

Montemorelos University

Theology Faculty



ENTREPRENEURSHIP'S THEOLOGY

Thesis
Presented in Partial Fulfillment
of the Requirements for the Degree
Theology Bachelor

by

Zabdiel Abieser Brigido

May 2021

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ABSTRACT

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Adviser: Isidro López Yáñez

SUMMARY

Montemorelos University

Theology Faculty

Title: ENTREPRENEURSHIP'S THEOLOGY

Name of researcher: Zabdiel Abieser Brigido

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Date completed: May 2021

Introduction

Entrepreneur defines a person who undertakes with considerable initiative and risk, the term is “young in terms of academia”¹ but it was “used since the Middle Ages in a religious context”.² In many cases entrepreneurship was stimulated by religion, ideals and motivation by the believes; such an example are the Crusades.³

¹ Cassidy L. Croci, “Is Entrepreneurship a Discipline?” (Honors Theses and Capstones., University of New Hampshire, 2016), 7.

² R Paul Stevens, “Spiritual & religious sources of entrepreneurship: from Max Weber to the new business spirituality”, *Crux* 36, núm. 2 (junio de 2000): 22.

³ Marshall W. Baldwin, Thomas F. Madden, y Gary Dickson, “Crusades”, en *Encyclopædia Britannica* (Encyclopædia Britannica, inc.), consultado el 7 de mayo de 2017, <https://www.britannica.com/event/Crusades>.

With the time the concept was “broadened to be more in relation with the person and not the occupation”¹, also infused “with a precise economic content”.² Today entrepreneurship is important to the Seventh Day Adventist Church and Adventist Universities because of the many interdisciplinary works, businesses and missions.

According to the study made by Ernst & Young Global Organization³ the top qualities of successful entrepreneurs are: vision, passion, drive, integrity, innovation, risk-taker. Because “more than a good idea, a good entrepreneur is always more important”.⁴

Objective

The objective was to identify the characteristics of entrepreneurship in biblical examples of entrepreneurs. Another purpose was to see how the different factors influenced the great actions of the Bible, and how important is God in the play to understand entrepreneurship in a more religious way.

Methodology

This research is thematic and is situated in the area of applied theology. It has a qualitative perspective explaining the traits of entrepreneurs in the Bible and

¹ Robert D. Hisrich, Michael P. Peters, y Dean A. Shepherd, *Entrepreneurship*, 6th ed (Boston: McGraw-Hill/Irwin, 2005), 21.

² Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

³ review of *Nature or Nurture? Decoding the DNA of the entrepreneur.*, por Maria T. Pinelli, *Ernst & Young’s Strategic Growth Markets Network*, 2011, 17.

⁴ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 47.

modern days. The sources used were balance and carefully selected mainly from academical articles and thesis from databases

Results and conclusions

Through this research it was reaffirmed that God intended and influences for entrepreneurial plans born in the human heart since humans were created in the image of God. Christian entrepreneurs are accountable to God to “bring the Creator’s work to its intended fulfilment by being co-creators in a very grand project”.¹ In the Bible were found many entrepreneurs that actually share the traits and characteristics of modern-day entrepreneurs. Having a humble attitude and understanding that vocation is a life’s calling will help entrepreneurs “see God’s purpose”² because in the end “God wills success”.³

It was shown that being a Christian entrepreneur, whether a pastor or member gives a “moral duty to serve and add value to the society”⁴ resulting “the catalyst of social change”. That is why “God is actively and aggressively seeking all who are willing to dream and risk his purpose”.⁵ The first Christians did not only dream for the church they wanted, they worked for the church they wanted and undertook the challenge.

¹ Michael Novak, *Business as a calling: work and the examined life* (New York: The Free Press, 1996), 37.

² Michael Slaughter y Herb Miller, *Spiritual Entrepreneurs: 6 Principles for Risking Renewal* (Nashville, Tenn: Abingdon Press, 1995), 109.

³ Slaughter y Miller, 138.

⁴ M.H. den Dekker, “Entrepreneurship Among Christians” (Erasmus University Rotterdam, 2013).

⁵ Slaughter y Miller, *Spiritual Entrepreneurs*, 138.

As Moses understood, once an entrepreneur is “made”¹ a purpose is also born. “The vision God has for the peoples leaves no sense that God’s mandate is up for a vote”,² yes, is going to be difficult but there are many Bible promises to sustain every entrepreneur.

Key Words: Entrepreneur, Vocation, Vision, Tentmaking.

¹ Bruce J. Avolio, *Leadership development in balance: made/born* (Mahwah, N.J: L. Erlbaum, 2005).

² Slaughter y Miller, *Spiritual Entrepreneurs*, 105.


