before.<sup>32</sup> Brian Baugus went on to provide lists of examples of Bible Entrepreneurs who did excellently well:

### **Abraham**

It is clearly known from Genesis 13 that Abram was very wealthy in livestock, gold, and silver. By the time he had to rescue Lot in Genesis 14, he had over 300 trained men, presumably trained in the use of arms.

Beyond his wealth, Abram was an entrepreneur. The evidence for this is in Genesis 13, when Abram and Lot separate and Lot choose to go to the fertile plain. This was an area favorably compared to the Garden of Eden. Presumably Abram got a less attractive, less fertile area, yet he continued to prosper. Lot's material and spiritual condition both deteriorated due to his choice. He started out as wealthy as his uncle Abram, but ended up living in cave<sup>33</sup> (Genesis 19).

After getting the lesser land, Abram's wealth grew, as did his faith and walk with the Lord. By Genesis 21 Abraham (as God had renamed him by this time) was making treaties with kings and generals. Abraham had a

faith and God-given vision of the future, and the perseverance to leave his home, obey, and see the task through.<sup>34</sup>

### **Solomon**

Solomon was unique among Jewish kings, as he seems to be the only one to have seen and profited from the geographical advantage of his kingdom.

Ancient Israel was located on two great ancient trading routes, the King's Highway and Way of the Sea (the Via Maris), in addition to several lesser routes. Solomon engaged in trade, and he appears to be the only Jewish king to fully exploit the advantages afforded by these routes (1 Kings 5, 9).<sup>35</sup>

The Bible tells that Solomon was extremely wealthy, but he had to create his fortune, as much of it did not exist before (I Kings 3, 4:26). Solomon generated wealth by bringing peace to the kingdom, which allowed him to use his resources for production, rather than protection. In addition, he encouraged trade and was the only Jewish king with a trading fleet (1 Kings 9). Conversely, Solomon's son, Rehoboam, had a chance to solidify Israel's position in the world. Instead, he chose poor advisers and made poor decisions.<sup>36</sup> The kingdom essentially split over tax policy and forced labor (I Kings 12). A wiser, more entrepreneurial man would have reduced these burdens and advanced the kingdom through other means, such as trade.

### **Lydia of Thyatira**

Lydia, a dealer of purple cloth in Thyatira, is largely an unknown figure, and the research must be careful not to read more than what is known into her story. What is been known is that Roman women were allowed to own property and conduct business. It was also known that Thyatira was a center for dying cloth, especially purple.<sup>38</sup> Thus, Lydia may not have been a pioneer or entrepreneur in her profession, but she certainly was in her personal life.

Although we only get a few verses about Lydia in Acts 16:14-15, 40, we do learn several things. She had a household, she may have been a widow, and her household probably included children and may have included servants.

She had a house large enough to accommodate guests, and was willing to take Paul and Silas in after they had been in jail. In addition, her house also seemed to serve as the center for Christian work in the area.<sup>49</sup> Her hospitality undoubtedly carried some risk with it, and a willingness to take on risk is an entrepreneurial characteristic.

### **Others to Consider**

The Bible is not a book about the great entrepreneurs of the past, and so the information that there is to make assessments is somewhat limited. Some inferences can be made; however, it is quite clear that several of the apostles

ran a fishing business, and Matthew's tax collecting was a private independent business in those days.<sup>50</sup> In addition, the apostle Paul made tents, Luke practiced medicine, and less-discussed believers operated businesses as well.

One common biblical act was church-planting, as practiced by Paul, Barnabas, Timothy, Silas, and many others. This was and still is an entrepreneurial act, because it took faith, vision, perseverance, and a willingness to stand strong in the face of opposition.<sup>51</sup>

However, one can gauge success in other ways to see that church-planting improves the lives of many people. To envision a thriving, successful church preaching the word, evangelizing, and serving where there currently stands an empty lot and a few believers is as entrepreneurial as any business start-up. Anyone who has been involved in church planting knows that it takes a special kind of person to lead such work.<sup>52</sup>

One may argue that such examples are exceptional, since God was directing and blessing them. Yet the Lord is with all believers, directing us (Proverbs 3:5-6) and blessing us (Ephesians 1:3). While we revere the men and women of the Bible, it is important to remember what James said about Elijah: he was a great man of faith, but he was still a man like us,<sup>53</sup> (James

5:17). What God did through the heroes and entrepreneurs of the Bible, God can do through us.

### **2.3 The overview of historical development of entrepreneurship**

Entrepreneurship has a fascinating history that has evolved over time. It started with the emergence of trade and bartering in ancient civilizations, where individuals recognized opportunities to create value and meet people's needs. Entrepreneurship, The word itself conjures ideas of innovation, risk and reward.

Based on the French word “entreprendre,” it means to begin, initiate or otherwise get something started. Irish-French economist Richard Cantillon, Opens overlay coined the term way back in the 1700s.<sup>54</sup> Cantillon used “entrepreneur” to refer to those small business founders he saw as essential risk-takers, stirring up the economic pot to create change and progress.<sup>55</sup>

#### **a) A tale as old as human history**

Long before Cantillon’s time, our ancestors were practicing entrepreneurship, with the first known instances centered on the exchange of goods between tribal societies.<sup>56</sup> It’s easy to imagine how that might have come about. Maybe instead of just gathering the prehistoric version of a carrot, someone in a tribe learned how to grow them. But didn’t stop there; someone became the go-to carrot provider, the carrot specialist, the carrot

queen of her tribe, and then she had the idea of trading with another tribe.<sup>57</sup> That's the essence of entrepreneurship finding a need and filling it better than anyone else. It's that kind of specialization that gave entrepreneurship its first real footing. Because ancient humans didn't just stop with food. Entrepreneurship quickly became about getting crafty literally.<sup>58</sup> As early entrepreneurs got better at making things, they started trading everything from handheld tools to hand-polished jewelry, expressing their ingenuity and dexterity through the tangible products of human creativity.<sup>59</sup>

#### **b) The era of explorers and marketplaces**

As towns and cities sprang up, the scope of entrepreneurship exploded. It wasn't just a local affair anymore. People started to venture out on horses and ships, traveling far and wide. This type of travel kicked the expansion of entrepreneurship into a higher gear.<sup>60</sup>

Towns established themselves as business centers, and traders traveled to them with their goods. It was the age of marketplaces bustling with economic activity and trade routes crisscrossing land and sea. But while the barter system had its practicalities, it also had its limits.<sup>61</sup> What if one had a dozen eggs and needed a haircut, but the barber already had a yard full of chickens? Enter money, a revolution in the world of trade. Starting with rocks and shells, the concept of money evolved into metal coins and paper

notes, making commerce even easier; and with money came the idea of banking a secure place to store wealth.<sup>62</sup>

**c) Industrial revolutions: Setting the pace of entrepreneurship**

While early industrial revolutions marked the shift from agriculture to industry, today's revolutions are driven by technological transformation. But regardless of the era, each revolution has sparked rapid social and economic change, by which each has been driven by entrepreneurs capitalizing on innovations.<sup>63</sup>

**d) First Industrial Revolution: Factories and steam**

In America in the late 1700s and early 1800s, factories were born; churning out products faster than ever.<sup>64</sup> Machines started doing the heavy lifting. And when steam engines came along, we weren't just walking or riding horses anymore, then people started steaming ahead on trains, opening up vast new territories of trade.<sup>65</sup>

**e) Second Industrial Revolution: Lights, action, cars**

Starting around 1870, things began to light up, and there came electricity! This era saw the birth of the telegraph, allowing ideas to spread quickly and opening the door to globalization.<sup>66</sup> With the invention of the car, distance shrank and mass production began. Entrepreneurs transformed industries

such as steel and oil into economic powerhouses; and movie activities started up then, too, capturing it all on celluloid.<sup>67</sup>

#### **f) Third Industrial Revolution: Dawn of the Digital Age**

Fast-forwarded to the late 1960s, as the Atomic Age gave way to the Digital Age with the rise of computers and eventually the internet.<sup>68</sup> Tech entrepreneurs invented new technologies and started global businesses to sell them to the masses. From the early days of Apple to the dawn of social media, entrepreneurs leveraged this technology to turn ones and zeros into digital empires.<sup>69</sup>

#### **g) Fourth Industrial Revolution: Rise of smart technology**

In the thick of a revolution defined by digital transformation, data analytics, AI and renewable energy.<sup>70</sup> In other words, our Energy Star fridge can tell us what to buy at the grocery store; and it's all about being connected, with today's entrepreneurs focused on making businesses smarter, more efficient and greener.<sup>71</sup>

#### **h) The American Dream, entrepreneur style**

The U.S. has always been a hotbed for entrepreneurs, with roots dating back to the founding of the country itself.<sup>72</sup> American history is peppered with examples of entrepreneurs like Henry Ford, who put the nation in cars, and Madam C.J. Walker, who built a beauty empire from scratch.<sup>73</sup> It's this

ability to have an idea, start a business and succeed at it that has made the United States a global center of innovation and wealth creation today.

### **i) Entrepreneurship today, from Silicon Valley to Main Street**

From industrial revolutions to tech booms, entrepreneurs have pushed boundaries, disrupted industries and created innovations that have changed the world.<sup>74</sup> Today's entrepreneurs are as diverse as their ideas. Whether they're writing a business plan for the next big app in Silicon Valley or opening an inventive brewery in a small town, they are part of a rich heritage; they are the dreamers and doers, continuously shaping the world one innovative idea at a time.<sup>75</sup>

## **2.4 Historical root of entrepreneurship in religious and theological contexts**

Academic inquiry into the idea that religion may influence entrepreneurial activity can be traced back at least as far as the pioneering work of Max Weber.<sup>76</sup> There has however been a recent revival of analysis of religion as a potential driver of entrepreneurship.

Religions are an important source of values, ethics and culture which may encourage or discourage entrepreneurial intention and activity.<sup>77</sup> Individual religiosity, including participation in religious activities, may condition the extent to which such wider societal values influence individual

entrepreneurial decisions. Religions may also operate as important institutions in the creation of social capital, providing networking and trust-building between co-religionists which in turn contribute to entrepreneurial success.<sup>78</sup>

Finally, although less directly related to the issue of religion as a source of pro-entrepreneurial values, culture and social capital, religious organizations may themselves operate entrepreneurially. They may seek to attract business in the form of new adherents or charitable giving for social programmes, as well as providing economic opportunities for other businesses to meet demands for a range of products and services which they create.<sup>79</sup>

Entrepreneurial activity, captured by measures such as career choice or new venture formation, is presumed to be indicative of a more competitive and efficient market economy. If religion is associated positively with entrepreneurship and if it can be established that this association is causal, then the conclusion might be drawn that religious values are beneficial to economic development.<sup>80</sup>

Context however will be crucial. This was of course Max Weber's proposition in his pioneering work on the impact of certain expressions of

Protestant Christianity on European capitalism at a precise point in its historical development.<sup>81</sup>

Thus, the researcher faces a twofold agenda. First, he must establish convincing conceptual understandings of why religion might support (or might undermine) entrepreneurship as an outcome. Secondly, he must subject hypotheses arising from such conceptualizations to empirical investigation.

The first of these is an endeavour which requires an assimilation of ideas from a breadth of disciplinary perspectives spanning but not limited to sociology of religion, psychology, anthropology, and economics. The second requires a critical assessment of available data and methods to evidence any causal link. Max Weber assumed that religious ethic was the antecedent independent variable.<sup>82</sup>

Guiso state that, in understanding religion as a specific manifestation of culture, empirical identification of causality requires establishing 1) the direct impact of religion on expectations (beliefs) and preferences, 2) the impact of those beliefs and preferences on economic outcomes including entrepreneurship and 3) the direction of causality, since religion-derived preferences and economic outcomes may be endogenous.<sup>83</sup> McCleary, Barro, and Guiso, recommend an approach focused on deep-seated, inherited

aspects of culture and religion since individuals cannot easily adjust these in the face of changing economic circumstances.<sup>84</sup>

However, many studies of religion and entrepreneurship focus on readily observed individual-level data which may be easy for individuals to adjust in the face of circumstance; for example increased attendance at religious meetings to make oneself more attractive to a faith-based start-up finance provider.<sup>85</sup> In practice, indicators of religiosity or religion-derived beliefs may be highly inter-correlated.

A strong case can be made that the impact of religion on entrepreneurship is a legitimate avenue of enquiry.<sup>86</sup> This is because religion remains prevalent across the world and a central concern for much of the world's population who profess religious belief. Across social science, investigation of religion is supported by an established base of scientific enquiry, and there is a basis for regarding religion as a potential source of novel explanations for expressions of entrepreneurship such as social enterprise.<sup>89</sup>

High entrepreneurship-high religiosity countries form a very mixed group and include Latin American countries that are predominantly Roman Catholic or traditionally Roman Catholic with fast growing evangelical and Pentecostal protestant churches.<sup>90</sup> Communist or post-Communist countries

(Russia and China) are to be found in the low entrepreneurship-low religiosity space. Clearly it is difficult to draw firm conclusions about whether certain religions have a stronger association with entrepreneurial activity.<sup>91</sup> To state the obvious, association does not indicate causality, and to repeat the earlier point, context is likely to be crucial for understanding potential mechanisms of causality.<sup>92</sup>

## **2.5 Theological foundations of entrepreneurship**

Richard Hooker, a prominent 16th century Anglican priest, defined “*theology*” as “the science of things divine”.<sup>93</sup> Augustine of Hippo defined the Latin equivalent, *theologia*, as “reasoning or discussion concerning the Deity”.<sup>94</sup> Theology literally means “the study of God”,<sup>95</sup> and none of us will completely figure God out on this side of eternity no matter how much we study Him actually.

What is important is that we never stop our pursuit of knowing Him. We must never settle for assuming we have reached some sort of enlightened state where we don’t need to keep learning and growing. The Bible says “we know in part” (1 Cor. 13:9a).<sup>96</sup> This limited part is what humans know about God and how they view the world in relation to Him. Within the framework of our theology, there is a certain way we view the issues of life in relation to God (e.g. business, politics, parenting, education,

congregational worship, etc.).<sup>95</sup> The way humans view God focuses (or distorts) the lens through which they view all the issues of life.

This is why medieval scholars viewed theology as the “queen of the sciences”.<sup>96</sup> Logically, they believed they couldn’t master any other fields of study in creation, whether commerce or otherwise, apart from knowing the Creator.<sup>97</sup>

Hence, the theological foundations of entrepreneurship is basically dependent on how much knowledge of God humans possessed as the Creator of everything existing on the planet earth, and how they often make the most use of this knowledge they acquire from God in relation to entrepreneurship or any other field of endeavour here on earth.<sup>98</sup> The power and the knowledge to make wealth and engage in any enterprise on earth, whether scientific or religious is given by God (Deuteronomy 8:17-18).

The academic field of theology of entrepreneurship is both fertile and somewhat uncultivated at present, and the People of God (the Church) are in great need of Christians who are equipped with a robust Christian theology of entrepreneurship.<sup>99</sup> There is no area with a more urgent need for disciple-making than the marketplace, hence the need for theology of Entrepreneurship.<sup>100</sup> The aim of the Theology of entrepreneurship in any

Christian Institution should be to present a biblical framework for every major topic that is taught in other institutions.<sup>101</sup>

When it comes to a central characteristic that is typically sought in a potential pastor, having an entrepreneurial spirit rests high on the list. Based on context and circumstances, pastors and/or community leaders often find themselves operating as social entrepreneurs, standing in the gap for communities in ways that local, state, or national agencies may be unable (or unwilling) to do.<sup>102</sup>

Hence, the idea-entrepreneur regarding new church development, the pastors need to be willing to take big risks, which from a business/financial position are traditionally classified as being entrepreneurial, and often perceived as counterintuitive to the pastoral office.<sup>103</sup> The challenge is that most pastors do not have a business background and lack the beneficial foundation from which to lean into this valued characteristic. Because of this, it is necessary to think about how to engage one's entrepreneurial spirit from a theological position, which in this approach should be called "Theological entrepreneurship, Or Theology of Entrepreneurship."<sup>104</sup>

In his book *Christian Social Innovation: Renewing Wesleyan Witness*, Greg Jones, who serves as the senior strategist for leadership education at

Duke Divinity School, speaks of “social innovation” as desire to discover and develop responsive strategies that lead the church in to renewal.<sup>105</sup>

This also highlights the efforts to align the work of church development with that of strategic deployment. In this 21st century post-Christian context, the art of theological entrepreneurship can present new gateways, windows, and doorways that lead people to a different expression of being church.<sup>106</sup>

Many Christians have a somewhat schizophrenic view about entrepreneurs. They see them as something of a necessary evil; and recognize their value to some extent but also view them with skepticism and distrust; especially those who become wealthy.<sup>107</sup> They are frequently viewed in a certain accusatory way, as though their wealth has come at the expense of others.

This view stems from an incomplete understanding of what entrepreneurs do and what God created humans to be on the planet earth, how they function, and the role they play in God’s order. Entrepreneurs are vital to fulfilling God’s purpose. They are creative people who provide people with a way of serving others. In that sense, they display a divine characteristic.<sup>108</sup> Furthermore; entrepreneurial activity is not restricted to commercial activity. Properly understood entrepreneurship is a special kind

of stewardship, something to which we have all been called which is why this research work examines entrepreneurship from a biblical perspective and places the activity within the biblical worldview.

Genesis reiterates that man is the only creature created in God's image. This is a wide-ranging statement and applies in many ways. We have an eternal part, we have the ability to commune with him and socialize with each other, we can reason and think as well as love and worship, and we have the ability to choose and act on those choices.<sup>109</sup> It also means we have the ability to create. The first thing we are told about God is that he is a creator; creation is a divine act and when humans create, they are displaying a certain part of their image-bearing nature.<sup>110</sup>

The Bible also equally reiterates that when God began his creative work, the world was "without form and void." In the Hebrew, the English phrase, "without form and void," is *tohu-wa-bohu*, and can accurately be translated as wilderness, chaos, emptiness, and darkness.<sup>111</sup> God's creative act brought order out of chaos and nothingness. While human creation is not as dramatic, there is still a sense that it brings order out of chaos and nothing. The blank canvas becomes a painting, the uncut stone becomes a statue, and the empty page becomes written music, but it is broader than

that; the field of weeds becomes a garden, the stand of trees becomes a home, and the swamp becomes a city.<sup>112</sup>

Human creation emulates the Genesis story; it is the same impulse at work put there by the master creator. God created heaven and earth (*ex nihilo*); out of nothing.<sup>113</sup> Man does not create out of nothing; he has resources with which to work. Some of these resources are natural and some are manufactured, but the point is that the entrepreneur takes the same resources that are available to everyone else the same twenty-four hours a day and creates a way to make life easier and better.<sup>114</sup>

Besides our God-given instinct to create, we are also called to create; it is a duty. While each person is gifted in certain ways to perform certain work, we, as a race and as individuals, are called by him to be creative in whatever task he has for us. From the very beginning, Adam was given the task of naming the animals and was told to work and take care of the garden<sup>115</sup> (Genesis 1 & 2).

While these assignments may not sound like creative acts, they can be examined after the fact. At the time, this was all new and required significant creativity. Adam was delegated some tasks as part of helping creation flourish; and in reality, we are all delegated such tasks. As John Calvin states in his commentary on the creation story, “Let him who possesses a field, so

partake of its yearly fruits; let him endeavor to hand it down to posterity as he received it, or even better cultivated.”<sup>116</sup>

Calvin believes that each person’s minimum goal is to use and enjoy what he has. However, he needs to leave it in at least as good of condition as when he received it because this is sort of a first-condition stewardship obligation.<sup>117</sup>The higher goal, the second condition, is to pass on what we are entrusted with in better shape than it was in when it was entrusted to us.

This is an ongoing process. Calvin is specifically discussing farmland, but the concept more broadly applies to all tasks we undertake. Passing on something that is in better condition than when we got it means improving it by adding value to it by finding creative ways to make it better. This can involve doing something to it to improve it or selling it to someone else who has a higher-valued use for it.<sup>118</sup>

## **2.6 Ethics of entrepreneurship**

The need for entrepreneurs to make ethical choices has never been more critical; especially in the age of Artificial Intelligence (AI).<sup>119</sup> Experts in AI believe that rapid advancements in the field, without proper ethical guidelines in place, could endanger our society. Max Tegmark, a professor at the Massachusetts Institute of Technology and a machine learning researcher, issued a call to action urging AI labs to pause the development of

AI systems more powerful than Generative Pre-trained Transformer (GPT-4) for at least six months.<sup>120</sup>

Professor Tegmark, who is also the president of the Future Life Institute, a non-profit organization is aiming to prevent AI from becoming a threat to civilization, wrote the letter to raise awareness about the dangers of unregulated AI development. The letter garnered support from tens of thousands of people, including notable figures like Apple Co-Founder Steve Wozniak as well as the author and professor Yuval Noah Harari.<sup>121</sup>

Being an ethical entrepreneur means making decisions and taking actions that are firmly rooted in a strong sense of morality. This moral compass guides entrepreneurs through the building and managing a business while shaping the way they connect with the people who matter most, such as customers, employees, investors, and the broader community.<sup>122</sup>

Ethics play a crucial role in the long-term success and sustainability of a business. By adhering to ethical principles, entrepreneurs can foster trust, nurture employee morale, and provide a competitive advantage in the market.<sup>123</sup> The research, explores more various reasons why ethics is essential for entrepreneurship and the positive impact it can have on stakeholders, customers, and the broader community, which can play good

role in the life of an entrepreneurs, especially who doubles as pastors in ministry and entrepreneurs in the other hand.

### **1. Trust and reputation**

When entrepreneurs act ethically, they forge trust and build a solid reputation, which is essential for nurturing lasting relationships with stakeholders. a research conducted by Edelman on Trust Barometer, stated that about 76% of respondents consider “trust” a key factor when making purchases.<sup>124</sup>

### **2. Employee morale and retention**

Ethical leadership sets the stage for a positive work atmosphere, leading to happier employees who stay with the company. A Gallup report showed that businesses with high employee engagement experience a 59% lower turnover rate.<sup>125</sup>

### **3. Competitive advantage**

Embodying ethical values can help a company stand out from the competition and attract a loyal customer base. The 2020 Accenture study found that 62% of consumers prefer to support businesses that align with their personal values and beliefs.<sup>126</sup>

#### **4. Long-term success**

Entrepreneurs who look beyond immediate gains and consider the broader social and environmental consequences of their actions are more likely to create sustainable business models and achieve enduring success.<sup>127</sup>

Yvon Chouinard, the visionary behind the outdoor clothing and gear company Patagonia, is a prime example of a business leader who prioritizes ethics in entrepreneurship practices.<sup>128</sup> Chouinard has always placed environmental and social responsibility at the heart of his business, from using sustainable materials to donating 1% of their global sales to environmental causes through their “1% for the Planet” initiative.<sup>129</sup> In 2012, it is said that Patagonia became a Certified B Corporation, voluntarily adhering to high social and environmental performance standards.<sup>130</sup>

This situation exemplifies the importance of ethical business practices. Entrepreneurs must consider the societal impact of their endeavors, particularly when developing advanced artificial intelligence systems (AI).<sup>131</sup> By understanding and embracing ethical principles, entrepreneurs can help shape a brighter future where technology and innovation are harmoniously integrated into society.<sup>132</sup>

Our morals and character play a huge role in how we are perceived by others, and the same thing applies to businesses. Business ethics can create a

unique perception in the mind of a company's customers, employees, investors, and the general public. The term entrepreneurial or business ethics refers to a set of moral standards and practices that guides business organizations based on principles like respect, fairness, trust, and responsibility.<sup>133</sup>

A company's ethics reflect generally accepted principles lay down by the founders of the entrepreneurship and its governing body. It encompasses the entrepreneur's morals in relation to the policies and practices that guide the business's decisions and actions.

It also comprises the business's interaction with the customers, the treatment of its employees, how it interacts with other businesses and the government, and how it deals with negative publicity. Entrepreneurial ethics help businesses make sound and ethical decisions and also help them to build trust with their customers.<sup>134</sup>

### **Importance of Entrepreneurial Ethics**

The importance of entrepreneurial ethics is apparent in business operations. Entrepreneurial ethics guide an organization in these operations and keep them in line with laws and regulations. This guidance helps the business maintain a positive public image and reputation of respectability.<sup>135</sup>

Businesses with great employee welfare attract the best talent. Business ethics lay the foundation for proper employee care. In addition, providing great welfare for employees improves employee productivity and encourages them to stay loyal to a business's vision in the long term.<sup>136</sup>

Business ethics are also important in building relationships between a business and its customers. A business with a defined and transparent operational system that treats its customers well usually develops a long-standing relationship with customers. This makes it easier for customers to trust the business and its products or services.<sup>137</sup>

Business ethics also help to maintain a business's reputation among investors, who look for transparency in a company's dealings. In other words, they like to know exactly what their money is being used for.<sup>138</sup>

### **Other Principles and Ethics of Entrepreneurship**

There are other seven principles of entrepreneurial ethics that guide the code of conduct of businesses. These business ethics principles include:

#### **1. Accountability**

Accountability means businesses taking full responsibility for their actions or practices. This includes any bad decisions taken or unethical business practices followed during the course of business operations.<sup>139</sup>

#### **2. Care and respect**

Mutual respect must be maintained between business owners, employees, and customers. Businesses need to ensure a safe working space for the employees and encourage a respectful relationship between all stakeholders.<sup>140</sup>

### **3. Honesty**

Transparent communication between business owners and employees is much desired. This characteristic helps build trust and establish a relationship between employees and the business. Transparency is also applicable to business relationships with its customers.<sup>141</sup>

### **4. Healthy competition**

Entrepreneurs should encourage healthy competition in their workforce and reduce conflicts of interest to a minimum among employees.<sup>142</sup>

### **5. Loyalty and respect for commitments**

All disagreements between entrepreneurs and their employees should be resolved internally away from the eyes of the public. Employees are to stay faithful to upholding the business vision and promoting business brands. Entrepreneurs are also to stay faithful to agreements with employees. Entrepreneurs unreasonably interpreting agreements or not respecting commitments are considered unethical in business practice.<sup>143</sup>

### **6. Information transparency**

Important information disseminated among an entrepreneur's customers, employees, or partners is to be provided comprehensively. This includes both positive and negative information, terms and conditions, or any other crucial information, as it is against business ethics to withhold or hide relevant facts.<sup>144</sup>

## **7. Respect for the rule of law**

Corporate laws, rules, and regulations guiding business practices are to be respected and abided by, as any flouting of such law is considered unethical. Ethics in business provide competitive advantages for companies, as customers and investors would rather associate with businesses that are transparent. Being compliant with set business ethics improves a business's image, making it more attractive to talent, customers, and investors.<sup>145</sup>

Ethics in business help create a motivating work environment where employees love to be since their morals are aligned with the company's morals. Though complying with ethical practices is mostly voluntary, some ethical business practices are mandatory, such as obeying the rule of law. Early compliance saves businesses from future legal action, such as large fines or business failure resulting from non-compliance with rules and regulations.<sup>146</sup>

Developing, implementing, adjusting, and maintaining ethics in entrepreneurship takes time, especially when a business is just recovering from a reputation scandal due to poor ethics. Ethics also need to be regularly updated by entrepreneurs due to changes in business laws and regulations. The possible trade-off between ethics and profit is another issue. Ethics in entrepreneurship can affect a business's ability to fully maximize profit-making opportunities.<sup>147</sup>

For example; an ethical business with a production factory in a developing country would not try to cut down on labour costs by unethical means. Such means could include increasing profits by paying low wages or making employees work overtime without compensation.<sup>148</sup> Instead, an ethical business would make sure to create a nurturing work environment even if this leads to lower profits. Ethics in business requires businesses to act in a way that stakeholders consider fair and honest. These ethics also guide owners, managers, and employees in making morally satisfying decisions and building trust with customers.<sup>149</sup>

## **2.7 Spirituality and well-being in entrepreneurship**

Studies revealed that spirituality in entrepreneurship is not an illusion but a real phenomenon.<sup>150</sup> An entrepreneur who is spiritually motivated will get more benefits in terms of satisfaction, commitment, productivity,

flexibility, creativity and will stay longer in business.<sup>151</sup> They will have better health and lower level of stress compare to those who are not.

Spirituality comes from Latin word 'spiritus' which means 'spirit, soul'.<sup>152</sup> It was originated from the Hebrew - word of 'Ruach', 'Nefhes'.<sup>153</sup>

The term spirituality was previously used intertwine with religion but later also applied in management.<sup>154</sup> Peter Pruzan identified spirituality as a search for meaning that transcends material well-being.<sup>155</sup> It focused on basic, deep-rooted human values, in relationship with a universal source, power and divinity. There are some theories in business and management discipline which try to identify and explain the role of spirituality in entrepreneurial activities.<sup>156</sup>

*Push theory* explains the external determinants that motivate entrepreneur to start their business.<sup>157</sup> While the *pull theory* elaborates the function of internal motivations that influences someone to open firm.<sup>158</sup> Spirituality is something that comes from within the entrepreneurs and encourages him or her strongly to do their business and make contribution to the welfare of others or common goods. Those who are spiritually motivated will consider their business activities as a calling and vocation and not merely as financial gain. Hence, Spirituality is for them to functions as driving force for business activities.<sup>159</sup>

## **2.8 Theological principles of entrepreneurship**

It is the fundamental precept of the Christian faith that God calls not only ministers and other spiritual workers to ministry alone, but everyone to specific roles in His kingdom. Christian entrepreneurs who include ministers of the Gospel must realize that their calling is to establish and lead business organizations that are designed to achieve positive results in the secular and Christian world. Christian entrepreneurial businesses differ from secular businesses because Christian entrepreneurs believe they do business while being guided by Christian principles and the Holy Spirit. Their goal is to develop a business that blends business excellence and entrepreneurship with Christian, biblical and theological perspectives.<sup>160</sup>

This research therefore is here to investigate the role of the Christian belief in entrepreneurship and in entrepreneurial businesses in Christian perspective. The study identified important Christian business practices and introduces the different approaches these Christian groups of entrepreneurs have to that of the secular business equivalent. The research identified the benefit of the Christian belief in running a business as well as sustaining a business. It identified the concept of being called to be an entrepreneur.

Hence, the research identifies the following as the theological principles of entrepreneurship:

**i. Obedience**

Obedience is the key precept of Christian living and the central theme of the Bible. The Israelites throughout the history of their journey to the Promised Land is based on instruction to obey God, upon which precept they are to be prosperous while disobedience incurs curses upon them. For example, Deuteronomy 28:1-13 has itemized the blessings which they are to possess if they obey God's instructions.<sup>161</sup> These blessings as contained in Deuteronomy 28 are all round blessings which include the skill for entrepreneurship. Listening to the instructions from God and been led by the Holy Spirit will go a very long way to make an entrepreneur successful in his business; hence, obedience remains a vital Biblical principle of entrepreneurship because blessings and success follows obedience in every dimension.

To obey God means doing what God stated in the Holy Bible, giving your time to God, supporting the less privileged, paying tithe (10% of your earnings) according to the dictates of the Holy Bible, been involved in Great Commission as stipulated in the Holy Scripture and respecting all constituted authority because no authority exist unless that which God

permits to exist. Obedience therefore, must be all-encompassing in the sight of the Almighty God. God desires full-fledged obedience, not halfhearted obedience; doing one aspect of God's precepts and turning a blind eye to the other aspect of the precepts. Therefore, as a Christian entrepreneur, it is obligatory that one should put God first as the author of his entrepreneurial success; and such individual has no much worry because God will surely have his/her back to succeed in their entrepreneurial pursuit.

Isaiah 1:19 states that "If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the Lord has spoken."<sup>162</sup> No matter how philosophically sophisticated human thinking and imagination might be towards the prosperity of man here on earth, the fact still remains God gives wealth and prosperity to humanity for survival and upkeep; hence, God wants humans to respect and obey this fact among many other biblical facts as stated in the Holy Scripture.

Obedience is doing what you are instructed to do or not to do. When one is instructed to do something but refuses to keep to such instructions and does otherwise, he would definitely face the comeuppance of his or her actions. For example, Saul was instructed to totally annihilated and utterly eradicate every all people and animals in Amalek for their evil against the

children of Israel, Saul disobeyed the Lord and did otherwise, he was rejected as the King of Israel and all his life was miserable (1 Samuel 15:1-9; 10-35). Disobedience to God's Holy injunctions are tantamount to the sin of divinations, witchcraft and idolatry (1 Samuel 15:23), and this means when one goes against the laid down biblical injunctions to do things his or her own way, he or she is considered a witch, a diviner and an idolater or idolatress, hence, this act may hamper the spiritual, physical, material, ministerial and even entrepreneurial growth of such individual. Therefore, obedience is a theological principle which every Christian entrepreneur must keep and constantly observe, to avoid falling victim in the reverse order of life.

Galadima, Eli Samuel explains obedience as "having the will to obey, pay attention to instruction, and be obedient to the instruction."<sup>163</sup> He further notes that "obedience is paramount to God than ones gifts and sacrifices."<sup>164</sup> This in essence entails that no amount of sacrifices offered to God can ever please Him like obeying His instructions into to. Even if one gives trillions of naira to the Church of God but failed to obey one single instruction given by God, his act of disobedience are termed rebellion and an act of witchcraft as well as divination.

Eli Samuel Galadima explained that “What God desires most in us is to acknowledge Him as God and the Giver of all things.”<sup>165</sup> The skills used in entrepreneurship are given by God; the wisdom applied in entrepreneurship is equally given by God and directives on how to run the entrepreneurship continuously is given by God. So, conversely and inversely; disobedience discredits God’s providential capability, supremacy, superintendence and sovereignty. Everything humans owned is directly God’s gift bestowed on humanity through the planet earth, therefore, God deserves respect and obedience by humans created so that they would be more blessed and be more productive in diverse ways. Hence, this research believes strongly that obedience is a fundamental theological principle of entrepreneurship which Christian entrepreneurs, especially ministers must imbibe and cultivate this principle in both their entrepreneurial and ministerial endeavours.

**ii. Be part of Great Commission**

As a Christian entrepreneur, participation in great commission would pave the way for more exploits in business and expanding the Kingdom of God. Entrepreneurs have many opportunities to contribute massively to the promotion of the Gospel of Jesus Christ than any other persons, and often have more privilege to penetrate places where missionaries might not be permitted to enter because of their entrepreneurial connections. Therefore, as

a Christian entrepreneur, one must cease the opportunity to be part of the promulgation of the Gospel of Jesus Christ either by involvement in person or by giving out financial support to sponsor missions across the globe. In this way, one is actually sowing a seed which would germinate in his or her businesses as stated in the Gospel according to Luke which says “Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back,”<sup>166</sup> (Luke 6:38).

Adda, John Abraham states that “When a child of God lacks discipline in his undertaking, he can easily be overtaken by the devil.”<sup>167</sup> Part of our spiritual discipline as Christians is that we must learn to participate in sharing the Gospel no matter how highly placed we are financially or materially. Therefore, a Christian entrepreneur, especially ministers of the gospel must understand that been active in sharing the gospel is part and parcel of their entrepreneurial and ministerial endeavours. God gave the dual opportunities to them for very good spiritual and physical reasons.

Spiritual in the sense that one should be active participant in sharing the gospel to sinners while physical in the sense that one should endeavour to support the less privileged with the material blessings bestowed on them. This indeed takes serious spiritual and entrepreneurial discipline for one to

be able to participate actively in entrepreneurial and ministerial assignments. Many receive call into ministry, and only focus on the spiritual needs of the people they lead but negate the physical needs of the people which encompass the material and finances. Such neglect is truly very big oversights which have paralyzed the faith of many believers in the society today, especially the youth who are now driven to comedies and some to Yahoo and Yahoo+ without much commitment to God. Adda, John Abraham further note that “Many people in the Bible have fallen short of God’s plans by refusing to stay under discipline and training; that the servant of must go through God’s School of training.”<sup>168</sup> A very good example of this is Saul who blatantly refused to heed God’s instruction to annihilate all the Amalekites including animals. He did things his own way and he was out rightly rejected as king by God (1 Samuel 15:1ff).

J. D. Greear, states that “Imagine if your Christian employees took their overseas positions with a primary identity as disciple-making disciples,”<sup>169</sup> responsible to leverage whatever opportunities they have for gospel impact, if entrepreneurs see business as opportunity for spreading the Gospel of Jesus Christ, as the ceases most opportunities for establishing businesses internationally, the Gospel would definitely go viral across the globe which is the point J. D. Greear is making above.<sup>170</sup> There are several complaints

nowadays regarding lack of funds for mission work. This is quite unnecessary because pastors are talented and only needed to be trained in entrepreneurship which should be collaborated to finance mission work.

One of the biggest myths in the Christian church today is that the calling to use your life in God's commission is a sacred, mystical experience reserved for only a select few. More specifically, that it's a calling you can only fulfill if you're a pastor or a missionary. But here's the truth: all Christians are called to ministry. Not necessarily to work for a church ministry or a missionary organization, but all Christians are called to leverage their lives for the great commission.

After all, that call was included in the initial call to follow Jesus: "Come, follow me," Jesus said, "and I will send you out to fish for people" (Matthew 4:19). When you accepted Jesus, you accepted the call to missions.

Throughout Christian history, the greatest advances of God's mission have only rarely come from the efforts of "full-time missionaries."<sup>188</sup> More often than not, the gospel has been carried around the world by ordinary believers going about their business.<sup>171</sup> And yes, it literally means business. The gospel has traveled around the world faster on the wings of business than it has even through apostolic effort. This means that the faith-driven entrepreneurship has the potential to be used by God for the great

commission. God has done it countless times before. It has been his plan all along.

Currently, there are approximately forty thousand evangelical missionaries from all denominations living in what missiologists call the 10/40 window.<sup>172</sup> That's the area of the world located between the 10- and 40-degree latitude lines north of the equator, where the most unreached people groups live; and every one of those forty thousand men and women are doing God's work<sup>173</sup> in collaboration with their businesses.

Imagine if one has ever thought about business as a potential church-planting means?<sup>174</sup> It is not necessary that one should transform his entire business model to suddenly become a mission's organization. But if you are already sending people all throughout the world, it's worth asking why God has given you that kind of international access, which should be the reason business has much advantage in spreading the Gospel, and it should be considered as a serious theological principle of entrepreneurship. Even if your business may not have any kind of international reach right at the moment; maybe you don't have international aspirations; that's okay, but God still wants to use your business for the great commission.<sup>175</sup>

## **2.9 God the first entrepreneur**

An entrepreneur is one who creates something different to benefit others. God becomes an entrepreneur par excellent from creation. He created something different which no one had ever created in the annals of the world. We saw in Genesis 1:1-31 how God created the earth and everything therein within the space of six (6) days. This was quite amazing and worth emulating to further continue with God's entrepreneurial initiatives by making the best use of what God has put in store for us here on earth.