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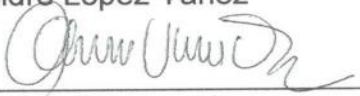
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CHAPTER I

INTRODUCTION

This section induces to know the major precedents of entrepreneurship, such as the word origin up to the actual introduction into use. Also presents a glimpse of the previous actions in history that are considered as entrepreneurs' actions towards today's reality.

Into this chapter is also conceived the problematic to be treated and the question that help to identify the relationship with entrepreneurship. Connected to it is the purpose with the five objectives that are distinguished. The justification totally helps to reason why is important to our environment as university and students in the field of theology.

According to the opportunities provided to make this study is the description given in the viability of research including the challenges and the limits of the research. Also a philosophical frame is given to provide the view of the world in the eyes of the researcher and in the end also various terms are defined to provide a clearer understanding.

Precedents

The sources report basic aspects as an introduction to the thematic research, such as word origin of entrepreneurship and its first precedents of use.

Then a section that helps to determine a date to the actual start of official use of the word as a more regular field of study.

The precedents relating to the actions of entrepreneurs is tracked from the XIII Century, to the Middle Ages guiding therefore to the fact of how religious activities were a part of the precedents.

Finally connects with the precedent of how the term Entrepreneurship is trying to be included in the Seventh Day Adventist Church.

Word origin of entrepreneurship

The term of entrepreneurship is not an old term, instead, as a word is new for the world in general, it has around a hundred forty years in *common* use, and the next one is a dictionary definition that comes with the approximately start of use dated on “1875-1880; from the French: literally, one who undertakes (some task), equivalent to *entre pren(dre)* to undertake (Latin *inter-* + *prendre* to take, variant of *prehendere*) + *eur*”.¹ Also means “*going through*” when we translate it directly.²

First precedents of use of the word entrepreneurship

“Entrepreneurship is young in terms of academia; however, there is an established tradition and historical precedent in the field. The term “entrepreneur” has been in use since 12th century when it first appeared in the French language”,³

¹ Merriam Webster, “Entrepreneur”, en *Merriam-Webster.com Dictionary*, s/f, <https://www.merriam-webster.com/dictionary/entrepreneur>.

² Hisrich, Peters, y Shepherd, *Entrepreneurship*, 5.

³ Croci, “Is Entrepreneurship a Discipline?”, 7.

others claimed that it was used since the Middle Ages (already in the French language) for and “by a cleric who was in charge of a great architectural work such as a cathedral or a castle”.¹ So, in the beginning majorly the word “referred to determined professions, but the concept broadened and refined to be more in relation with the person and not the occupation”.²

Actual word term usage

Around the eighteen century this French term becomes infused “with a precise economic content”.³ And within the academic’s area, “it took until 1947 for the first class that focused solely on entrepreneurship to be taught at Harvard Business School”.⁴

First precedents of entrepreneurship

Before the actual definition came into existence we see “one of the first examples of people that *went through* places”,⁵ undertaking risks, is Marco Polo, a “Venetian merchant and adventurer who traveled from Europe to Asia in 1271-1295”.⁶ It meant a lot of risk for the actionist that lend the money and a handful of challenges for the adventurer in the trip.

¹ Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

² Hisrich, Peters, y Shepherd, *Entrepreneurship*, 21.

³Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

⁴ Croci, “Is Entrepreneurship a Discipline?”, 7.

⁵ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 5.

⁶ Edward Peters y Fosco Maraini, “Marco Polo”, en *Encyclopedia Britannica*, Encyclopedia Britannica, el 2 de febrero de 2021, <https://www.britannica.com/biography/Marco-Polo>.

Then in the Middle Ages “the term entrepreneur was used to describe both, the actor of the idea and the actual director of those great projects”.¹ Just as mentioned before, this entrepreneur, could or could not assume a risk depending his role, but at the end great constructions were made such as “big architectural works, portentous castles and fortresses, public buildings, abbeys and cathedrals”.²

Precedents of entrepreneurship related to religion

One of the religions that may influence entrepreneurship is Christianity, a religion with a history of many centuries. Christianity in Europe exist since approximately two thousand years and therefore a lot of societies have Christian roots. The Crusades were one of the major events that took entrepreneurship motivated by religion, ideals and motivation from their believes in God.

“The Crusades were organized by western European Christians in response to centuries of Muslim wars of expansion. Their objectives were to check the spread of Islam, to retake control of the Holy Land in the eastern Mediterranean, to conquer pagan areas, and to recapture formerly Christian territories; they were seen by many of their participants as a means of redemption and expiation for sins. Crusading declined rapidly during the 16th century with the advent of the Protestant Reformation and the decline of papal authority”.³

¹ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 5.