The researcher has earlier established the fact that God did not definitely create human beings to be idle and lazy on earth but, He created them because, He wanted them to use applied knowledge to discover the entrepreneurial benefits He stocked on earth in order to benefit themselves in their given society hence the Bible said then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."<sup>176</sup> So God created man in his own image, in the image of God he created him; male and female he created them.

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground everything that has the breath of life in it; I give every green plant for food." And it was so. God saw all that he had made, and it was very good. And there was evening, and there was morning the sixth day." Genesis 1:26-31.<sup>177</sup>

This Scripture clearly shows how God endorsed man as the general manager of all what He had created on earth and His expectations are that man should maximize what He has given economically by making more investments for continuous productivity hence the saying 'multiply.' Though many preachers have misconstrued this phrase and narrowed it only in terms of 'biological reproduction', but it was actually far beyond just reproduction.

The term 'multiply and fill the earth' in actual sense of it is multifaceted by interpretation in the economic and entrepreneurship theology because if man just multiplied biologically but there is nothing to sustain him and the offspring he acquired by biological multiplication theory, then God would have been considered to be the most wicked creator but, in as much as God had asked man to multiply and fill the earth through reproduction, God equally blessed man to be productive economically and

entrepreneurially and wishes that man should work the earth in order to get something to take care of the offspring he reproduces hence Genesis 2:15 states that “The LORD God took man and put him in the Garden of Eden to till it and keep it.” This means that the multiplication theology in Genesis 1:26ff does not just imply in terms of bearing children alone but also in terms of making investments or working to provide food for the children and for continuous survival of mankind and to serve God without any hitches.<sup>178</sup>

The black continent seems to be the one suffering more from this ignorance hence the proliferation of prosperity messages which are doing more harm than good in the society.<sup>179</sup> The advent of prosperity preachers without in-depth knowledge of the Bible has set many people to be lazy, creating unwarranted and unbiblical dependability on God; whereas God has already bestowed on them the needed ability, intelligence, wisdom, skills, craftsmanship and so on, to be useful on earth (Exodus 31:1-6).<sup>180</sup> Diving from Genesis 1, one will discover how initiative God is and how God created spectacular things out of nothing setting the pace for humanity to take on.

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, "Let there be light"; and there was light. Genesis 1:1-3.

The first thing God reveals about Himself here in this Scripture is not that He is loving, holy, omnipotent, gracious, or just. No, the first thing God

shows us is that He is creative and inventive. In Genesis, He brings something out of nothing. He brings order out of chaos. He creates for the good of others. In short, God is the first entrepreneur.<sup>181</sup> Does this reduce anything from Him been God because He was an Entrepreneur who set the pace for us? Off course no, not at all rather, He set an example for the people He would create to follow suit.

No wonder our economy is always waxing cold day by day in spite of all the prayers been made because humans, particular in Nigeria refused to learn from God's economic plans; and the men of God themselves in particular who supposed to be the epitomes of the knowledge of God, are rather misapplying this knowledge and misrepresenting God economically by presenting teachings that makes people more lazy and idle while depending on God for free manna to fall from heaven.

This attitude displayed by many contemporary preachers juxtaposes Malachi 2:7-9 which says "For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts. But you have turned aside from the way; you have caused many to stumble by your instruction; you have corrupted the covenant of Levi, say the Lord of hosts, and so I make you despised and abased before

all the people, inasmuch as you have not kept my ways but have shown partiality in your instruction."<sup>182</sup>

It then suffice to say that many men of God nowadays are more of contributing factors to the economic mess of the society because many are indirectly in their teachings encouraging idleness by making people feel and believe to some extent that God is a magician and will just provide magic wealth or riches without one engaging in doing nothing. This is not how it works in the economic calendar of God after all, even manna in the wilderness wouldn't have been given to the Israelites if they did not leave Egypt to the wilderness where God fed them with manna (Deuteronomy 8:15-18). God wants us to be engaged in doing something and He would definitely bless our work; making it profitable because He is the giver of the abilities and ever first entrepreneur.<sup>183</sup>

“Entrepreneur” is a title thrown around so much today that it has become very difficult to define. The researcher would rather submit that an entrepreneur is anyone who takes a risk to create something new for the good of others.<sup>184</sup> Using this definition, the Creator of the universe certainly qualifies as The First Entrepreneur. In Genesis, He clearly created something new which no one had ever created. Before creation, “the earth was formless and empty” until The First Entrepreneur spoke.<sup>185</sup> Then, in six days, His

voice brought forth the heavens, the earth, light, evening, morning, sky, land, sea/rivers, vegetation, sun, moon, stars, animals, gold, silver and man.<sup>186</sup> This wasn't the only thing God revealed to us; He reveals to us also His Spirit of entrepreneurship in Exodus 31:1-6; The Lord said to Moses, "See, I have called by name Bez'alel the son of Uri, son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, for work in every craft. And behold, I have appointed with him Oholiab, the son of Ahis'amach, of the tribe of Dan; and I have given to all able men ability that they may make all that I have commanded you."

Each and every human being is filled with the Spirit of God to be able to fit into entrepreneurship cadre in order to earn a living and serve God the giver of such tremendous ability to work. God want people to dive into different discoveries of what He created on earth for years but it seems like man prefers to keep asking what has already been given.

The craftsmanship of Bez'alel as revealed above was multidimensional and multifaceted to fit in the world of his time and this wasn't in any way a sort of hindrance for him and others in serving God nor was it indicating that he has not put faith in God, that was why he has to

work after all, it was God who bestowed on him and others such as Oholiab and other men of their own time; superlative intelligence and knowledge to engage in craftsmanship. In our settings today, if you are telling someone to work particularly such overrated self-proclaimed born Christians, it will look as if one doesn't have faith in God which is why he is talking about work, work and work. James has buttressed this issue where he states that faith without work is dead (James 2:17) and the Scripture above similarly has buttressed the same point.

Young people would graduate from tertiary institutions and return home only to be burdens to their parents with the claims and assertions that government did not give them jobs but yet, God has bestowed on them the wisdom and intelligence to be creative like Bez'alel; which is why many now forcefully making themselves pastors or becoming Founders and General Overseers of many ungodly neo-Churches in the contemporary society. The proliferations of such neo-Churches by such people have immensely contributed negatively to downgrading of the Gospel of Jesus Christ and making the Church look like scam.

Many joined seminaries not with the intentions of furthering the Gospel but rather as means of poverty alleviation and job substitution, hence white collar jobs has become very difficult to get nowadays. Ask any

genuinely called man of God about how they received their calling into ministry, you will discover the fact that it wasn't easy for them to yield to the calling because of the enigmatic-ness of the work which is quite different today.

## **2.10 The theological concept of work**

Scholars have different opinions regarding the theological concept of work. However the different views of individual scholars, the fact remains that God wants His creatures not to remain idle but to work in order to fend themselves and to be of help to those who are less privileged.

Sources from <https://www.gotquestions.org/theology-of-work.html>, observes that God created human beings to work. That the first instruction God gave Adam was to work, to tend the Garden of Eden (Genesis 2:15).<sup>187</sup> Unfortunately, according to the site, over the centuries, the term work has gained some negative connotations.<sup>188</sup> People often view work as a difficult or unpleasant activity which they are forced to perform. However, work is simply engaging in physical or mental activity in order to achieve a purpose or result. Lifting a spoon to one's mouth is work.<sup>189</sup> Creating a song or poem to express the heart is work because such an activity is performed in order to achieve a result.<sup>190</sup> In Western culture, according to the site; the word work is most commonly associated with one's profession or means of livelihood,

as in “he went to work today,” meaning “he is employed in a job and will spend the day accomplishing his assigned duties.”<sup>191</sup>

Work was given before sin entered the world and therefore is a part of God’s perfect creation. Work was not a result of the fall; the fall only made work more difficult (Genesis 3:17–19).<sup>192</sup> Tending Eden was designed to be a pleasant and rewarding occupation for Adam. He would have loved caring for the garden and would have found it fulfilling and purposeful. God created Man to enjoy work so that God could enjoy watching him, just as parents enjoy watching their children achieve a new skill or create an art project.<sup>193</sup>

Work helps fulfill man’s need for purpose. Unlike the animals, which are motivated by instinct and physical need, human beings operate from higher motivations. In addition to our bodily requirements for survival, we crave meaning in our lives. We need a reason to get up in the mornings. We need to know why we are here and whether life has purpose. Work was designed to be a partial fulfillment of these needs.<sup>194</sup>

Work is the way we provide for our basic needs and help others who may be unable to work (Ephesians 4:28). Laziness, the habitual avoidance of work, is condemned in Scripture (Proverbs 13:4; 21:25). We are to embrace the work God has given us to do and express gratitude to Him that we have

the ability to provide for ourselves and our families.<sup>195</sup> Colossians 3:23 says, “Whatever you do, do your work heartily, as for the Lord rather than for men.” God instituted the tithe in the Old Testament as a reminder to the people that it was God who was blessing the work of their hands (Leviticus 27:30; Numbers 18:28–29).<sup>196</sup>

People who neglected to provide for their families were condemned by the early church (1 Timothy 5:8). Paul gave instructions that those who refused to work should not be allowed to eat (2 Thessalonians 3:10). He also reminded the churches that, even though he had the right to earn his living solely from his ministry to them, he also worked as a tentmaker to provide for himself (Acts 18:3; 20:34; 1 Thessalonians 2:9).<sup>197</sup>

Jesus worked. It would have been understandable if the Son of God had spent all His time in the temple, discussing Scripture. But, for the first thirty years of His life, Jesus worked with his earthly father, Joseph, as a carpenter (Mark 6:3; Luke 2:51–52).<sup>198</sup>

The biblical theology of work is that work was designed by God as man’s earthly occupation. It is the means by which we sustain life and make discoveries about God’s world. We were created in God’s image (Genesis 1:27), and God works (Psalm 19:1; John 5:19). His work is creative, purposeful, and thorough; it is enjoyable to Him and beneficial to us (Psalm

92:4). One day, in the new heaven and the new earth, work will be returned to its pre-fall condition it will be a fulfillment to us and a blessing to everyone else.<sup>199</sup>

Timothy Keller in his book *Every Good Endeavour* observes that:

Work is as much a basic human need as food, beauty, rest, friendship, prayer, and sexuality; it is not simply medicine but food for our soul. Without meaningful work we sense significant inner loss and emptiness. People who are cut off from work because of physical or other reasons quickly discover how much they need work to thrive emotionally, physically, and spiritually.<sup>200</sup>

His assertions proves that work is very significant to the body and when did not work, we will likely feel irrelevant and not useful. This is true of work because work helps to keep us physically healthy and strong apart from which also it serves as means of complementing the will and purpose of God for humanity, and a means to help and support each other in the society.

As Christians we don't just work for the benefits of ourselves alone but to become blessings to other people who might be incapacitated to work like we do. When talking about work in his book *God in My Everything*, Pastor Ken Shigematsu from Tenth Church uses the term "co-creating with God" asserts that God's work is done in partnership with us, which is why it is so important. He further opined that God uses our work to serve and provide for the world.<sup>201</sup>

Tim and Olive observes that when you are praying the Lord's Prayer and saying, "Give us today our daily bread", how does God respond? One could definitely think that God could respond by instantly providing the food that we need. Our prayer can a kind of be like ordering at a restaurant: "Dear God, please provide us with dinner tonight. I'd like a steak, medium-rare, with a side of potatoes and vegetables. The vegetables need to be organic. And the beef has to be free-range and organic and grain-fed. Oh, and chocolate cake for dessert." And then poof, our meal appears. Kind of like how God sent manna from the sky to feed the Israelites in the Old Testament.<sup>202</sup>

But according to them, that is not the way which God chooses to provide the food that we need. Instead, God provides through:

- i. Farmers, caring for the cows and growing the potatoes and vegetables
- ii. Truckers who transport the food to the grocery stores
- iii. The grocery store staff that put all the food on the shelves, and check out the food.
- iv. The owner of the restaurant who hires a chef to cook the food and waiters to serve the food.

- v. God works through the businesses that make the plates and cutlery, from the designers to the people that work in the factories.
- vi. God provides your meal through the work of hundreds of people in multiple cities and countries.<sup>203</sup>

They further observe that when you think about the home you live in, the clothes that you wear, the education that you receive, the medical care provided for you; all that is the result of people co-creating with God. Why does work matter to God? God calls us to work with him in providing for people.<sup>204</sup> As Christians we must see our work as a critical way in which God is caring for human beings and renewing his world. Work is not our salvation by giving us our worth and identity, or giving us the money to buy the things that make us happy. Our work matters because it is done in service of others.<sup>205</sup>

According to Andy Mills, the Bible makes it clear that work matters to God. No matter what your profession or occupation whether you're a parent, a bus driver, an artist or an engineer God cares about your work.<sup>206</sup> Here are ten key points about work drawn from the Bible. They provide a practical foundation for Christians asking what the Bible says about how we should approach our work.

**1) Work is part of God's big picture.**

God created all things and He has revealed that, in His sovereignty, He is progressing created order through a process of Creation, Fall and Redemption. God's created order started with the perfect garden (Garden of Eden) and will be consummated in the perfect city<sup>207</sup> (New Jerusalem), (Revelation 21:1-22:5; Isaiah 65; Genesis 2; Genesis 1).

**2) Our actual work matters to God, now and eternally.**

God has chosen to create men and women in His image to, among other things, work and tend this created order for His glory and for the betterment of humankind. In ways we can't fully understand, the good work we do now, done with and for Him, will survive into the New Jerusalem. Work itself has intrinsic value,<sup>208</sup> (Genesis 1:27; Genesis 2:5 & 2:15; Isaiah 65:21-23; Ephesians 2:10; Revelation 21:24-27).

**3) God provides us with unique skills, gifts and talents, and calls us to particular roles and activities.**

Although the roles might have apparent differences in importance, our callings are equal. They are a spiritual calling. There are no second-class callings from God. We will be worthy of this calling if we are devoted in our relationship with Him and look to Him only for leadership and strength, hence the roles we carry out base on the skills given to us here on earth for a living to fend for ourselves and others is to glorify God who is the initiator

of work,<sup>209</sup> (Exodus 31:1-5; Romans 12:6-8; 1 Corinthians 12:28; Ephesians 4:11-16; Matthew 25:14-30).

#### **4) Quality, character, and ethics are foundational for our work.**

We are responsible not only for the quality of our work, but also for our faithfulness to God in the way we pursue that work, and for our own good character while working. We will be judged and rewarded accordingly. However, God is ultimately responsible for the outcome and impact of our work,<sup>210</sup> Matthew 25:21; Colossians 3:23-24; 1 Corinthians 3:10-15 & 15:58; Jeremiah 17:10; Matthew 16:27; Revelation 22:12; 2 Thessalonians 1:11; Ezekiel 36:30).

#### **5) Our work is yoked with Christ.**

We should work as if yoked to Jesus Christ. The “foundation of His throne is Righteousness and Justice, with Love and Faithfulness going before Him.” Our work, and the decisions we make, should be based on these principles: aligned with God’s moral standards, always concerned with the fair treatment of others and with a clear expression of Christ’s love for all people,<sup>211</sup> (2 Corinthians 6:14-15; Matthew 11:29-30; Psalm 89:14; Exodus 20:2-17; Mark 12:31; Matthew 25:35-36).

#### **6) Our work should be centered on service to others.**

From the products and services we provide, to providing fair financial rewards, and providing opportunities for others to exercise their gifts and talents. Our work is an opportunity to seek the peace and well-being of our organizations, cities, and nations. Humility and gratitude should be the hallmark of our character.<sup>212</sup> We should always acknowledge God in our work and consider that being an ambassador for Him is a weighty, but honored, responsibility, 2 Corinthians 5:16-21; Mark 12:31; Matthew 7:12; Philippians 2:3-4; Galatians 5:13; 1 Peter 4:10; Romans 12:16; Matthew 5:13-14; 1 Peter 3:15; 2 Corinthians 5:20; Matthew 28:19-20; 1 Thessalonians 4:11-12).

**7) A rhythm of work and rest is essential to life.**

God invites us into a deliberate pattern of regular rest. These periods of rest are intended to be restorative and are also opportunities to intentionally take time to consider Christ and our relationship with Him, therefore, it means rest should be taken essentially serious for mental rehabilitation, restoration of strength and an opportunity to worship and serve God<sup>213</sup> (Exodus 20:8-11; John 15:4; Hebrews 4:10; 1 John 3:19; Exodus 20:8-11; John 15:4; Hebrews 4:10).

**8) The use of wealth and our investments should be directed by God.**

We should allow God to direct the use of all that He has provided through our work for the betterment of others and the furthering of His kingdom. These provisions include our gifts, time, financial capability and influence,<sup>214</sup> (1 Corinthians 4:7; 1 Timothy 6:17-19; Isaiah 58:10; Acts 2:45; Romans 12:13; Hebrews 13:16; Philippians 4:15-19; 1 Corinthians 4:7; 1 Timothy 6:17-19; Acts 2:45).

**9) God's work multiplies through relationships and through the local church**

We need to be in relationship with other followers of Christ to provide support and accountability. We should look for mentors and look to mentor others. We should commit to our local church body and help to bring the world of work into the church and the church into the world of work. This means, as pastor of a local, there is a need to engage in work in order to raise and mentor those jobless youth within the local church so that they can be useful both in the church in serving God and better citizens in the society,<sup>215</sup> (1 Timothy 3:15; 1 Corinthians 12:27; Ephesians 4:12-13; Acts 2:42-47 & 11:26; Titus 2:3-8; Proverbs 27:17; 1 Thessalonians 2:8; Deuteronomy 6:4-9; Acts 2:42-47).

**10) Work is a gift from God.**

We should always acknowledge that work is a gift from God, as is our ability to be happy in it. Alternatively, labor and achievement that spring from our envy of others is meaningless and will never bring contentment and joy. We look forward to the day when we will work together in perfect harmony in the presence of God in the New Jerusalem,<sup>216</sup> (Ecclesiastes 5:19; Ecclesiastes 4:4; Ecclesiastes 2:4-11; Isaiah 65:21-23).

These points are holistic in every sense of work and entrepreneurial involvement and are sort of a brochure or handbook, guiding humanity on the issue of work which has both vertical and horizontal implications. Vertical in the sense that work was initiated by God in created order and man is to continue this for the purpose of glorifying God and serving Him as the sole Director of work because He is the one that provide us with the skills, talents, knowledge, and wisdom to do the work (Exodus 31:1-6; Genesis 2:15). It is horizontal because God who initiates work intends that we work to help others and live in harmony within the geographical area of land we exist (1 Timothy 6:17-19).

### **2.11 The ministry of entrepreneurship**

This is Cohesive and holistic Biblical entrepreneurial ecosystem that supports sustainable growth of enterprises according to the principles of the Bible to enhance the economic growth of the Church and Society and to

provide job opportunities to unemployed masses, especially those within the tentacles of the Church. Most importantly, to ensure the active participation of all pastors irrespective of their denominational affiliation or spiritual perception.<sup>217</sup>

A biblical entrepreneurial ecosystem presents a holistic guideline on how Christians and particularly pastors as it is the concern of this research work, should invest on business enterprises drawing numerous examples of investors from the Bible.<sup>218</sup> The essence of this is central to redemption through work or entrepreneurship and for human flourishing. The call of God in the life of every genuine pastor is primarily redemptive by order of priority through the spread of the Gospel of Jesus Christ, evangelization and entrepreneurial participation to secure self-esteem in ministry and promote the economic flourishing of all members of the Church within his geographical area of ministry.<sup>219</sup>

When the pastor is flourishing both spiritually and financially, the members will definitely flourish in the same manner but, when the pastor is flourishing only spiritually, he becomes a physical burden for the Church to bear and may have issues with financial accountability of the Church which is not healthy for his reputation and his calling into ministry which is why this research work is a razzmatazz to all pastors to venture or participate in

the ministry of entrepreneurship but with the Gospel of Jesus Christ as fundamental priority.

Christian Entrepreneurship means biblical entrepreneurship. This involves moral obligations, economic creativity, and productive aspects as well.

The principle of entrepreneurship is rooted on the dominion mandate and the biblical doctrines of work, stewardship, and fruitfulness. Biblical entrepreneurship incorporates principles of biblical patriarchy with its emphasis on multi-generational faithfulness, freedom in Christ, inheritance, jurisdiction, and the household as a vibrant, economically productive, God ordained unit for cultural transformation.

It is impossible to have a full-orbed vision of entrepreneurship without careful consideration for the scriptural doctrine of the family. Any approach to entrepreneurship which is devoid of these considerations inevitably leads to the idolatries of materialism, individualism, and the love of money.

The Bible encourages Christians to work hard and not to be slothful in their businesses. Thus, there is the need to be diligent and conscientious in one's chosen field of endeavour (Prov. 10: 4; 22: 29; Rom. 12: 11; I Thess. 4: 11). On this note, the ministry of entrepreneurship is vital in modeling a holistic pattern of entrepreneurial skills acquisition because the socio-

economic challenges facing the Nigerians and indeed Nigeria as a nation are growing. This presupposes the need to mobilize and develop a unified voice to question the idea of business as usual and challenge the status quo, to avoid overloading the Church with unnecessary offerings and unholy sermons to generate funds for self-aggrandizement.

Hence, as the church educates and equips people to forage into entrepreneurship, some of the advantages include that the enterprises will also create linkages between entrepreneurs and other economic actors and in the long run, the Church will be the benefactor. In addition, ministerial entrepreneurship promotes innovation and resilience as it encourages clergymen to find new solutions, ideas and ways of doing things through experience-based learning. Another factor is that ministerial entrepreneurs tend to be responsive to new economic opportunities and trends because it is increasingly accepted that clergymen can present alternatives to the organization of work, the transfer of technology, and a new perspective to the market economy.

In view of this, the Church is committed to model grace by sharing its vital gifts and experiences to weave them into a tapestry of utility in society. Moreover, the church brings the gift of good management and administration coupled with efficiency of operation, space utilization,

relationship, money, and effective decision-making. These are salient virtues that are learned and practiced supporting the work of the Kingdom of God as expressed first in the local church and in the many causes of Christ in the world. They are, therefore, rich gifts that the church communicates to the society as the body of Christ and a faithful witness in the world; hence pastors are here encouraged to embrace the ministry of entrepreneurship.

## **2. 12 The minister and entrepreneurship**

It is an established fact that ministry in 21st century is going through tremendous challenges especially in regard to taking care of the pastors. Though the Scripture expressly states that he who works on the Altar should eat from the Altar and he who works in the temple should also eat from the temple (1 Corinthians 9:13);<sup>220</sup> this Scripture do not seem to be obeyed and implemented in this era, which has left many clergymen wallowing and junketing in abject poverty. But, here are some questions that need answers.

Does this Scripture mean anything at all to the 21st century church in regard to taking care of the clergyman who works in the temple and in the Altar? Does the 21st century church see it as a command from God to take care of the pastors working in the temple and in the Altar? How much is the minimum wage of pastors in the Church? Does the minimum wage meet the needs of the pastor in the 21st century ministry or it has somehow

successfully created a negative scenario of quest for more wants and desires that may not likely be obtained?<sup>221</sup>

The researcher in this work opined that the Church in 21st century has blatantly and disregard-fully refused to hearken unto this Biblical Command and left many pastors in perennial penury which has caused them to most of the time try to meander and maneuver their way to get what they want, and this has also successfully made them become materialistic; preaching adulterated sermons to suit members and get what they want from them for mere stomach infrastructure.

Many pastors in the contemporary society are wallowing and junketing in perennial penury; resulting in preaching messages full of materialism without salvation, yet the church acts as if they have not seen nor heard many of these pastors compromising their calling as a result of poverty-stricken ministry. This is the more reasons why the Seminaries and Bible Schools must develop a ministerial entrepreneurship curriculum so that pastors are trained and educated both in spiritual ministry and entrepreneurial ministry so that they can be able to help themselves and stop been ardent liabilities to the Church.<sup>222</sup>

There are numerous Scriptures in the Bible showcasing Biblical patriarchs who have been apostles, prophets, and teachers and yet carry out

their ministerial assignment while been involved in one entrepreneurship or another. Moses practiced entrepreneurship as he tends his father-law's flock of animals yet God used him tremendously (Exodus 3 & 4),<sup>223</sup> Abraham was an Entrepreneur because he tends animals yet, he was a prophet, doing the work of God, earning the title of father of faith (Genesis 12 & 13; 21 & 22), Paul was an entrepreneur (2 Thessalonians 3:7, 9; 1 Corinthians 9:18, 22; Acts 20:33-35),<sup>224</sup> Priscilla and Aquila were all entrepreneurs (Acts 18:1-28),<sup>225</sup> Peter was an entrepreneur and an Apostle (Mark 1:16-20);<sup>226</sup> Jesus Christ Himself learnt his Father's business which was Carpentry (Mark 6:1-3).<sup>227</sup>

These Scriptures has proved beyond any reasonable doubt the entrepreneurial skills and dexterity of the abovementioned Saints including our Lord Jesus Christ who humbled Himself, though He was God yet learnt the family business of His earthly father Joseph. This is quite impressive and encouraging. Jesus Christ is the perfect example of Ministerial Entrepreneurship we should emulate and keep. He wasn't doing it for interest's sake but, to set the standard for us to follow as Ministers in the 21st century ministry. Many are too lazy to work rather; they make themselves burdens for the Church to bear.

In his book; *The Minister As Entrepreneur* Michael Volland offers the concept of entrepreneur as both a gift of God to the church and a model for others to emulate. Resisting the idea that the only value of enterprise in a church setting is to seek funding to repair the roof or to make up a shortfall in the funds to continue to employ the youth worker, the author proposes that many kinds of ministry and mission would benefit from a more entrepreneurial ministry.<sup>228</sup>

In another development; building on his own experiences as a priest and an entrepreneur, Michael Volland argues that the concept of entrepreneurship offers churches a helpful lens through which to view Christian ministry and mission, and an understanding and approach to ministry that is well fitted for the mission task in a rapidly changing world.<sup>229</sup> He shows how an entrepreneurial approach is consistent with understandings of leadership in the major denominations and in the new churches. He also argues that such an approach is consistent both with the nature of God and with human collaboration with God's activity in the world.<sup>230</sup>

He further buttresses the fact that to be a minister is to face the everyday challenge of finding new ways to express the faith, and to refresh the life of the Church. This is the call to be an entrepreneur. Michael Voll

and sets out the case for the minister as an agent of change and as the one who looks for new ways to do things.<sup>231</sup>

This is important because it help us to see entrepreneurship as gift of God and a delight for the Church. In a nutshell, Michael Volland is of the opinion that Ministerial Entrepreneurship should be new trend of the church in 21st century ministry. He viewed Entrepreneurship as gift from God to be used for the spread of the Gospel. This research work is a sort of razzmatazz and clarion call to all Anglican Clergy, other Mainline Clergymen, Pentecostal and Neo-Pentecostal Ministers and Seminaries to wake up and hearken unto the voice Ministerial Entrepreneurship theology or theology of Entrepreneurship which is the gift of God to man so as to serve Him in a balance way without compromise or any form of sacerdotal aberration or adulteration in homily presentations.<sup>232</sup>

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## **CHAPTER THREE: DESIGN OF STUDY AND RELEVANCE TO THE CHURCH TODAY**

### **3.1 Pastoral relevance**

In view of the revolution of things in modern days especially as regards pastoral ministry, where many pastors have lost their integrity due to meandering in their ways and siphoning Church finances; practically which is a resultant effect of Church's failure to adequately care for the pastors by meeting their physical needs, it is honourable that the pastor should diversify by venturing into entrepreneurship to salvage the situation.

William Carey who was the father of modern Evangelical Christian Missions was an entrepreneur in India as he worked as a factory owner and a University Professor in Serampore India, while still fulfilling his mission duties. At that time, it is noted that International Mission work was said to be a new and very controversial idea in the Church, and tent making was the only option for Carey to support his ministry hence the Church was not ready to sponsor him to foreign missions.<sup>1</sup>

Carey understood the reality of mission which is why he took a giant step to move to India from England without any support from the Church. He worked as a tentmaker and an entrepreneur in Serampore while doing his mission work and latter established his own factory and a university with

many publications to generate funds to support his family and mission work in India.<sup>2</sup>

According to Wikipedia, the free Encyclopedia, Carey had 700 converts in India before his death in 1831. This is a huge impact and achievement. If he was depending on the Church, he won't have had such impact in India and several other achievements.<sup>3</sup>

A close look at the current dispensation Church, coupled with the economic retrogression in the Country Nigeria, one would realize that the Church can no longer financially and materially care for pastors. Many are underpaid and yet they go to the same market with everybody, and they are still expected to be an example in terms of tithes, offerings, and other giving in the Church.

Sad enough to note that, many pastors don't even pay tithe, nor give offerings; why because what they are been paid is not enough to take care of their homestead not to talk of paying tithes and giving offerings in the Church. For pastors to be examples they ought to be in the Church both spiritually and materially, they need to engage themselves in doing some other jobs to raise funds to alleviate their situation, help the Church financially, support the less privileged and sponsor mission activities in this dispensation.

In 2 Thessalonians 3:8, Apostle Paul expressly told the Church in Thessalonica that they worked hard day and night to earn a living, preserve their credibility in ministry and more so not to be a burden to the Church. He further observes that through their hard work, they have supported many less privileged within the Church in Thessalonica. Do you notice that many pastors in this dispensation have become heavy burdens to the Church without any focus in Great Commission? This is sad enough and must be tackled forthrightly in order not to invoke God's wrath. To tackle this issue forthrightly, entrepreneurship is the solution. Pastors must be involved in entrepreneurship and stop being burdens to the Church and to help promote the dignity and credibility of pastoral ministry.

Today Tent making or entrepreneurship has taken on a much broader definition than just referring to the skill of making tents as it was in the days of Apostle Paul, Priscilla and Aquila and other Biblical Tent Makers. A Tentmaker or an entrepreneur is a dedicated, spiritually mature Christian man or woman who views work while considering the Great Commission as an opportunity to serve the Kingdom of God. Therefore, work is a vital aspect of Christian witness because it provides substantial means of developing relationships, credibility, and contexts for ministry.<sup>4</sup>

A Tentmaker or an entrepreneur can be:

- i. Employed within a company.
- ii. Teaching in an educational institution!
- iii. Work with the government
- iv. Own (or just run) a business and so on.

Tent making or entrepreneurship is an exciting area for missions because it opens opportunities to reach seemingly inaccessible people in new ways with the Gospel. The term “inaccessible people” can refer to those who live in somewhat primitive conditions and practice another religion, such as Islam, African Traditional Religion or to those who enjoy success in their professional lives but simply do not seem to be open to the Gospel. Tent making, then, can be very powerful in some mission fields that recently have proven to be difficult, such as Europe, Japan, North Korea and some parts of Africa.<sup>5</sup>

### **Why entrepreneurship is needed by pastors**

- 1) It gives credibility and integrity in ministry.
- 2) It gives one the opportunity to present the Gospel without compromise.
- 3) It gives one the ample opportunity to provide for himself and his family.
- 4) It enables one to help the less privileged and support mission activities.
- 5) It gives room for international missions.
- 6) It makes one not to be a liability or burden to the Church.

7) It makes one successful in all spheres of life.

8) It makes one financially independent.

Other reasons for entrepreneurship as found and obtained from [worldwidetentmakers.com](http://worldwidetentmakers.com) includes the following:

1) It provides entry into most countries of the world, especially those that are considered restricted access. About 80% of the world's populations, including most unreached groups, live in countries that do not allow missionary visas. Many of these same countries welcome and sometimes even recruit foreign nationals to live and work within their borders. Therefore, it is an ample opportunity for a missionary who is an entrepreneur to easily penetrate such countries and systematically cease the opportunity to present the Gospel of Jesus Christ. However it suffices to say that entrepreneurship ministry is not limited to these difficult-to- enter nations, rather:<sup>6</sup>

2) It provides opportunities to build natural relationships with those in the same line of work abroad and in both open and restricted access countries.

3) It conserves scarce mission funds for missionary ministries that must have full support at a time of rising costs worldwide. Furthermore, Tent making or entrepreneurship substantially reduces the time needed for preparation.

4) It multiplies our personnel. Entrepreneurship ministry is one of our best hopes for an adequate (enhanced) missions force. Believers who witness in overseas workplaces make significant contributions to world evangelism just as the dispersion of the church in Jerusalem unleashed a significant force.

Not all workers for Christ in cross-cultural situations are entrepreneurs or tent makers. Many expatriates (workers overseas) are Christians but are not Tentmakers because they do not have the intention of spreading the Gospel.

The argument can be made that all Christians should have such an intention, but that is not the reality of things as it is today.<sup>7</sup>

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age. (Matthew 28: 19-20)

Therefore, the difference between a believer who simply lives and works overseas and a Tentmaker is the intent and desire to spread the Gospel and make disciples. Most of those engaged in the work of the ministry (Eph. 4:11-12) in any local church are not vocational ministers.

Tentmakers are not expected to be ministry professionals although it is expected that they be well equipped and experienced, evidencing their calling as Tent making missionaries in their home churches. Therefore, those who do not demonstrate personal commitment and ability to engage in the

work of the ministry in their local churches are not good candidates to be Tent making missionaries.<sup>8</sup>

Countless Christians across the world do not feel called to the pastorate or any other role of what has been traditionally called “full-time Christian service.” At the same time, these Christians want to do more for Christ, even to the point of considering abandoning their current trade for a vocational ministry, but then become discouraged because they do not feel that call on their life. In the role of Tentmaker, there is great encouragement awaiting you. Go to work each day with the intention of spreading the Gospel and ministering to those around you. Just as the Bible without the theme of grace is just a collection of stories, your life without a driving motivation to share God’s Grace and invest in others is in vain.

From the beginning, God provided the work in tending the Garden of Eden (Gen. 2:15). It was His gift to us. Use the skills that God has given you, as Paul did, to help others come to a saving knowledge of our Lord Jesus Christ. And, if God leads you, use that skill to enter a foreign land as a business man or woman. You have a biblical example in Paul, and you have a command from Jesus Christ to make disciples.

The goal here is to promote a powerful method of missions, through entrepreneurship. Through the promotion of Tent making missions, we are

recognizing that God calls most of His children into entrepreneurship while equipping them for the work of the ministry. Of those, some are prepared to enter the international work force as entrepreneurs while at the same time He equips and calls others to vocational ministry (Ex 35:30-36:2).<sup>9</sup>

### **3.2 Economic relevance**

The striking question here is; what is the economic relevance or importance of entrepreneurship of a pastor to the society? The answer is the fact that Pastors are nation builders and influencers in diversity hence, if pastors are entrepreneurs, the society can be built up economically and unemployment in our society reduced drastically. They pull and control crowd through their spiritual gifts and therefore if they combine their spiritual gifts with that of entrepreneurship talents in ministry, the resultant effect would be massive economic advancement. God has indeed blessed pastors with talents and skills to achieve this massive giant stride provided they understand that and stop being liabilities to the church, there would be massive economic development both in the Church and the society.<sup>10</sup>

Scott Rae in the *oikonomia* Newsletter article asked this vital question that “Why do pastors need to be knowledgeable about work and economics?” the frank and sincere response to the question was that even our eternal salvation has something to do with economics, since the Bible

actually describes the elements of our salvation in economic terms. In addition, life on this side of eternity matters greatly to God. If we refuse to separate the sacred from the secular, and thus affirm that all of life is spiritual, there are few, if any areas of our lives that are not impacted by economics.<sup>11</sup>

Scott Rae further observed that Economics is fundamentally about how we, as communities, order our lives together.<sup>12</sup> Much of this process has significant moral overtones according to him. He points out that how the benefits and burdens of a society are distributed, and on what basis, is principally a moral issue. But that those general statements like this aren't enough if we want to encourage the next generation of pastors to connect the lives of their people with a spiritual understanding of economics.

Hence, connecting the dignity of daily work with pastoral ministry is an obvious starting point. Since the term "ministry" (diakonia) is most commonly translated "service,"<sup>13</sup> all believers are in full-time service, having entered into it the moment they came to faith. Paul asserts that what goes on in the workplace is service to Christ (Col. 3:23-24). Paul affirms that the work itself is part of one's service to Christ, or part of one's ministry.<sup>14</sup>

One of the most obvious ways to specifically connect pastoral ministry to economics comes out of the economic context of Scripture. The Bible directly addresses economic life in numerous places in both the Old and New Testaments. In addition, much of its teaching is set in the specific economic context of the ancient world. Therefore, one of the most important reasons for pastors to be economically literate is so that they can preach and teach the Bible accurately,<sup>15</sup> and produce a rich godly people who serves God with both their resources and their lives just like the Macedonian Church mentioned in Corinthians 8.

Scott Rae further state that the second reason economics is important to pastors is that economics it is part of the doctrine of creation, specifically the dominion mandate of Genesis 1.<sup>16</sup> Sir Brian Griffiths (quoted by Scott Rae) argues that the dominion mandate suggests “responsible wealth creation.”<sup>17</sup> That means human beings using the wisdom of God which is engraved into his creation and made available by means of general revelation and common grace to exercise the creativity, innovation, and the entrepreneurial traits that are part of being made in God’s image.<sup>18</sup> For example, Sir Brian Griffiths said that he has a longtime family friend who’s the chairman of the board for a company with Nobel-Prize-winning technology invented by a Cal Tech professor.<sup>19</sup> According to him, the

professor wants to give the technology away. His friend's primary task with this very academic professor is to show him that the most productive way to promote the technology is through the mechanism of a profitable company.<sup>20</sup> This provides the best, most efficient way of distributing the technology to the people who can best put it to work.

Some economic conditions are more conducive than others to human flourishing, to the effective exercise of human dominion, and to people realizing the dignity of work. The Bible does not directly address modern economic systems as such, but it gives us important principles and virtues that are to govern economic life. That one of their ongoing theological tasks is to more fully spell out the implications of the dominion mandate for economics.<sup>21</sup>

A basic understanding of economics is further important so that churches can productively help the poor. In their bestselling book "When Helping Hurts," Steve Corbett and Brian Fikkert (quoted by Scott Rae) maintain that an understanding of economics is important for churches, non-governmental organizations (NGOs), and governments that provide aid.<sup>22</sup> Such knowledge is necessary to ensure that this "help" actually benefits the poor, allowing them to become self-supporting instead of more dependent.

One of the reasons why trillions of dollars in foreign aid have been so ineffective in helping the poor around the world is because churches, NGOs, and governments neglect basic, common-sense economics: incentives matter, work and exchange are fruitful, and there are conditions that must be met for the poor to become self-supporting. These conditions include the rule of law, encouragement of creativity and innovation, and access to capital.<sup>23</sup>

### **3.3 Job Creation and Poverty Alleviation**

The pastor of Living Faith Church, Bishop David Oyedepo is an entrepreneurial example in this context. David Oyedepo founded the Covenant University; one of the best Universities in the world and through this educational establishment had provided jobs for millions of his Church members and many other Nigerians have been alleviated out of poverty as a result of his entrepreneurial establishments.<sup>24</sup>

Just as the saying goes, an idle man is devil's workshop. When you have too many jobless people in the Church, get ready for troubles and problems increasing in the Church that no matter how thunderous and Holy Spirit filled sermons you keep on preaching, will not definitely penetrate them. Just as Utibe Etim noted in his article, some of this unemployment

challenge facing many jobless people is due to technological advancement replacing human labor with machines. Some of it is due to social and political breakdowns such as warfare, violence, and corruption. Some of it is due to famine, disease, and natural disasters.<sup>25</sup>

As a minister of God, your job here is not just to preach and preach and keep on preaching talking about salvation and quoting scripture what shall it profit a man if he gains the whole world and loses his life in hell. This is important but, remember, this concept can be difficult for someone struggling with hardships unlike people who are already rich in the knowledge of God and material things.

They need work to survive and serve God better without any form of grudges in their hearts; and as a man of God one has much responsibilities both to save them from sin and the cause of committing sin, and joblessness and poverty are one of the causes of sin bedeviling many people today. They need to come out of poverty and joblessness to keep off from sin, and it is the work of a pastor to help in bringing them out from this condition. In one of his sermons, Apostle Paul practically told the Church in Thessalonica that he who did not work should not eat. Hear him:

For even when we were with you, we gave you this command: If anyone will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we

command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. 2 Thessalonians 3:10-12.

Remember that Apostle Paul was talking from the point of view of his entrepreneurship experience as a Tent-Maker and he knew the effect of idleness and that idleness would do more harm than good to the body of Christ he is pastoring or ministering. So he emphatically warns and commands them to work. He would have engaged them in skill acquisition programme so that they would not be idle but, it seems like some of them were not willing to work but chose to be idle, hiding under the guise of the LORD is coming very soon; of which he sternly ordered them to work or not eat at all.

Desmond Mbantoh states that according to Newton's First Law of Motion, an object in motion tends to remain in motion, and an object at rest tends to remain at rest; noting that this Law also applies to people.<sup>26</sup> In as much as others are naturally driven to complete projects, others are apathetic, requiring motivation to overcome inertia.

Behold, laziness, a lifestyle for some, is a temptation for all. However, the Bible makes it clear to our understanding that the Lord ordained work for man (Genesis 2:9-15), and that laziness is a sin. Proverbs 6:6 says, "Go to the ant, you sluggard! Consider her ways and be wise."<sup>27</sup> Utibe Etim further

opines that the absence of jobs and work is a huge factor in poverty of course.<sup>28</sup> It is a survival issue. People need work to be able to eat and find shelter and basic necessities. But unemployment or joblessness also brings with it a loss of human dignity and a squandering of gifts and abilities God grants to each of us.

### **3.4 Enhancement of Mission and Evangelism**

The [ibam.org](http://ibam.org) website observes and points out that using business as means of mission, as a spark for Church planting and discipleship offers a path toward acceleration to bear much more fruits than the usual traditional methods of evangelism.<sup>29</sup> Hence, it suffice to say that when pastors are into real time entrepreneurships, it offers them thousands of opportunities for mission, evangelism, Church planting and discipleship.

The question someone may likely ask is “how possible it is for a pastor to engage in entrepreneurship and still be able to engage in mission and evangelism?” The answer is simply yes, it is very much possible! How is it possible? Yes it is possible because there are countries that might not permit or issue mission visas but will issue business visas. So, as a missionary, when you want to enter such countries, you don’t enter as a missionary but as a business owner or as an entrepreneur and as soon as such opportunity is obtained and business established, the next step is to

strategize and find means of presenting the Gospel, visible Church planting might not be necessary at this point in time but rather to gain wide acceptance through entrepreneurship first and foremost.

To this effect, [ibam.org](http://ibam.org) further notes that businesses are visible and that they produce goods and services that benefit the community. As a result, a business owner can quickly attain great respect and influence, but a typical missionary would need to spend months, sometimes years building up comparable level of influence.<sup>30</sup> furthermore, a successful entrepreneur or a business owner doesn't take long to get noticed; and by so doing this connects the business owner to people's lives in a positive way, which they can use for all sorts of good purposes including evangelism.<sup>31</sup> Hitherto, the business itself becomes part of their witness because it is an extension of their personal character and moral beliefs. And as a business owner or an entrepreneur, your faith and the Bible guides you in running your business and people will notice the difference.<sup>32</sup>

This reminds me of a business owner by name Mr. Jideofor Ikwunne who runs a mini Chemist in Barbarejo community of Dakinggari, Suru Local Government Area of Kebbi State. He is a repented cultist and a member of the Church under my care at Church of the Pentecost Dakinggari. According to his testimony, the community where he runs his business trusts him one

hundred percent (100%) without relegation though he's the only Christian in the community that's ninety percent (90%) Muslims and as a result,<sup>33</sup>

Whenever he's administering any medication, he first preaches the Gospel of Jesus Christ to the patient and encourages such a patient that there is no amount of medication that guarantees healing from any ailment but that Jesus alone does the healing. He further states that sometimes some ailments doesn't necessarily require medication but prayer, as a result he withdrew to the private section of the medicine store to pray before administering the medication and soon people understood something extraordinary about him and by so doing the testify of the fastest healing and to that effect they started calling him malam (Hausa word referring to a spiritual leader or priest) saying that his God is powerful and heals quickly.<sup>34</sup>

Mr. Jidefor soon gained wide acceptance and had influences on the community easily as a business owner, thereby utilizing the opportunity to present the Gospel of Jesus Christ to the people of the community. If Mr. Jidefor Ikwunne was a missionary to that community, he would have been first and foremost persecuted and wouldn't have been widely and easily accepted in the community, not to talk of him presenting the Gospel of Jesus Christ to people of the community; and yet no one picked offense at that. This proves how entrepreneurship enhances mission and evangelism;

therefore it's paramount that pastors strive to be business owners or entrepreneurs for the enhancement of the Gospel of Jesus Christ and for self-support.

The ibam.org presents five (5) ways through which business owners integrates business with mission which if utilized properly helps accelerate Church planting, starts a disciple-making movement, and deepens the roots of the local congregations. These ways according to ibam.org are as follows:

**i. Business owners have greater influence in community**

The ibam website observes that influence is often manifested in three dimensions which are:

**a. Visibility and respect:**

that businesses are visible, hence they produce goods and services that benefit the community, as a result, business owners can quickly attain great respect and influence which a typical missionary would have to spend either months or years just to build a comparable level of influence on the community. But a successful business owner doesn't take long time to get noticed and connects the business to people's lives in a positive way, which can be used for any kind of good purpose, including evangelism.<sup>35</sup>

**b. Moral Distinction:**

Here, the business itself becomes part of witnessing because it is an extension to their personal character and moral beliefs.<sup>36</sup>

As a business owner, his or her faith and the Bible serves as a guide in running the business and in doing this people will definitely notice the difference; especially with the current virus called corruption and dishonesty, though it seems like if one is corrupt and dishonest in our society today, they may not likely fit into the society, yet that notwithstanding; a Christian-run business that refuses to abide by immoral practices will stand out almost immediately.

Sometimes this may lead to serious persecution within the community as it actually happened to me when I was opportune to head a private School owned by our Church denomination. I refused exam malpractice in all its forms and most people hated me for that including fellow Christians within the community but a lot of people appreciated my stand for refusing to adhere to the pressure of exam malpractice.

This made the School very famous across the state and attracted many visitors who came to ask me how I was able to do it. Once you stand your ground to oppose corruption and dishonesty, the community will come to realize and this will lead to greater revival. So, if a business owner does not put money as his or her number one priority, they will surely operate

differently and achieve great exploits both in business and in mission and evangelism.

**c. Leadership of Employees:**

Business owners hire people to work for them. This not only grows the local economy, which is very good for the community, but it gives the business owner influence over those employees as well as their families and friends and this gives great opportunity to integrate the Gospel through moral principles and honesty.<sup>37</sup>

**ii. Business As Purpose**

For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. I Cor. 12:12

So often we talk about how God gives everyone a purpose. I Corinthians 12 elaborate on this idea in great detail, using the human body as analogy. The idea is, each member of the church body has a critical role that is different from others, and all of them are vital to its health and growth. Not everyone can be a pastor, evangelist, teacher, or prophet.<sup>38</sup> As Ephesians 4:11 say, those roles are meant for the equipping of the saints to go out and grow the church. Did you know that? The pastor doesn't grow the church? But the members do. That's how God designed his church to function.<sup>39</sup>

So, the business owner is one such member a vital one.

### **iii. Business Owners Give Finances to Church**

Did you know that even Jesus received financial support for his ministry? Luke 8:1-3 mentions that “many others” in addition to Joanna and Susanna were giving out of their private finances. Think about that; Jesus, the Son of God, came to earth and relied on human financial support to provide food and other basic needs for him and his disciples.<sup>40</sup>

The church doesn't happen without money. Someone has to put food on the table, provide for the ministers, and keep the lights on. Business owners who are able to build and run successful businesses become consistent and reliable sources of financial support for the church.<sup>41</sup> They become rocks and pillars and as a pastor when integrate business in business, you become relevant pillar and the rock upon which the Church is built and the gates of hades will never prevail. Like IBAM, I strongly believe that integrating business in ministry gives much credit to the pastor and makes him more reliable in mission.<sup>43</sup>

### **iv. Business Owners Increase Stability of Church**

When building a church, nothing is more disheartening than to keep losing your strongest members. It's even more discouraging when the reason this happens is because they have to move to another part of the country just to find a job.<sup>44</sup> It seems like a preventable problem. There just aren't enough

stable jobs. But when successful businesses are run by members of the church, do you see what a game changer this is? Or when the pastor is a business owner, do you see what a privilege to give jobs to his members and use his God given finances to continue with the work of building the Church auditorium.<sup>45</sup>

There are pastors who built Church auditoriums single-handedly without the involvement of members because they are multimillionaires through their successful businesses. Not only will the business produce financial stability for the church, but the business owner is there to stay. And through their business, they can make disciples in the community and even among their own employees, who will also have stable jobs and have no need to move for work.<sup>46</sup>

The result is, you get more people following Jesus who also have stable employment and money to give. And those people become fixtures in the community. They don't need to uproot themselves from the church they love and helped grow, just to go find a job. Thriving local businesses lead to thriving local churches.<sup>47</sup>

**v. Work Has Been Part of God's Plan Since the Beginning**

The last reason as present by ibam why business as mission works so well for church planting and discipleship is because that's how God

designed his creation; hence, almost every major theological doctrine can be traced back to the first three chapters of Genesis.<sup>48</sup>

One of Keller's main points is that when God told us to 'subdue the earth, a command given before sin had entered creation; it was actually along the same line of thinking as when he told Adam to 'work and keep' the Garden of Eden.<sup>49</sup>

God gave us a raw, wild, untamed world and wanted us to work to improve it. Bring disorder to order. Increase its productivity; use its potential to create better lives for people. After sin entered the picture, this mandate didn't change. In fact, the need for godly work actually increased, because now there are many more ways the world is broken, and nearly every vocation does something to help restore that brokenness.<sup>50</sup>

Business ownership fits into this narrative. Businesses take broken systems where people's needs aren't being met, and help meet them. Businesses make communities stronger. When a person is running for their life, or starving, it's pretty hard to get them to sit down and look at a devotional or read some Bible verses, let alone commit to joining a church and becoming part of a disciple-making movement.<sup>52</sup>

It was not a coincidence that the most stable, influential, and glorious periods in Israel's history when they had godly kings like David and

Solomon and Hezekiah were also the most economically prosperous. The aim of this work is to spur up pastors to purposefully integrate ministry with business in order to enhance mission and evangelism.

Almost every Church denomination you ask why they are not active in mission and evangelism, the complaints have always been lack of finances because we refused to key in to God's plan of salvation using business as means of mission and evangelism. The 21<sup>st</sup> century Church and beyond should wake to accept this revolution and stop being dependent on only offerings and tithes or unnecessary fundraisings that look like scam to foster the work of mission and evangelism.

### **3.5 Contribution to Nigeria's gross domestic product (GDP)**

The results of a survey by the Pews Research Centre indicate that Nigeria, with a 95 per cent prayer rate, is the second most prayerful nation in the world, second only to Afghanistan, according to Business Day, hence, Prayer is central to religion.<sup>53</sup> Nigeria has an estimated population of 231 million, consisting of 270 ethnic groups who speak over 230 languages and the population is estimated to be composed of 50 per cent Muslim, 45 per cent Christian, and 5 per cent practitioners of indigenous religious beliefs or African Traditional Religion (ATR).<sup>54</sup>

Now, how does the church contribute to Nigeria's Gross Domestic Product (GDP)? This is a vital question that needs to be clearly answered in a fathomable manner. Over the years, Churches have actually played vital and pivotal roles in Nigeria's economy and development of her Gross Domestic Product (GDP) through intense prosperity messages, establishment of SMEs which provide job opportunities to jobless persons, thereby directly and indirectly contributing her quota to the economic growth of the nation.<sup>55</sup>

So, the church wants to build a new building, they ask for donations and starts the project. The project hires laborers, purchases some local materials, and the work goes on for months, or even years.<sup>56</sup> The project creates demand, capital is exchanged and various values are created. This process, common across sub-Saharan Africa, is remotely similar to what became known as the multiplier effect, proposed by a major economist of the twentieth century. He said to induce the economy, government can borrow money to build infrastructure, in a process that will get many hired, materials purchased, taxes paid, and a project of progress made.<sup>57</sup>

In a church project, the laborers could pay taxes directly or indirectly when they buy retail products. The businesses that supply building materials pay taxes or levies to government. Some of the consultants on the projects

also get paid even if they maybe church members, charging at a discount.<sup>58</sup> The major churches are often into this cycle. Big churches rarely sit on cash for too long, they are often building, expanding, catering or maintaining. So, many businesses have been created in service of the needs of the church. There are hundreds of products and services involved in maintenance of churches. The church is a major contributor to the gross domestic product, and to the gross national product with online giving.<sup>59</sup>

The economic benefits of the church to any nation out sizes whatever people complain about or criticize the church for, though the church is not a business, but creates demand for businesses.<sup>60</sup> The church does not stand in the way of any factory, hence if manufacturing stalls in a country because of policies, or other reasons, it is not the fault of the church.<sup>61</sup> It is also a massive leader in local content, as well as in buy (made-in-a-country) project. The church also makes it possible to also have architectures that are built to inspire. It is also the best psychological therapy that many know in a world of difficulties.<sup>62</sup>

There are people that became productive because the word of faith supercharged them for excellence in their careers, study or business. The true church is also the truth teller, where members are told to avoid vices.<sup>63</sup> Some people took heed, preventing trouble for them, others and society. It is

easy for people to continue to look for what to say against the church, but the amount of businesses that the church has indirectly created and demands from is a boost to the economy of our dear country Nigeria and this is the efforts of many pastors who have entrepreneurship in mind, integrating it with ministry to be productive and make their members also productive, thereby contributing immensely to the growth of the country.<sup>64</sup>

Pastors like Bishop David Oyedepo of Living Faith or Winners Chapel who have built one of the biggest and successful university and employed thousands of Nigerians should be given kudos for contributing to the economic growth of this country and helping to alleviate unemployment massively but, he's been bullied and questioned for having private Jets, indicating that no one is seeing his massive contribution to Nigeria's GDP.

Also, these Pastors contributes massively to Nigeria's Gross Domestic Products: David Ibeyome of Salvations Ministry, Enoch Adebayo of Redeem Christian Church of God, Pastor Dr. Paul Enenche of Dunamis International, Pastor Johnson Suleiman of Omega Fire Ministry; and the Most Rev. Dr. Edmund E. Akanya of the Diocese of Kebbi who has contributed massively in education sector by building schools in almost every local government Area of Kebbi State, established water factories and fishponds which gave employment to many jobless youth in the State and

the hosts of many other pastors and clergy who have massively contributed either directly or indirectly to the economic growth of this country Nigeria.<sup>65</sup>

Indeed the Church in Nigeria have done massively incredible but, there is a need for many more pastors to key in with the vision of integrating ministry with entrepreneurship until we all deliver Nigeria from unemployment and poverty that is eating people daily. Our duties as pastors in this nation is not just preaching salvation and holiness, but we need to bring more people out from the things that are driving them away from God to committing sin and evil to survive, as the Scripture states “Save some, by snatching them out of fire,”<sup>65</sup> Jude 1:23a. Poverty and joblessness leads to sin and sin leads to hellfire, therefore it is our duty as pastors to save and snatch people out from anything which culminate them to sin of which poverty and joblessness is paramount in this enterprise.

### **3.6 Enhancing the economic growth of the church**

As earlier observed in this research work; in the previous topic, the introduction of Entrepreneurship Studies in Theological Institutions and Seminaries will go a long way to contribute to the economic development of the church. Pastors are crowd pullers and influencers who can easily pull and influence people to initiate Entrepreneurship skills upon them. Being too

deep in spiritual matters is very important as it helps our spiritual growth but this might not meet our physical pragmatic needs.

The church need money to pay monthly assessments/returns as it may be called depending on the denomination, the church need money to pay pastors their monthly stipends, the church need money to host myriads of programs, the church need money to build structures for worship, the church need money to embark on mission and evangelism, the church need money to run administrations, the church need money to sponsor missionaries on foreign mission fields and many other pragmatic reasons why the church need money and pastors are in the forefront to do this.<sup>66</sup>

More so, pastors need money to pay their Children's School fee, pastors need money to feed their family, pastors need money to buy themselves mobility and the hosts of other needs which they would need money to solve. Instead of unnecessary fundraising which does not glorify God, it is wise that pastors be creative, innovative and inventive in imbibing and providing entrepreneurship ideologies that will help them and the Church.

Creating investments will go a long way to help the church meet some of these needs confronting the church and provide job opportunity for many youths who are jobless and as a result had somehow become devil's

workshop. To achieve this, pastors in seminaries need entrepreneurship training which would enable them to be creative, innovative, lucrative, and inventive in their various parishes. When Pastors are job creators, initiators of business ideologies, and inventors of businesses, the church will be vibrant both spiritually and physically.<sup>67</sup>

Theological knowledge ordinarily, of a truth cannot solve these practical needs of the church out rightly. Hence, economic theology, vocational theology and entrepreneurship theology should be considered additional training to pastors in order to meet pragmatic needs of the Church and that of the individual pastor.

Therefore, Bishops, General Overseers or Superintendents in various denominations and Rectors in Theological Seminaries in Nigeria will have to liaise to see to the introduction of such Entrepreneurship Studies in Seminaries to help the church and pastors come out of abject poverty; otherwise they will continue to load it over to the church again and again in payment of assessments and overburdened financial requests to the churches in order to carry out major projects or they will continue to live in deception, frustrating the lives of many pastors and subjecting them into unwarranted penury in the name of ministry.

The era of he who works in the temple should eat from the temple and he who works in the altar should eat from the altar has since gone into oblivion. Note that God's command as found in the Bible still exist and does not change but the truth of the matter is that in this contemporary 21<sup>st</sup> century society we are, most Churches do not listen nor hearken to such sermon nor obey such Bible teaching again because things have drastically changed as a result of economic meltdown and too much demand on the Church; which every day is bring this, bring that.

Therefore, the Church should wake up and face reality of the 21<sup>st</sup> century ministry thereby encouraging pastors to engage in entrepreneurship with ministry in view like Apostle Paul, Priscilla and Aquila and the host of others in the Bible. This is the reason why entrepreneurship education in Seminaries is of great importance. Utibe Etim in his article notes that Churches need to develop and organize entrepreneurship programmes to equip their members to promote economic growth, development and reduce the social vices in our economy.<sup>68</sup>

According to him, not just in Nigeria alone, but around most of the world people are struggling to find jobs. Some of this unemployment challenge is due to technology replacing human labor with machines. Some of it is due to social and political breakdowns such as warfare, violence, and

corruption while some of it still is due to famine, disease, and natural disasters.<sup>69</sup>

How can churches organize entrepreneurship programmes that would help the church when pastors themselves are not trained in entrepreneurship? You can't give what you don't have. Pastors need to be trained and obtain entrepreneurship skills so that they can be able to engage their members into entrepreneurship skills acquisition programmes.

Most pastors don't even talk about entrepreneurship in their parishes because many felt it is not their field of studies or specialization or is some sort of sin or unholy attitude talking about entrepreneurship, let alone organizing entrepreneurship programmes that would enhance the lives of their members; but would continue to beg and beg some members for money to carry out projects and pay assessments.

Give them jobs and create more business ideas for them, especially those who are jobless and are doing nothing; so that the Church under your care will be buoyant. The knowledge of entrepreneurship which they acquired can be invested on the members just the same way they are investing theological knowledge which they acquired from seminary on the members.

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## **CHAPTER FOUR: THE CONTENT AND CONTEXT OF THE RESEARCH WORK**

In this chapter, the research focuses on how pastors should make the most of their time to profit both their physical, spiritual and material life while doing ministry. Most pastors often depend only on spiritual exercises while neglecting the physical and material aspect which if utilize adequately according to the theology of multiplication as revealed in Genesis 1:28-29 and Ecclesiastes 11 which has encourages Christians to do investments in multiple ways, they will absolutely do exploit in ministry and entrepreneurship.

We are created to take absolute control of the earth and its fullness thereof and for us to accomplish this, we need to stop focusing only on the spiritual aspect alone while abandoning the material benefit which God deem fit to give to us (Deuteronomy 28:1-13, Genesis 1:26-29, Leviticus 26:3-13). As we save lives from hell's damnation, we equally need to deliver people from poverty and proffer solutions to problems bedeviling our nation.

### **4.1 Maximizing the time in entrepreneurship**

Time management in this regard is how an entrepreneur utilizes time doing ministry and entrepreneurship and is very crucial if an entrepreneur is

to be successful and make impact in both the business and ministry.<sup>1</sup> Basically, apart from monthly all-night prayers and quarterly revivals, most pastors have two active days in a week upon which they carry out their official Ministerial duties. These are Midweek services which are on Wednesdays and Sunday services which are on Sundays.

The rest of the days of the week, most pastors are idle doing nothing except to sleep and sleep. Instead of this, why not utilize these remaining days of the week to do something lucrative physically that will benefit and meet the physical needs? Scripture says that there is time for everything: a time to sow seed and a time to reap; a time to give birth and a time to die; a time to make investments and a time to receive the gain; a time to be sad and a time to be happy.

The problem with many pastors in ministry is time management and when one doesn't know how to manage time but rather always hides under the pretext "I am in the spirit," they will soon lose not only their congregation for lack of time management but also lose their investments as entrepreneurs for the same problem of time management. The Scripture states that "the spirit of a prophet is under the prophet's control" (1 Corinthians 14:29-33); and if the prophet doesn't know how to make the best use of time, failure is absolutely inevitable in this regard.

## **7 Time Management Tips for Entrepreneurs to Maximize Productivity and Achieve Success**

As an entrepreneur, time is your most valuable asset. How you manage it can determine the success or failure of your business. Effective time management is important for staying organized, meeting deadlines, and ultimately achieving your goals.<sup>2</sup> This is the same with ministry, because when you don't maximize time in ministry, you can't meet your targets and every minute lost to inefficiency or distraction represents a missed opportunity for growth and innovation in both aspects (Ministry and entrepreneurship).<sup>3</sup>

Entrepreneurship is a journey filled with challenges, uncertainties, and countless demands on your time and attention. From launching a startup to scaling your business, the demands of entrepreneurship can often feel overwhelming. Among the endless to-do lists, meetings, and unexpected obstacles, mastering time management becomes essential for maintaining focus, productivity, and sanity.<sup>4</sup>

The ability to effectively manage time isn't just about squeezing more tasks into one's day; it's about making strategic choices that maximize your impact and move you closer to your objectives. It's about prioritizing

activities that align with your goals, delegating tasks to others, and leveraging tools and techniques to streamline your workflow.<sup>5</sup> Here are seven actionable tips to help an entrepreneur to master time management and boost productivity in entrepreneurial journey.

**a) Set Clear Goals and Prioritize Tasks**

Setting clear, achievable goals is the first step toward effective time management. It is wise that an entrepreneur who might also be a minister of the Gospel to define his/her short-term and long-term objectives, and break them down into smaller, manageable tasks. Prioritize these tasks based on their importance and urgency. Utilize tools like to-do lists, project management software, or time-blocking techniques to stay organized and focused on what matters most.<sup>6</sup>

One can start by identifying his/her most important tasks for the day or week and tackle them first. This is known as the “eating the frog” approach. It helps to overcome procrastination and ensures that one devote his/her energy to high-priority activities. By focusing on tasks that align with his/her goals, they’ll make significant progress towards success.<sup>7</sup>

## b) Delegate Responsibilities

As an entrepreneur and minister of the Gospel, wearing multiple hats is inevitable, but trying to do everything himself can lead to burnout and inefficiency.<sup>8</sup> The Bible states that:

On the morrow Moses sat to judge the people, and the people stood about Moses from morning till evening. 14 When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand about you from morning till evening?" 15 And Moses said to his father-in-law, "Because the people come to me to inquire of God; 16 when they have a dispute, they come to me and I decide between a man and his neighbor, and I make them know the statutes of God and his decisions." 17 Moses' father-in-law said to him, "What you are doing is not good. 18 You and the people with you will wear yourselves out, for the thing is too heavy for you; you are not able to perform it alone. 19 Listen now to my voice; I will give you counsel, and God be with you! You shall represent the people before God, and bring their cases to God; 20 and you shall teach them the statutes and the decisions, and make them know the way in which they must walk and what they must do. 21 Moreover choose able men from all the people, such as fear God, men who are trustworthy and who hate a bribe; and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens. 22 And let them judge the people at all times; every great matter they shall bring to you, but any small matter they shall decide themselves; so it will be easier for you, and they will bear the burden with you. 23 If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace." 24 So Moses gave heed to the voice of his father-in-law and did all that he had said. 25 Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, of hundreds, of fifties, and of tens. 26 And they judged the people at all times; hard cases they brought to Moses, but any small matter they decided themselves. Ex 18:13-26.

That's where 'IT' support comes in case of the firm and off course even in ministry because ministry today is televangelised, that is operates

online or social media. The pastor must learn to delegate tasks to trusted team members/ministers or outsource non-core activities to freelancers or virtual assistants, especially technology-related tasks.<sup>9</sup> By leveraging the skills and expertise of others, one can free up valuable time to focus on strategic decision-making and growing his/her business, just as we saw in Scripture above how Jethro, Moses' Father In-law advises him to delegate responsibilities to others to avoid wearing himself down and the people too.

He only presides over delicate matters to take final decisions and pass judgment. This was an incredible leadership pattern, especially in entrepreneurship and ministerial setting that Jethro Moses In-law guided him on; and for obvious and credible reasons, every minister of the Gospel and entrepreneur should adopt this technique in their firms or Churches so that the aim of setting up the firm or ministry will not be defeated abruptly.

When delegating responsibilities either in the firm or Church, clearly communicate expectations, provide necessary resources, or empower your team to take ownership of their responsibilities. Trusting your team members to handle tasks allows one to prioritize his/her time on high-impact activities that drive business growth and innovation.<sup>10</sup>

**c) Embrace Time-Blocking Techniques**

Time-blocking involves scheduling specific blocks of time for different activities throughout one's day.<sup>11</sup> This technique helps one to allocate dedicated time slots for important tasks, meetings, email correspondence, and personal activities or prayers and studying the word of God in case of ministry, though even entrepreneurship will succeed more when prayer is made key factor. Structuring your day in advance minimizes distractions and helps you use your time more efficiently.<sup>12</sup>

Start by identifying your most productive hours and allocating them to tasks that require deep focus and concentration. Use calendar tools or time management apps to create time blocks for different activities and stick to the schedule as much as possible. Be flexible to adjust your time blocks based on unexpected priorities or changes in your workload.<sup>13</sup>

#### **d) Avoid Multitasking and Stay Focused**

Contrary to popular belief, multitasking doesn't make one more productive; it reduces efficiency and impairs cognitive performance. Instead of juggling multiple tasks simultaneously, focus on one task at a time and give it your full attention. Single-tasking allows you to work more efficiently and produce higher-quality results.<sup>14</sup> One can actually minimize distractions by turning off notifications, silencing his/her phone, and creating a conducive

work environment. Practice mindfulness techniques, like deep breathing or meditation, to improve quality ability to concentrate and stay focused on the task at hand.<sup>15</sup>

**e) Implement Time-Saving Tools**

There are countless tools and software available to streamline repetitive tasks and automate workflows. Whether its project management tools, communication platforms, or email automation software, leveraging technology can significantly reduce manual work and save time.<sup>16</sup>

Identify areas of your business where automation can be implemented, such as customer support, marketing campaigns, or data entry tasks. Research and invest in tools that align with your specific needs and integrate seamlessly with your existing systems.<sup>17</sup> This is very important when you identify some business areas where automation might be needed for immediate implementation.

**f) Practice Effective Communication**

Communication is important for optimizing productivity and avoiding misunderstandings or delays. Maintain open lines of communication with your team members, clients, and stakeholders to ensure everyone is in alignment with goals, timelines, and expectations. Use collaboration tools

like project management software, video conferencing platforms, or instant messaging apps to promote communication and teamwork.<sup>18</sup>

Establish clear communication protocols, like regular check-in meetings, status updates, or shared project documents, to keep everyone informed and accountable. Encourage feedback and collaboration to create a culture of transparency and continuous improvement within your organization.<sup>19</sup>

**g) Take Regular Breaks and Practice Self-Care**

While it may seem counterintuitive, taking regular breaks is necessary for maintaining focus, creativity, and overall well-being. Schedule short breaks throughout your day to rest, recharge, and rejuvenate your mind and body.<sup>20</sup>

This is key to success in any setting or an organization, whether secular or spiritual. Taking breaks to rest enables you to recreate and do some meaningful stuff in business. Whether it's a quick walk outside, a few minutes of stretching, or a coffee break with colleagues, find activities that help you relax and refocus.<sup>21</sup>

One should also prioritize self-care practices like exercise, healthy eating, and sufficient sleep to support his/her physical and mental health. A well-rested and energized entrepreneur is better equipped to tackle

challenges, make sound decisions, and sustains long-term success.<sup>22</sup> Remember that health and well-being are very essential for productivity and achieving one's goals.

Mastering time management is a journey that requires discipline, planning, and continuous improvement. Implementing these seven tips into our daily routine can help optimize our time, increase productivity, and ultimately achieve success in our entrepreneurial goals. Start small, stay consistent, and be patient with yourself as you develop habits that support your growth and prosperity.<sup>23</sup>

## **4.2 Management of talent in entrepreneurship**

Here, the parable of talent as told by Jesus Christ in Matthew 25:14-30 would help to shed more light on how entrepreneurs ought to be people who possess superlative talent in entrepreneurship. A talent means the abilities, powers, and gifts bestowed upon a man.

This means according to his definition that talent is that special endowment given to an individual from the Almighty God for the benefit of his life and for the kingdom advancement. Talent is what you are capable of doing naturally which is a natural endowment which God has given you as a divine trust.<sup>24</sup> He adds that the function of talent is quite different from that

of vision, that talent has its place but does not and cannot take the place of vision. Vision according to him is rather a call to ministry while talent is a natural gift which helps one to complement his vision.<sup>25</sup> For example, Apostle Paul was called into ministry (Acts 9:1-31) but he has a gift (talent) that is, Tent Making which was his profession (Acts 18:3).

I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" Acts 20:33-35.

From the Scripture above, Paul try to explain the fact that his Tent Making business did not become his calling rather, he used his talent to enhance and complement his calling which is also the point this research work is presenting to pastors. Though they have callings to serve God in the vineyard, yet that does not delineate their natural gift to work to support or complement their calling, instead of relying categorically on the church for survival and upkeep which is currently an issue among many church denominations in this contemporary society. This is similarly making many pastors lazy, leading to ungodly prophecies and all kinds of manipulations to

siphon money from their congregations. Joshua T. Nyamngee states that you are entitled to unfold God's great plan for your life.<sup>26</sup>

That when you set yourself for it, God shows it to you and you will know what you are living for. Scripture further makes it clear that "Those whom He predestined He also called; and those whom He called He also justified; and those whom He justified He also glorified" (Romans 8:30). Joshua T. Nyamngee explains that your glorification in this context is in the discovery of one's calling; that excellence will not be achieved in ministry unless one discovers the purpose of God for his or her life.<sup>27</sup>

This is crucial and paramount in ministry. So, He that called you into the ministry is ready to approve all you need to sustain yourself in the ministry when you discover your natural gift or profession. No need for manipulations, meanderings, unholy prophecies, lies and all sorts of gymnastics and acrobatic display, making the House of God look like an ordinary Cinema or Theatre room where comedy contents are presented or movies acted. Furthermore, Scripture below will equally help to clarify the Biblical function of talent or natural gift or profession:

For it will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another

two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money.

Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master answered him, 'you wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not

winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.' Matthew 25:14-30.

Despite the fact that the parable above hits more on the Kingdom investments, it does not deny the fact that it is applicable to entrepreneurship. Ministers of the Gospel having diverse talents and gifts to use in preaching the Gospel of God in order to save sinners from hell to the Kingdom of God are equally capable of using their talents to influence entrepreneurship participation and investment ideologies.

Scripture states that some are teachers, some evangelists, some pastors, while others apostles and prophets yet the same spirit gives those gifts all to different persons for the edification of the Kingdom (Ephesians 4:11) while again there are diverse gifts given to different individuals as members of the Church which include the utterance of wisdom, utterance of knowledge, faith, the gifts of healing, working of miracles, prophecy, ability

to distinguish between spirits (discernment), various kinds of tongues, and interpretation of tongues (1 Corinthians 12:4-9).<sup>28</sup>

All of these are inspired by the Holy Spirit to individuals for the edification of the Kingdom of God but yet, the same individuals whether pastors or Church members are still endowed with natural gifts and talents for the purpose of entrepreneurship in order to earn a living while living on the planet earth in fulfillment of God's word in Genesis 1:28-29, 2:15.

Some are given the natural gifts for carpentry work, some brick layers, others Civil servants, engineers, masons, labourers, teachers in academic setting, businessmen/women, farmers, investors and the host of many other natural gifts bestowed on humanity to benefit them and pastors are not exempted from possessing these natural gifts nor prevented from using any of these gifts and integrate them with ministry for personal benefit, economic enhancement, job creation, and for Kingdom advancement (Acts 20:33-35, 18:3, Exodus 31:1-6).<sup>29</sup>

The parable above states how others were faithful with the talents given to them as the one who was given five (5) invested it and got gain of five more talents, making it ten talents while another was given two (2) talents which he invested and got two more talents making it four but the last

one who was given one talent went and hid his own – refusing to invest it to gain more for the master. As the master returns from the journey, each servant reported to him and gave account of their investments with interests gotten from the investments. The two who invested well got their reward but the one who refused to invest; thinking that he was smart, was only rewarded with punishment for refusing to invest his talent.

God's expectations from humans is that of investment both for Kingdom advancement and for our material benefit in order to survive while dwelling on this planet earth; and refusing to invest these natural and Spiritual gifts given to humanity by God; will definitely attract punishment for negligence and dereliction of the highest order. Suffice to say, therefore, that no pastor should be idle in the name of been a pastor because even our Lord Jesus Christ Who is God-incarnate was a carpenter, so carpentry work was His natural gift and he utilizes the gift for years to survive and help His immediate family and others while He was on earth (Mark 6:3, Matthew 13:55).

The evidence was clear from Scripture that, before He began His ministry, Jesus was employed as a carpenter. His earthly father, Joseph, was also a carpenter, which means that Jesus was likely His father's apprentice. It is bizarre to think that God Incarnate was taught to build things by a

human man, but it seems that in this, as in all other aspects of His earthly life, Jesus submitted Himself to the humility of being fully human (Philippians 2:6–8). People called Jesus a carpenter (Mark 6:3), and He was known as a carpenter’s son (Matthew 13:55).<sup>30</sup>

There is some evidence that the Greek word used for “carpenter” (tekton) could also be translated more broadly as “artisan,” “contractor,” or “handyman.”<sup>31</sup> It is possible, therefore, that Jesus and Joseph were the sort of men you call when something needs to be fixed be it made of wood, stone, or something else. It is also possible that they acted as civil engineers, even designing bridges or other structures that were needed by the people of the town.

This throws an interesting light on Jesus’ later comments about the temple. As they were going past the temple, His disciples, perhaps knowing of His interests and past profession, pointed out the grandeur of the great buildings. Jesus told His disciples that those structures would all be thrown down (Mark 13:2). In addition to being a prophecy, Jesus’ words were perhaps a reminder of the importance of the spiritual over the physical yet He did not condemn working for a living.

Jesus made a prophecy that the Jews would destroy the temple and that He would raise it up again in three days. By this, He was referring to His resurrection (John 2:19–21). Looking back on that statement after His death and resurrection, the disciples believed in Him (verse 22).<sup>32</sup> The night of His arrest, Jesus told His disciples of a future building project of His: “I go and prepare a place for you” (John 14:3). The Son of God and the Carpenter of Nazareth is right now building His church (Matthew 16:18) and preparing an eternal dwelling place for all who trust in Him.<sup>33</sup>

### **4.3 Being visionary**

The Holy Bible states that where there is no vision people are cast off restraint (Proverbs 29:18). Here, been cast off restraint simply entails living purposeless or without any purpose hence, careless, useless and without direction. This Scripture hence also reiterates the significance of vision in our relationship with God, without which we are spiritually dead.