² Hisrich, Peters, y Shepherd, 5.

³ Marshall W. Baldwin, Thomas F. Madden, y Gary Dickson, “Crusades”.

The Crusades constitute a controversial chapter in the history of Christianity and played an integral role in the expansion of medieval Europe, as we said, motivated by religion and faith in superior entities.

Maarten den Dekker said and made a special comment that: “especially the Netherlands have a large Christian history and the influence of Christianity on the society is relatively high. Therefore, this Christian history of the Netherlands may also influence Dutch entrepreneurship”.¹

As these two examples, one of past centuries and other from a recent time, we could easily uncover many other great actions that were incubated by Bible principles and ideals.

Precedents related to the Seventh Day Adventist Church

In the Seventh Day Adventist Church, something similar happens related to the delay in usage, because there is no real mention of the “Entrepreneurship Term” in the World-Wide Church movement. An initiative created by the Church related to this is “the growing trend in tentmaking missions often referred as business as missions (BAM). Springing up all over countries dominated by Islam, Hinduism, and Buddhism, these businesses established by Christian entrepreneurs have mission and vision strategies that are founded upon values and principles derived from the Word of God”.²

¹ M.H. den Dekker, “Entrepreneurship Among Christians”, 14.

² Kevin Onongha, “Tentmaking in the Twenty-First Century: Theological and Missiological Implications for Contemporary Adventist Missions”, *Andrews University Seminary Studies (AUSS)* 53, núm. 1 (2015): 185.

Declaration of the problematic to be treated

For this Research, we defined the next questions to be exposed and set out for analysis.

Question of research

What is the Biblical basis of entrepreneurship, its characteristics, and the influence of God on every entrepreneurial plan born in the human hearts that impacts the church?

Purpose

See the entrepreneurship attitude and factors that influenced the great actions in the Bible and use them as a model to demonstrate how important has been the religious factor on entrepreneurship.

Specific objectives

- To search and prove how the Bible sustains the Entrepreneurial plans.
- Clarify the influence of religion on the entrepreneurs, and entrepreneurship.
- Objective and well supported information about qualities of entrepreneurship in the actual XXI century.
- To supply an idea of the basic theoretical fundamentals to actions done in the church called as “Entrepreneurial Projects”.
- To elucidate what God intended for every entrepreneurial plan born in the human hearts.

Justification

Nowadays, the people expect much from the church and from the activities we do. In every Adventist University, there is a great number of people preparing to go out in the world with qualities to outstand and bring change just as Jesus did. The youth, because they are the future and the present of society, are waited to come out with competent abilities, and the Bible can give us a frame for all this.

“The leading scholars in entrepreneurship are stating that they have to pull together research across multiple disciplines in order to create enough substance for the field of entrepreneurship”.¹ That is another reason for this research because we need to pull out entrepreneurship to the Theology field and give to both of them work to do to be able to have a useful feedback that hasn’t been seen in years because there is no such a study like this.

We need to work this research in order to start having more interdisciplinary and multidisciplinary works to benefit many areas and bring new points of view, having in mind that there are not negatives or objections to realize this study.

The term Entrepreneur is becoming popular and being used freely, therefore with this research we are to support it and give it meaning. This research must help for future investigations about entrepreneurship attitude and creating instruments of evaluating it. And most important is to declare the importance of why we as Adventist, and in the frame of Adventist Education promote the Entrepreneurship. Also help identify what is the role of God in this matter.

¹ Croci, “Is Entrepreneurship a Discipline?”, 17.

Research viability

Montemorelos University has created opportunities to develop, promote and strength this area of entrepreneurship. Many activities from the Montemorelos Campus have that orientation. In the same manner, the Seventh Day Adventist Church is promoting, in the actual years, a Total Member Involvement,¹ expecting from them to have an attitude and aptitude of entrepreneurship for God's kingdom.

Limitations

The absence of documents related to this topic, and because of the lack not having the opportunity to confront them to resolve more materialized statements. Since the research is thematic, not having enough bases to support creates the want to look for peripheral visible things and the biblical perspective.

Not existing a quantifiable method to review and research the Entrepreneurship in people, also due to the fact that we use the word as a motivational term and not much as a subject of study.

Delimitations

Work with the frame of entrepreneurship in actual world and the relations with the Bible.

Another delimitation is to avoid being immerse with administrative areas, or business. This work must be subjected to a Religious frame to relate to the Church and other Theological aspects.

¹"Total Member Involvement", Total Member Involvement | Welcome, 2015, <https://tmi.adventist.org/>.