Similarly, an entrepreneur who lacks vision is both physically and spiritually dead because physically he/she has no set goals, plans or structure of what his/her business looks like and how he/she is going to bring this business to materialization. Spiritually dead because such an entrepreneur lacks divine guidance on how to sustain such enterprise that he/she might

have established; so, the place of vision in entrepreneurship is invariably paramount if such an entrepreneur wants to be successful. An entrepreneur who lacks vision is like a driver who drives a vehicle with passengers travelling with no destination: such journey will be so frustrating and one cannot arrive any destination but end up quitting the journey along the line. When you think of yourself as a successful entrepreneur, what types of images or feelings do you experience?<sup>34</sup>

Do you find yourself daydreaming about creating the next great solution to society's problems, or do you see yourself providing a solution for the next health or environmental crisis?<sup>35</sup> Maybe one can imagine creating something that equally balances art, function, and ingenuity. Vision is an important part of everyone's future, and this is especially true for entrepreneurs and establishing the vision is the first of several steps toward making many ventures a reality.

Many would-be entrepreneurs aspire to launch the next great business or organization that will change the world.<sup>36</sup> Some know exactly what they want to create, whereas others figure it out as they go along. Although there is no secret to success, you do need to have some idea about what you envision for your entrepreneurial future. What do you see in your future? How do you want to contribute to the world? When you fully grasp and

decipher what you really want to contribute to the world, then you can set your vision right, create something meaningful and work toward accomplishing it to full-fledged materialization.

The post retrieved from <https://opentax.org> further expound that every successful entrepreneur that one encounter or read about likely started with an image or idea related to something he or she felt passionate about creating.<sup>37</sup> This occurs even when the person has no idea how (or if) what they desire to accomplish or create will become a reality. An entrepreneur's vision is the start of a roadmap that will determine where he or she wants to go with their entrepreneurial efforts. Vision speaks to what the entrepreneur wants the business to look like in the future perhaps five or ten years out.<sup>38</sup>

Joshua T. Nyamgee elucidates that vision is the most powerful tool available to a Christian in his/her pursuit of excellence.<sup>39</sup> Though, Joshua T. Nyamgee was speaking from Biblical perspective, his point is hail loud clear because without vision, many entrepreneurs will lack direction because vision gives you direction as earlier stated from Scripture, that without vision people are cast off restraint (Proverbs 29:18).

Unfortunately, many potential entrepreneurs have dreams and ideas but never develop a concrete vision. A vision statement is the picture one

has for what the venture will become in the future: what it will grow into. Be aware, though, that often times, the identified vision at the start of the venture changes into something different.<sup>40</sup>

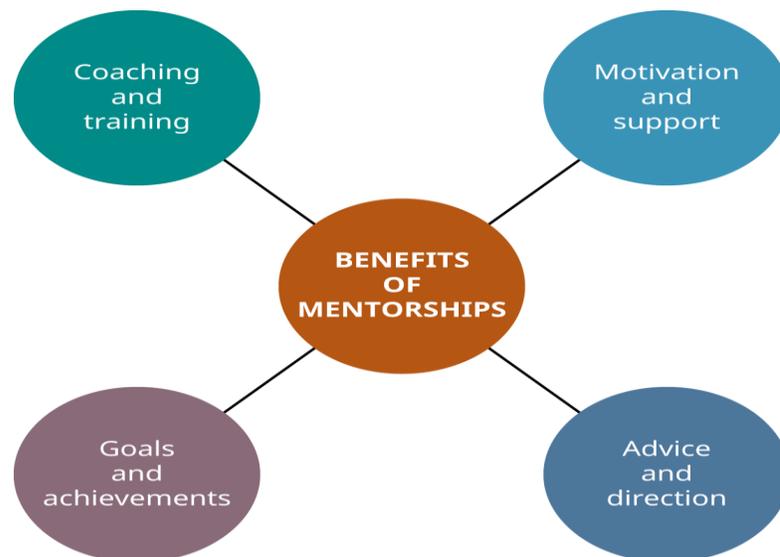
The mission statement is a formal declaration about what the venture will do, what value it will provide to the end customer, and how it will accomplish this action. In describing your mission, carefully think about the value proposition that you provide.<sup>41</sup>

The value proposition is a summary statement that conveys the benefits the product, service, or unique business process/model provides to customers. This relates back to the perspective of problem solving. Not only does one need to solve the problem, but one also must provide value.<sup>42</sup> We might solve a problem, but if the value proposition isn't relevant or seen as "real" by the customer, the venture will probably not be successful. Both concepts of a future vision and the mission of the venture should be formalized into statements.<sup>43</sup>

In spite of the best efforts, one may have trouble putting his/her entrepreneurial vision on paper. This is normal, especially in the early stages of the process. One may want to start with an outline and fill in the details later. Or set aside a short time each day that one can spend on this task so as

to train his or her mind to think about the vision you are setting for yourself.<sup>44</sup>

If one experience a mental block, he should try changing his environment, go outside, try a different time of day, or go to a setting that has similarities to the business of he is interested in creating.<sup>45</sup> He might also consider talking with someone who has experience in the industry to give suggestions. Or better yet, find a mentor in his chosen area of interest and keep this person apprised of the progress. Having someone to bounce ideas off is a great asset to have when imagining the possibilities of the future.<sup>46</sup> The diagram below will guide an entrepreneur on finding a mentor who will appraise his/her ideas or vision to achieve what they want in the future.



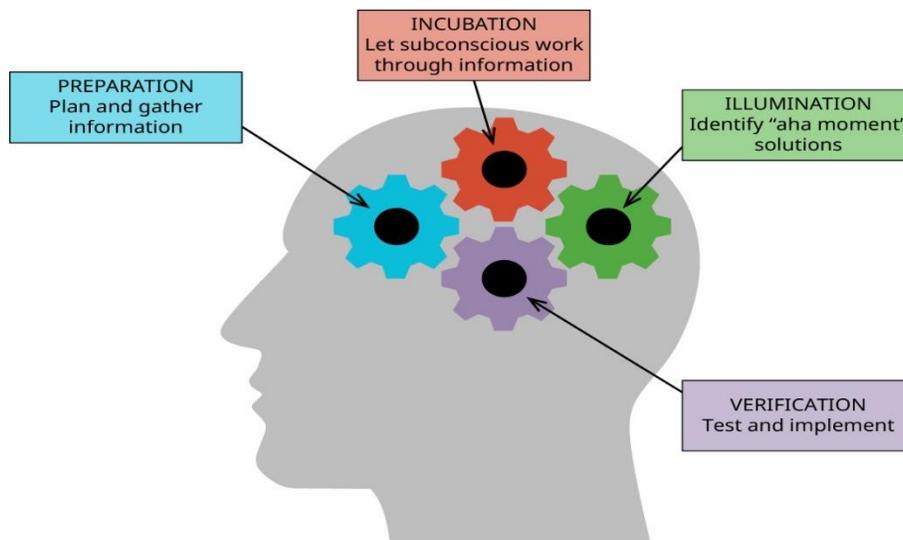
**Fig 4.1: Finding a mentor can provide you with invaluable benefits. (Attribution: Copyright Rice University, Opens tax, under CC BY 4.0 license)**

The diagram in the above figure explained the benefits of mentorship in entrepreneurship where it began with coaching and training which theologically from the perspective of this research work is the Seminary or Bible School where would-be pastors are trained both in Theology and Entrepreneurship in order to face the challenges of the 21st century ministry.<sup>47</sup>

Next are the aims and the goals set for the venture because without goals, an entrepreneur might be wasting his/her efforts and in the end nothing achieved.<sup>48</sup> Having set the goals and objectives right, Next is the motivation and support which is capital to kick off the venture. Once the idea is perfectly conceived, one begins with savings and seeking for support from capable hands to start the venture and bringing it to materialization.<sup>49</sup> The problems with many pastors are that they don't save for the future or to invest, and when they get support, they squander it and wait for the next; with this they believed that God is providing.<sup>50</sup>

This for me is what often times leads to sycophancy in ministry. Next is listening to advices and directives from the mentor and utilizing it to fruition.<sup>51</sup> if Pastors must deliberately refused to be sycophants but be ready to be engaged in godly money making ventures which is entrepreneurship, not on unnecessary fundraisings and forcing people to payment of tithes,

they would do exploit in every ramification. Tithe should be given willingly and not forcibly with the aim of amassing wealth for oneself as the cases in most Neo-Pentecostal Churches seen today and rebranding of indulgences in mainline churches.

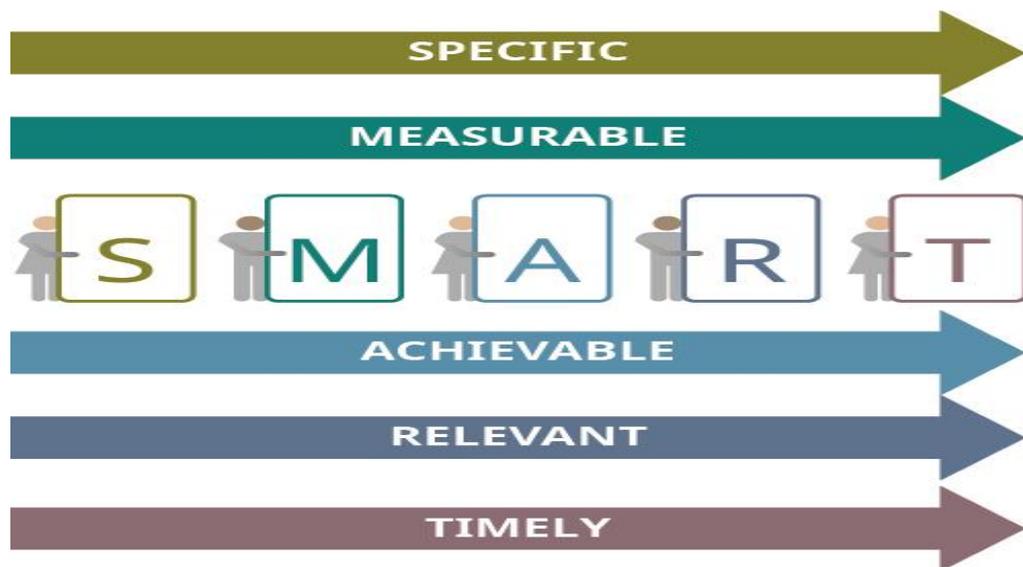


**Fig 4.2: These are the four steps of the creative thinking process. (Attribution: Copyright Rice University, OpenStax, under CC BY 4.0 license)**

Preparation is the first step of the creative thinking process. The next action is to walk away from thinking about the activity:<sup>52</sup> Incubation is programming of the mind to realize the work done in preparation is an important topic for consideration.<sup>53</sup> Walking away from consciously thinking about the activity or problem, allows the unconscious mind to continue to think about the activity, even though the conscious mind is busy doing other things.<sup>54</sup>

This incubation period is essential for advancing creativity. In the incubation stage, one might go for a walk, take a nap, or just continue with daily activities.<sup>55</sup> At some point, one may have a sudden inspiration or illumination. The moment that clearly addresses the activity or problem he wants to solve. In this step, the answer often pops into the conscious mind, and he recognizes how to proceed.<sup>56</sup>

The last step in the diagram is verification, crafting the vision statement or message, or responding to the exercise in creative thinking. One can apply this creative thinking process to many different business situations. Once such is further developed and crystallized the ideas, it provides an opening for a creative and viable solution.<sup>57</sup>



**Fig 4.3: Creating SMART goals can help you realize your vision.** (Attribution: Copyright Rice University, OpenStax, under CC BY 4.0 license)

Entrepreneurial vision imagines a future, whereas goals focus on a desired outcome. Although vision is key to creating the future that one wants for himself/herself and his/her business, goals are important to help realize the steps needed to make that vision a reality.<sup>58</sup>

Now it is important that one read through his definitions of success and vision statement. Now create a list of possible actions that will help to achieve success and accomplish the vision. Review the list and categorize the words and actions in terms of relevance and time frames.<sup>59</sup> The SMART goals are well-structured and defined goals that are specific, measurable, achievable, relevant, and timely.<sup>60</sup>

- **Specific:** The goals should be precise rather than overly broad.
- **Measurable:** One should be able to test in some quantifiable manner whether a goal has been met, meaning that there needs to be some method to determine if the goal has been met or not.<sup>61</sup>
- **Achievable:** The goal must be attainable; it cannot be so lofty that it cannot be accomplished. On the other hand, the goal should not be so easy that it can be accomplished quickly or with little effort.<sup>62</sup>

- **Relevant:** The goal should be well suited for what one wants to accomplish; this means that the goal should be relevant to the outcome needed.<sup>63</sup>
- **Timely:** Each goal needs to have a defined deadline, the time when the goal must be accomplished. What time frame does one have for completing his/her goals? How does this timeline fit into his/her overall plan?<sup>64</sup> Above all, distractions of any kind (physical or spiritual) must be consciously avoided if ministry and entrepreneurship is to be achieved by the pastor. This is because distractions over time have led many people to commit costly or irreparable mistakes such as Adam and Eve in the Garden of Eden (Genesis 3) and Lots wife in Sodom and Gomorrah (Genesis 19:26), Moab and Ammon in Zo'ar (Genesis 19:30-38).

#### **4.4 Devising multipurpose plans**

Cast your bread upon the waters, for you will find it after many days. Give a portion to seven, or even to eight, for you know not what evil may happen on earth. If the clouds are full of rain, they empty themselves on the earth; and if a tree falls to the south or to the north, in the place where the tree falls, there it will lie. He who observes the wind will not sow; and he who regards the clouds will not reap. As you do not know how the spirit comes to the

bones in the womb of a woman with child, so you do not know the work of God who makes everything. In the morning sow your seed, and at evening withhold not your hand; for you do not know which will prosper, this or that, or whether both alike will be good. Ecclesiastes 11:1-6.

Here, with Ecclesiastes 11, the Preacher began his final discourse where he has dealt completely with his theme that human toil on earth has no lasting value and he is at the moment dealing with practical and pragmatic issues. One of them is that despite the absence of permanent value in human struggle, there is certainly a reward attached to hard work and satisfaction to be found in it. Therefore, he exhorts his readers to work hard persistently with multifaceted establishments, which would serve as antidote against sudden disaster.<sup>65</sup>

In Ecclesiastes 11, the preacher makes an appeal to an action that at first instance might seem illogical, and could be seen as a waste. The purpose here is that we have to use our resources right, ironically “bread”, representing various business ventures which should vigorously be “cast”, (established) even without the probability of seeing immediate results, which is in line with entrepreneurship principles.<sup>66</sup> Here, the preacher is referencing risk taking as in entrepreneurship because entrepreneurs are risk takers who takes risks to create or invent something even though they might not see

immediate profit, but with expectation that it will come, “you will find it after many days.” This can also be linked with the saying that “you have to spend money to make money.” One should first invest in order to be able to hope for result; nothing ventured, nothing gained.<sup>67</sup>

Theorists Frank Knight and Drucker defined entrepreneurship in terms of risk-taking.<sup>68</sup> Entrepreneurship according to Frank Knight and Drucker is often associated with true uncertainty, particularly when it involves the creation of a novel good or service, for a market that did not previously exist, rather than when a venture creates an incremental improvement to an existing product or service.<sup>69</sup>

The entrepreneur is willing to put his or her career and financial security on the line and take risks in the name of an idea, spending time as well as capital on an uncertain venture. However, entrepreneurs often do not believe that they have taken an enormous amount of risks because they do not perceive the level of uncertainty to be as high as other people do.<sup>70</sup>

This is also applicable to mission work because sometimes as a missionary, you might labour and work hard in preaching the Gospel to people but no immediate result until may be years thereafter. The result of an action or deed can be unsure, but it is certainly not a gamble. In this way

capital can be used in trade or any business venture, but it should be done in consideration.<sup>71</sup> We are to use our capabilities and rely on the future rewards. The element of patience is also emphatically present which is “after many days”, the results are sure which is necessary to take into account.<sup>72</sup>

Dividing to seven or even to eight here presents an aspect of enthusiasm which does not happen in fear but with good courage and exciting expectation of the harvest.<sup>73</sup> It is about the most possible multifaceted investments depending on what the means or resources available because one did not know what the future holds. Hence, one should not sit and wait with arms folded and endlessly ponder on and reflect on the possibilities and impossibilities, instead, the ideal circumstances is that, in one’s opinion and conviction, necessary action should be taken.<sup>74</sup>

Depending on, one particular source alone will be disastrous and disappointing as many pastors today depend solely in ministry which in pragmatic sense of it does not pay well, and as a result, they find themselves compromising their faith in diverting the Church’s resources. But with other investments made, one would find himself or herself been blessed and have nothing to do with Church’s finances hence, his or her faith is not compromised.

#### **4.5 Establishing diverse investments**

According to Elizabeth Ayoola, Diversification is a common investment strategy that entails buying different types of investments to reduce the risk of market volatility.<sup>75</sup> It's part of what's called asset allocation, meaning how much of a portfolio is invested in various asset classes.<sup>76</sup> Hence, as an entrepreneur, one must not fold his/her arms to rely on a particular type of investment because the market might be bad, therefore, he or she might be at the losing side and probably if care is not taking, quitting the business might be the next step to take which again, does not portray the attitude of an entrepreneur.

On 13th June, 2024, the researcher narrates his ordeal experience as he went to access bank to carry out Church transaction with a cheque of a hundred and ninety thousand naira only (N190, 000.00) in Birnin Kebbi, the State Capital from Dakinggari, his place of work but, the bank turned the cheque on grounds that there was no cash, a situation which propelled him to call at one of his former Church members shop who deals with school books; seeking to borrow the same amount of money. On reaching his shop at around 10:30 AM, he was deeply sleeping, which warranted me to ask if he was alright but he replied with “there is no market”, could you imagine that since I came out, I did not sell one single book?

This was demoralizing and devastating in real sense for the both of us, because this shows that the request was not going to be granted yet, it was tabulated to him but he showed all his bank balances to prove to me that he has no money. However, what caught my attention in the whole story was when he said that whether I did forget that his business was seasonal, and the school session was third term? Hence no sells as such until first term which was going to be in September, beginning of a new session? At this point, the researcher's mind went straight to "diversification of investments," and immediately told him, diversify your business.

So, when as an entrepreneur, one did not diversify his investments to various products, when the market is volatile, he or she would be left demoralized and devastated because of lack of sales of the particular products he or she has in the store. Therefore, diversification of investments is a necessity for an entrepreneur to avoid volatility of the market as earlier stated by Elizabeth Ayoola.<sup>77</sup>

Elizabeth Ayoola further explained that three of the most common asset classes are stocks, bonds and cash<sup>78</sup> (or cash equivalents). That to achieve diversification, investors would have to blend dissimilar assets together (like stocks and bonds) so that their portfolio does not have too much exposure to one individual asset class or market sector;<sup>79</sup> according to

Ayoola, Investors have many investment options, each with its own advantages and disadvantages. Some of the most common ways to diversify one's portfolio include diversification by asset class, within asset classes and beyond asset class.<sup>80</sup>

**i. Diversification example**

Elizabeth Ayoola explained further that imagine one invested all of his/her money only in Apple stock. Apple is a technology company, so this would mean that one's asset allocation would be 100% equity (or stock) all in the technology sector of the market.<sup>81</sup> This is a risky approach because if Apple stock prices were to slump due to unforeseen circumstances, the whole investment portfolio would suffer the consequences. One might diversify within the technology sector by investing in other tech stocks, but if the whole technology sector is negatively impacted, his/her portfolio would still take a big hit.<sup>82</sup>

To appropriately diversify a portfolio, one would need to include stocks from many different sectors. Even still, he or she may also want to include bonds or other fixed income securities to protect against a dip in the stock market as a whole.<sup>83</sup>

Diversification is the simplest way to boost investment returns while reducing risk. By choosing not to put all of your eggs in one basket, you protect your portfolio from market volatility. Diversification may look a little different for each investor.<sup>84</sup> Factors such as time horizon and risk tolerance should be assessed on a case-by-case basis to determine how to best construct each portfolio to fit the individual needs of each investor. Luckily, there are plenty of tools available that help make it easy to diversify one's investment accounts.<sup>85</sup>

## **ii. The benefits of diversification**

Diversification reduces overall risk while increasing the potential for overall return. That's because some assets will perform well while others do poorly. But next year their positions could be reversed, with the former laggards becoming the new winners.<sup>86</sup> Over short-term periods that return can vary widely. However, a well-diversified stock portfolio tends to earn the market's average long-term historic return. Owning a variety of assets minimizes the chances of any one asset hurting your portfolio.

The trade-off is that you never fully capture the startling gains of a shooting star. The net effect of diversification is slow and steady

performance and smoother returns, never moving up or down too quickly; that reduced volatility puts many investors at ease.<sup>87</sup>

### **iii. Diversification by asset class**

The three main general asset classes in an investment portfolio are stocks, bonds and cash. Stocks (or equities) allow investors to own a piece of a company. Stocks offer the highest long-term gains but are volatile, especially in a cooling economy.<sup>88</sup>

Bonds (or fixed income) pay interest to investors who lend money to a company or government. Bonds are income generators with modest returns but are usually weaker during an expanding economy. Generally, bonds have an inverse relationship with stocks.<sup>89</sup>

Cash (or cash equivalents) is the money in one's savings account, pocket or hidden under the pillow. In terms of risk and return, cash is low on both counts. Cash can buffer volatility or unexpected expenses and acts as "dry gunpowder" to invest during opportune times. There are other asset classes such as real estate (property), commodities (natural resources, precious metals) and alternative investments.<sup>90</sup> These asset classes usually have lower correlation to the stock market and as such can be effective to aid in diversification.

#### **4.6 Being guided by the Holy Spirit of god**

The very question many people would like to ask is: “What is the relationship between the Holy Spirit and Entrepreneurship?” It really sounds fun or a catch-phrase to say that one need to be guided by the Holy Spirit in doing business. But, going by Proverbs 29:18 which states that where there is no vision or revelation, people are cast off restraint, one can succinctly and clearly analyze crystal clear that the Holy Spirit is most needed in every sphere of life, including that of entrepreneurship.

As a Christian entrepreneur, especially a pastor for that matter whose belief is in God to prosper and taught the same to his or her members, he or she must unequivocally allow the Holy Spirit to guided him or her, otherwise, the business and the ministry will perish, go extinct and oblivious perpetually. The Life in the Spirit Study Bible Commentary expounds that “When there is no clear revelation and bold declaration of God’s will and standards, God’s people lose their Biblical convictions, cast off their moral restraints and subsequently perish,<sup>91</sup> (cf. Exodus 32:25).”

Furthermore, the Commentary adds that “The revealed will of God and His righteous demands as expressed in Scripture must be repeatedly kept before the congregation, or many will begin to conform to the world

(Romans 12:1-2) and transgress God's law.”<sup>92</sup> If one did not allow the Holy Spirit to guide his entrepreneurship ambition, there is every tendency that he will compromise the standard of God's Word and begin to act by the standard of the world which is against every single detail of God's will. The will of God is not only obtainable and recognized in terms of worship alone, but including entrepreneurship in which God is the Founder, CEO and MD. Without God the Creator, no entrepreneurship would exist, no discovery, no invention, no creativity, no science, and no evolutionary theory of any kind would ever exist and just absolutely nothing would ever exist and be transacted in any form. The wisdom for any kind of workmanship or dexterity is absolutely released upon humanity from God.

The Lord said to Moses, “See, I have called by name Bez'alel the son of Uri, son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, for work in every craft. And behold, I have appointed with him Oho'liab, the son of Ahis'amach, of the tribe of Dan; and I have given to all able men ability, that they may make all that I have commanded you: Exodus 31:1-6.

The release of the Spirit of God upon Bez'alel and given him the enablement of the same Spirit to have the ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver and bronze, and several other gifts bestowed on him and others to do the will of God was very clear indication that every Christian need the Holy

Spirit to be good in entrepreneurship. The Life in the Spirit Study Bible Commentary observes again that “The idea of being filled with the Spirit of God here means spiritual equipping and enabling for special service to God and to teach others also<sup>93</sup> (Exodus 35:34-35).

It is appropriate under the new covenant to pray that the Spirit will give us both physical skills and spiritual gifts to fulfill the will of God for our lives (Exodus 35:30-35). John 16:13 says When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. This truth coming from the Holy Spirit can be in entrepreneurship, civil work, ministerial work, and in any other enterprise which glorifies God. Businesses can do more better when the Holy Spirit is involved and as an entrepreneur, one will be properly guided on how to go about his or her business; whether SMEs or any other kind of business such individual is involved.

Reesi Wilson states that incorporating faith into one’s entrepreneurial journey can bring about remarkable results;<sup>94</sup> that by staying connected to God through prayer, regular study of the Bible, and obedience to the Holy Spirit, you can confidently navigate the complexities of business.<sup>95</sup> While practicality and analytics have their place, relying on God’s guidance is the

ultimate strategy for success. So, embracing the divine in one's business brings about peace and prosperity down in one's entrepreneurial endeavors.

Marc DuPont here explains with a question: What is Holy Spirit entrepreneurship? According to him, essentially, it is working fresh and creative strategies inspired by the Holy Spirit.<sup>96</sup> They could be a strategy/idea given by God to a research person, a government official, a business leader, or a church leader. One of the essential reasons we need Holy Spirit-inspired strategies is that it enables us to distinguish between good ideas and God's ideas.<sup>97</sup>

Albert Einstein, quoted by Marc DuPont famously said, 'I want to know God's thoughts; the rest are just details.'<sup>98</sup> Good ideas can seem good at the moment but often fail to be anointed with God's favor for success.<sup>99</sup> His assertions are that good ideas are sometimes fruitful in some situations; they may fail miserably in similar ones. God's ideas are also quite often counterintuitive to our ways of thinking.<sup>100</sup>

For example, it seemed like a good idea for David to wear King Saul's armor to face Goliath, but as David discerned it was not a God idea, the he couldn't.<sup>101</sup> In the second battle, in the Promised Land, the Hebrew people were defeated by the city of Ai because they acted on a good idea rather than

seeking God's leading. "The Holy Spirit is given to each of us in a special way."<sup>102</sup> That is, for the good of all." To some people the Spirit gives a message of wisdom. To others the same Spirit gives a message of knowledge. To others the same Spirit gives faith. To others that one Spirit gives gifts of healing. To others he gives the power to do miracles. To others he gives the ability to prophesy.

To others he gives the ability to tell the spirits apart. To others he gives the ability to speak in different kinds of languages they had not known before. And to still others he gives the ability to explain what was said in those languages. All the gifts are produced by one and the same Spirit. He gives gifts to each person, just as he decides. (1 Corinthians 12:7-11), and such gifts can much be used in businesses to glorify the name of God even.

Alex Miranda explains that The Holy Spirit works these gifts in an entrepreneur for the profit of all your clients, prospects, employees, vendors, and contractors - in your given marketplace,<sup>103</sup> (1 Corinthians 12:4-11). He further observes that they can be used in business to edify Christ's earthly body.<sup>104</sup> This is perfectly the point about being guided by the Holy Spirit in entrepreneurship; the essence is not for self-aggrandizement alone but that the name of Christ is glorified in the market place. Apart from the Holy Spirit guiding one in his business enterprise from where his food may

emanate from, God might also use the individual business person to meet the Spiritual needs of the customers. This is just like a medical Doctor whose specialization is to treat patients and carry out Cesarean Section (CS), but if the Doctor encounters some ailments he suspects are not medical and he's being guided by the Holy Spirit, he would pray for divine healing on the patient and they would be healed.

Joseph in his article explains that the book of Acts is replete with stories of how the Holy Spirit empowered the apostles to perform miracles, speak in tongues, and spread the Gospel fearlessly.<sup>105</sup> In the same way, the Holy Spirit empowers us with unique gifts and talents that can be used in our professional lives. Whether it's the gift of leadership, wisdom, or even a knack for understanding complex systems, these talents are not just by chance. They are God-given, and the Holy Spirit empowers us to use them to represent Jesus here on earth and further His Kingdom.<sup>106</sup>

God chooses Bez'alel to do hard, God-like work of creating the Tabernacle, but before Bez'alel gets to work, "To make artistic designs for the work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of crafts,"<sup>107</sup> we are very much told that God had to first and foremost "fill Bez'alel with the Spirit of God."<sup>108</sup> This was fascinating! Why would Bez'alel need God's Spirit in order to create?

Because God is the first entrepreneur, the source of all creativity, and the originator of our ability to make something of value out of the raw materials of this God-given world. So, in order for Bez'alel to fulfill his call to create, he needed more of God's likeness.<sup>109</sup>

Amazing isn't it? It is interesting to note that the Tabernacle was meant to be a physical representation of the way the world ought to be, with God at the center of it all. The designs of the interior of the Tabernacle pointed worshippers to the Holy of Holies, an interior room in which the Israelites believed God physically existed. The Tabernacle was essentially its own world, with everything pointing towards God. So when God called

Bez'alel to create the Tabernacle, He was inviting him to mimic God's creative art in design the earth, hence, bringing glory to God by emulating his creative Spirit.<sup>110</sup>

Therefore, when we create anything, when we launch new businesses, when we write new books, compose new songs, build new things, create new art, we are in reality of it aren't doing something secular. We are actually imitating the work of the first entrepreneur.<sup>111</sup> Creativity is not just a fringe thing, rather it is central to whom God is, and who we are as His image-bearers. When we launch new businesses, we actually fulfill the

Scripture and doing what God created us to do as He instructed in Genesis 2:15. In summary, the need to be guided by the Holy Spirit in entrepreneurial pursuit is quite inevitable to Christians in all works of life.<sup>112</sup>

## End Note

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## **CHAPTER FIVE: THEOLOGY OF WORK AND CHRISTIAN CONDUCT**

### **5.1 Christian conduct about work**

*Dickson Biblical Research Library* explains “dignity in work as a development of our character in a manner that results in being respected by others because of our honest conduct of life in relation to work.”<sup>1</sup> From this point of view, good conduct to work brings about dignity or respect to oneself, hence Christians in this manner are to present themselves becomingly by working hard to earn a living instead of living idle and loosed lives that would eventually lead to dishonour the name of God. The *Dickson Biblical Research Library* explains that there is no dignity in been lazy.<sup>2</sup>

If there is work to do, a Christian should work with his or her hands in order to support himself and family. Laziness is a sin in the eyes of the one who created us to work and be responsible in order to bring honour to His name. When man was created and placed in the Eden, he was ordered to work the Eden and keep it. If God wanted man not to engage in any work, He wouldn't have instructed him to work and keep the Eden. Scripture bore witness to this: “The Lord God took the man and put him in the Garden of Eden to till it and keep it.” This entails intense work to do by man in order to

sustain himself and protect the land from wasting. Fallowing was God's original idea in order to allow the land to rest after some period of agricultural work on the land but, the reverse today is the case where work has been abused by many and our precious lands have been overused and made unproductive; paving the way for some to capitalize on, in order to live lazy lives.

Proverbs 6:6-11 states that "To the ant, you sluggard; consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest. How long will you lie there, you sluggard? When will you get up from your sleep? A little sleep, a little slumber, a little folding of the hands to rest and poverty will come on you like a bandit and scarcity like an armed man." This scripture expressly frowns at laziness in all its entire ramification and man, particularly the lazy ones were asked to learn from an ant: how wise was the ant in working very hard to gather and store much food to avoid starvation.

According to *Berean Study Bible Commentary*, laziness as identified in Proverbs 6:6-11, is like becoming surety (Proverbs 6:1-5) a path to poverty (Proverbs 24:30-34).<sup>3</sup> Hence, becoming surety results in unnecessary financial loss; while laziness does not deliver any money at all: in this Scripture, the father warns his son about that incisively which looks

like he at a certain moment, saw that his son was lazy, and this attitude of laziness from the father's observation is unchristian. Therefore, he appeals to his son to go to "the ant," which exegetically means that his son should take a good look at that little creature (Proverbs 6:6).<sup>4</sup>

Just like he could learn from the gazelle and the bird in (Proverbs 6:5), then he could learn from the ant (Job 12:7). Just to let him see how the ways of the ant are, how busy he is, what his customs are, probably that would make him to be wise. Laziness this in sense is foolish and unwise attitude which Christians in every ramification shouldn't display because it does not glorify God.<sup>5</sup>

The ants do not need an encouragement, an incentive, to get to work. They have no chief who leads them in their work and whom they can follow to see how he does it (Proverbs 6:7). Nor do they have an officer who watches them and corrects them. Neither a ruler, to whom they should obey, is present. On the contrary, people need the eye of the master for them to faithfully work. Otherwise they would cut corners. This conduct is unchristian and does not glorify God. But, here we saw that ants work diligently without supervision or any exhortation and they work well together; they can do a lot of work without somebody stimulating them. There is no single ant that doesn't do anything.<sup>6</sup>

In this example of the ant, it is especially about the diligence with which she works. Additionally, she also works for the future. She prepares her food in the suitable time, which is in the harvest (Proverbs 6:8), in summer. When it is still warm and gathers her provisions when there is much to be gathered. In that way she has food in stock for the time when it is cold and she therefore cannot find food anywhere. This wisdom of the ant in work was only exhibited by Joseph in Egypt as he assumes the Throne of the first prime minister (Genesis 41:33-36; 46-49).

Now after the lesson of the ant, the application proceeds in Proverbs 6:9 where the father heavily scolded his son and calls him to order by confronting him very punitively with his conduct of laziness.<sup>7</sup> That boy in this narrative did nothing rather than lying down on his bed. He is forsaking his duties, for he ought to do his work. But the only thing he was occupied doing is his rest. That's what only counts as far as he was concerned. He doesn't want to think about the future, he just did not care about it at all. The question was how long would he stay inactive like that? In fact this shows that one never knows when a sluggard wakes up from his sleep. How wonderful is it, he mutters, to sleep and slumber a little and to rest with a little folding of the hands (Proverbs 6:10).<sup>8</sup>

Exegetically, there is an increase of unwillingness to arise and go to work. If a little sleep does not succeed anymore, then a little slumber is so wonderful, he mutters. And if this does not work too, and he is totally awake, he feels rest of a little folding of the hands behind the head or on the chest is necessary. Who knows he mutters, that you would have a little more slumber again when they leave you alone, and to even succeed to get a little more sleep. All this indicates that poverty awaits him. His hands were not folded to pray, but they make clear that he was not intending to roll up his sleeves and use them (Ecclesiastes 4:5). He does not want to work at all with his hands.

The father want the son to realize that poverty comes like a vagabond (Proverbs 6:11). A vagabond has no course or direction in life but steadily continues in his way. Such poverty causes lack which comes like an armed man. An armed man is a bandit who is looking for a way to overpower him. Each generation needs to hear these words of truth about the sluggard a new. That goes certainly for this present generation. More and younger people are sliding deeper into purposelessness, vagabondism, hanging around with slack trousers doing nothing at all but end up in yahoo and yahoo plus (YH+).

Laziness is easily becoming now a habit among even Christian society. This is very true of what we see today in Christendom that laziness is almost becoming a norm. Even Jesus condemned a slave who refused to work and calls him “wicked and lazy” slave (Matthew 25:26).

Here are Scriptures view about hard work: “Don’t work hard only when your master is watching and then shirk when he isn’t looking; work hard and with gladness all the time, as though working for Christ, doing the will of God with all your hearts. Remember, the Lord will pay you for each good thing you do, whether you are slave or free. And you slave owners must treat your slaves right, just as I have told them to treat you. Don’t keep threatening them; remember, you yourselves are slaves to Christ; you have the same Master they do, and he has no favorites”<sup>9</sup> Ephesians 6:6-9 TLB.

“Slaves, obey your earthly masters in everything you do. Try to please them all the time, not just when they are watching you. Serve them sincerely because of your reverent fear of the Lord. Work willingly at whatever you do, as though you were working for the Lord rather than for people. Remember that the Lord will give you an inheritance as your reward, and that the Master you are serving is Christ.<sup>10</sup> But if you do what is wrong, you will be paid back for the wrong you have done. For God have no favorites” Colossians 3:22-25 NLT.

“Masters, be just and fair to your slaves. Remember that you also have a Master in heaven” Colossians 4:1 NLT. All these Scriptures point us to the kind of conduct Christians should have concerning so that the name of the LORD be glorified in the end. No hypocrisy should be exhibited to work instead, diligence and good conduct prevail.

## **5.2 THE ACT OF INDUSTRIOUSNESS**

The Bible is packed with life lessons – stories of humankind’s experience with God. There are lessons for those feeling depressed, those struggling with sin, those dealing with difficult people; name it, it’s there.<sup>11</sup> As a Christian, one of the most important lessons the Bible teaches all and sundry believers is to rely on God’s grace (that requires faith) and not on one’s own works to make oneself righteous in God’s sight. However thankfully, there are many Bible verses about entrepreneurship ministry that teach some very valuable lessons to pastors. Below are some of the best verses in the Bible that can help the entrepreneur.

A slack hand causes poverty, but the hand of the diligent makes rich.  
Proverbs 10:4.

Proverbs is filled with all kinds of fantastic observations about life. This one shows how if one slack off, one is going to be met with poverty. This makes great and real sense. This brings to the fore that entrepreneurs should be making the most of every moment of the day; working hard, really

hard and embrace diligence which leads to financial stability. Anyone wanting to get ahead in business must be diligent and hard working to make it work. Pastors are hard-working individuals who can make the best of the Spiritual gifting into physical manifestation in entrepreneurship to support their ministry and help themselves and family.<sup>12</sup> This is Biblically right and never a sin.

Do not toil to acquire wealth; be wise enough to desist. Proverbs 23:4.

As earlier mentioned, working very hard is diligence and diligence leads to financial stability. But that doesn't mean one shouldn't take break. There are much more important things in life than getting rich. There's nothing inherently wrong with being rich. But there is something wrong with wearing oneself out to get rich. God is the giver of riches and wealth (Deuteronomy 8:17-18).

There are stories of the workaholics who make a fortune but then abandon their God and families. Their marriages fall apart and their children suffer.<sup>13</sup> Therefore, the researcher argues that one can grow the dough without running himself/herself into the ground. But absolutely this is not easy. One must at all times keep the entrepreneurial spirit in check. One of the best ways to do this is to listen to one's spouse. If they're telling you that you need to slow down, you need to slow down.

The sluggard does not plow in the autumn; he will seek at harvest and have nothing. Proverbs 20:4 (NIV)

Here's a lesson for entrepreneurs. Always be on the lookout for opportunities that lead to a harvest. This verse is probably more about the virtues of having a willingness to work, but it also talks about working in season. With certain seasons come opportunities. If these opportunities are pushed aside, one might find himself in need but not reaping anything because they didn't work!<sup>14</sup> Remember that the fruit comes after labor.

Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ. Colossians 3:23-24 (RSV)

If one can devote himself/herself in serving human masters and sees them as perfect without any spot, God should be served more diligently above all as perfect master planner of all things concerning us. This entails working hard to display the glory of divine grace through magnifying the Lord Jesus Christ by our talented gifting in entrepreneurial ministry.<sup>15</sup>

The work of our hands must bring tremendous glorification and exaltation to God Almighty, Who through His supernatural providence made us achieve tremendous things in business and ministerial work. The cardinal point of this Scripture is remembering God in our daily endeavours and serving Him most faithful and thankfully in everything we do. Therefore, an entrepreneur must understand the fact that their success in ministerial

entrepreneurship is sorely dependent on God's providence; and as such they are to be both diligent spiritually and entrepreneurially.

It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep. Psalm 127:2

At first glance, this verse seems to be making a general statement that it's good to get your sleep instead of waking up early and going to bed late. While there's certainly value in getting sleep, perhaps it's saying something more. Here's the first verse of the chapter:

“Unless the LORD builds the house, the builders labor in vain. Unless the LORD watches over the city, the guards stand watch in vain,” (Psalm 127:1). It's always good to look at the context of a verse. Here, the verse is talking about how the Lord's hand must be in something for it to work properly.<sup>15</sup> Could it also be that rising early and staying up late does no good unless the Lord's hand is in it? Perhaps it's a possibility.<sup>16</sup> In any case, it's important to remember that we should rely on the Lord. We shouldn't trust in our own abilities alone the Lord must be at the heart of everything we do.

So whatever you wish that men would do to you, do so to them; for this is the law and the prophets. Matthew 7:12.

A business that God approves of requires a firm understanding and grasp of ethics.<sup>17</sup> Thankfully; Jesus simplified much of the whole topic of ethics in just a few words commonly known as the Golden Rule. When entrepreneurs,

put themselves into other people's shoes, they're more likely to treat those people as they'd like to be treated.<sup>18</sup> Here are a few business questions one can use to do the best thing for customers:

- i. If I was the customer, would I be happy with the speed of service of my business?
- ii. If I was the customer, would I appreciate how my business communicates with me?
- iii. If I was the customer, would I continue doing business with my business?

These questions can help one to improve customer satisfaction. One of the ways to help the clients is to provide custom-fit solutions; is to recognize the fact that every one of the clients is different.<sup>19</sup> While there may be some overlap in their needs, each person is unique. Some of the clients want to set-it-and-forget-it, and others want detailed explanations and someone who will work closely with them to make tweaks and adjustments to their retirement plan; think about the business.<sup>20</sup>

How can you customize your products and services to your customers? How can you make every customer feel like the most valued customer? It starts with doing to others what you would have them do to

you. This is the Biblical rule of entrepreneurship and those who wish to be great entrepreneurs' needs to hearken to this rule.

The beginning of wisdom is this: get wisdom, and whatever you get, get insight – Proverbs 4:7.

An entrepreneur needs to continually educate himself/herself about all things financial. He or she needs to attend presentations and do a lot of research. Understanding is of great value in business, and be willing to diversify. Wisdom not only includes having knowledge and experience, but it also includes being able to use that knowledge and experience in a sound way; it involves proper judgment and diversification of such wisdom to make it profitable.<sup>21</sup>

Notice the value of understanding: “Though it cost all you have, get understanding.” That’s right; understanding is worth everything you own. Now, you probably don’t have to go and sell everything you own to take a course that costs thousands and thousands of naira, but this verse certainly highlights the value of understanding.<sup>22</sup> Make a sincere effort to always be a learner. Value education, and learn how to apply your knowledge in business and life. It’s worth a lot.

In all toil there is profit, but mere talk tends only to want. – Proverbs 14:23,

An adage says that “actions speak louder than words.” This is true but, many people think that means you must act and speak. What if you just did the

right thing without announcing it to the world? One might argue that; that could result in less accountability, but if you actually follow through on your goals without speaking, it will show a sense of humility coupled with a dedication to working hard. Work hard and you can overcome many business challenges.<sup>23</sup>

For what does it profit a man to gain the whole world and forfeit his life? –  
Mark 8:36.

One may quite have a bit of money in the bank and investments and they might be called wealthy if you look at their net worth. But the truth is; the numbers don't mean anything compared to the gift that the Lord Jesus gave to us on the cross.<sup>24</sup> As Christians, we are looking into the life of Christ every dimension; just understand one thing which is that we've all fallen short of the glory of God one way or another. We've all fallen short of the perfection of God; we're sinners! But God loves us so much that he came down to this planet to rescue us from the spiritual consequences of our actions through His Son Jesus Christ.<sup>25</sup>

If an entrepreneur or anyone else doesn't yet have any relationship with Christ, to seek first God's kingdom, then it is important to know that wealth is deceitful, and it doesn't mean a thing compared to the glorious riches in Christ. So, as a pastor and an entrepreneur, put God first in all endeavours and every other thing will be added.<sup>26</sup>

The plans of the diligent lead surely to abundance, but everyone who is hasty comes only to poverty. – Proverbs 21:5.

Diligence means showing care and hard work many times over the long haul. Businesses must be carefully built. Don't be hasty. Remember that it can take years to see some success. If one goes for a quick win, one might find himself/herself with a quick failure. There are so many Bible verses about business and entrepreneurship. Therefore, pastors in entrepreneurship ministry must be conversant with those Biblical verses to buttress their calling in entrepreneurship ministry.<sup>27</sup>

Indeed, it is an undeniable fact that God wants industrious people working both in His Kingdom and in the field of entrepreneurship in order that His name is exalted above all. Industriousness is the trait of diligent act to achieve great exploit in any field of one's Endeavour. It is that personality trait with high rate of resilience to do exploit and perform exceptionally well in the field of one's Endeavour.<sup>28</sup> It is that resilience and desire to work harder to achieve excellence in the field of your engagement.

To aspire to live quietly, to mind your own affairs, and to work with your hands, as we charged you; so that you may command the respect of outsiders, and be dependent on nobody. 1 Thessalonians 4:11.

This Scripture has reiterated the very valid point of this research work which is working to be independent and command respect from outsiders. Many pastors have lost their respect from within the flock under their control, not

to talk of the outsiders because of such dependability on the members and outsiders to get their daily bread.<sup>29</sup>

If pastors can work industriously like apostle Paul did, they do not need to depend upon the Church for their constant upkeep nor do they need to meander their way to outsiders to get help from them. This is not just discrediting the pastor's reputation and dignity, but also discrediting God who called him or her into ministry. There should be no binding law which prohibits a pastor from working with his hands to support his ministry like Priscilla and Aquila as well as Paul the Apostle.

Now we command you, brethren, in the name of our Lord Jesus Christ that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, we did not eat any one's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. It was not because we have not that right, but to give you in our conduct an example to imitate. For even when we were with you, we gave you this command: If anyone will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. Brethren, do not be weary in well-doing. 2 Thessalonians 3:6-13.

Paul's instruction to the Church in Thessalonica is that of industriousness as against idle living which was the major issue the Church was confronted with in Thessalonica. Because it was said that the LORD is coming very soon, the people took this narrative literally as if the return of Christ was something which was going to occur in a week time; and for that reason

many felt there was no need to work and toil for a living since Christ is returning.<sup>30</sup> Some miscreant false prophets of that time further worsen the whole situation with Mephistophelean teachings as they insisted that Christ's return was some urgent occasion which there is no need to engage in any futile labour.

Apostle Paul was in prison when he heard the news of such fallacious teachings parading Thessalonica and he has to write this letter to warn them of such miscreant teachings and commanded them to work, emphasizing that yes Christ was going to return but was not such urgent as those false prophets presented their teachings; against this background he states that if anyone refused to work, he or she should not eat. He reiterated how even him, worked industriously to fend for himself as a missionary and does not eat any body's food without paying, and to this effect he told them that he was laying an example for them to emulate.<sup>31</sup>

It is an established fact that ministry in 21<sup>st</sup> century is going through tremendous challenges especially in regard to taking care of the pastors. Though the Scripture expressly states that he who works on the Altar should eat from the Altar and he who works in the temple should also eat from the temple<sup>32</sup> (1 Corinthians 9:13); this Scripture do not seem to be relevant any

more not to talk of been implemented in this era, which has left many pastors wallowing and junketing in abject poverty.

But, here are some questions that need answers. Does this Scripture mean anything at all to the 21<sup>st</sup> century church in regard to taking care of the pastor who works in the temple and in the Altar? Does the 21<sup>st</sup> century church see it as a command from God to take care of the pastor working in the temple and in the Altar? How much is the minimum wage of the pastor? Does the minimum wage meet the needs of the pastor in the 21<sup>st</sup> century ministry or it has somehow successfully created a negative scenario of quest for more wants and desires that may not likely be obtained?

The researcher in this work opined that the Church in 21<sup>st</sup> century has blatantly and disregard-fully refused to hearken unto this Biblical Command and left many pastors in perennial penury which has caused many of them to most of the time try to meander and maneuver their way to get what they want, and this has also successfully made them become materialistic; preaching adulterated sermons to suit members and get what they want from them for mere stomach infrastructure, instead of understanding the time and be industrious to fend for oneself.<sup>33</sup>

Many pastors nowadays are wallowing and junketing in perennial penury; resulting in preaching messages full of materialism without

salvation, yet the church acts as if they have not seen nor heard many of them compromising their calling as a result of poverty-stricken ministry. This is the more reasons why the Seminaries and Bible Colleges must develop a ministerial entrepreneurship curriculum where pastors are trained both in spiritual ministry and entrepreneurial ministry so that they can be able to help themselves and stop being ardent liabilities to the Church.

There are numerous Scriptures in the Bible showcasing Biblical patriarchs who have been apostles, prophets, and teachers who worked industriously to fend for themselves and yet carry out their ministerial assignment successfully.

Apostle Paul was an entrepreneur (2 Thessalonians 3:7, 9; 1 Corinthians 9:18, 22; Acts 20:33-35),<sup>34</sup> Priscilla and Aquila were all entrepreneurs (Acts 18:1-28), Peter was an entrepreneur and an Apostle (Mark 1:16-20); Jesus Christ Himself learnt his Father's business which was Carpentry (Mark 6:1-3).<sup>35</sup>

These Scriptures have proved beyond any reasonable doubt the entrepreneurial skills and dexterity of the abovementioned Saints including our Lord Jesus Christ who humbled Himself, though He was God yet learnt the family business of His earthly father Joseph. This is quite impressive and encouraging. Jesus Christ is the perfect example of Ministerial

Entrepreneurship we should emulate and keep working industriously to fend for ourselves instead of been dependent on the Church. He wasn't doing it for interest's sake but, to set the standard for us to follow as Ministers in the 21<sup>st</sup> century ministry. Many are too lazy to work rather; they make themselves burdens for the Church to bear.

Michael Volland offers the concept of entrepreneur as both a gift from God to the church and a model for others to emulate. Resisting the idea that the only value of enterprise in a church setting is to seek funding to repair the roof or to make up a shortfall in the funds to continue to employ the youth worker, the author proposes that many kinds of ministry and mission would benefit from a more entrepreneurial ministry.<sup>36</sup>

In another development; building on his own experiences as a priest and an entrepreneur, Michael Volland argues that the concept of entrepreneurship offers churches a helpful lens through which to view Christian ministry and mission, and an understanding and approach to ministry that is well fitted for the mission task in a rapidly changing world. He shows how an entrepreneurial approach is consistent with understandings of leadership in the major denominations and in the new churches. He also argues that such an approach is consistent both with the nature of God and with human collaboration with God's activity in the world.<sup>37</sup> This can only

be achieved when pastors who are Church leaders are trained to acquire entrepreneurship skills.

He further buttresses the fact that to be a minister is to face the everyday challenge of finding new ways to express the faith, and to refresh the life of the Church. This is the call to be an entrepreneur. Michael Volland sets out the case for the minister as an agent of change and as the one who looks for new ways to do things.<sup>38</sup>

This is important because it help us to see entrepreneurship as a gift from God and a delight for the Church. In a nutshell, Michael Volland is of the opinion that Ministerial Entrepreneurship should be new trend of the church in 21<sup>st</sup> century ministry. He viewed Entrepreneurship as gift from God to be used for the spread of the Gospel, and for societal benefit.

This research work is a sort of razzmatazz and clarion call to all pastors to be industrious, the Mainline Clergymen, Pentecostal and Neo-Pentecostal pastors and Seminaries to wake up and hearken unto the voice Ministerial Entrepreneurship theology or theology of Entrepreneurship which is the gift from God to mankind; so as to serve Him in a balance way without compromising His precepts or any form of sacerdotal aberration or adulteration in homily presentations.

www.accessa.com, explains the word industrious as often used to describe someone who is productive, efficient, and hardworking but what does it really mean to be industrious? Being industrious means having a strong work ethic, an eye for detail, and the drive and ambition necessary to succeed.<sup>39</sup> Accessa.com presents the following qualities that truly define an industrious person:

1. **Hardworking:** Industrious individuals are willing to put in a great deal of effort into their roles. They understand that hard work and dedication are key components of success, and they strive to make each task or project as successful as possible.<sup>40</sup>

2. **Innovative:** An industrious personality can think outside the box when faced with difficult problems or creative decisions, allowing them to recognize opportunities where others may not see them. This type of attitude encourages creativity while also driving towards productivity and efficiency.<sup>41</sup>

3. **Self-Motivated:** Industrious people are self-driven and take initiative when faced with new challenges or tasks. They don't need someone else telling them what to do or how to do it instead they stay motivated on their own accord by setting goals and striving for greatness.<sup>42</sup>

**4. Responsible & Reliable:** An industrious individual always follows through on their commitments, providing reliable results no matter the obstacle they face in order to fulfill them. Furthermore, this type of person takes responsibility for their actions without making excuses — no matter how difficult the situation may be.<sup>43</sup>

Being industrious doesn't mean you have to work yourself endlessly day after day but it does imply that you must have a strong work ethic in order to ultimately achieve success in your chosen field! By exhibiting these four qualities mentioned here you will go far no matter what path you choose in life.<sup>44</sup>

[www.alooba.com](http://www.alooba.com) explains industriousness as a personality trait classified under the Big Five Personality Model, which assesses an individual's characteristics and behaviors. Specifically, alooba states that industriousness reflects the degree of motivation, diligence, and perseverance an individual exhibits in their work or tasks.<sup>45</sup>

In simple terms, industriousness can be described as a person's inclination to work hard, stay focused, and consistently put in effort to achieve their goals. It is characterized by qualities such as being persistent, dedicated, and conscientious in completing tasks. Individuals with high levels of industriousness tend to be proactive, self-disciplined, and are

driven to accomplish their objectives. They possess an inherent need to accomplish tasks efficiently and effectively, making them valuable assets in various settings and industries.<sup>46</sup>

In the workplace, industriousness is highly sought after by employers as it indicates a strong work ethic and a commitment to excellence. Industrious individuals are known for their reliability, productivity, and ability to meet deadlines consistently. Their determination and willingness to take initiative often lead to increased performance and success in their careers.<sup>47</sup>

It is important to note that industriousness is just one facet of industriousness among several other traits assessed by the Big Five Personality Model. Embracing and enhancing the industriousness trait can contribute positively to an individual's personal and professional development.<sup>48</sup>

Understanding industriousness, as part of the Big Five Personality Model, allows individuals and organizations to gain insights into their behavior and work-related tendencies. This knowledge can be a valuable tool for personal growth, career planning, and creating work environments that support and nurture industrious individuals.<sup>49</sup>

Industriousness is a personality trait which determines how hardworking, determined, diligent and persistent a person is. People, who score highly on industriousness tend to be persistent, focused and highly motivated to achieve their goals. They are self-starters and have a strong work ethic. People who score low on industriousness tend to be more relaxed and less motivated to achieve their goals.<sup>50</sup>

As explained by [www.testpartnership.com](http://www.testpartnership.com), Industriousness is a personality trait which determines how hardworking, determined, diligent and persistent a person is.<sup>51</sup> People, who score highly on industriousness tend to be persistent, focused and highly motivated to achieve their goals. They are self-starters and have a strong work ethic. People who score low on industriousness tend to be more relaxed and less motivated to achieve their goals.<sup>52</sup>

[www.testpartnership.com](http://www.testpartnership.com) also explains industriousness as closely been related to the trait of conscientiousness in the Big Five personality traits, alongside openness to experiences, agreeableness, neuroticism and extraversion.<sup>53</sup>

Naturally, [www.partnership.com](http://www.partnership.com) explains industriousness as allowing people to focus on their work, keeping them diligent and attentive, increasing the quantity and quality of their outputs. Research also shows that

industriousness is particularly important in highly demanding and challenging work, including leadership roles and entrepreneurial positions.<sup>54</sup> This is because highly industrious individuals are highly motivated and determined, helping them to remain focused and persistent in their efforts.

### **5.3 WARNING TO BUSYBODIES AND MEDDLERS**

Busybodies are described as individuals known for excessive meddling in other people's business, as repeatedly discouraged in the Bible.<sup>55</sup> The Bible describes this behavior as inappropriate and ungodly, stating that it breeds discord and disharmony amongst Christians and engagement in unnecessary gossip, snooping into other people's affairs, and spreading of baseless rumors, all fall under the umbrella of being a busybody.<sup>56</sup>

The Bible sternly warns against the commitment of such transgressions. The Bible emphasizes that Christians should be focused on their own growth, personal work, and their relationship with God. It encourages believers to live quietly and modestly, to avoid meddling and to work hard so they can be self-sustaining and not have to rely on others. Spending time meddling in unnecessary affairs is generally seen as a waste of time that could be better spent pursuing noble tasks, building each other up, and serving the Lord.<sup>57</sup>

The teachings in the Bible about busybodies can be applied practically in our daily interactions. In the home, community, church, and workplace, the Bible's guidance serves as a roadmap for relationships that foster unity, genuine care, love, and mutual respect.<sup>58</sup>

It highlights the importance of mindfully focusing on one's affairs and duties, rather than getting entangled in others' business thus, promoting a sense of peace, community, and personal growth. One of the major reasons the Bible discourages being a busybody is because it leads to unhealthy relationships and community discord. It fosters an environment of distrust, contention, and false assumptions.

The Bible encourages believers to embrace traits like kindness, love, understanding, and patience instead of propelling rumors and meddling in others' affairs. The Bible asserts that believers should strive to maintain peace and unity among each other and to spend their time in worthy endeavors that glorify God and serve the communal good.<sup>59</sup>

The Bible's teachings against being a busybody should be emphasized always, from a young age and in all interactions. They should especially be highlighted in potentially divisive moments and when strife seems imminent, whether within families, communities, or churches. Implementing

these teachings will help cultivate an atmosphere of understanding, harmony, and mutual respect.<sup>60</sup>

It will also reinforce the biblical virtue of focusing on one's own improvement and moral growth, rather than unnecessarily meddling in other's lives. The message from the Bible against being a busybody is meant for every believer, irrespective of their position or status.

It is a universal instruction that aligns with the Bible's broad teachings about love, respect, and unity amongst Christians. It's a call for all Christians to live harmoniously with one another, showing mutual respect, giving no room for rumor-spreading, and unduly interference in others' lives. Thus ensuring a thriving community, rooted in love and respect for one another as per the biblical teachings.<sup>61</sup>

When laziness becomes very chronic, busy bodying and meddling becomes inevitable and business of the day. People who meddle often have their clique with which they meddle together and meeting points as well as joints where they meet daily to gossip about everything and everyone they feel to gossip about. What does it even to be busybody and meddling?

The synonyms for busybody words such as meddler, interferer, mischief maker, troublemaker, gossip, scandalmonger, muckraker,

eavesdropper, intruder, ghoul, gawker, nosy parker, snoop, rubberneck, gawper, natterer, stirrer, and buttinsky.<sup>62</sup>

According to Cambridge Dictionary, a busybody is a person who is too interested in things that do not involve them.<sup>63</sup> Merriam-Webster Dictionary defines busybody as an officious or inquisitive person.<sup>64</sup> Busybody is a term derived from Greek word '*periergos*' referring to those workers of magic or witch and loves interfering into other people's affairs.<sup>65</sup> It is observed that what drives some to become a busybody is an avoidance of their own issues, found deep within their inner psychology.<sup>66</sup> And it doesn't matter if they are pointing out something small or something bigger.

Anyone who volunteers their services (usually opinions) where they are neither asked nor needed ... They are meddlesome, intrusive, obtrusive, tactless, prying, annoying, exceeding the bounds of propriety in showing interest or curiosity or in offering advice, offering unwelcome attention, they are offensive, interfering, and/or inappropriately inquisitive.<sup>67</sup>

Involving oneself into other people's affairs without invitation is meddling and busybody behaviour, and as a pastor who should be busy in things that bring glory to God and bring material benefit to you and the Church of God under your care, such trait is in-dignifying and inappropriate.<sup>68</sup>

Meddlers and busybody person snuffs and sniff information by any means possible and when they didn't delve into other people's affairs, they often feel very uncomfortable. As a busybody, one doesn't have time for himself that is; don't work for their personal benefit, because they are slack,

lazy, and weak. Such attitude is unchristian and entrepreneurs who would be successful entrepreneurs in ministry must avoid this trait, as it does not help in promoting entrepreneurship in ministry, rather it will lead to failure. Ministers and entrepreneurs have similar spirit because they are both industrious and hard-working.<sup>69</sup>

The reason why Paul has to take enough time to discuss this issue of working for a living in detail, insisting that busybody and meddling should be totally abhorred is because he has heard something. He again received from a reliable source that there were believers at Thessalonica, who did not want to work.

As already seen, such believers are not a promotion for the Christian faith and their meddling does not glorify God. Paul here observes that people who do not work have enough time to do other things. He, who is not occupied according to the will of God, would surely be occupied with wrong action. Such believers are considered a plague for the Church. They themselves do not do anything and if they do something, it is keeping others from their work.<sup>70</sup>

They stick their noses into businesses which are not theirs. Paul observed that meddlesomeness and busybody is a wrong thing against which the Scripture also in other places warns (1 Timothy 5:13; 1 Peter 4:15).

When one gets a visit from busybodies, he or she may not easily get rid of them. They rob one's time and energy and they also expect that one should invite them for dinner.<sup>71</sup>

When they finally have left, then one have to work twice as much as possible harder to catch up with the delay they have caused. Paul commands them to eat food from their table. That is, they should work to provide for themselves, which means to take care of their own livelihood, instead of eating someone else's food. He adds that they should work in quiet fashion. A Christian is not restless, hectically seeking for more and more.<sup>72</sup> The life of a Christian should radiate others, while there is still a lot of activity (cf. 2Timothy 2:2, 1Peter 3:4).

Busybodies and meddlers are backbiters who do not want to work but gallivant around from one house to another or from one person to another without been invited just to gossip. David O. Oyedepo talks about diligence and he said diligence means hard work.<sup>73</sup>

Vision is not for the idle and ministry is not for the lazy. Progress in life calls for a pressing and every prize demands a press. This is not the quality of busybody individuals because they can't but be lazy and idle, avoiding to work but looking for where to backbite and delve into other

people's affairs. David O. Oyedepo observes that great success is recorded on diligent pursuit, which is hard work and industriousness.<sup>74</sup>

Diligence involves investing your abilities, strength and all you have into pursuit of your mission and that is what one can't find in meddlers and busybody individuals because they invest their own abilities mostly in meddling over what does not concern them.

Oyedepo states that "Imagine a man who has been called into the work of the ministry, but who is still in his pajamas let's say at around 11: A. M, blowing some tongues!<sup>75</sup> When he finally decides to leave the house, he goes pursuing people in their offices. After office hours, he targets some others in their homes. What is he looking for?" This is exactly the definition of busybody and meddling! Moving from people's offices to houses uninvited, and perhaps looking for what as Oyedepo asked.<sup>76</sup>

This is laziness and idleness, and as such he would lose focus in both ministry and entrepreneurship. Oyedepo adds that "He believes that the success of a ministry depends on the people one knows. This is a lie of the devil."<sup>77</sup>

The success of a ministry lies in God who has called you and your diligence in the pursuit of that which He has committed into your hands." God first in everything we do, whether entrepreneurship alongside ministry

or running only ministry. One must learn to depend and rely on God for his success and work very diligently and industriously! God will bless his or her hard work and make his ministry successful in every ramification.

This is why Apostle Paul sternly warn against been busybody and meddling in that he said “For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living.” (2 Thessalonians 3:11-12). In another development, Paul adds that “If anyone refuses to obey what we say in this letter, note that man, and have nothing to do with him, that he may be ashamed.” (2 Thessalonians 3:14).

The serious warning Apostle Paul states here is social ostracism. That is, such a man should be ostracized socially which is people should distant themselves from him and not relate with such individuals because of their trait of busybody and meddling. Busybody and meddling destroys individual relationship as well as spiritual relationship with God, hence this trait should be avoid by sundry Christians, especially pastors in ministry and entrepreneurship because it will destroy their spiritual relationship with God and entrepreneurial relationship with various customers. David Oyedepo

shared his testimony on how God spoke to him on the day he was commissioned into ministry and his testimony goes:

On the day I was commissioned into ministry, I made a statement, which I believe must have offended some people, judging from the reactions that followed. I narrated an encounter I had with God while praying. He had told me, “My son, you have two eyes. Can you make one to look up and the other to look down?” I tried it (I had never given it a thought before) and discovered it was not possible. He then said: “Whenever you are looking unto man, never claim you are looking unto me; and whenever you are looking unto Me, you cannot be looking unto man. But they that looked unto Me are lightened and their faces are not ashamed (Psalm 34:5). Look unto Me and you will not be ashamed. If you look unto men, you will fail. I am your source; I am your strength for the battle. I am all that you need, I am your sufficiency. The moment you start looking to any other source for help, you will fall woefully.” So when I rose up to speak, I declared emphatically, “God warned me not to rely on you.” It was too sharp, but thank God it is the truth, and it has been proved today!<sup>78</sup>

David O. Oyedepo is a successful minister and an entrepreneur today because he worked hard and depended on God for his success in both ministry and entrepreneurship.<sup>79</sup> Many people have envied him today and blackmailed him for having many private Jets but they do not care to know his beginning in ministerial career and entrepreneurship. He listened to the voice of God which saw him through in ministry and in entrepreneurship and today he is the richest pastor in Africa, with Churches all over the world.

He also founded one of the best universities in Nigeria Covenant University. Two years ago, when he sacked 40 pastors for not doing exploits, people raised alarms and tried to question him for doing so but, for me I see no fault in what he did because his grounds were that the pastors

were lazy and relaxed, without yielding fruit spiritually and physically in their places of assignment, hence they can't work with him. Oyedepo doesn't condone any spiritual nor physical laziness because he believes in God and been industrious in whatever he does, that is why he is successful both in ministry and entrepreneurship.<sup>80</sup>

Many men of God are really lazy, and pastoral ministry is not for the lazy persons, therefore, anybody who is called into pastoral ministry should know that they are called into one of the most industrious job ever on earth. Oyedepo states that "Lazy and idle people never make any headway in life, because they are not operating God's formula for successful living diligent. Their closest companion becomes failure and defeat."<sup>81</sup>

God did not call pastors to be dependent on men, rather God called them to depend on him for their upkeep and to be industrious to earn a living while in ministry. Jeremiah 17:5-7 states "Thus says the LORD, "Cursed is the man who trusts in man and makes flesh his arm, whose heart turns away from the LORD. He is like a shrub in the desert, and shall not see any good come. He shall dwell in the parched places of the wilderness, in an uninhabited salt land." Depending on men, for ministry and entrepreneurship brings about a curse not on us but on every step we take to succeed.<sup>82</sup>

This means that the effort one puts on will definitely be frustrated because God is not involved in the process and God is not involved in the business and ministry. It is purely operated on the flesh and human ideologies, not on the leadership of God nor His directives. Hence, the same Scripture states “Blessed is the man who trusts in the LORD, whose trust is in the LORD. He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit.”<sup>83</sup> (Jeremiah 17:7-8).

Proverbs 22:29 also states “Do you see a man skillful in his work? He will stand before kings; he will not stand before obscure men.”<sup>84</sup> Indeed, hard work and industriousness in conjunction with the skills of a person leads them to greatness, never to be in the company of busybody and meddlers. This is what ministry stands for; it is not jack of all trade, and becoming master of none. It is seriousness, hard work, industriousness, diligence, and total dependability on God, so also is entrepreneurship.

Our covenant fathers were not idle people. They were not lazy workers; they were hardworking, industrious and resourceful. When God called Abraham, He didn't tell him to rear animals. Abraham could have relaxed and say, “I am called, so I don't need to work hard; I will still make

it.” He would have ended up a pauper. But, Abraham laboured industriously and God prospered him. God can only prosper the works of one’s hand, not calling. He prospers the person through prospering their efforts.<sup>85</sup>

## **Some Traits of Busybody and Meddling**

### **i. Gossiping**

The Hebrew word translated “gossip” in the Old Testament is defined as “one who reveals secrets, one who goes about as a talebearer or scandal-monger.”<sup>86</sup> A gossip is a person who has privileged information about people and proceeds to reveal that information to those who have no business knowing it. Gossip is distinguished from sharing information in two ways:<sup>87</sup>

1. **Intent.** Gossipers often have the goal of building themselves up by making others look bad and exalting themselves as some kind of repositories of knowledge.
2. **The type of information shared.** Gossipers speak of the faults and failings of others, or reveal potentially embarrassing or shameful details regarding the lives of others without their knowledge or approval. Even if they mean no harm, it is still gossip.<sup>88</sup>

In the book of Romans, Paul reveals the sinful nature and lawlessness of mankind, stating how God poured out His wrath on those who rejected

His laws. Because they had turned away from God's instruction and guidance, He gave them over to their sinful natures. The list of sins includes gossips and slanderers (Romans 1:29b-32). We see from this passage how serious the sin of gossip is and that it characterizes those who are under God's wrath.

Another group who was (and still is today) known for indulging in gossip is widows. Paul cautions widows against entertaining the habit of gossip and of being idle. These women are described as "gossips and busybodies, saying things they ought not to"<sup>89</sup> (1 Timothy 5:12-13).

Because women tend to spend a lot of time in each other's homes and work closely with other women, they hear and observe situations which can become distorted, especially when repeated over and over. Paul states that widows get into the habit of going from home to home, looking for something to occupy their idleness. Idle hands are the devil's workshop, and God cautions against allowing idleness to enter our lives. "A gossip betrays a confidence; so avoid a man (or woman) who talks too much"<sup>90</sup> (Proverbs 20:19).

Women are certainly not the only ones who have been found guilty of gossip. Anyone can engage in gossip simply by repeating something heard in confidence. The book of Proverbs has a long list of verses that cover the

dangers of gossip and the potential hurt that results from it. “A man who lacks judgment derides his neighbor, but a man of understanding holds his tongue. A gossip betrays a confidence, but a trustworthy man keeps a secret”<sup>91</sup> (Proverbs 11:12-13).

The Bible tells us that “a perverse man stirs up dissension, and a gossip separates close friends”<sup>92</sup> (Proverbs 16:28).

Many a friendship has been ruined over a misunderstanding that started with gossip. Those who engage in this behavior do nothing but stir up trouble and cause anger, bitterness, and pain among friends. Sadly, some people thrive on this and look for opportunities to destroy others. And when such people are confronted, they deny the allegations and answer with excuses and rationalizations. Rather than admit wrongdoing, they blame someone else or attempt to minimize the seriousness of the sin. “A fool’s mouth is his undoing, and his lips are a snare to his soul. The words of a gossip are like choice morsels; they go down to a man’s inmost parts”<sup>93</sup> (Proverbs 18:7-8).

Those who guard their tongues keep themselves from calamity (Proverbs 21:23). So we must guard our tongues and refrain from the sinful act of gossip. If we surrender our natural desires to the Lord, He will help us to

remain righteous. May we all follow the Bible's teaching on gossip by keeping our mouths shut unless it is necessary and appropriate to speak!

## **ii. Idleness**

There is several different words translated "idleness" in the Bible. Although there are some subtle differences in nuance, the general meaning of idleness is "undisciplined slackness." Ecclesiastes 10:18 gives a graphic description of the results of idleness: "Through laziness, the rafters sag; because of idle hands, the house leaks."<sup>94</sup> Idleness is the opposite of diligence, which the Bible often commends (Proverbs 12:24; 13:4; Romans 12:11; Ephesians 4:28).

Idleness can manifest in many different ways. Jesus warned us about idle words. He said, "But I tell you that everyone will have to give account on the Day of Judgment for every empty word they have spoken" (Matthew 12:36). Idle words are undisciplined speech. Ephesians 5:4 gives a partial list of idle speech: "Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving."<sup>95</sup>

Idle speech is that which would most likely not be said in the physical presence of Jesus. First Timothy 6:20 also tells us we are to avoid "godless chatter and the opposing ideas of what is falsely called knowledge." So not only are we to eliminate our own idle speech, but we are to turn away from

the foolish talk of others. First Timothy 5:13 gives instruction to young widows to marry again and have children so that they would not “learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not.”<sup>96</sup>

Idleness produces other evils such as gossip and slander (2 Corinthians 12:20). Women were not the only ones warned about idleness. Second Thessalonians 3:11 says, “We hear that some among you are idle and disruptive. They are not busy; they are busybodies.”<sup>97</sup> Idleness is a foundation for many other sins, and believers are warned not to allow it in their own lives or in the church.

In contrast, the Bible praises those who were known for their good works and service for the kingdom of God. Tabitha “was always doing good and helping the poor” (Acts 9:36). Euodia and Syntyche are praised by Paul for working hard at his side for the sake of the gospel (Philippians 4:2–3). Epaphroditus worked so hard to share the gospel that he nearly died (Philippians 2:30). Tryphena, Tryphosa, and Persis are others who were commended for their hard work in the Lord<sup>98</sup> (Romans 16:12). All of these are praised for their refusal to be idle when there was work to be done.

Idleness implies that there is nothing to be done that is worthy of time or effort. But as long as there are people who are lost without Christ, there is

always something to be done. To combat the tendency to be idle, we should cultivate the habits of prayer, Bible study, meditation, and service. There is always someone who needs help in prayer, or encouragement. When our hearts are fully committed to the lordship of Jesus Christ, we cannot be idle for long because that is not what He would do. Jesus said, “As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work”<sup>99</sup> (John 9:4).

The Bible instructs us to be “always abounding in the work of the Lord, because you know that your labor in the Lord is not in vain” (1 Corinthians 15:58). Jesus said, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field”<sup>100</sup> (Luke 10:2). Anyone who is tempted to be idle should ask himself: What can I do right now to be one of His workers?

### **iii. Nosey**

Being nosey is a colloquial phrase not found in the Bible any ways. When we say that a person is nosey (or nosy), it generally means he is being overly inquisitive. A nosey person interferes in business that doesn't concern him, offers unwanted opinions, or asks too personal questions. Paul mentions widows who could be labeled as “nosey” those who “get into the habit of being idle and going about from house to house. And not only do they

become idlers, but also busybodies who talk nonsense, saying things they ought not to”<sup>101</sup> (1 Timothy 5:13). A “busybody” who intrudes into everybody else’s lives and gets involved in what does not concern her is “nosey,” and the Bible says not to be like that.

Of course, it is not only widows who can have a habit of being nosey. People can be found being nosey in all kinds of situations; offices, churches, families, and social media all contain nosey people. The motive for being nosey could be boredom, dissatisfaction with one’s own life, or a desire to influence others. Paul’s solution for the busybodies in Timothy’s church is the same solution for nosey people today:<sup>102</sup> find something profitable to do (1 Timothy 5:14).

Being nosey may seem harmless enough, but it is interesting that the Bible associates idleness with evil. Paul tells the women in Timothy’s church to be busy with their own families and so “give the enemy no opportunity for slander” (1 Timothy 5:14). The writer of Proverbs says, “A perverse person stirs up conflict, and a gossip separates close friends” (Proverbs 16:28), and Paul equates slander and gossip with foolishness, malice, and even murder (Romans 1:29–32), sins that lead to spiritual death.<sup>103</sup>

People can ask personal questions in an attempt to offer sincere counsel or help this are not being nosey. A nosey person is trying to ferret out personal details they can then share with others for the sake of entertainment. It is important not to do be nosey or to be friends with someone who gossips, because “bad company corrupts good character”<sup>104</sup> (1 Corinthians 15:33) and it is easy to be hurt by someone who is only interested in being nosey. Information should be given and received on a need-to-know basis.<sup>105</sup>

#### **iv. Backbiting**

The definition of backbiting is “talking maliciously about someone who is not present.”<sup>105</sup> To backbite is to gossip about someone behind his or her back. Secret slander is the essence of backbiting, and it is strongly condemned in the Bible.

The word backbiting appears in the Bible in the ESV: “The north wind brings forth rain, and a backbiting tongue, angry looks”<sup>106</sup> (Proverbs 25:23). Malicious talk or gossip is mentioned elsewhere in the Bible, listed along with sins like murder and envy (Romans 1:29), things that should not be practiced or approved (verse 32). Proverbs 25:23, the verse that specifically uses the word backbiting, paints a vivid picture of how people respond to a gossip. Just as a cold north wind brings rain, so a tongue given to backbiting

will bring angry looks from the victims of the gossip. In other words, if you want to make people angry, just spread rumors about them secretly. The source of the gossip will eventually be known, and the ones you've slandered will not be happy.

Negative or malicious talk may feel good for a moment, while you get something off your chest, but ultimately it does no good and can actually do great harm, even separating close friends (Proverbs 16:28). Backbiting is contrary to love, which is a reconciling force (1 Peter 4:8). Jesus said the peacemakers will be blessed, not the backbiters (Matthew 5:9). God's children are to "make every effort to do what leads to peace and to mutual edification" (Romans 14:19), and "peacemakers who sow in peace reap a harvest of righteousness" (James 3:18). There is no place in the Christian life for backbiting.

#### **v. Eavesdropper**

When we spy or eavesdrop on someone, we are trying to gain information that is not being willingly shared with us. There are many cases in which eavesdropping or spying is a sin. But in other cases there may, in fact, be legitimate reasons to spy or eavesdrop.<sup>107</sup>

Spies are employed by governments as a part of their national security. Without spying on enemy plans, a nation could lose its freedom. During

times of war, spying on the enemy and collecting military intelligence have been crucial to victory. God told Moses to send spies into the land of Canaan to learn what the Israelites were facing in taking it<sup>108</sup> (Numbers 13:1–2). Later, Joshua sent spies into Jericho before that decisive battle (Joshua 2:1). In Judges 7:9—15, God instructed Gideon and his servant Purah to spy on the Midianites.