Other aspect that we are not relating in this research is the “difference between the administrative role and the entrepreneur role”,¹ since people may find a problem when these two merges because contradictories styles.

In the same manner, we do not expose or try to present, or detail, the preferable environment for Christian entrepreneurs. Also, in this research we are not debating if entrepreneurship is or not a discipline because that is a very discussed topic between scholars, we use the term indistinctively.

Philosophical frame

Within the ideology respecting this topic I see that very few young people are getting prepared and with the determination to follow God’s Entrepreneurship plans for their lives.

Problems are out there waiting for everyone to go out, but we as church and people of God should be ready to go through it and undertake great projects for others’ benefit.

The philosophical frame is based on the axiom that God created an entrepreneurial spark in our hearts, and the desire improve in solutions. Is also under the basis of a correct historical background. This study holds that all the Bible based verses are interpreted in the criteria of the Author of the research.

Definitions of terms

Entrepreneur: The actual dictionaries define it as a person who organizes and manages any enterprise, especially a business, usually with considerable

¹ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 35.

initiative and risk. Also, as an employer of productive labor or contractor.¹ With a more simplistic reality and actualized definition to the common thoughts of the people an entrepreneur is “a person who starts a business and is willing to risk loss in order to make money”.²

Also want to define entrepreneur in a more spiritual course since entrepreneurs and “leaders are living examples of walking with – not just talking about – God”.³ Therefore a Christian entrepreneur “sees his work as a vocation of God, to personally add value to the society”⁴ and the Christian entrepreneur also knows “that His desire for us is that we become like Jesus Christ. But that takes hard work, total devotion, and a commitment to serve God’s purposes rather than our own”⁵ and the person will be “allowing room for God’s inspiration and a recognition that the path may have its challenges and setbacks and yet ultimately will be fulfilling by being in accordance with one’s Maker”.⁶

Vocation: Word that came up around the years of 1400-1450; late Middle English. *Vocacion* from the Latin vocation. It has the next meanings: a particular occupation, business, or profession; a strong impulse or inclination to follow a

¹ Dictionary.com, “Entrepreneur”, en *Dictionary.com*, el 14 de mayo de 2017, <http://www.dictionary.com/browse/entrepreneur>.

² Webster, “Entrepreneur”.

³ Slaughter y Miller, *Spiritual Entrepreneurs*, 138.

⁴ M.H. den Dekker, “Entrepreneurship Among Christians”, 38.

⁵ Bruce K Waltke, *Finding the Will of God: A Pagan Notion?* (Gresham, Or.: Vision House Pub., 1995), 179.

⁶ Richard J. Goossen, “Entrepreneurship and The Meaning of Life”, *Trinity Western University, Journal of Biblical Integration in Business*, 10, núm. 1 (2004): 57.

special activity or career; a divine call to God's service or to the Christian life; and a function or station in life to which one is called by God.¹

Vision: the standard definition mentions that is the act or power of imagination, mode of seeing or conceiving, unusual discernment or foresight.² Giving it a religious outcome it is "the very clear picture in the minds of people of what God wants them to accomplish. Enables the leader to discern God's direction. It gives clarity of purpose and the leader is able to articulate clearly the "why" and "where".³ And finally adding that "when you clearly see God's purpose, any obstacles that come will pale in comparison".⁴

Company: "A large group of people", from Old French *Compagnie* "society, friendship, intimacy; body of soldiers (12c.), from Late Latin *companion*, that literally means "shared bread, messmate or bread fellow", etymologically from "com" that means together, and "panis" that is "bread" Abbreviation "co." dates from 1670s.⁵

Religious leaders: Leaders are those with the "capacity and the will to reunite men and women for a common purpose and have a character that inspires

¹ "Definition of Vocation". *Dictionary.com Dictionary.com Unabridged*. Random House, Inc. <http://www.dictionary.com/browse/entrepreneur> (accessed: May 14,2017).

² "Definition of Vision", consultado el 13 de mayo de 2018, <https://www.merriam-webster.com/dictionary/vision>.

³ Slaughter y Miller, *Spiritual Entrepreneurs*, 104.

⁴ Slaughter y Miller, 111.