Eavesdropping, which entails secretly listening to a private conversation is a violation of privacy and often a breach of trust. But eavesdropping also has its place. It could have been eavesdropping that prevented the murder of Paul (Acts 23:16) and thwarted the assassination of King Xerxes (Esther 2:21–23).<sup>109</sup>

As a modern example, a mother concerned about the direction her teenager is going may pause outside the bedroom door when she hears her daughter on the phone. The words drinking and party catch her attention. Because she has her daughter's best interest in mind, she may eavesdrop in order to know how to protect her child. So spying and eavesdropping are not wrong in themselves.<sup>110</sup> The sin lies in the purpose behind the action.

When we spy or eavesdrop due to selfish motives, we are crossing a line. Envy, jealousy, or desire for revenge may wrongly motivate us to eavesdrop or spy on someone. If our intent is to use the information gained

to give ourselves an unfair advantage or to harm someone else, then eavesdropping is wrong. It is dishonest and unloving (Romans 13:8; Luke 6:31). Christians are to be “blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation”<sup>111</sup> (Philippians 2:15).

Eavesdropping out of nosiness is being sneaky, which is dishonest (Proverbs 11:3). If we hear something juicy, we often don’t want to keep it to ourselves, so eavesdropping becomes the first step to gossiping. On those occasions when spying or eavesdropping is done with altruistic motives, and then it is allowable. But any hint of selfishness, egoism, or voyeurism taints it with sin. If in doubt about the virtue of spying or eavesdropping in any given situation, we should always default to Jesus’ words in Luke 6:31: “Do to others as you would have them do to you.”<sup>112</sup>

#### **vi. Snoop/stalk**

Stalking is the repeated following, watching, or harassing of another person with the intent to instill fear or gain unwarranted attention.<sup>549</sup> In recent years, lawmakers have sought to more precisely define and attach a penalty to stalking, but, because stalking involves a pattern of otherwise legal activity, and the motivation of the stalker is not always clear, prosecution is often difficult.<sup>113</sup> The meaning of snoop is to look or pry especially in a sneaking

or meddlesome manner. It is to look around a place secretly, in order to discover things or find out information about someone or something.

Stalking is usually preceded by an obsessive interest in another person. That interest may be positive or negative.<sup>114</sup> For example, a man may become infatuated with a co-worker and shower her with unwanted gifts and phone calls even after she has asked him to stop. She may rightly interpret his attention as stalking. Although his motives may seem positive to him, they are interpreted as negative by her.<sup>115</sup>

Conversely, a man may believe he was treated unjustly by a co-worker and stalk that person as a way of exacting revenge. Calling and then hanging up, driving slowly past the house, or following a person are all ways a stalker may create fear.

The Bible does not directly discuss stalking, but we can apply many of its principles to discover the biblical perspective. A common theme in Scripture is that we are to treat others the way we want to be treated (Matthew 7:12). Jesus said the second greatest commandment is to love our neighbors as we love ourselves (Matthew 22:39).<sup>116</sup>

Stalking is the opposite of the behavior Christ commanded. Despite what an enamored would-be suitor may think, stalking his obsession is not

love. Romans 13:10 says, “Love does no harm to a neighbor.” Instilling fear, apprehension, or aggravation in someone is to do him or her harm.

It could be said that Satan is a stalker. First Peter 5:8 says, “Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.” Satan and his demons stalk human beings as a lion stalks prey, searching for weaknesses and vulnerabilities in order to exploit, tempt, and destroy (John 10:10). Satan’s incessant pestering, suggesting, threatening, and lying are all traits of a stalker. He studies us against our will, shows up at the worst times, and badgers us with fears, doubts, and temptations.<sup>117</sup>

The Bible’s method for responding to satanic stalking is to resist the devil (1 Peter 5:9; James 4:7). We resist by first recognizing that we are under attack and then standing firm on God’s Word (Ephesians 6:10–17). We refuse to be bullied by our enemy. We may not be able to stop Satan’s stalking, but we can take strong measures to ensure he does not defeat us. That’s what Jesus did (Matthew 16:23). We can do the same with human stalkers. When we recognize we are being stalked,<sup>118</sup> we can take strong measures to make it stop and then refuse to allow the stalker to intimidate us. We work with proper authorities to eliminate the stalking (Romans 13:4), check our own habits and practices to make ourselves as safe as possible

(Ephesians 5:15), and then resist the stalker's attempt to control us by refusing to give in to fear (Ephesians 6:10).<sup>119</sup>

#### **5.4 STERN COMMAND ON WORK**

As soon as Apostle Paul received viable information from a reliable source about some people's attitude to work amongst members in the Church in Thessalonica, he did not mince words but swung into action by issuing stern warning to those gullible members exhibiting such dereliction and negligence. Recall that work is as important as salvation in Christendom because both are God's plan and will for man; while work is paramount to save man from hunger and starvation here on earth; salvation is equally paramount to save man from hell's damnation in the hereafter.

God commands that man should work by tilling the land and keep it for further use (Genesis 2:15, 1:26-28), similarly, God also declared that He loved us so much that He gave His only begotten Son that whosoever believes in Him, will not perish but have everlasting life (John 3:16). The former saves us from earthly penury, hunger, starvation and famine while the later saves us from been roasted and rusticated to hell and both are the plan of God because "He knows the plans He have for you, says the LORD, plans for welfare and not for evil, to give you a future and a hope." (Jeremiah 29:11).<sup>120</sup>

God magnanimously blessed the earth with vegetation, with various plants yielding juicy fruits and mineral resources that gives natural nutrients to the body of man and, rivers were also founded to serve as source of clean and healthy water and wealth for man among which were River Pishon which flowed to the whole land of Havilah, where there is much gold which include bdellium and onyx stone (Gen. 2:9-12).

The modern day Havilah was then referred to as Northern Somalia in Africa and part of Arabian Peninsula, though much debated by scholars and off course you see how Africa is blessed with many natural and mineral resources. Havilah (Biblical Hebrew: (הַוִּילָה),<sup>121</sup> Romanized: Ḥāwīlā) refers to both a land and people in several books of the Bible; one is mentioned in Genesis 2:10–11, while the other is mentioned in the Generations of Noah (Genesis 10:7).<sup>122</sup>

In Genesis 2:10–11, Havilah is associated with the Garden of Eden. Two individuals named Havilah are listed in the Table of Nations as descendants of Noah. The name also appears in Genesis 25:18, defining the territory of the Ishmaelite. Extra biblical literature mentions Havilah as the source of precious jewels used by the Amorites. The exact location of Havilah is debated, with various scholars suggesting southwest of the Arabian Peninsula or northern Somalia.<sup>123</sup>

W.F. Albright, in the 1922 publication *The Location Of The Garden Of Eden*, states that "the Havilah of Genesis, chapter 2, refers certainly to the African Havilah, rather than to the Asiatic Havilah which lay opposite, since it is said to produce good gold, gum resin, and malachite, all of which are important products of the Nubian Desert, and two of which, at least, do not seem to have been found in western Arabia."<sup>124</sup>

Albright goes further to illustrate that: "Genesis chapter 10 gives the name "Havilah" twice, once in verse 7, among the sons of Cush (Ethiopia) after Seba, and the second time in verse 29, among the sons of Joktan, immediately after Sheba and Ophir."<sup>125</sup> There is no reason to suppose, as is popular nowadays, that the sections came from different hands; we have rather an unskillful attempt to state the fact that there were two divisions of the tribes, one African, the other Asiatic." The Havilah (or Havilah in Hebrew) which Albright is referencing is Hawila, Sudan, a place found in the Khartoum region of the country.<sup>126</sup>

And looking at the African blood to hard work, it is certainly clear that Havilah is located in Africa in abovementioned regions as W. F. Albright opined.<sup>127</sup> God wants us to be hardworking people; especially those in ministry have many responsibilities that would keep them working hard and induce their members to do same so that we will catch up with other

developed nations of the world. God has blessed us and blessed our beloved mother land Africa; and laziness is not in our blood anywhere in the world, which is the very essence of this research work to induce pastors in ministry to be hard-working in both ministry and entrepreneurship, in other to alleviate poverty, leading to financial freedom for themselves and for the Church.<sup>128</sup>

The second River was Gihon also flowed throughout the land of Cush (Gen. 2:13). The form Kush appears in Egyptian records as early as the reign of Mentuhotep II (21st century BC), in an inscription detailing his campaigns against the Nubian region.<sup>130</sup>

At the time of the compilation of the Hebrew Bible, and throughout classical antiquity, the Nubian kingdom was centered at Meroe in the modern-day nation of Sudan in Africa. In biblical texts, the Hebrew word Cush appears to refer to any land south of northern Egypt, which could include present-day Ethiopia or Sudan. Indeed, some modern translations even use the term Ethiopia to translate the underlying Hebrew term (e.g., the NRSV).<sup>131</sup>

The third River was River Tigris which flows throughout Eastern Assyria (Gen. 2:14) and the fourth River is the Euphrates (Gen. 2:14). All these rivers are filled with natural resources which God placed man in the

Eden to discover and utilize for his earthly use but, instead of making most of the dire opportunity, man was simply attracted to the tree which brought a curse upon the land and death upon him (Gen. 3).<sup>132</sup>

The indigenous Assyrian homeland areas are "part of today's northern Iraq, southeastern Turkey, northwestern Iran and northeastern Syria". The Assyrian communities that are still left in the Assyrian homeland are in Syria (400,000), Iraq (300,000), Iran (20,000), and Turkey (15,000–25,100).<sup>133</sup>

Most of the Assyrians living in Syria today, in the Al Hasakah Governorate in villages along the Khabur River, descend from refugees that arrived there after the Assyrian genocide and Simele massacre of the 1910s and 30s.<sup>134</sup> Christian communities of Oriental Orthodox Syriacs lived in TurAbdin, an area in Southeastern Turkey, Nestorian Assyrians lived in the Hakkari Mountains, which straddles the border of northern Iraq and Southern Turkey, as well as the Urmia Plain, an area located on the western bank of Lake Urmia, and Chaldean and Syriac Catholics lived in the Nineveh Plains, an area located in Northern Iraq.<sup>135</sup>

More than half of Iraqi Christians have fled to neighboring countries since the start of the Iraq War, and many have not returned, although a number are migrating back to the traditional Assyrian homeland in the

Kurdish Autonomous region. Most Assyrians nowadays live in northern Iraq, with the community in Northern (Turkish) Hakkari being completely decimated, and the ones in TurAbdin and Urmia Plain are largely depopulated.<sup>136</sup>

Evidentially, the above pictorial maps presents Biblical history of the Biblical Rivers, their locations in modern days, proving to the point that Bible stories are real and humans who are created in the image of the Most High God and placed in the Eden are to benefit through hard work from what God created. Christians are not lazy types even in foreign nations as slave or citizens, then and now; hence the law of hard work is biblical and commanded by the Creator Himself.<sup>137</sup>

It is now very clear that work was a command not only from Paul but from God the Creator of the earth and the fullness thereof (Ps. 24). Again, David O. Oyedepo states: “Learn to work and invest your labour positively.” This is what the Apostle Paul also emphasizes in his 2 Letter to Thessalonians where he states: “For even when we were with you, this we commanded you, that if any would not work, neither should he eat.” (2 Thessalonians 3:10).<sup>138</sup>

Collin Powell states that “God favors diligence. He appreciates us being hard-working. But, some of us struggle because we lack motivation or

we feel discouraged. Others are distracted by temptation and lose sight of their discipline. That is why we need reminders.<sup>139</sup> There are so many bible verses about hard work that remind us who and what we are working for – God and His glory. And at closer look, we also realize these are also encouraging bible verses about doing your best. If God does His best for us, all the more we should give Him our best. Most importantly, have faith in God, who is above all fair and just, and will reward us for all our hard work (Matthew 20:4).<sup>140</sup>

Glory Chidinma Chilaka expounds that hard working is a key to success and success is what matters in every goal. Her view here can be aligned with Biblical statement in 3 John 1:2 where it is stated by the Apostle John that: “Beloved, I pray that all may go well with you and that you may be in health; I know that it is well with your soul.”<sup>141</sup>

When one is healthy, hard work would be inevitable and when one’s soul prospers physically, success would be easily achieved and when one’s soul prospers spiritually, heaven is attainable. So, the prosperity of the soul in this scriptural prayer is absolutely holistic for spiritual edification and for physical attainment of success in human endeavours. Glory Chidinma Chilaka, further noted that no hard work no glory.<sup>142</sup>

As earlier noted, work is unarguably God's command for the success of man's sojourn on earth for as long as he/she lives. Refusing to work and choosing the part of laziness is a trespass against God's precepts on work and denial of one's glory. Many often capitalize on the grace of God but, one must understand that Grace is God's prerogative to provide for man without man's effort needed as in the provision of manna in the wilderness (Deuteronomy 8:15-17), but favour demands the effort of man in conjunction with God's effort, then man is favoured to succeed in what he/she is doing (Deuteronomy 8:18). Our favour depends on work which is godly approved.<sup>143</sup>

## **5.5 MAINTAINING THE ACT OF DOING GOOD**

Despite Paul's sternness on the busybodies and meddlers, warning them to stop and work to earn bread for themselves, instructing that if they refused to work, they should not eat, yet he admonished the Church in Thessalonica that they shouldn't be tired in doing good. Essentially, it means that Paul's intent was not to discourage doing good or prevent people from rendering help to others neither was he saying that because he instructs them not to feed anyone who refused to work, they should then cease from assisting those with genuine reasons unlike the busybodies whose aims are to cause distractions to work.<sup>144</sup>

Most often time, people are duped or robbed in the process of being nice or being good to others, a situation which would make many to feel there is no need been nice or helping anyone because of the bad experiences they have encountered. This is what the Apostle is discouraging and encourage being nice and good to people in spite of the bad ones who might use one's opportunity to exploit him/her. Some after helping them and nice and good them, they turn around to destroy you and if possible make one's life miserable, and for such reasons, many people feel actually helping others is of no use or benefit. The act of doing well to others is a command from God, though often times, people who help others encounter horrible situations. Years ago, a man came to my boss in Birnin Kebbi wearing a priestly collar, pleaded to be accommodated so that the next day he would proceed in his journey to Sokoto from where he would be going to Niger Republic.<sup>145</sup>

In the night, he used diabolic substance which made everybody go into deep sleep; then slipped into my boss bedroom where he was lying with his wife, took a brand new laptop which was purchased at the rate of three hundred thousand (300,000) naira with the sum of seventy five (75,000) under his pillow and left. In the morning, the priest was nowhere to be found, and the laptop and money similarly vanished along with him. My

boss promised never again will he ever in his entire life help anyone let alone allowing a stranger to sleep in his house. Such Mephistophelean individual have made many good people to become stiffed necked in helping others because of negative experiences they have encountered.<sup>146</sup>

Helping people or doing good to others is part of Christian belief and practices but one must be cautious in the face of this evil and corrupt world where even the bad disguises as innocent and needy.

Rebecca Samuel Dali observes that those who are qualified to be helped are in two categories. First are strangers as enshrined in Hebrews 13:2, where the Holy Bible states that “Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.” Then Rebecca noted that “Whoever has the world’s goods and beholds his brother in need and closes his heart against him, how does the love of God abide in him?”<sup>147</sup>

we are responsible to help strangers and those in Christ body. Well, Rebecca, has a point because one of the ways in which we can show God’s love in us is by helping others but, the researcher felt that we are to be cautious because there are wolves in sheep clothing; therefore, let the Holy Spirit direct one to do so; otherwise, it is possible to end up in the hands of

the miscreants and Mephistophelean who would wreck more havoc than good been offered to them.

The researcher had the privilege of been a Co-proprietor of Kebbi Diocesan School for six years and in 2019, the principle of the Diocesan School in which the researcher was the Co-proprietor, had a terrible ghastly accident which led to his broken arm, shoulder, and the leg. we Took all the responsibilities, sourcing funds from the Church I was pastoring and from the School purse to treat him, and took him to several hospitals and at the same time provided for his family; still paying his salary even while he was incapacitated, to God be the glory with prayers and medical assistance, he was strong again to work, though with the help of crutches; later with walking stick.

When I was transferred in January this year 2024, he blackmailed me in collaboration with the incumbent Co-proprietor who just took over from me, and the Diocesan auditors alongside Bishop's Personal Assistant (PA), alleging me of compromising the School funds and that of the Church, saying that I was paying myself double salary for the six years that I was the Co-proprietor and the pastor of the Church which were both Diocesan organizations under my control. I got query letter to that effect and was given a week to respond or faced penalty for my misconduct.

I was really shocked beyond reasonable doubt. I went to God in prayer and I was inspired to ask him about the happenings in school and Church which I did, but he declined answering me; I understood that he was the brain behind the evil. Though I still responded to the query letter in two days and demanded evidences either mechanical, electronic, written, verbal or none verbal and human to prove that I siphoned the School and Church funds, till today no response to it and the matter went silent.

Now, to what Rebecca stated, it is absolutely Biblical to render assistance to strangers and to brothers or sisters in the faith, but there is danger because envy is the mother of evil which lies deep behind the hearts of humans which Jeremiah spoke about that "The heart is deceitful above all things, and desperately corrupt; who can understand it? "I the Lord search the mind and try the heart, to give to every man according to his ways, according to the fruit of his doings." (Jeremiah 17:9-10).<sup>148</sup>

The second categories of people to be helped according to Rebecca are those without resources or an immediate ability to help themselves. Now, recalling my ordeal, the principal in question was indeed handicapped to help himself at that moment in time and based on the School policy, I am not supposed to have paid him salary within those years of his incapacitatedness, but I felt his condition was really bad and he had no resources at that

moment to take care of his situation and feed the family which necessitated to me to get deeply involved in helping him to come out of his situation but he ended up backstabbing me. Hence, it is the opinion of this research work that before one delves into doing good to or helping others, he or she need to properly hear from God otherwise he or she might end up in the hands of the miscreants in the same faith. Not, all that glitters is indeed gold.

In 2 Thessalonians 3:13, Paul acknowledges that most of the Thessalonian believers were doing well. They were doing what was right, but they needed to maintain that effort, in spite of the fact that some were falling short. Paul exhorts them not to become burnt out, frustrated, or exhausted from doing good, resulting in becoming tired "of" doing good. When one encounters lots of problems with doing good to others as it is the case today, becoming weary is something quiet inevitable until one is been overwhelmed by the grace of God to continue maintaining the attitude of doing good. People are just very unbecoming, and hence, helping even those you think needs turns negative most of the time.<sup>149</sup>

Christian workers at Thessalonica might have been enticed by the example of those who were idle. As long as we live in a fallen world, we'll feel the temptation to ask why we should work hard, when others just sit back and take it easy. Paul had the same message for the churches of

Galatia. He wrote in Galatians 6:9: "And let us not grow weary of doing good, for in due season we will reap, if we do not give up."<sup>150</sup>

It is important in our service for the Lord that we do right, regardless of what others do. This is really and, absolutely a hard conclusion to say that regardless of what others do, we should still be doing good; but it is the pure truth and God's injunctions. We need to recognize that we are individually accountable to the Lord.

As Paul wrote to the Romans: "So then each of us will give an account of himself to God" (Romans 14:12). This temptation is not reserved for those who are new, or weak, in the faith. It seems Demas, one of Paul's coworkers, spurned the missionary life with its hardships in favor of an easy road. Paul wrote that Demas had deserted him because he loved the world system (2 Timothy 4:10).

## **5.6 PUNISHMENT FOR LAZINESS**

Now we command you, brethren, in the name of our Lord Jesus Christ that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, 8 we did not eat any one's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. 9 It was not because we have not that right, but to give you in our conduct an example to imitate. 10 For even when we were with you, we gave you this command: If anyone will not work, let him not eat. 2 Thess. 3:6-10.

The Apostle Paul through divine inspiration warned sternly about idleness and covetousness practiced by those who have no desire to work at all, instead they took delight in living idle and lazy lifestyle, been busybodies and meddlers, delving into other people's affairs uninvited.

Those who have received the gospel said Paul is to live according to the gospel. Such as could work, and would, were not to be maintained in idleness. Christianity is not to countenance slothfulness, which would consume what is meant to encourage the industrious, and to support the sick. It is clear according to the online Bible commentary that industry in our callings as men is a duty required by our calling as Christians. But some expected to be maintained in idleness, and indulged a curious and conceited temper. They meddled with the concerns of others, and did much harm. It is a great error and abuse of religion, to make it a cloak for idleness or any other sin.<sup>151</sup>

The servant, who waits for the coming of his lord aright, must be working as his lord has commanded. If one is idle, the devil and corrupt heart will soon find us somewhat to do. The mind of a man is a busy thing; if it is not employed in doing well, it will be doing evil instead (Jeremiah 17:9-10). It is therefore an excellent idea and rare union to be active in our own business, yet quiet as to other people.

If any refused to labour with quietness, they were to note him with censure, and to separate from his company, yet they were to seek his good by loving admonitions. “In the Bible, laziness isn’t just physical inactivity but spiritual lethargy. It’s a condition that hinders our relationship with God and our purpose in His kingdom.

While the Bible does not explicitly label laziness as a sin, a lifestyle characterized by it does not align with the principles of diligence, stewardship, and responsibility that are encouraged in Scripture. Laziness is an avoidance of duties rooted in the heart of selfishness.”<sup>152</sup>

From 2 Thessalonians 3:6-10, which is the case study of this research work, the researcher observes that the Apostle Paul mentioned two specific punishments that should be meted on those who refused to work as follows:

a) **Separation**

According to Paul, the rest of the believers should separate from those who refused to work and have nothing to do with them, yet the believers are to admonish them in love, may be they might change their mind to work. One might argue and say does this not contravene the Scripture in Hebrew 10:25 which state “not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”

From the opinion of the researcher, this does not in any way contravene or

contradict this Bible passage, rather it helps us to understand all the more the nitigrity that there are even some who are in the habit of forsaking the assembly of the believers which conventionally, one might still refer to them as busybodies and meddlers who refused to work nor even be part of the gathering of the believers because of their meddling activities which is why they are again admonished like in the above scripture not to forsake the assembly of the believers.

Separating with them is a form of registering displeasure over their ungodly display of idleness, and not working to earn a living; that rather chose the part of begging, in the name of the coming of the LORD.

The researcher further observes that these busybody elements that refused to work did not only go against the norms of the Church then, but they also contravened the precepts of God who ordered man to work for a living from the onset of creation (Genesis 1:26-28; 2:15), hence their attitude, dereliction and non-challance to work is a sin, because the Scripture states that “Whoever knows what is right to do and fails to do it, for him it is sin,” (James 4:17). They knew that they need to work because the Apostle has instructed them to work to earn their own bread to eat and apart from that it is a Biblical precept to work, hence their refusal to work indicates defiance attitude.<sup>153</sup>

**b) They must not be allowed to eat**

This was the second punishment Apostle Paul prescribed against them for refusing to work. The researcher notes that one of the ways of punishing children even in the olden days when they misbehaved, especially if it pertains to work or house chores was refusal to give them food either for a day or so and one discovers that the punishment works by inflicting hunger on the child or the person who commits the act, and change is attained immediately. The researcher here perceived that most likely, the Apostle Paul adopted this same method of punishment against those who refused to work with the hope that they would change and work to earn their own bread.<sup>154</sup>

Indeed it must be noted that no society at any point in history had ever condone the attitude of laziness and idleness. Laziness is highly by societal norms and values prohibited and disdained by many, let alone the Holy Bible or God the Creator of the vast universe to condone such dereliction. Work is part of human existence and once one does not work, even their body is naturally affected health wise, because they would be lethargic and idle and this would now fulfill the adage which says that an “Idle man is devil’s workshop.” As earlier noted, the mind of a man is a busy thing, and

if he is left idle, the devil would cease the opportunity to engage his mind in doing evil things, hence the importance of work in the life of humans.

The researcher observes that Eve would have been idle and doing nothing when the serpent surreptitiously slipped into having the evil conversation with her, leading her to disobedience and introducing sin in the world (Genesis 3).<sup>155</sup>

It is therefore, the clarion call of the researcher in this write up to draw the attentions of pastors and priests across various church denominations to be doing something, not just laying idle every week unless Sundays and mid-weeks to work. Other days of the week should be properly utilized in doing some lucrative enterprises to support one's ministry and provide most family needs without having to wait for the Church's stipend at the end of the month, which likely would not make even the ends meet.

## **5.7 SOCIAL OSTRACISM**

According to Cambridge Dictionary, Social Ostracism is the action of intentionally not including someone in social group or activity. It is refusal admittance of someone in a group because of a particular spot or wrinkle to avoid affecting others. Thesaurus Dictionary explains the synonyms of ostracism as avoidance, boycott, exclusion, excommunication, exile, expulsion, isolation, rejection and shunning.<sup>156</sup>

The Apostle Paul in his second Epistle to Thessalonians states that those who refused to work and refused to obey their commands to work and earn bread for themselves, should be kept away from the fellowship of the believers (2 Thessalonians 3:6).

This stern punishment is like that of social ostracism whereby those who commit serious offenses in Christian communities are excommunicated from the community. The Church is the community or assembly of the believers who are called out to serve and worship God in spirit and in truth which is not devoid of work. The essence of ostracizing the lazy persons from the fellowship of the believers according to Paul is for them to feel ashamed for displaying such attitude (2 Thessalonians 3:14).<sup>157</sup>

David Mathis states that “Paul doesn’t assume laziness must mean lustiness, but he’s dead serious that genuine Christians don’t stay lazy.” This position by David Mathis is quiet acceptable because Paul is indeed dead serious dealing with the issue of laziness among Christians.<sup>158</sup>

### **Does Christianity have a work ethic?**

David Mathis observes that growing up; he remembered having frank conversations with his father about hard work, but few (if any) instructions from sermons and Sunday school. For years, he assumed the Bible addressed

many other theological and spiritual subjects, but not something as earthy as work. But work ethic is, in fact, profoundly spiritual.

And the Scriptures do have a great deal to teach about work ethic; not just in the hands-on sayings of Proverbs, but especially in the life and theologically refined ministry of the apostle Paul.<sup>159</sup>

One striking instance to note in Paul's letters is his surprisingly similar language in 1 Thessalonians 2:9 and 2 Thessalonians 3:8. I, where he strings this much exact language together in the same order: Perhaps this was a regular refrain for Paul and what does he speak about with such precision? Work ethic and his example of "toil and labor day and night working to not be a burden to any of you" (1 Thessalonians 2:9; 2 Thessalonians 3:8): In 1 Thessalonians 2, he recounts his own work ethic as an example, but in 2 Thessalonians 3 he doubles down, and charges Christians to imitate him.<sup>160</sup>

### **Double Trouble**

As a whole, Paul's two letters to the Thessalonians focus on two particular issues in the young church: one more "theological" (the end times) and the other more "practical" (idleness). For this reason, many readers have connected the two and reasoned that the theological problem led to the practical which is undeniably the truth and crux of the matter. The

expectation that Jesus was coming back at any moment (or already had) led to the devaluing, and even cessation, of daily labor.

However, idleness appears to have been an issue in Thessalonica from the time the gospel came to town. Writing shortly after the church's founding, Paul enjoins, "Admonish the idle" (1 Thessalonians 5:14). The force, then, may have worked the other way: the Thessalonians and human penchant for laziness, and seeking justification for it, may have led to twisted end-times views convenient to sinful impulses. It wouldn't be the first time, or the last, where a sinful heart led to theological error, more than vice versa. Either way, they had a problem with laziness.<sup>161</sup>

The trouble, however, isn't simply that those who fail to work end up presuming on, mooching off, and unnecessarily burdening those who do work. "Idle" persons also create additional burdens by disrupting and distracting those trying to labor. Laziness gives birth to twin troubles: The lazy not only eat into others' earnings, but also eat into their limited time, energy, and attention for work.

"Paul gladly poured himself out for the sake of others' joy, not just from nine to five, but wherever he went." The word translated "idleness" in 2 Thessalonians 3:6, 7, and 11 as well as 1 Thessalonians 5:14 mean, literally, "disorderly" or "irresponsible." It describes someone who is "out of

order” or “out of line” with the patterns and expectations of the community, in particular related to labor.

When others wake up and head out to work, “the disorderly” sleep in and hang around. The irony is that they aren’t really idle. As Paul writes, with a play on words, “We hear that some among you walk in idleness, not busy at work, but busybodies” (2 Thessalonians 3:11). They may be idle from work, but they end up frittering away their time in unproductive ways that eventually disrupt and distract others from productive labor.<sup>162</sup>

### **Dead Serious**

This problem of laziness may seem marginal at first glance, but it should be noted how serious the problem is for Paul. He is blood-earnest. Paul doesn’t often resort to such explicit “commanding,” but here he does four times in short space (in verses 4, 6, 10, and 12). And he says any brother, no exceptions. It shouldn’t be too surprising when unbelievers are idle, but it should when it’s those claiming the name of Christ (2 Thessalonians 3:15).<sup>163</sup>

Paul deems the stakes to be high enough that the church should “keep away from” anyone not working (2 Thessalonians 3:6), which the researcher consider here as social ostracism. “Have nothing to do with him” (2 Thessalonians 3:14). The offense is severe enough to not associate with the

offender. Such laziness is so dire, and detrimental to the gospel, that he institutes this drastic measure: “If anyone is not willing to work, let him not eat” (2 Thessalonians 3:10). Then, most significantly, twice in 2 Thessalonians 3:6–12, the apostle invokes the name of Jesus to communicate his seriousness:<sup>164</sup>

Now we command you, brothers, in the name of our Lord Jesus Christ that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living. Paul does not soft-pedal laziness. It is profoundly unchristian. It betrays a gospel that does not demand our activity up front but always produces activity in and through us. And laziness dishonors the power and strength that has come to dwell in us in Christ: God the Spirit himself.<sup>165</sup>

### **His Charge**

Paul’s charge to the idle is to “do their work quietly and to earn their own living” (2 Thessalonians 3:12). Working quietly here isn’t a reference to volume, but to distracting behaviour to a noisy life that infringes gratuitously on the attention of others. The particular concern of being

“quiet” is upholding the order and peace of society (as in 1 Thessalonians 4:11; 1 Timothy 2:2; 1 Peter 3:4).<sup>166</sup>

### **Work ethic is profoundly spiritual**

Working hard in righteous labour means “doing good” for others. Which is why Paul says in the next verse, “Do not grow weary in doing good” (2 Thessalonians 3:13). Fulfilling the daily work of our God-given vocations produces value that meets human needs. Conversely, those creating the “noise” of idle disorder are a danger to the health of the church. Soon others too, dragged down by the lazy, may grow weary in their labours for good.<sup>167</sup>

Paul makes a subtle but important qualification that we shouldn't overlook: “If anyone is not willing to work, let him not eat” (2 Thessalonians 3:10). He doesn't say “able” but “willing.” Some in the church, no doubt, will be willing to work but unable, because of sickness, injury, disability, or other extenuating circumstances. Such people, restricted beyond their physical ability, can be some of the most willing. These willing-but-unable are not the problem in the church. The church delights to care and provide for such persons. Rather, the serious, Christ-dishonouring trouble is with the able-but-unwilling.<sup>168</sup>

### **Paul's Own Ethic**

Paul leads with his own example; not expecting of others what he himself doesn't live up to. He commands in such a way that he also encourages: "such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living" (2 Thessalonians 3:12). He fronted his own example in 1 Thessalonians 3; now in his second letter, he commends to the church "the tradition that you received from us."

What is this tradition? It is not mere teaching communicated in word, but a lifestyle modeled in hard work. This is a tradition to be imitated: "with toil and labour we worked day and night, that we might not be a burden to any of you" (2 Thessalonians 3:8). Verses 7 and 9 mention imitation, and what appears in the middle shows what they were to imitate. And we all can find some encouragement here that Paul would have other Christians imitate, rather than replicate, his gargantuan industriousness.<sup>169</sup>

What does Paul mean by "toil and labour, night and day"? Not that he didn't sleep nor rest, but that he worked assiduously, expending his energy; he leaned forward into productive activity, rather than laziness in all his waking hours. He didn't limit energetic exertions, his "work," to his day job making tents, and then zone out after the workday. He wasn't diligent at work then slothful at home. Rather, all of life day and night he embraced the

necessary discomforts of “labor,” whether he was making tents, discipling men, or sharing the gospel. He gladly poured himself out for the sake of others’ joy (Philippians 2:17), not just from nine to five, but wherever he went, in every sphere of life.<sup>170</sup>

### **His Hope**

Despite the seriousness with which he speaks and the high bar he raises, Paul writes with hope for any Christian battling laziness. We’ve seen it already. He not only commands but also encourages (2 Thessalonians 3:12) because, we can assume, he believes change will happen for genuine disciples. For those who truly are “brothers” in the Lord, they already have dwelling in them an industrious Spirit who happily toils and labors day and night to exalt the Son.

“Christianity, emphatically, does not make men lazy. It makes lazy men, at long last, into serious workers.” Conversion may not produce a drastic, overnight change in work ethic, but it will produce change in time. Christianity, emphatically, does not make men lazy. It makes lazy men, at long last, into serious workers. The gospel, in the power of the Spirit, will soon make us increasingly “zealous for good works” (Titus 2:14). Those who are saved in Christ “not because of works done by us in righteousness” (Titus 3:5) are finally liberated, and divinely empowered, “to be ready for

every good work” and to “devote themselves to good works” (Titus 3:1, 8, 14).<sup>171</sup>

Developing and strengthening a Christian work ethic, like Paul’s, is a lifelong process. We fight the battles over and over again, day after day, week after week. Every moment of emotional resistance, standing face to face with the friction and discomfort that tempts us to grow weary and cease, is an opportunity: to move forward in the strength God supplies, rather than backwards into lethargy.<sup>172</sup>

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## **CHAPTER SIX: RESEARCH FINDINGS**

### **6.1 MAN WAS CREATED TO WORK**

With much that have been said and from the research findings, it is very clear that man was created to work, never to be idle, lazy or lethargic. Working daily to earn a living with the God given strength proves that God cares much about the creatures He created. Deuteronomy 8:17-18 states “Beware lest you say in your heart, ‘My power and the might of my hand have gotten me this wealth.’

You shall remember the LORD your God, for it is He who gives you power to get wealth; that He may confirm His covenant which He swore to your fathers, as at this day.” The strength in which man exert to work is not his own, it is the strength bestowed on him by the Sovereign God. This is a point of big remembrance for all believers that the strength upon which everyone works for their own wellbeing is actually coming direct from God, and it is meant to keep the ancestral covenant made to the forefathers Abraham, Isaac and Jacob.<sup>1</sup>

The research finding also indicates that man was created to work in order to glorify God. Pragmatically, work is meant to exalt God’s infinite providential abilities, His Omniscient and Omnipotent power in bestowing according to His will and to preserve that which He creates. Laziness

therefore is considered counter-productive to the essence and purpose why God placed man in the Eden to keep it. Hence, believers should not be in consonant with laziness and are not to inculcate or form any attitude of idleness and lethargy because such does not glorify God rather, it paves way for Satan to penetrate and cause havoc among the believers, just as he did in the Eden with Eve and Adam (Genesis 3).<sup>2</sup>

*Theology of work Project International* observes that “The use of this terminology (work) is not essential, but the idea it stands for seems clear in Genesis 1 and 2.”<sup>3</sup> That From the beginning God intended human beings to be his junior partners in the work of bringing his creation to fulfillment. It is not in our nature to be satisfied with things as they are, to receive provision for our needs without working, to endure idleness for long, to toil in a system of uncreative regimentation, or to work in social isolation. To recap, we are created to work as sub-creators in relationship with other people and with God, depending on God’s provision to make our work fruitful and respecting the limits given in his Word and evident in his creation.”<sup>4</sup>

David Mathis states that “We are not the first Christians to face this (laziness). Overcoming laziness is well within the normal scope of what God is pleased to do by the power of His Spirit in the work of sanctification. We may not be born again with a new work ethic in full form. We may still

wrestle with all sorts of poor patterns from our past and upbringing and indwelling sin; but God has poured His own power in us in the person of the Holy Spirit, and he is working in us the very energy of Jesus himself (Colossians 1:29).”<sup>5</sup>

Jordan Raynor explains that “The first thing God reveals about Himself in Scripture is not that He is loving, holy, omnipotent, gracious, or just. No, the first thing God shows us is that He is creative. In Genesis, He brings something out of nothing. He brings order out of chaos. He creates for the good of others. In short, God is the first entrepreneur.”<sup>6</sup>

From his view, this does not portray God has been lazy, lethargic or idle. God works hard to bring creation into reality and shape the chaotic world that was void and only covered with massive waters. Jesus in John’s Gospel buttressed this point, in that He said “But Jesus answered them, "My Father is working still, and I am working." (John 5:17).

This answer Jesus gave to the Pharisees got them offended, so does many who are pathetically lazy and do not want to work. The scripture explains the fact that God is working everyday till today and to this effect, it is a prove that God has not been lethargic but hard working. This does not exclude the fact that God would definitely have time to rest as seen in

creation history that He rested on the seventh day after completing the work of creation (Genesis 2:1-2).

It is normal for anybody to rest after completing a particular phase of work in order to gather more momentum to start a new phase of a new work. The fact that God rested on the seventh day after stressful work for six days does not theologically mean that God did not work again. The researcher believes that the work of creation wasn't the only work that God has to do for the rest of eternity.

The researcher believes also that there should be other works that has to be doing from which Jesus Himself learnt and told the Pharisees that His Father was working until now and He too would continue to work. It only teaches us that work is part of God and God is part of work, hence humans are created in the image and likeness of God, therefore, they are to keep working to sustain the image of their Maker, and for the survival of their lives while on this planet.

The Lord said to Moses, 2 "See, I have called by name Bez'alel the son of Uri, son of Hur, of the tribe of Judah: 3 and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, 4 to devise artistic designs, to work in gold, silver, and bronze, 5 in cutting stones for setting, and in carving wood, for work in every craft. Exodus 31:1-5.

Jordan Raynor explains that "In this somewhat obscure passage in the book of Exodus, we meet a man named Bez'alel who God is calling to create the

Tabernacle of the Lord. This was an incredible call and responsibility, for the Tabernacle was meant to be the physical place in which God met with His people as well as home to the Ark of the Covenant, the beautiful, gold-covered chest containing the stone tablets in which God had inscribed the Ten Commandments.”<sup>7</sup>

God was the one who gave His own Spirit to Bez’alel and others to perfectly carry out the design of this Tabernacle in which He meets with His people to guide them on what to do and give instructions to them. Suffice to say, again that this Scripture presents to humanity the fundamental truth that humans were created to work but in accordance to the will of God.

*A commentator at [www.biblerf.com](http://www.biblerf.com) explains that “one of the most important lessons which jumps out from Genesis 2:15 is that immediately after man was created, the first man had a God-given purpose. God placed him into the paradise of the Garden of Eden with a job to do.”*<sup>8</sup> God had created a world which included work needing to be done; He created man with a mission to do that work.

Logically, God didn't need to structure the world in this way. He could have created a world that was fully self-sustaining. He could have made human beings to simply live in luxury and enjoy all of God's creation without ever having to contribute anything. That, however, was not God's

design. Even before sin entered the world, human beings were meant to work, to help to accomplish God's purpose.

That is built into us. Chapter 3 of Genesis revealed that sin changed the nature of our work and our response to it, but work itself is not a curse. It is part of our purpose as God's creatures. This first man's work was relatively simple and straightforward: to maintain the Garden of Eden. This purpose will be lost when he sins, later in this story.

For those restored to fellowship with God through faith in Christ, that sense of purposeful work begins to be restored, as well. Paul writes in Ephesians 2:10, "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."<sup>9</sup> Simon Turpin in his article itemized five things which he believes the Bible taught humanity about work and are listed as follows:

### **Five Things the Bible Teaches Us about Work**

#### **1. God is a God of Work**

Sometimes we forget that in the first verse of Scripture God was at work. He created the heavens and the earth and everything in it in six days and rested from His work on Day Seven (Genesis 2:2–3). Moreover He is described as one who “makes” (1:16, 26), “forms” (2:7), “fashions” (verse 22), and “plants” (verse 8). The things that God made were “good” (Genesis 1:4, 10,

12, 18, 21, 25); in fact, at their completion they were declared to be “very good” (verse 31). God’s working for six days and resting on the seventh was a pattern the people of Israel were to follow (Exodus 20:11; 31:17).<sup>10</sup>

## **2. God Created Us to Work**

In Genesis 1:26–28, man, who is created in the image of God, is given responsibility to care for creation by subduing, ruling over it, and increasing upon it. This is something that man was also told to do after the Flood (Genesis 9:1, 7). After Adam’s creation in Genesis 2, he is placed in the garden to “tend” and “keep” it (verse 15). Adam’s life in the garden was not one of laziness; he had work to do, even though it may have been less strenuous than what was to come in a fallen world.<sup>11</sup>

## **3. The Fall Made Work Difficult**

Work is sometimes viewed as a product of the Fall, but this is not the case. Rather, difficulty in our work is a product of the Fall (Genesis 3:17–19). Since the Fall made our work difficult, and because we are in a fallen state, we naturally want to find a way not to do our work.

In our culture, and even in the Church, our fallen state often shapes our attitude toward work. For example, in secular society, human fulfillment is often seen as an escape from work (i.e., early retirement or winning the lottery).<sup>12</sup> On the other hand, for many people work is the center of their life

and in effect becomes their idol their means of personal fulfillment. The Bible warns against both of these mentalities. Scripture condemns slothful and lazy attitudes toward work (Proverbs 18:9; 19:15; 2 Thessalonians 3:6–13) and teaches that we should work with all of our hearts as to the Lord (Colossians 3:23) rather than being motivated by our own fulfillment.

#### **4. Work is Worship**

Adam's work in the Garden was not just a means to an end but was a way for him to worship God. The Hebrew words in Genesis 2:15 for "tend" ('abad) and "keep" (šāmar) are used elsewhere of man's worship of God (Exodus 8:1, 20, 9:1, 13) and of his obedience to God's Word (Genesis 17:9; 18:19). The two words also appear together in Deuteronomy 10:12–13 in the context of worshipping God. Adam, therefore, was put in the Garden to worship God by "tending" and "keeping" it. As Christians, in whatever we do, we are called to do it to the glory of God (1 Corinthians 10:31).<sup>13</sup>

#### **5. Jesus' Work**

Jesus not only showed us that physical work was necessary and good (Mark 6:3), but he also modeled for us an attitude of work by fulfilling the work He was called to do (John 9:4, 10:37, 17:4). Whereas the first Adam made work difficult, the Last Adam, through His work on the Cross, changes our attitudes toward work so that we can bring glory and honour to the Lord.

Again, because of the fall, mankind now attempts to work for salvation with his own hands by taking the things he makes to satisfy God (see Genesis 3:7, 21).

However, Jesus promised rest from the weariness of work (i.e., manmade rules (Matthew 23:4), for those who come to him (11:29). Salvation is not a product of our work, as it cannot benefit us before God: it is solely a gift of God. Our good works are the fruit of our salvation (Ephesians 2:8–10).<sup>14</sup>

Christopher Ziegler explains further that “All creation displays God’s design, power, and goodness, but only human beings are said to be made in God’s image.”<sup>15</sup> A full theology of the image of God is beyond our scope here, so let us simply note that something about us is uniquely like him. It would be ridiculous to believe that we are exactly like God. We can’t create worlds out of pure chaos, and we shouldn’t try to do everything God does. "Beloved, never avenges yourselves, but leave room for the wrath of God; for

it is written, ‘Vengeance is mine, I will repay, says the Lord’ " (Rom. 12:19). But the chief thing we know about God, so far in the narrative, is that God is a creator who works in the material world, who works in

relationship, and whose work observes limits. We have the ability to do the same.”<sup>16</sup>

The rest of Genesis 1 and 2 develops human work in five specific categories: dominion, relationships, fruitfulness/growth, provision, and limits. The development occurs in two cycles, one in Genesis 1:26-2:4 and the other in Genesis 2:4-25. The order of the categories is not exactly in the same order both times, but all the categories are present in both cycles. The first cycle develops what it means to work in God’s image. The second cycle describes how God equips Adam and Eve for their work as they begin life in the Garden of Eden.<sup>17</sup>

The language in the first cycle is more abstract and therefore well-suited for developing principles of human labor. The language in the second cycle is earthier, speaking of God forming things out of dirt and other elements, and is well suited for practical instruction for Adam and Eve in their particular work in the garden. This shift of language with similar shifts throughout the first four books of the Bible has attracted uncounted volumes of research, hypothesis, debate, and even division among scholars.<sup>18</sup>

Any general purpose commentary will provide a wealth of details. Most of these debates, however, have little impact on what the book of Genesis contributes to understanding work, workers, and workplaces, and

we will not attempt to take a position on them here. What is relevant to our discussion is that chapter 2 repeats five themes developed earlier in the order of dominion, provision, fruitfulness/growth, limits, and relationships by describing how God equips people to fulfill the work we are created to do in his image.<sup>19</sup>

Christopher Ziegler again explained that the second cycle of the creation account shows us something of how God provides for our needs. He prepares the earth to be productive when we apply our work to it.<sup>20</sup> “The Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed” (Gen. 2:8).

Though we till, God is the original planter. In addition to food, God has created the earth with resources to support everything we need to be fruitful and multiply. He gives us a multitude of rivers providing water, ores yielding stone and metal materials, and precursors to the means of economic exchange (Gen. 2:10-14). “There is gold, and the gold of that land is good” (Gen. 2:11-12). Even when we synthesize new elements and molecules or when we reshuffle DNA among organisms or create artificial cells, we are working with the matter and energy that God brought into being for us.<sup>21</sup>

John D. Morris also explains saying that evidently work itself is not bad, for Adam was told to work even before he sinned. And the Lord God

took the man, and put him into the Garden of Eden to 'dress it and to keep it'<sup>22</sup> (Genesis 2:15).

God knew that idleness was not good for mankind, so He assigned to Adam the responsibility of "dressing" the garden, perhaps to keep the plants from overrunning everything. This was not difficult work, but enjoyable and perhaps involved artistic expression. Likewise, he was to "keep" it, or, literally, "guard it." God has placed us as stewards over His creation, and we must take diligent care of it.<sup>23</sup>

## **6.2 WORKING WITH THE SPIRIT OF EXCELLENCE**

Kelly R. Baker explains that “Having a spirit of excellence comes from a conviction that: God is great, and so you want whatever you do to be great because you are a reflection of Him. You want to give your best to God, while always improving on that. It's doing so while in and out of your house, no matter who is or isn't looking.”<sup>24</sup>

Working with the spirit of excellence entails working with the spirit of God in us and all that is embedded therein. Only God has the spirit of excellent, hence we as human cannot naturally achieve anything on our own unless God bestows on us that His Excellent spirit to enable us to achieve whatever He wants us to really achieve. When He created humanity, with the first man Adam, He said that it was in His own ‘image’ and ‘likeness’

which invariably means His Excellent Spirit which He breathed on humanity for existence on the planet Earth.<sup>25</sup>

Theologically speaking, the image of God encompasses everything about God and His existence as the Supreme Being. These encompasses His Wisdom, His Power, His Will, His Nature, His Character, His Creativity, His inventiveness, His Providence, His Obliviousness, His Incomprehensibility and Unfathomability, His Infinity, His Eternity, His Rule and His Kingdom and all Supernaturalism embedded therein. It is out of these abundances that the Almighty God bestowed upon humanity His Excellent Spirit in order that humans excel in all their endeavours. Hence, Scripture states that “For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope.” (Jer. 29:11).

The Will and Purpose of God for humanity from the onset is that of excellence and not evil, though the earth in the course of events was surreptitiously infiltrated with evil, never portray God as evil or that He created humanity just to abandon to unnecessary evil and sufferings. Suffice to say though evil and sufferings exists on the planet earth, God remains God and His good Will remains His good Will for humanity and the works of His creation perfect (Gen. 1:30-31). This is an unchangeable fact, the crux

of the matter and the nitty-gritty of the whole narrative in this regard. The excellent spirit sprung from His All-Sufficiency out of which a portion was bestowed on humanity, upon which humanity works to survive and to glorify their Maker, the Almighty God.

Joshua T. Nyamngee explains that “God saw everything that He had made; and what He made gave Him satisfaction; because we have the nature of God and whatever we do can culminate into Excellence.”<sup>26</sup>

The point here is that because humanity was created in the image and the likeness of God, they are programmed to attain excellence too, by maintaining the right attitude and acting in concordance to the Will and Purpose of God, their Maker.

Taking some instances from the Holy Scripture, Joseph was programmed to excel in Egypt though, the processes and the road which elevated him to the top was tough and rough; from an ordinary dream boy scolded by the siblings and parents, to the dried well in the wilderness, and from the dried well in the wilderness to becoming a houseboy in Potiphar’s house in Egypt where he encountered sexual harassment by his mistress, from Potiphar’s house to prison and finally from prison to the first Prime Minister in Egypt (Genesis 37, 39, 40 & 41).

Though, it came in a hard and most difficult way, almost unbearable yet, Joseph understood that He was trading in the part of excellence and he possessed that spirit of excellence, he worked hard and refused to give in to all the bottlenecks that surfaced in the course. Working with the spirit of excellence is not just easy and flexible; it is trading many times through rough and most difficult roads.

Gold remains a raw material until it is refined with fire before it is a real gold. Similarly, greatness is achieved after going through many hurdles, hustles and tussles in life. When a man is not ready to be refined like gold, he continues to remain a raw material that cannot be used, hence useless. Hard work is trading through the path of excellence and remaining focused, steadfast, and maintaining the right attitude catapults one eventually to greatness by the Will and Purpose of His Maker, God.

### **6.3 THE BIBLE AND CREATIVITY**

The opening book of the Holy Bible teaches us about creativity as it explains that in the beginning, God created the heavens, the earth, the light, separated light and darkness thereby making the day and night, created the moon and the sun, the stars, vegetation, various kinds of plants and fruits, cereals and grain producing plants, aquatic and terrestrial animals in their various nomenclature and humans created as well. This therefore, presents God in

the Bible as the God of creativity who creates man in His own image and if man was created in His own image, it denotes that man is imbedded with creative skills to continue serving God through creativity.<sup>27</sup>

Creativity hence is another beautiful way of displaying the splendour, majesty and the glory of the living God who delights in our creative artisanship and craftsmanship, showcasing the wisdom, knowledge and skills He endowed humanity with. This therefore behooves to say that as God's image bearers that humans are entitled to develop the creative skills they are born with through which God is to be glorified, hence every pastor is born to be creative not only in terms of preaching the holistic gospel but also in terms of developing a holistic entrepreneurial skills in addition to his ministerial calling which together glorifies God, who is the author of creativity.<sup>28</sup>

This chapter therefore, takes an in-depth analysis of the Biblical references which talks about creativity in order to encourage every pastor called into sacred ministry to find reasons from the Holy Bible to be creative and diversified, serving as an economic, entrepreneurial and spiritual propeller to the masses in the society, especially the youth within his or her congregation that he or she is called to serve, in view of the joblessness

which has pushed many youth into dire idleness thereby making many of them devil's workshops.<sup>29</sup>

Colin M. A. states that "For many of us, the desire to create is a driving force in our lives, and creative persons seek to express themselves and profound truth and inspire conversation, emotional responses, curiosity through the things they make."<sup>30</sup> This means creativity is the way in which someone expresses himself or herself or more expressly their skills through the things they designed, made, create or shape. God is the giver of the abilities, skills, wisdom and talents to through which every act and art of creativity is been expressed.

Colin further observed that "The very first verse of the Bible details an act of creativity and creation which reads, "In the beginning God created the heavens and the earth."<sup>31</sup> He continues that the Lord God is the ultimate creative Being who fashioned the entire universe out nothingness; that His creativity breathed humans into beings. This is tantamount to what Jeremiah wrote in Jeremiah 10:12 where he said; "It is He who made the earth by His power, who established the world by His wisdom, and by His understanding stretched out the heavens." The book of Genesis noted that God created humans in is image, which means that humans are created to be creative just as God is creative.

Creativity and creative skill are both God-given gifts to humanity. It is noted in Exodus 35:35 that God has given people special skills to be engravers, designers, embroiderers in blue and scarlet thread on fine line cloth, and weavers, artisans and craftsmen. They excel as both craftsmen and designers. They were inspired by God with artistic designs and He invited them to follow in His footsteps, creating things that served as a testament to His own majesty.

Colin explains further that “When we engage with our creative side we glorify God by the things He equips and inspires us to make.”<sup>32</sup> This means that creativity is a special form of worship to God. The process of creating in itself is valuable apart from that which we create.

Colin notes that “In today’s culture, it is tempting to view creativity through a utilitarian lens, placing value and worth only on what is produce and how it serves or enriches us that the Lord delights in creating, and as His creatures made in His image, we delight in it too.”<sup>33</sup> He further expounds that there is value and worth in simple leaning into the gifts and creative inclinations that God has blessed us with, which it is an opportunity to praise the Lord, to stop and marvel at the wonders of life.”<sup>34</sup>

Creativity is a blessing coming to humanity from God which is a means of wealth for self-sustenance and for the promulgation of the

Kingdom of God. When Adam and Eve were created and placed in the Eden, they were told to tend the Garden of Eden, to multiply and fruitful and have absolute dominion over other none human creatures (Genesis 1:26-28; 2:15ff).

Creativity is a means of wealth creation in real sense of it which can be used for promotion and promulgation of the Gospel of Jesus Christ.

Rebecca Samuel Dali notes that “Christians creates wealth because it can be used to spread God’s word, build hospitals and churches, feed the poor, take care of the widows and orphans, (1 Timothy 5:3) and to provide for the family,”<sup>35</sup> (1 Timothy 5:8-16). God endowed humanity with creativeness or creative spirit in order that we use it to benefit us and to equally support in expanding the Gospel of Jesus Christ.

#### **6.4 THE BIBLE AND INVENTION**

“Invention according to Oxford Advanced Learner’s Dictionary, International Student’s Edition is the ability to have new and interesting ideas.”<sup>36</sup> The online English Dictionary defines inventions as “The exercise of the imagination in selecting and treating a theme, or commonly in contriving the arrangement of a piece, or the method of presenting its parts.”<sup>37</sup> It further reiterates that it is “The faculty of inventing; imaginative faculty; skill or ingenuity in contriving anything new; as a, man of

invention.”<sup>38</sup> That it is “The act of finding out or inventing; contrivance or construction of that which has not before existed.”<sup>39</sup>

It surface to say therefore that the author of invention is God and the Bible is the first authentic source of this valid truth. God preconceived ideas on how to create the earth and the fullness thereof as it is today and He made it a reality through His superlative imaginative power and ingenuity, by spoken word everything came to be.

There might be several scientific or human inventions inspired by God as revealed in the Scripture, but the Bible bore authentic witness to the undoubted fact that invention began with God through creation “Let there be, and there existed that which was commanded to exist.” It was through the Bible that humanity got to know how things started before further scientific speculations emerged, leading to propounding various theories about existence of human beings and other creatures.

A Post shared on Digital Bible.com explains that “The concept of invention while perhaps not explicitly detailed in the Bible is ever present undercurrent throughout the texts, highlighting human creativity, the pursuit of knowledge, and the capacity to transform the world.”<sup>40</sup> It further notes that “Modern and historic inventions alike have shaped civilizations, ushered in new eras, and reflected humanity’s continuing quest for advancement.”<sup>41</sup>

These all have traces from the Bible, hence this topic seeks delve deeper into Biblical themes related to invention as God's ideas to draw insights from various Scripture passages and other articles written by others to provide and a multifaceted understanding.

**a. God, the ultimate Creator and Inventor**

This takes us to the opening verse of the Bible with grand narrative, to establish the fact that God is the ultimate Inventor and Creator (Genesis 1:1). Furthermore, John 1:3 declares that “All things were made through Him, and without Him was anything made that was made.”

This statement sets a foundational precedent: all human creativity and innovation mirror the divine precedent of creation. It suggests that inventiveness is an intrinsic part of the divine image impressed upon humanity.<sup>42</sup>

**b. Faith and Understanding**

Hebrews 11:3 provides further enlightenment by stating, through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. This notion of creating from the unseen captures the essence of invention—bringing forth new realities from the realm of ideas and possibilities.<sup>43</sup>

**c. Stewards of Creation**

Humans are seen as stewards of God's creation, imbued with the skills and intellect to cultivate and develop the world. Acts 17:21 describes the Athenians and strangers as always seeking new things: (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) This passage reflects the innate human desire to innovate and explore.<sup>44</sup>

#### **d. The Value of Labor**

The Bible also acknowledges the material and artisan side of human enterprise. Revelation 18:12-13 lists an extensive array of goods and crafts—gold, silver, precious stones... all manner vessels of ivory... precious wood, brass, iron, and marble, which underscores the significance of craftsmanship and industriousness throughout history. These verses highlight how human ingenuity is entwined with economic activity and cultural development.<sup>45</sup>

#### **e. Ethical Considerations**

While inventions can bring about remarkable progress, they also necessitate ethical considerations. Acts 19:19 recounts how many who practiced curious arts brought forth their books to be burned after converting to Christianity. This act symbolizes a renouncement of past practices in favor of a new

moral framework, suggesting that innovation should be aligned with virtuous principles.<sup>46</sup>

#### **f. Responsibility and Power**

Romans 1:20 states, for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, emphasizing that the visible, tangible world is a reflection of divine power and wisdom. Here lies a reminder that while human inventions reflect divine ingenuity, they also carry the responsibility to honor God's creation and principles.<sup>47</sup>

#### **g. Social and Cultural Shifts**

Inventions throughout history have dramatically shifted societal structures and cultural perceptions. The advents of the printing press, the steam engine, and digital technology, for instance, have redefined communication, industry, and daily life. Acts 15:18 acknowledges, Known unto God are all his works from the beginning of the world. This underscores the divine foresight in the unfolding of human progress and the transformative power embedded in human creativity.<sup>48</sup>

#### **h. Healing and Restoration**

Inventions also hold the potential to heal and restore. Revelation 22:2 speaks of the tree of life, whose leaves were for the healing of the nations. This idyllic vision conjures parallels with modern medical inventions and technological advancements that aim to alleviate suffering and improve human well-being.

Finally, though the Bible may not directly address each technological invention, the themes interwoven throughout its texts provide profound insights into the human capacity for creativity, the ethical dimensions of innovation, and the transformative potential inherent in our endeavors. Human inventions, reflecting the divine act of creation, embody both the brilliance and the responsibility bestowed upon us.

By aligning our inventive spirit with moral principles, we not only honor our Creator but also contribute to the flourishing of God's creation. As we move forward, let us draw inspiration and guidance from these enduring Biblical truths, shaping a future that harmonizes progress with wisdom and integrity.<sup>49</sup>

### **Ten Biblical Inventions and Innovations**

Here are some fun facts that offer a glimpse into the intricate constructions, innovative technologies, and inventions mentioned in the Bible, showcasing

ingenuity and craftsmanship as presented by Chris Oyakhilome on teevotogo.org:

### **1. The Building of Noah's Ark**

Picture Noah's ark, an awesome-inspiring massive ship towering amidst the floodwaters. This colossal vessel, built by Noah and crafted from gopher wood, boasted dimensions of 300 cubits in length, 50 cubits in width, and 30 cubits in height (Genesis 6:14-22).

Its construction showcased ancient shipbuilding prowess, incorporating advanced design principles for stability and waterproofing with pitch. This indicates invention as inspired by God Himself from which humanity drew inspiration in modern day invention of ships.<sup>50</sup>

### **2. Ark of the Covenant Construction**

Imagine crafting a sacred chest known as the Ark of the Covenant, an awesome-inspiring masterpiece of ancient craftsmanship. It was meticulously built from acacia wood and overlaid with pure gold, housing the revered stone tablets of the Ten Commandments (Exodus 25:10–22).

This is another inspiring inventions found in the Bible as inspired by God Himself.<sup>51</sup>

### **3. Solomon's Temple Architecture**

Picture Solomon's Temple, a majestic wonder that adorned ancient Jerusalem's skyline. This architectural marvel, also called the First Temple, captivated with its beauty and opulence. Its creation involved precise planning and the skilled hands of craftsmen (read 1 Kings 6–7).<sup>52</sup>

#### **4. Water Management Systems**

Journey back to Jerusalem's past and discovers King Hezekiah's ingenuity in water management. His tunnel redirected the flow of water from the Gihon Spring, ensuring a vital water source during times of siege (2 Chronicles 32:30).<sup>53</sup>

#### **5. Metalworking and Metallurgy**

Reading Exodus 31:1–11 helps to discover artisans like Bez'alel and Aholiab who were anointed with God's Spirit. Their mastery of metalworking knew no bounds because of their God-given wisdom. They crafted exquisite treasures for the Tabernacle, working with precious metals like gold, silver, and bronze.<sup>54</sup>

#### **6. Musical Instruments**

In Biblical times, the sounds of worship resonated as skilled musicians, including King David himself, played enchanting melodies on harps, lyres, trumpets, and cymbals. Music was a vital part of spiritual expression and celebration (1 Samuel 16:15–18, 1 Chronicles 15:16–24).<sup>55</sup>

## **7. Ancient Writing Systems**

Let us remember the Hebrew and Aramaic scripts, which served as tools of communication and record-keeping in ancient Israel. Scribes meticulously transcribed and preserved sacred texts, ensuring the enduring transmission of scripture (2 Timothy 3:16).<sup>56</sup>

## **8. Agricultural Advancements**

Experience the bounty of ancient agricultural practices, from meticulous crop cultivation to innovative irrigation techniques. The Bible's descriptions offer a glimpse into the ancient world's agricultural richness (Isaiah 28:24–28).<sup>57</sup>

## **9. Ancient Timekeeping**

Imagine the precise timekeeping required for religious observances like the Sabbath and festivals. The division of days into hours and the measurement of time played a crucial role in Biblical life (Matthew 20:1–16).<sup>58</sup>

## **10. Textile Production**

Envision the bustling workshops where skilled artisans and weavers crafted intricate garments and tapestries. Their creations adorned sacred spaces and reflected the creativity of ancient textile production (Exodus 28:1–5). Whatever inventions the world might have scientifically witnessed today remains an offshoot of God's inspiration as revealed in the Holy Bible and

these inventions are meant to honour God in the first instance and for man's earthly benefit in the second instance, hence pastors can key in the modern day invention to advance the kingdom of God, for poverty alleviation and job creation.<sup>59</sup>

## **6.5 CHRISTIANS AND JOB CREATION**

Andy Palmer states that “Our society has often held a variety of views on people who are unemployed, that leaders across the political spectrum have encouraged us to value people on the basis of merit and what they contribute to society. This can sound like common sense but has led to those who are unemployed to be seen as lazy or deserving of their situation.”<sup>60</sup>

This opinion for the researcher aims at saying simply that because someone is unemployed does not make him or her lazy as some might view laziness and its interpretation. However, there are those who took advantage of being unemployed to play the card of busybody instead of doing even some miniature jobs to earn their living. This attitude is what apostle Paul condemned, shunned and frowned at in 2 Thessalonians 3:8-12.

Andy Palmer opined that “As followers of Jesus Christ people who have been saved not by merit but by grace alone, we must not only view the unemployed in a radically different way, we are also called to respond practically.”<sup>61</sup> By responding practically, Andy meant creating jobs that help

to provide employment to the unemployed in our society. The Church must not only focus on the science of preaching homilies and addressing issues of sin alone but also dive into job creation to save people from hardships and penury which were one of Jesus' mission and evangelistic technics, and the point Andy Palmer is addressing.<sup>62</sup>

The coronavirus crisis has forced many into unemployment, or long-term furlough, and as a result many more of us have greater awareness and sympathy with people who are unemployed but sympathy often doesn't lead to any practical action. There is a dire need for job creation to respond to such situations like Covid-19 which has left many people jobless and yet many ministries have not responded practically to aid the situation.<sup>63</sup>

In Matthew 20, Jesus compares Himself to a compassionate job creator. We read that God's kingdom is like a vineyard that is in need of workers. So early in the morning, the owner (representing Jesus) goes out to hire a bunch of day labourers, offering each of them a fair working wage.

Later that morning, the owner goes out again on separate business. Whilst in town, he notices that a number of people are waiting around also looking for work. Day labourers like this were in a desperate situation without a master, there was no security; and there was no welfare programme to fall back on. If they didn't work, neither they nor their

families would eat. The vineyard owner has already hired enough workers earlier that morning, so what does he do?

He chooses to take on more workers. He does this not primarily because he needs them, but because he has compassion on them and wants to alleviate their suffering. He promises to pay them “what is right” and off they go to work for him. In fact, as we read on, the owner does this three more times – at noon, 3pm and 5pm.<sup>64</sup>

At the end of the day, all the workers go to receive their pay. Strikingly, each one receives the exact same amount, regardless of when they began work. If it wasn’t obvious before, it really is now: this vineyard owner’s priority is not maximizing profits by cutting costs; his priority is to have mercy on these men and their families. This causes grumbling amongst those who were hired first, and perhaps we sympathize: How is it fair that we get paid the same as those who were hired at 5pm?!<sup>65</sup>

The owner challenges them warmly as “friends”. He has been absolutely just in paying them the agreed fair wage. He asks them not to confuse his mercy towards others as stinginess to them. There are divergent views among biblical scholars on who this parable was for. Is Jesus urging Jewish believers not to resent Gentiles who were later grafted into the kingdom? Or is He urging His first disciples not to compare their worth to

those who'd be called later? It doesn't really matter for our purposes here. For us, we need to remember that as Christians we have received abundant mercy and grace. We have not only been grafted into the Lord's people; we have also been included in the Lord's kingdom work. What a privilege and honour!

There is also a challenge for us. There is no way any of us can think of ourselves as meriting or deserving of our salvation. There is no way any of us can think we are more deserving than others because we have been serving the kingdom longer, because we have made the right choices in life, or because we are in positions of leadership or influence. Ultimately, we are all beggars in need of grace. We are only saved because of Christ's death for us, which is exactly what He goes on to speak about later in this chapter.

Whilst this parable isn't mainly about job creation, it does give us an ethical mandate. Having received such mercy, how can we not seek to extend mercy to others? We should seek to help those unemployed in our church families but also our unbelieving neighbours in the wider community as part of sharing the love of God and inviting them to the mercy of God, which by so doing they might won over to Christ Jesus. We can only provide within our means, but as followers of God who is so lavishly generous, we should seriously consider what we are able to offer to others. Wouldn't it be

wonderful if, as a result of the Job Creation Project, many unbelievers don't just find employment but ultimately find Christ as a result of the kindness they have been shown?<sup>66</sup>

Jesus healed the sick, gave sight to the blind, and even brought the dead back to life. More importantly, He made these miracles possible.

Although His works were considered blasphemous behaviour by the Jewish priests, Jesus continually reminded people that His works were aligned with God's will so "that the Father may be glorified in the Son" (John 14:13). Jesus is also the perfect example of love which is why we have to follow His example. During His life on the earth, He cared for the poor, He healed the sick (Luke 17:12–19), and He never turned away little children.<sup>67</sup>

It is earnestly significant that Christians, particularly pastors in ministry should see the need to be job creators in a time like this when joblessness has become a pandemic to the society and had made millions of youth go into robbery, kidnapping and yahoo rituals. Similarly, joblessness has equally produced end time pastors whose aim is purely stomach infrastructure, and material aggrandizement which sales of aprons, holy water, anointed handkerchiefs, and bullet prove coats and so many other indulgences that is robbing the Church of her spiritual value across our society today.

Joblessness has similarly made many pastors to be men-pleasers instead of God-pleasers across various Church denominations in the contemporary society. Proliferations of many godless neo-Pentecostal systems of religion are on rampage of the society with adulterated messages that are half-baked and are spiritual poison to the society. Every single day that emerges, there would arouse a new prophet or apostle with no or very little theological education having a new Church appellation characterized with dubious and questionable activities. This is highly unpleasant and very unhealthy to the body of Christ and this is doing more harm than good to the Gospel of Jesus Christ in real sense of it.

It is on this bases that the researcher is seriously concerned and is using this research work as an avenue to pass the message to those in pastoral ministry to as a matter of urgency adopt a system of Tent-making or Entrepreneurship Ministry to alleviate poverty and joblessness by being job creators in which they too would also be financially buoyant and avoid robbing people in the name of Church or ministry.

This is was the example apostle Paul set for all pastors to imitate in ministry to be Tent-makers or Entrepreneurs while scolding the attitude of laziness because it denigrates the name of God, robs one of his personal

integrity and lead to busybody lifestyle which are wishes of Satan and his cohorts (2 Thessalonians 3:8-15).

## **6.6 THE BIBLE AND INVESTMENT**

Barryl W. Lyons, state many high-net-worth individuals prioritize their faith-informed values when making decisions about investments. At the same time, it can be challenging to know exactly which biblical teachings can help inform investing strategies that align with those beliefs and to protect financial health.<sup>68</sup>

To address this challenge, Barryl W. Lyons provides five most important verses about biblical investment as compiled by experienced wealth advisors.<sup>674</sup> According to him, these versatile ideas offer helpful advice on everything from managing resources responsibly to stewarding wealth wisely so that one can feel more secure about the investment decision. The Bible verses are as follows:

Proverbs 13:11:

Wealth hastily gotten will dwindle, but he who gathers little by little will increase it.

In today's fast-paced and highly competitive world, Proverbs 13:11 serves as a timeless reminder of the importance of patience, prudence, and steadfastness when it comes to building and managing wealth. It equally

teaches dependability on God who makes all things work together for good to them that love God, Romans 8:28.

The High-net-worth Christians seeking faith-based financial guidance can find solace in the wisdom imparted by this verse, as it encourages a steady, disciplined approach to wealth accumulation. By focusing on long-term goals and strategies that align with your values, you can create a lasting legacy that benefits the family and supports the community. Faith-based financial advisors understand high-net-worth Christians' unique needs and concerns and are adept at helping them navigate the complexities of modern finance while staying true to their beliefs.<sup>69</sup>

It is important to recognize the significance of Proverbs 13:11 and work to create customized wealth management strategies that prioritize diligent, incremental growth over hasty, short-term gains. By emphasizing sound investment practices, risk management, and charitable giving, these can empower one to fulfill his/her stewardship responsibilities and cultivate financial success that honors their faith and reinforces the teachings of the Bible.

Proverbs 21:20:

Precious treasure remains in a wise man's dwelling, but a foolish man devours it.

Proverbs 21:20 is a timeless piece of wisdom still relevant today, particularly in the context of Christian financial management. This verse emphasizes the importance of being prudent and responsible with one's resources. For modern-day believers, this biblical teaching is a cornerstone for sound financial planning and responsible stewardship of their resources. To follow these principles, many Christians need to work with Christian financial advisors. These professionals, well-versed in financial management and biblical teachings, can help one make more informed financial decisions based on his/hers faith.<sup>70</sup>

This may include faith-based investing, where investments are made in companies and organizations that align with Christian values and principles, avoiding those that engage in unethical or immoral practices.

By doing so, one is ensuring his/her financial stability and promoting ethical business practices that benefit the society. In essence, the teachings of Proverbs 21:20 encourage responsible financial stewardship, and its application in today's world through Christian financial management enables believers to honor their faith while pursuing a secure financial future.

Ecclesiastes 11:1-2:

Cast your bread upon the waters, for you will find it after many days.  
Give a portion to seven, or even to eight, for you know not what evil may  
happen on earth.

The Bible verses Ecclesiastes 11:1-2 serve as a timeless reminder to diversify one's investments, a principle that remains relevant even today. Christian Financial Planners and Christian Financial Advisors often use these verses to emphasize the importance of employing a faith-based investing approach, combining biblical wisdom with modern financial strategies.<sup>71</sup>

By investing in various financial instruments, you can mitigate risks associated with market fluctuations, global disasters, or economic downturns. This diversification can be achieved through different industries, asset classes, or geographical regions, ensuring a balanced and resilient financial portfolio. Faith-based investing and Christian financial services have gained traction recently as more people seek to align their financial decisions with their values and beliefs.

Many individuals search for "Christian financial planners near them" to find professionals who share their faith and provide personalized guidance on building a financially secure future. Such certified financial planners may help one navigate the complexities of the financial world while ensuring that investments are rooted in ethical and moral principles.<sup>72</sup>

## Matthew 25:14-30:

For it will be as when a man going a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, Master, you delivered to me five talents; here I have made five talents more. His master said to him, well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master. And he also who had the two talents came forward, saying, Master, you delivered to me two talents; here I have made two talents more. His master said to him, well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master. He also who had received the one talent came forward, saying, Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours. But his master answered him, you wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.

This modern interpretation of biblical financial guidance empowers individuals to use their resources wisely, invest in their future, and create lasting value for themselves, their families, and their communities.

This story teaches us the importance of utilizing the resources and abilities given to us by God and how we should be diligent in multiplying them. In the parable, a master entrusts his servants with varying amounts of

talent (money), and upon his return, he evaluates their efforts in managing and increasing wealth. Those who invested wisely and grew their talents were praised, while the one who buried his out of fear was reprimanded. This lesson highlights the importance of responsible financial management and the concept of biblical financial guidance.<sup>73</sup>

This principle has led to a growing trend of faith-based investing in different places around the world, and particularly in Nigeria. Many individuals and families are seeking the guidance of Christian financial planners to ensure their investments align with their spiritual values. Faith-based investing is an increasingly popular approach to financial management that combines stewardship principles and ethical investment strategies.

Following the Parable of the Talents, one can make prudent financial decisions which honor God and contribute to his/her financial well-being and the greater good. This modern interpretation of biblical financial guidance empowers individuals to use their resources wisely, invest in their future, and create lasting value for themselves, their families, and their communities.

#### 1 Timothy 6:17-19

As for the rich in this world, charge them not to be haughty, nor to set their hopes on uncertain riches but on God who richly furnishes us with everything to enjoy. They are to do good, to be rich in good deeds, liberal

and generous, thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed.

In today's world, where material wealth and possessions often seem to dictate success and happiness, the Bible verse from 1 Timothy 6:17-19 offers a profound reminder of the true essence of life. This passage urges those blessed with riches to remain humble and not rely on their wealth for ultimate satisfaction. Instead, they should place their faith in God, who provides all things for enjoyment and contentment.

It is vital, therefore, to seek guidance from individuals who share these values when managing one's financial affairs. A Christian financial advisor, for example, can help one to align his/her financial goals with spiritual beliefs, ensuring that wealth is used to glorify God and benefit others.

In Nigeria for example, finding a Christian financial advisor or planner can be essential for those who wish to navigate their financial journey according to biblical principles. A Christian financial advisor in Nigeria for example, particularly pastors; should be well-versed in the complexities of financial planning and deeply understand the importance of using wealth for good deeds and generosity. By being rich in good deeds and willing to share, one would create a firm foundation for pursuing his/her future,<sup>678</sup> both in this life and the next.

The calling of every pastor is not only that of preaching the gospel of salvation alone, he or she should also be trained as a professional financial advisor, and by so doing, they would be able to balance the calling which the main goal is to save people from destruction and colossal damage both here on earth and in the hereafter. When they invest their talents properly in preaching the gospel and in entrepreneurship, they are helping themselves as well and helping people in investing their God-given wealth accordingly.