⁵ "Company | Origin and Meaning of Company by Online Etymology Dictionary", consultado el 14 de mayo de 2018, <https://www.etymonline.com/word/company>.

trust”¹ but adding to that they “are the people who have seen the burning bush, that have heard the voice of God”.² Is influencing, guiding in direction, curse, action, opinion.³

Difference between leaders and managers: “Both are important. “To manage” means “to bring about, to accomplish, to have charge of or responsibility for, to conduct.” “Leading” is “influencing, guiding in direction, curse, action, opinion”. The distinction is crucial. “Managers are people who do things right and leaders are people who do the right things”.⁴

Tentmaking: Is a valuable mission tool that harness the great benefit of business as mission, and the Adventist Church can employ it as it seeks to carry the gospel around the world in readiness for the Lord’s return.⁵ It’s a leadership and business concept that has the opportunity to witness were the clientele is.⁶

Summary

This chapter helped to know the major precedents of entrepreneurship, at the same time presented a glimpse of the previous actions in history that are considered as entrepreneurial actions towards today’s reality. It was shown that the

¹ J. Oswald Sanders, *Spiritual leadership*, Rev. ed (Chicago: Moody Press, 1980), 23.

² Slaughter y Miller, *Spiritual Entrepreneurs*, 104.

³ Warren G. Bennis y Burt Nanus, *Leaders: the strategies for taking charge*, 1st ed (New York: Harper & Row, 1985), 21.

⁴ Bennis y Nanus, 21.

⁵ Onongha, “Tentmaking in the Twenty-First Century”, 196.

⁶ Onongha, 187.

“definition for the entrepreneur has suffer an evolution along the time”¹ in relation to the world change, such as social, economic or religious reasons.

Into this chapter was conceived the problematic to be treated and the question that help to identify the relationship with entrepreneurship.

The opportunities provided to make this study was the description given in the viability of research including the challenges and the limits of the research. On the other hand, a philosophical frame gave the parameters to continue with the research and that it may be seen with a respectful *criteria* for the chapters presented ahead.

In the following chapter the basis and fundamentals of actual entrepreneurship will receive a closer approach.

¹ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 21.

CHAPTER II

THEORICAL FRAME

To be introduced into entrepreneurship it is needed to recognize the major opinions and conclusions of researchers that have mastered the topic of entrepreneurship since today is a very discussed issue. Finally, the entrepreneurship definition is taken with in a context of multidisciplinary field.

Here, the intrinsic and extrinsic factors are analyzed in a general view and the specific parts of them to help the lecturer may know the main qualities that move entrepreneurs.

Statistics about entrepreneurs and their top qualities are provided to improve the vision to see how entrepreneurs drive themselves, helping the reader to even applying them to himself.

What is entrepreneurship?

Today the field is divided in two different views, “the discovery versus creation view”¹ because scholar and researchers have various opinions, some think that entrepreneurship was discovered as a factor (field, element, discipline or area) that has not been identify in relation to various topics, but others say that is created by the fields and therefore dependent, for example, business is a field and entrepreneurship exist thanks to the field that provides its information.

¹ Croci, “Is Entrepreneurship a Discipline?”, 9.

Entrepreneurship is somehow a discipline that sometimes needs to depend upon other disciplines to feed itself and show the results of how it works. As a comment we have this explanation: “In many ways the historical trajectory of entrepreneurship indicates that entrepreneurship has outgrown the confines of other disciplines, yet the paradoxical nature of the field is that it needs multiple levels of analysis and varieties of methods all found in other fields”,¹ therefore it “can be seen as a subfield within several disciplines each with its own perspective on the subject matter”,² “It is also fair to say that the research awarded in recent years has recognized the integration of entrepreneurship research with theories in establish disciplines such as economics, finance, and organizational behavior”³ therefore as Croci said, many scholars “view the field as a study that cuts across several disciplines”.⁴

Under the Christian view of Dr. R. Paul Stevens defining Entrepreneur is not an easy task because perhaps secular humanism and theories have run its curse.⁵ For that reason we can see at some elements and note different perspectives, the following says that “Entrepreneurship involves three facets – envisioning, inventing (creativity) and implementing – anyone of each, by its absence, renders an activity

¹ Croci, 9–10.

² Bo Carlsson et al., “The Evolving Domain of Entrepreneurship Research.”, en *Small Business Economics*, 2013, 913–30.

³ Carlsson et al., 913–30.

⁴ Croci, “Is Entrepreneurship a Discipline?”, 17.

⁵ Stevens, “Spiritual & religious sources of entrepreneurship”, 30.

that is less than fully entrepreneurial”¹ but Albert Shapero in a more technical way defines those three facets differently: “first, to embark into an initiative, second, to organize and reorganize the social and economic mechanisms to convert resources and situations in something practical, and third, the acceptance of failure”.² This is just an example of how easily there may be different perspectives, but in the end all connect its phases to a discipline.

Entrepreneurship as an interdisciplinary and multidisciplinary field

According to Croci we cannot consider Entrepreneurship as a discipline because of the following reasons: Entrepreneurial research may be too constrained if forced into an individual silo; the essence is to be mingled with other fields. Entrepreneurship is a unique phenomenon in that it produces distinctive research, but cannot be constrained by the framework of a discipline.