## **6.7 BIBLICAL PRINCIPLES OF INVESTMENT**

In the world of finance and investments, where strategies, trends, and predictions abound, a guiding light is often sought after. The search for financial wisdom takes us on a journey through various methodologies, but it's essential to remember that timeless principles can be found in the most unexpected places. One such source of wisdom, often overlooked, is the Bible itself.<sup>74</sup>

### **Principle 1: Stewardship – Managing God's Resources**

At the heart of biblical investment principles lies the concept of stewardship. It reminds us that we are mere caretakers of God's resources, entrusted with the responsibility of managing them wisely. In the context of investments, this means acknowledging that the wealth we possess is not truly ours but a

divine gift. This recognition changes our perspective, guiding us to invest with purpose and responsibility.<sup>75</sup>

### **Principle 2: Diversification – Spreading Risk Wisely**

Ecclesiastes 11:2 advises, "Invest in seven ventures, yes, in eight; you do not know what disaster may come upon the land." This ancient wisdom emphasizes the importance of diversification. In investment terms, diversification means spreading your investments across different asset classes to reduce risk. By not putting all your financial eggs in one basket, you can better weather economic storms.<sup>76</sup>

### **Principle 3: Long-Term Vision – Patience and Persistence**

The book of Proverbs teaches us, "The plans of the diligent lead to profit as surely as haste leads to poverty." (Proverbs 21:5). This highlights the value of patience and a long-term investment horizon. Biblical principles encourage us to think beyond quick gains and focus on sustainable growth over time.<sup>77</sup>

### **Principle 4: Ethical Investing – Honoring Values**

Ethical considerations are woven into the fabric of biblical teachings. Proverbs 16:11 states, "Honest scales and balances belong to the Lord; all the weights in the bag are of his making." In today's world, this translates to

ethical investing, where one considers the impact of their investments on society, the environment, and ethical values.<sup>78</sup>

### **Principle 5: Seeking Wise Counsel – The Importance of Guidance**

Proverbs 15:22 reminds us, "Plans fail for lack of counsel, but with many advisers, they succeed." Seeking the counsel of experienced financial advisors and experts can help us make informed investment decisions. It aligns with the biblical wisdom those values seeking guidance and counsel when navigating complex matters.<sup>79</sup>

### **Principle 6: Contentment – Finding Joy in Sufficiency**

The Bible teaches contentment as a virtue. Philippians 4:11-12 says, "I have learned to be content whatever the circumstances." In the realm of investments, this principle suggests that we should find joy in sufficiency rather than chasing excessive wealth. Contentment encourages responsible and balanced investment choices.<sup>80</sup>

### **A Balanced Approach**

As we navigate the intricacies of the financial world, the Bible offers us timeless principles that can guide our investment decisions. Stewardship, diversification, long-term vision, ethical investing, seeking wise counsel, and contentment form a robust foundation for a balanced and purposeful approach to investing and maintaining a good balance for ministry and

entrepreneurship. By integrating these principles into our financial strategies, we not only aim for financial growth but also strive to honor the values that transcend generations.<sup>81</sup>

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## **CHAPTER SEVEN: SUMMARY, RECOMMENDATIONS AND CONCLUSION**

### **7.1 SUMMARY**

In this research dissertation, the researcher has opined that it is an undeniable fact that God has chosen to create men and women in His image to, among other things, work and tend this created order for His glory and for the betterment of humankind which bore Biblical evidences as follow, “The LORD God took the man, and put him into the garden of Eden to cultivate and keep it,” (Genesis 2:15).

“For even when we were with you, we gave you this command: If anyone will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living,” (2 Thessalonians 3:10-12). Hence, this evidentially proofs beyond doubt that man was created by God to work, not to be idle, for work itself has intrinsic value for human existence on the planet earth.

God never created man to live loosed and lazy life; instead, God created mankind to work irrespective of their class to earn a living, to glorify God, help themselves and others. This is what the Church in 21<sup>st</sup> century must know and every founder of the Church or an employed pastor of the

Church in any denomination should as a matter of urgency inculcate into their ministry, entrepreneurship skills and skill acquisitions programmes.

The life of laziness is what the apostle Paul abhorred, detests, condemned and frowned at very sternly in that he said “We command you, brethren, in the name of our Lord Jesus Christ that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, we did not eat anyone’s bread without paying, but with toil and labour we worked night and day, that we might not burden any of you,” (2 Thessalonians 3:6-8).

The researcher therefore, opined that this holy instructions stated by the apostle Paul to the Church in Thessalonica and the example he set to hard work in ministry reflects exactly the burden which the researcher is here to offload in this research dissertation, seeing how a lot of pastors and church leaders in the 21<sup>st</sup> century load things on their followers simply because they are holding spiritual appellation.<sup>1</sup>

Though, the amount most of these pastors and church leaders are been paid in real sense is not worth enough to meet their needs, let alone assist any of their family members which is why many pastors delve into

exploitations through sales of ungodly indulgences such as holy water, miracle handkerchiefs, bulletproof aprons, embezzlement of Church funds, and engage in useless fund-raising; and all sort of fetish things in the house of God, which is supposed to be a house of prayer and worship unto God, it is sacrosanct that they should diversify other legal means of earning a living, and to be of help to other family members and their communities at large. Grand Canyon University journal reports that “As Christians, it is important to align our perspective with God's, when it comes to this topic which is work; that when we go all the way back to Genesis, we can see that God worked when He created the world.

Therefore, when we work, we resemble Him. In addition, work is not God's way of punishing us.” So work is reflection of the image of God because God is never lazy and humans are created in the image of the one who is not lazy, hence the necessity to work in order to first and foremost honour the initiator of work and for our individual benefit here on earth is unquestionable.<sup>2</sup>

Those who have received the gospel are expected to live according to the gospel. Hence, such could work and would not be lazy or idle and as a result, the apostle has warned that they were not to be maintained in idleness. Christianity is not to countenance slothfulness, which would

consume what is meant to encourage the industrious, and to support the sick and afflicted.

Industriousness in our calling as men and women of God is a duty required by our calling as Christians too, which is to be maintained as a command. Hence, it is a great error and abuse of religion to make it a cloak for idleness or anything as that.

As Christians who are awaiting the return of the Lord must be working as the LORD has commanded. If one is idle, the devil and the corrupt heart will soon find reasons why they should do wrong. The mind of a man is often a busy organ in the body; if it is not employed to work, it will be doing evil. Hence, it is expedient and excellent that humans be active in their own businesses and work to avoid been devil's workshop or machineries through which the devil operates.<sup>3</sup>

## **7.2 RECOMMENDATIONS**

It is indeed expedient that a research of kind should have credible, sacrosanct and beneficial recommendations to pastors in particular and to Christians in general that our existence on earth is not without a Biblical rule, injunction, and tenets to work and earn a honourable living. This is because work is a virtue and brings credibility to the one who refused to

abuse the privilege to work rather, he or she utilizes the privilege to engage in credible lucrative works that brings honour to the name of God and puts food into the table.

Pastors are not called into ministry to be idle or lazy and load it over or burden their followers with unholy requests which in end demoralize the faith of many within their congregations. It is on this note that the researcher provides reasons why entrepreneurship skills are expedient and a necessity to every individual pastor in any given denomination in this 21<sup>st</sup> century ministry, without which the pastor might be found wanting within his congregation or by his leaders in their given denominations. Hence, the following recommendations are expedient based on this research dissertation:

### **1. Work reflects the image of God**

Humans were said to be created in the image and likeness of God, and God as we reflect back in Genesis, worked in creation to form the huge and vast planet earth and the fullness thereof (Psalm 24:1ff). If we were made in His own image, it is just obligatory that we work as well in order to honour God and reflect His image by working, not by idleness or laziness. Jesus when He was questioned by the Pharisees as to why He was working on the

Sabbath day responded saying that His “Father is working still, He too is working,” (John 5:17).

This further explains why humans are to work daily as representatives of the image of God because God is still working until now. Laziness will bring disgrace, embarrassment, and dishonour to God our creator and to our personality or integrity.

By reflecting the image of God through work, means we are imitators of God as we work to preserve the dignity and honour of God’s name and image that we were created in. when the Apostle Paul noticed that there was a growing problem with Thessalonian Christians, especially those who were quitting their jobs to await the said coming of the Lord, he swiftly emphasized the fundamental importance of daily work for the Christian body.<sup>4</sup>

He sternly instructed that idle Church members should work hard for their daily necessities, just as he himself did. Pastors are to be example to their members so that they will be able to correct their mistakes. If Apostle Paul was an idle man doing nothing, it would be worthless for him giving stern warning to Christians in Thessalonica. He himself had been a hard

working pastor which the Church was fully aware of his business of Tent-making in addition to his pastoral work.

He does not have to beg food from his members or borrow money from his members to eat; instead, he work hard daily to earn a living which is why he has the nerves, the temerity and the guts to fight them for been lazy, busybody and meddling into other people's affairs. His hard work reflects the image of God whom he was preaching about to them because God is hard working; hence His image bearers should inculcate same.

If they refused to work daily for the necessary requirements of their lives, the Church should discipline them for laziness, busybody, and meddling. Although, Christians live in anticipation of the return of Jesus Christ, it is expedient for them to be doing something for a living, because God wants us to continue in our daily work while we keep waiting for His return.

This is because God is an active, hardworking God, who through the power of spoken word created the entire world, preserve it, governs it, and save it from hell's damnation. His work is awesome, great, marvelous, wonderful and faithful. Since God made human beings in His image, He expects them to work, both before the fall and even after the fall. Because of the introduction and manifestation of sin into the world, the nature of work

changed from a simple and creative joy to a struggle that often is actually painful and seems quite meaningless and dehumanizing at times.

But for the Christian, work continues to take its full meaning from the God who works in human historical development. All of it is designed to first and foremost bring glory to God's name and to rule the world wisely on His behalf. Since work produces the income that provides for food and drink, with other necessities, as well as providing opportunities for humans to share with those in need, God encourages faithfulness in our work and speaks against laziness. It is the prayer of every believer that God would make their work effective, prosperous and enduring (Psalm 90:17), hence, the goal of this research dissertation.<sup>5</sup>

## **2. Work is a command from God**

As Christians, particularly as pastors in ministry; it is expedient to understand that work is a biblical and a divine command from God which should be maintained from one generation to another without any form of dereliction, negligence or levity. Therefore, the researcher here recommend that work should be our biblical priority which is to be maintained with all seriousness and the church should be taught the necessity and the theology

of work in order to debunk the spirit of laziness from amongst the youth in the Church.

Different skill acquisition programmes should be established and taught. This is only possible when the pastors are trained with entrepreneurship skills from various theological institutions and seminaries, in which they could be able to transmit and disseminate the knowledge of the skills to their followers. In 2019, there were about two (2) graduates who have finished their National Youth Service in the Church of God under my care, and all of them have returned home and were idle doing nothing.

I sensed that they were going to become a serious problem both to the Church and to their parents because of joblessness; I invited them first and foremost to take teaching appointments in our Diocesan School under my care, which was not actually their priority but as the chaplain of the School, I made them understand the implication and the probable effects of idleness in their lives, the society, the church and their parents.

Thereafter, they all accepted the appointments to teach and to some extent they were paid reasonable payments. Months gone by, I have to invite them again and counseled them to establish at least some small business enterprises from their earnings which they all succumbed. One delved into

importation and distribution of palm oil while the other one opened a computer training center.

Today, both of them are excellently doing well in their businesses. One is even married while the other one is planning for his marriage. This is exactly what the researcher is trying to buttress in this research work. Pastors are propellers and needle movers not just in terms of preaching the gospel but even in terms of inculcating entrepreneurship skills to their followers which is part and parcel of their calling into ministry.

Idleness has plunged many young people into committing various heinous crimes which ended the lives of some of them while others went into correctional centers for rehabilitation. It is the duty of the pastor to save them from such involvement by training them with entrepreneurship skills or encouraging them to delve into some small business enterprises.

### **3. Work preserves your integrity**

Many men of God have lost their credibility, good reputation and integrity because of misappropriation of Church funds which is not entirely their fault in the first instance nor is it right for them to do so in the second instance. It is not their fault because they are not paid well by the Church and the church leaders have almost denied them most of the rights and privileges they ought

to have enjoyed from the Church, as a result, misappropriation of Church funds became almost a necessity because they have to survive, send their children to good schools, assist their loved ones in need and meet other necessities of life.

It is not right at all for any pastor to misappropriate Church funds as that will definitely ruin his or her credibility, good reputation and integrity. The ministerial value of such a genuine man of God will be lost and his or her trust questioned.

In this horrendous dilemma, what should the man of God do to maintain and preserve his or her credibility, good reputation and integrity? Extra ministerial engagement is required here. This is where it is important that the man of God establishes a business that would earn him or her some income to fill in the gap the needs of his or her family without extending his hands to siphon Church funds to genuinely meet necessary needs of life but unfortunately ruin his or her reputation in the process.

Nobody truly cares nor might even mind to know whether it was in the right way the man of God have use any of Church funds as long as the money has been misappropriated. It is necessary for all and sundry pastors to know and take this scripture to heart that, “A good name is to be chosen

rather than great riches, and favor is better than silver or gold,” (Proverbs 22:1).

This Scripture is of the opinion that Christians should be more careful to do that by which they may get and keep a good name, than to heap or amass great wealth through dishonest means. This also ministers of the gospel must avoid and distance themselves from, because their reputation is far better than rubies. This is because “The real value of a person is not what he possesses, but what he is.” One gets a good name by his honest and kind dealings with others. He who has a good name is favoured by God and men.

This is due to his characteristics and selfless performance, people think highly of him. People appreciate his company, not because of his possessions, but because of who he is. This is more valuable than silver and gold. Therefore, in as much as one desires to be financially independent, one must be careful not to rub himself of his integrity through uncontrollable quest for materialism.

This is not what the research work is all about rather, the research work is about inspiring pastors to seek financial independence to avoid relying or depending on the Church for upkeep which most of the time is not satisfying but is like stirring an appetite or taste for something one can never have or

plunging one's mind into desires that are not achievable at all. Your integrity is your real person as a pastor, and it is sacrosanct that it is highly preserve in ministry so that the Gospel of Jesus Christ be respected, which is why pastors must engage in other genuine and godly businesses that would be financially of help and support to their ministry.

#### **4. Dignity in work**

There is absolutely no dignity in been lazy and lackadaisical as a member of the Church or as a pastor. If there is any genuine work to do and one earns a living from it, the dignified person will work to earn a genuine living from it. He will assume the responsibility for taking care of himself. He will assume his or her responsibility of taking care of his family.

This is what the researcher in this research work unveiled and revealed, while motivating pastors to be imitators of the apostle Paul whose ministry was that of Tent-making ministry, which helped him in preserving his personal and ministerial integrity. The Pulpit which ought to be a place of presenting the sacred homily has turned into a business pinnacle of funds raisings, bazars and other indulgences in today's ministry, and most neo-Pentecostal and neo-Orthodox or mainline Churches took now to the extreme height of embezzlement, rubbery and gambling on the pulpit. There

is no dignity with such and it is a bastardization of the gospel of Jesus Christ.

A dignified person assumes personal responsibility to secure a job in order not be a burden to others.<sup>6</sup> By working hard to support himself, the dignified person sets an example for others to follow which is what the apostle did (2 Thessalonians 3:7-9), hence everyone would be encouraged to work. Because a dignified person always works with his own hands in order to supply his necessities, he can deal honestly with anyone who is idle and lazy.

When one can take care of himself, he is not tempted to neither beg from anyone nor steal from anyone. His dignity is kept and people honour him as a result. Pastors and ministers of the gospel across all denominations are dignified personalities; hence, they should work hard with their hands by securing extra means of living to avoid being burdens to the Church so that the gospel which they preach will be effective.

## **5. Diligence in work**

Those who serve God will seek to be diligent workers because they live in thanksgiving to God for what He has done for them. They prefer to be with those who like wise honour and serve God. The diligent person keeps

company with those who are diligently serving God and others. Diligence is the quality of applying oneself to any task that is undertaken in order to bring about the reason for undertaking the task.

Diligent people according to Roger E. Dickson are driven by their sense of responsibility to themselves and others.<sup>7</sup> They are disciplined in their behaviour. Hence, it is an established fact that Christians, especially pastors are diligent people who are disciplined, responsible and help others. They are people who are determined to do what it takes to accomplish goals in their lives.

For these reasons, they are good entrepreneurs because entrepreneurs are people who are determined to achieve giant strides and accomplish lucrative goals in life. Therefore, if there is any work to do, and one does not work, then he or she is not diligent and not accepting responsibility.

Any opportunity to work with one's hands is an opportunity for diligently accepting responsibility to care for oneself and help others, and indeed pastors' fall in the category of diligent people who should accept responsibilities for caring for themselves without putting heavy burdens on the Church under their care. Such is neither honourable nor valuable in the contemporary Church polity.

## **Other recommendations**

Other recommendations which the researcher found interesting and necessary for entrepreneurs are as follows:

There are several positive characteristics that an entrepreneur must have to succeed. Fajardo opined that, entrepreneurs should have self-confidence, leadership, and creativity.<sup>8</sup> Entrepreneurs have many favorable interdependent characteristics which make them successful and extraordinary persons. Usually, goals are achievable if they are based on the abilities, interests, and resources of individuals.

The most important entrepreneurial characteristics that Christians should mentor, and develop in order to be good entrepreneurs and hardworking individuals may include: Trust in God, Reasonable Risk-taking, Hardworking, Innovative, Leadership, Positive thinker, and Decision maker.<sup>9</sup>

### **1. Trust in God**

In Hebrews 13:5, 6 we read, "Keep your lives free from the love of money and be content with what you have, because God has said, 'Never will I leave you; never will I forsake you.' So, we say with confidence, 'The Lord is our helper; we should not be afraid. What can man do to me?'" *Fajardo*

states that entrepreneurs have strong faith in their abilities. They believe they can be the best in their field. They do not accept things as they are, because they believe they can do things better.<sup>10</sup> We succeed when we think success. *Litton* defines self-confidence as an attitude which allows individuals to have positive yet realistic views of themselves and their situations. Self-confident people trust their own abilities, have a general sense of control in their lives, and believe that, within reason, they will be able to do what they wish, plan, and expect.<sup>11</sup>

It is true that for an entrepreneur to succeed he should have self-confidence, but Christians should emphasize the trust in God as the source of proper self-confidence. A Christian should have confidence in God because He is the source of all knowledge, wisdom, power, and blessings.

The Bible tells the story of Goliath, who was a giant Philistine and a champion warrior, who had great self-confidence in his skills for the battle; but he was defeated by David who was just a young boy, because David had confidence in the Almighty God (1 Samuel 17). The history of Solomon's confidence in God (1 Kings 3, 4, 5, 6, 7, 8, 9 and 10) is also an example.

## **2. Risk-taker**

According to Fajardo entrepreneurs avoid low-risk situations because there are no challenges. They shy away from high-risk situations because these may not be attainable. Christians should be mentored to be Risk-takers.<sup>12</sup> The idea is that, as Christians, whatever business we may set up should not be for just personal aggrandizement and pride, but to honour God and serve others. Ultimately, our plans and actions should be based on biblical values and allow us to be faithful witnesses for God.

The authors of The Moorings Bible Studies (lesson 2) state that risk-taking in Christian service consists in serving God despite the danger of suffering loss.<sup>13</sup> Many young people and adults today think that the purpose of life is to have a good time. For the sake of a good time, they are willing to take enormous risks.

Why? Because they value the fleeting pleasures of life more than life itself. That is one of the reasons why teenagers are easily drawn into dangerous sports, reckless driving, drugs, promiscuous sex, and violence. Many of these vices persist into adulthood. Although many people take risks to please themselves, few are interested in taking risks to please and honour God. Certainly, there are risks in Christian service. Although this kind of

risk may yield no immediate pleasure, God will still bless us.<sup>14</sup> There are many advantages of becoming an entrepreneur. Orcullo states that when you are an entrepreneur, you have an opportunity to gain control over your own destiny, to reach your full potential, to benefit financially and to contribute to the society and be recognized for one's effort.<sup>15</sup> What stops us from taking risks as an entrepreneur for the sake of Jesus Christ?

### **3. Fear**

Fear is not bad, unless it keeps us from doing right. Among the people who will be excluded from the New Jerusalem are the "cowardly" according to Scripture (Rev. 21:8), referring to those who let fear drive them away from believing in Christ. For a Christian also, fear is dangerous.

Any fear that keeps us from doing the will of God puts us out of fellowship with him and forfeits his blessing. What empowers us to overcome fear? It's Faith. How important is faith? "And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him" (Heb. 11:6). God asks us to trust His integrity, His character, His compassion, love, wisdom, and righteousness on our behalf. He says, "I have loved you with an everlasting love; I have drawn you with loving-kindness" (Jer. 31:3). "Trust

in him at all times, o people; pour out your hearts to him, for God is our refuge" (Psalm 62:8). Therefore, as Christians, there is nothing to be afraid off because with God all things are possible.<sup>16</sup>

#### **4. Hardworking**

Although, this research work has enormously talked about hard work, but it is not out of place to reiterate hard work here; Proverbs 14:23 points out that, "all hard work brings a profit, but mere talk leads only to poverty". "Lazy hands make a man poor, but diligent hands bring wealth" (Prov. 10:4). "Sluggards do not plow in season; so, at harvest time they look but find nothing" (Prov. 20:4).

"The cravings of sluggards will be the death of them, because their hands refuse to work" (Prov. 21:25). The Bible tells us that wealth is obtained through hard work, diligence, sacrifice and that failure to do those things will result in poverty. That's not to say that all those who are poor or in poverty are sluggards or refuse to work, but it does tell us that those kinds of characteristics and flaws will most often lead to poverty.<sup>17</sup>

As Christian we believe that we should work but not destroy our body by hardworking, we should also have enough rest. We are God's temple and

God's Spirit lives in us and if anyone destroys God's temple, God will destroy him (1 Corinthians 3:16-17).

## **5. Innovative**

Fajardo affirms that, entrepreneurs are creative. They do things in new and different ways. For example, they create new products or services, new methods of production, new markets, and new sources of raw materials. They love to explore the unknown, and to blaze new paths of progress.<sup>18</sup>

1Kings 6 tells us how Solomon built the temple with very special innovation. One of the qualities ascribed to Solomon is his wisdom. "The whole world sought audience with Solomon to hear the wisdom God had put in his heart" (1 Kings 10:24). He was an innovator and God was the source of his innovation (1 King 3).

Innovation is the ability to see situations from a different perspective, to discover new ways of satisfying a human need, to find a new solution to an old problem. God can help us to be innovative when we trust in Him and seek to help others. John 14:13-14 says "I will do whatever you ask in my name, so that the son may bring glory to the father. You may ask me for anything in my name, and I will do it."

## **6. Leadership**

Fajardo acknowledges that entrepreneurs are leaders by the very nature of their functions. They are task-oriented, effective planners, organizers and implementers, and they are achievers. Among their essential characteristics are selfless dedication, purpose and vision, courage, enthusiasm, integrity tact, and hard work.<sup>19</sup> Pastors across various church denominations should brace more leadership skills to assume responsibilities.

### **7.3 CONCLUSION**

In all that have been said, the researcher concludes by saying that the research work has endeavour to speak earnestly to the pastors and Church members on the need to be diligent, hardworking, and to stay dignified in the society. Looking back at the historical development of creation in Genesis, and God's intent to work as He created man in His image and likeness, it is now very clear that man is purposefully created to work for a living and to glorify his Creator by not been idle, and lazy but by maximizing the full potentials which God has endowed him with, to extract from the massive earth all the blessings studded therein and to keep it in full use till the very end of the age when the Master will be returning.

Humans are hence placed on the earth to cultivate it and to be the stewards and managers of the resources therein, which God has stuck on

earth as stipulated in Genesis 1:26-30 and Genesis 2:15. It was in view of this fact that the researcher opined that laziness discredits God, the Maker of the universe, which the apostle Paul has therefore, enjoined Christians to skip away from, in the name that the Lord is returning soon, then been used by Satan as meddlers, busybodies and rumour-mongers. He has laid an example of hard work as he himself works hard with his own hands to put food in his table without burdening the Church in Thessalonica.

Therefore, there should be no excuse whatsoever as to the reasons why one should be lazy, not providing for himself or herself and the family. It is on this basis that the researcher delves to draw the attentions of pastors irrespective of their denominational affiliations to work hard in order to earn a living; putting food in their tables without burdening the Church under their care, so as not to tarnish the image of God but to bring honour and glorify to the name of God through their hard work and good reputation as demanded in the Holy Bible which states that “For a bishop, as God’s steward, must be blameless; he must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it,” (Titus 1:7-9).

As a matter of conclusion, it is sacrosanct that the following tenets, principles, and laws of Christian living be observed by Christian entrepreneurs to promote the standard way of life as directed by Jesus Christ in the Holy Scripture. There are ten principles for living that is emphasized most strongly in the Bible and this could help the entrepreneurs to live godly.

### **1. Worship only God**

One day, a religious leader asked Jesus which of the commandments was most important. "The most important one" answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength'" (Mark 12:28-30). The Hebrews of Old Testament times tended to lapse into worship of pagan deities and statues of animals or other objects, but anything that takes the place of our devotion to God becomes an idol or false god, and that is forbidden by the first of the Ten Commandments (Exodus 20: 1-6).

Jesus particularly singled out love of wealth as a false god (Matthew 6:24; Luke 16:13), and other Bible passages mention greed, covetousness, arrogance, gluttony, and pride as being equivalent to idolatry.

In today's world many things compete against God for our devotion. These are some of the things that can become modern-day idolatry if we let them become too important to us: first, excessive attention to material things such as houses, cars, clothes, jewelry, physical appearance, and entertainment, could become gods if one is not careful: Second, pursuit of wealth, power, fame, pleasure or status; third, excessive devotion to self, job, hobbies, country, ideologies, heroes, leaders, even family could also become gods if one did not take heed.<sup>20</sup> So, Christian Entrepreneurs must take heed not to make their entrepreneurship the number one goal or priorities in life while the worship of the Most High God secondary. This will absolutely be considered idolatry.

## **2. Respect all people**

A good leader respects all people. After saying that "To love the Lord our God" is the most important of the commandments, Jesus continued stating that we should 'Love our neighbor as ourselves.'" According to him there is no commandment greater than this (Mark 12:31). The English word "love" has many different meanings, but the Greek word, agape, used in the New Testament, is commonly known as "Christian love."<sup>21</sup>

It means respect, affection, benevolence, good-will and concern for the welfare of the one loved. In the Parable of the Good Samaritan, Jesus made the point that we should extend our Christian love to all people of the world, regardless of race, religion, nationality, or any other artificial distinction. We must practice that Christian love even toward our enemies, though this might not be so easy for many (Matthew 5:43-48).

Jesus' Golden Rule is, "Do unto others as you would have them do unto you." We should not say or do anything unless we can answer "Yes" to the question, "Would I want that said or done to me?" Neither should we fail to do the good things we would expect of others. Many business owners often treat their customers with disdain, a Christian entrepreneur should not do such because it does not depict the love of Christ in the first instance and in the second instance, it drives the customers away from them,<sup>22</sup> hence the need to respect them.

### **3. Be humble**

A Christ entrepreneur should be humble. Humility is a quality of being courteously respectful of others. It is the opposite of aggressiveness, arrogance, boastfulness, and vanity. Acting with humility does not in any way deny our own self-worth. Rather, it affirms the inherent worth of all

people. Humility is exactly what is needed to live in peace and harmony with all people. It dissipates anger and heals old wounds. It allows us to see the dignity and worth of all God's people. Humility distinguishes the wise leader from the arrogant power-seeker<sup>23</sup> (Proverbs 17:7, Matthew 20:20-28), and it is one of the best qualities of Jesus even unto death which is why all Christians entrepreneurs should learn to be humble.

#### **4. Be honest**

A Christian entrepreneur as a leader should be honest. Honesty and integrity are very important values throughout the Bible, and any deception to gain an advantage or harm another is prohibited by the Ten Commandments (Exodus 20:16) and other Bible passages. Deception may be by false statements, half-truths, innuendo, or failing to tell the whole truth. It is all too common in advertising, business dealings, politics, and everyday life. We must strongly resist the temptation to engage in any form of theft, cheating, deception, innuendo, slander, or gossip.

Rationalization is a form of self-deception by which we convince ourselves that sinful actions are justified to achieve a good result, but this is just another form of dishonesty<sup>24</sup> (Galatians 6:7-8, James 1:26, 1 John 1 :8). Holiness is in living by the commandments, not in achieving a result

(Matthew 4:8-10, 16:26). In biblical teaching, the ends do not justify the means. Therefore, Christians entrepreneurs must be honest in their dealings with customers, whether Christians or non-Christians.

### **5. Live a moral life**

"Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So, glorify God in your body" (1 Corinthians 6: 19-20). Jesus gave a list of actions that constitute immoral uses of the body: evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander, greed, malice, deceit, lewdness, envy, arrogance, and foolishness.

The apostle Paul gave similar lists. We often think of immorality in terms of sexual sins only, but according to Jesus, sins such as slander, greed, deceit, and arrogance are equally considered immoral. Christian entrepreneurs are leaders; therefore, they should live a Moral life; by living moral life they will be more successful in their business dealings.

### **6. Be generous with time and money**

The Bible tells us to share generously with those in need, and good things will come to us in turn. Each of us has something to offer to someone in need. We can give our money and our time to charity, be a friend to

someone who is sick or lonely, do volunteer work or choose a service-oriented occupation. We may give unselfishly of our time to our spouse, children, or parents.

Practice what you preach; don't be a hypocrite. If there was any group of people that Jesus couldn't stand, it was hypocrites! The Pharisees of Jesus' times were a religious and political party that insisted on very strict observance of biblical laws on tithing, ritual purity, and other matters. At the same time, many of them forgot the true spirit and intent of the law and became self-indulgent, self-righteous, snobbish, and greedy.

That led Jesus to remarks such as: "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside, you are full of hypocrisy and wickedness" (Matthew 23:27-28). It is not the things we say that really matter; it is the things that we do (Matthew 7:15-20). If we claim to be Christians but do not let Jesus' teachings guide our lives, we are nothing but hypocrites.<sup>25</sup>

## **7. Don't be self-righteous**

Christian entrepreneurs have self-confidence, but that does mean that they should feel self-righteous. No one is perfect; we are all sinners in one way or another (Romans 3:23). Living a moral life means taking responsibility for controlling our own behavior. If we say or even think we are better than people we consider to be "sinners," we are guilty of the sin of self-righteousness.<sup>26</sup> It is not our right to look down on, criticize, judge, condemn, or try to control other people. Judgment is to be left to God, Jesus said.

## **8. Don't hold a grudge**

A Christian entrepreneur is a leader; as such, he or she should not hold a grudge, but learn to forgive. Jesus said there is no place for hatred, holding a grudge, revenge, retaliation or getting even in the life of a Christian: "You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person.

If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well" (Matthew 5:38-40). "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray

for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good and sends rain on the righteous and the unrighteous.<sup>27</sup> (Matthew 5:43-45).

Bearing a grudge and seeking revenge are never appropriate responses to a perceived wrong or evil. A grudge destroys the grudge-holder with bitterness, and revenge only escalates hostilities. Jesus told us we must reconcile with our adversaries, forgive their transgressions, and let go of the anger that may tempt us to commit an act of revenge.

## **9. Forgive others**

"If you forgive those who sin against you, your heavenly Father will forgive you. But if you refuse to forgive others, your father will not forgive your sins" (Matthew 6:14-15). God is merciful and forgives our sins and failings. In the same way, we must be merciful and forgive other people who sin against us or do us harm. A Christian entrepreneur who embraces the values and embodies the characteristics listed above will be able to create and inspire vision by empowering and energizing people and build teamwork.

One of the most outstanding examples of leadership in the Bible is Moses. He was a great spiritual leader who embodied the great leadership characteristics listed in the Bible, and the Bible doesn't describe only Moses

but every other great leader who followed God, including David, Nehemiah, and the Apostle Paul, to name just a few. Apart from those stated in the Bible, there is also Mahatma Gandhi who was described by historians as a visionary and ethical leader. He succeeded because of his peaceful approach to complex social, economic, and political problems.<sup>28</sup> He is also worth emulating by all, especially those embracing the vision of Christian Entrepreneurship.

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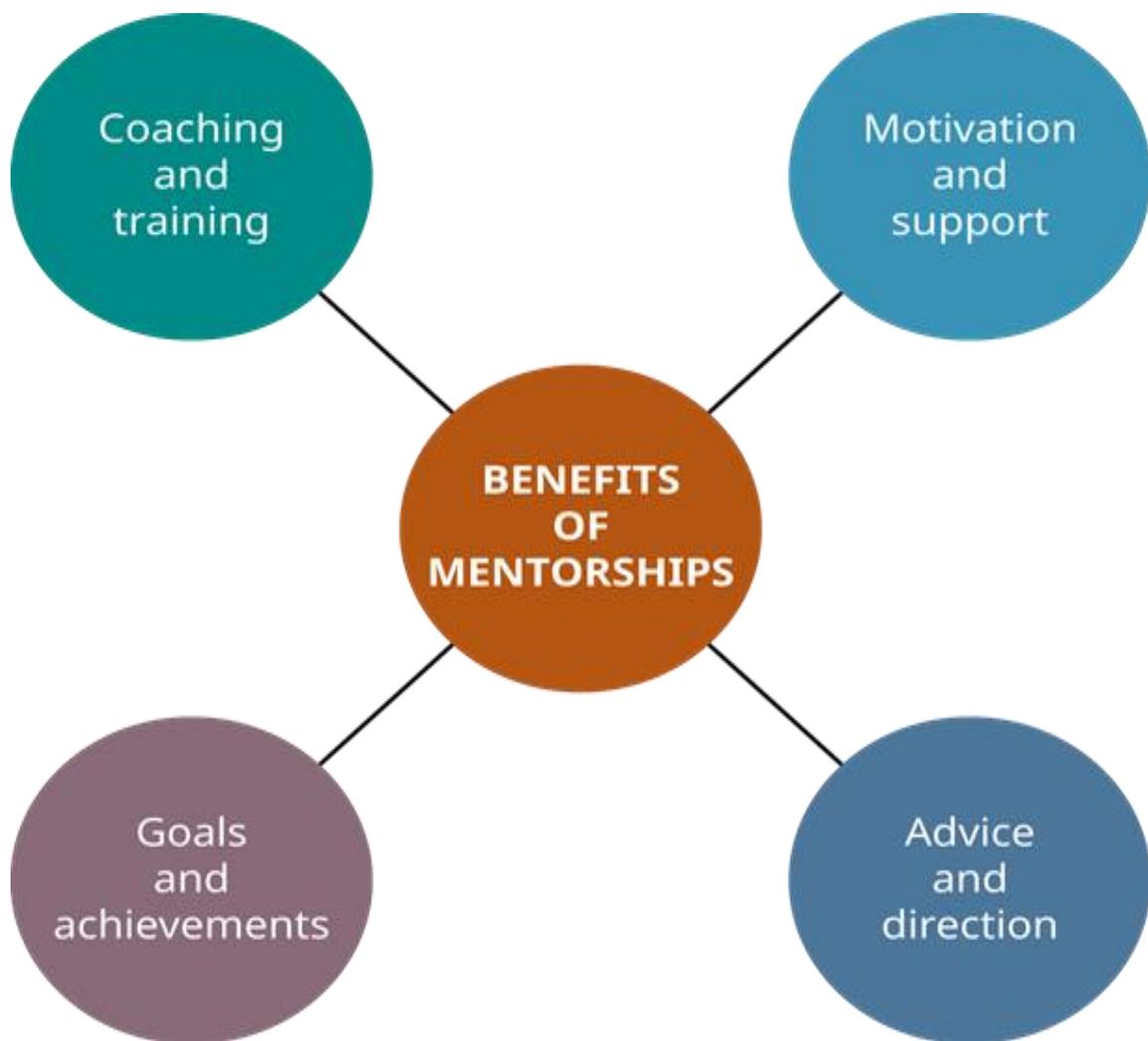
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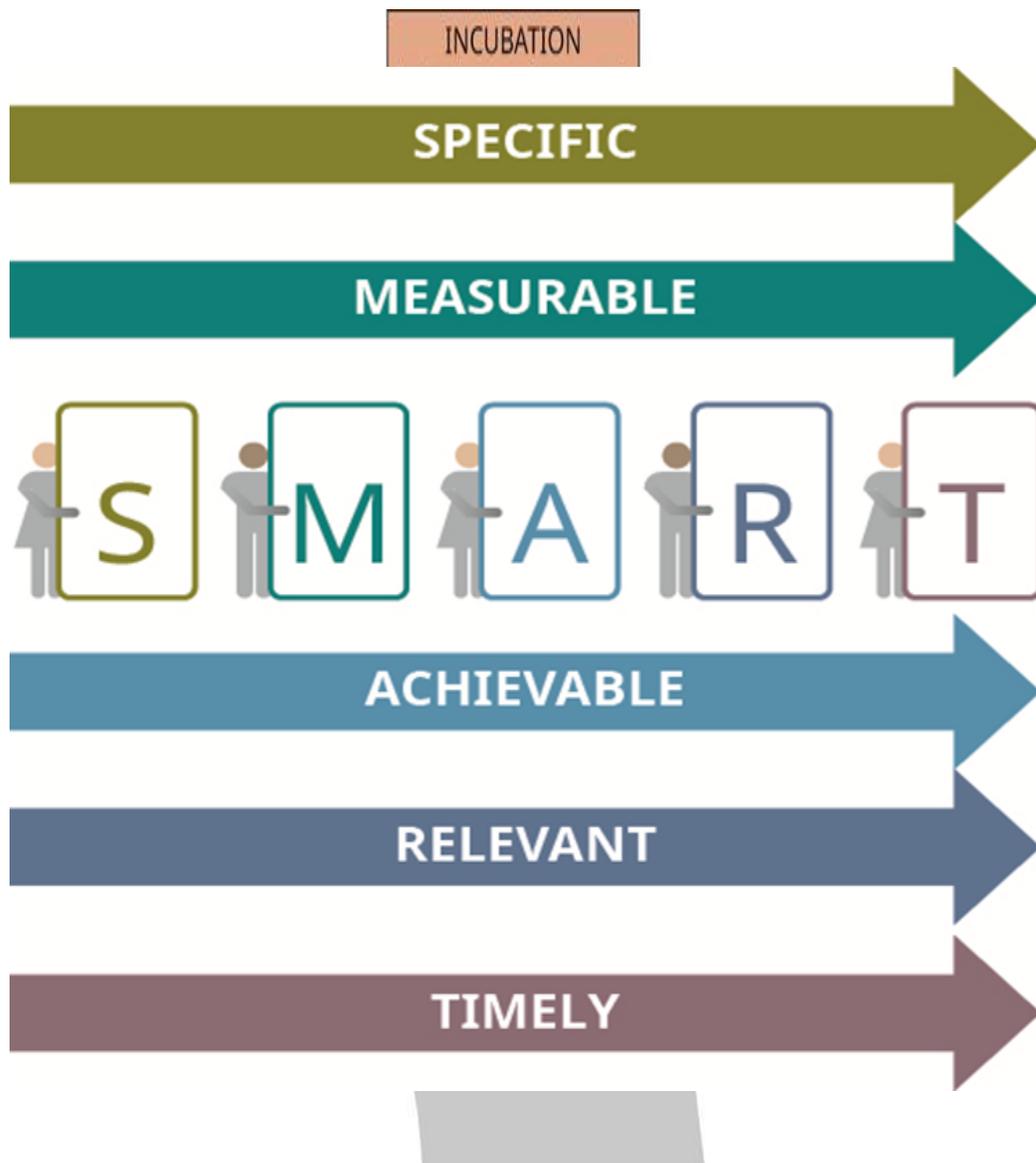
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## LIST OF FIGURES



**Fig 4.1: Finding a mentor can provide you with invaluable benefits. (Attribution: Copyright Rice University, OpenStax, under CC BY 4.0 license)**



**Fig 4.2: These are the four steps of the creative thinking process.**  
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