“To study entrepreneurship the student must be versed in various fields to truly understand the start-up and its effects on society, but only looking through one lens is limiting. There is no true formula to teach entrepreneurship. Though these factors indicated that entrepreneurship is not a discipline in the strict sense of the definition, they indicate that the field is growing in many ways. [...] Entrepreneurship was formed through interdisciplinary paths it will thrive through remaining interdisciplinary”.³

¹ Jeffrey A. Timmons, *New venture creation: entrepreneurship in the 1990s*, 3rd ed (Homewood, IL: Irwin, 1990), 243.

² Albert Shapero, *Entrepreneurship and Economic Development*, The Center for Venture Management (Wisconsin: Project ISEED, LTD, 1975), 187.

³ Croci, “Is Entrepreneurship a Discipline?”, 34.

Factors that motivate entrepreneurship

The individual determinants are based on the motivation of the individual. This motivation can be divided into two categories: "intrinsic motivation, that arises from the intrinsic value of entrepreneurship for the individual, an extrinsic motivation, that arises from the desire to obtain some outcomes (such as rewards that are apart from entrepreneurship itself)".¹ There are certain characteristics shared by successful entrepreneurial leaders for each of those areas.

Intrinsic factors

Those components that influence entrepreneurship and are contained wholly within the entrepreneur.

Positive attitude

"The intention to be an entrepreneur is stronger for those with more positive attitudes to risk and independence. That is, the higher the individual's tolerance for risk, and the more positive their attitude to decision making autonomy, the stronger is their stated intention to be an entrepreneur".²

¹ Teresa M. Amabile, "Entrepreneurial creativity through motivational synergy.", *Journal of Creative Behavior*, núm. 31 (1997): 18–26.

² Dean A. Shepherd y E Douglas, "Self-Employment as a Career Choice: Attitudes, Entrepreneurial Intentions, and Utility Maximization.", *Entrepreneurship Theory and Practice* 26, núm. 3 (2002): 81–90.

Innovational thinking

“The challenge of finding the right person to execute the entrepreneurial leader’s strategic vision is a perennial one”.¹ This is true in every area, because to find a person with good innovational thinking is always difficult. Sometimes a nonconformist mindset is needed to keep making progress but we ought not to forget to receive advice from the ones already walked our path.

Mindset

“My personal opinion is that a good entrepreneur will show his or her personality not when the sun is shining, when the business is running well, but when it is raining. They show their qualities in a crisis situation. That is the big difference between an entrepreneur and a traditional CEO”,² says Dr. Thomas Müller in the interview for the article of Ernst & Young.

Ethical mindset

Many times, what is most needed is not the actual capability or the skills, but the sharing of ideals. In the interview made to Wally Fry, he says, “The biggest challenge is not finding the right skills. It is more about finding a person who shares our ethos”.³

¹ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 13.

² “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 20.

³ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 13.

Opportunistic mindset

Where other see disruption and chaos, entrepreneurs see opportunity. “The identification of the opportunity and its evaluation are complex tasks”¹ because the great majority do not appear as a sign from heaven in front of our eyes, but the identification of an opportunity happens when having the eyes wide open, “alert to every detail, or creating mechanisms for identifying them”.² Academic research also suggests that “entrepreneurs are typically optimists”.³

Extrinsic factors

Those components that influence entrepreneurship and are operating from the outside of the entrepreneur and act as an external push.

Authority

Most entrepreneurship actions have been encouraged by an authority, could be someone who inspires them or who forces (negatively or positively) to undertake. But even when it is a directly extrinsic factor, they promote to formulate an intrinsic factor; “Chief executives keen to encourage internal entrepreneurial thinking and innovation as a way to reinvent their business and stay ahead of the competition”.⁴

¹ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 33.

² Hisrich, Peters, y Shepherd, 33.

³ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 16.

⁴ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 4.

Abilities

This category was added because there is a mistaken view that to be an entrepreneur you must have abilities, it is right only partially, because there are innate personal characteristics that may help you to grow. But, put in a simply way: “nurture is more important than nature in shaping the entrepreneurial mindset”.¹

Power and dominion

There are 3 categories where the experts categorized entrepreneurial leaders in their form and ability to create companies: grow and sell, grow and kill, and grow and grow. We ought to focus on the grow and kill, those entrepreneurs are usually unwilling to give up control, our may simply fall on the narcissism trap.² But the main quality of all is to be able to have dominion, great profit and control.

Education

Today’s entrepreneurial leaders tend to be well-educated, and education often leads to greater self-knowledge entrepreneurial leaders. They may also benefit from a considerable amount of support from advisors, peer groups and educational institutions.³

¹ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 24.

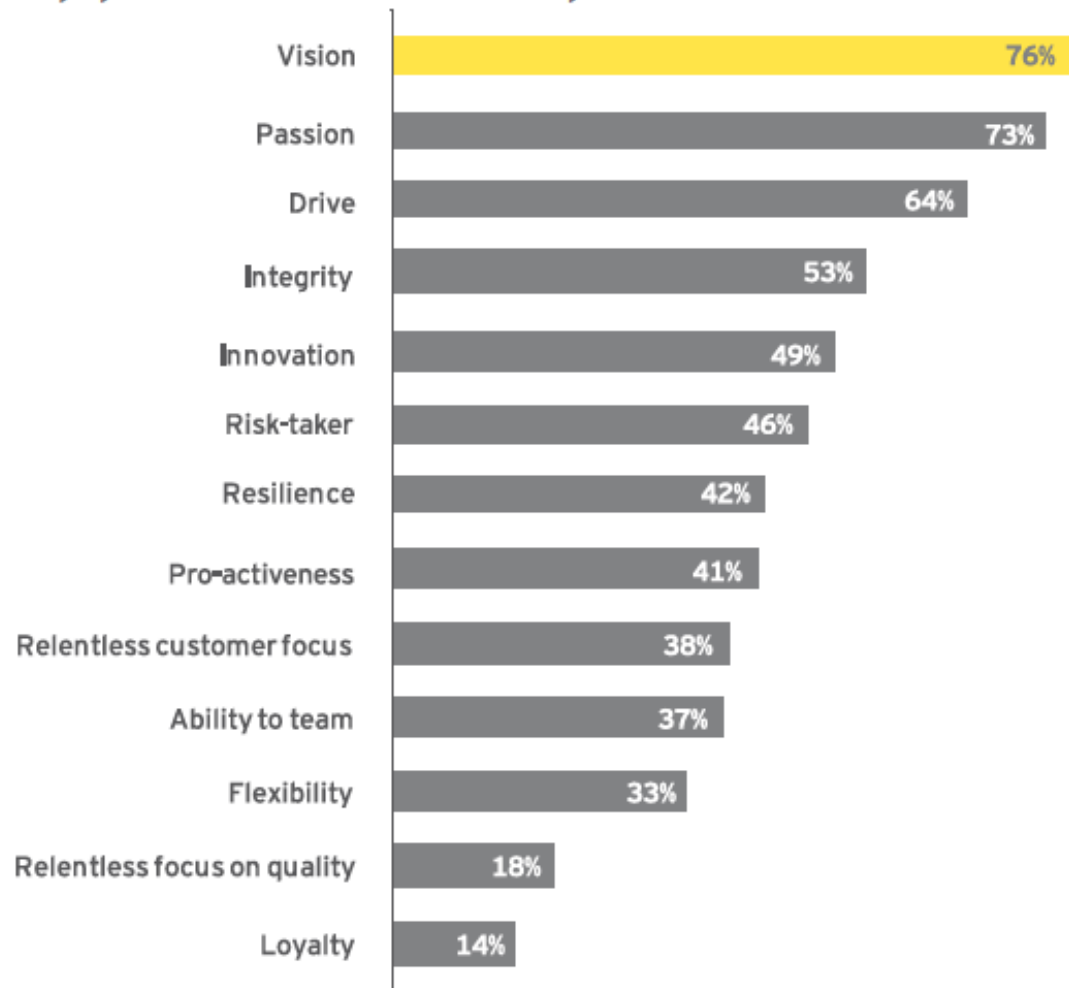
² “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 11.

³ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 11.

Top qualities of successful entrepreneurs

“Entrepreneurial leader, represent the intrinsic and extrinsic characteristics of their mindset and abilities”¹ and here we have a chart prepared by the Ernst & Young Global Organization about the qualities of successful entrepreneurs, because “more than a good idea a good entrepreneur is always more important”²

Top qualities of successful entrepreneurs



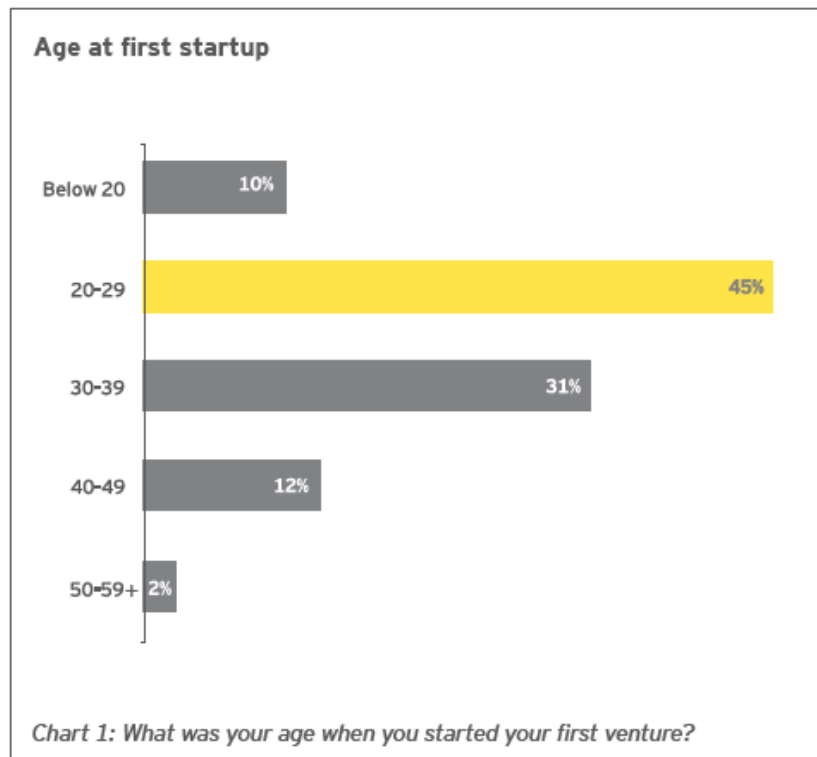
¹ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 4.

² Hisrich, Peters, y Shepherd, *Entrepreneurship*, 47.

As we see that vision is the top deal of moving great projects, it comes even before initiative.

Statistics about age of entrepreneurs

These charts were prepared by the Ernst & Young Global Organization and presented in the “Nature or Nurture? Decoding the DNA of the Entrepreneur”¹ article. It presents different aspects related to successful entrepreneurs and the first one we can see is that the common ages at the first startup in the entrepreneur venture around the world is 20 to 29.



¹ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”

In a formal presentation forum Paul Tasner, a man that started his entrepreneurial project at the age of 66 years old shares how he became an entrepreneur, and he tells the following:

"I can tell you there is a lot of resources available for entrepreneurs of all ages, but what I really yearned for five years ago was to find other first-time entrepreneurs who were my age. I wanted to connect with them".¹

Indeed, there are very few entrepreneurs at older aged, but we need to recognize the value of people that takes risks.

There are leaders that launch into the world at a young age, they are *always an entrepreneur*. In this case, all the past fit in that category. In the opposite side, there are *transitioning entrepreneurial* leaders which are the most. This is factor that people fear because they think they could never be an entrepreneur because are too tight to their work or pressured by being an employee. But the next study shows that most of the people have transitioned from their past state of employee to be an Entrepreneur.²

¹ Paul Tasner, *How I Became an Entrepreneur at 66*, consultado el 19 de febrero de 2018, https://www.ted.com/talks/paul_tasner_how_i_became_an_entrepreneur_at_66.

² "Nature or Nurture? Decoding the DNA of the Entrepreneur.", 7.

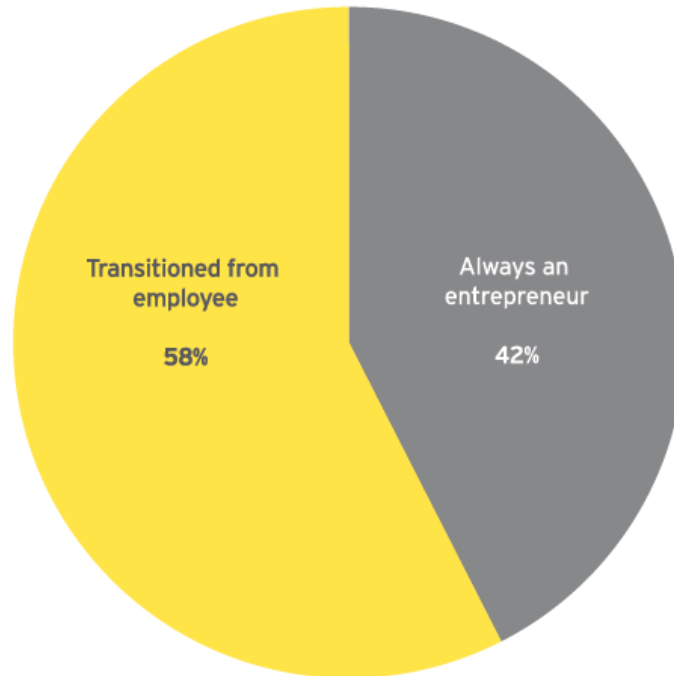


Chart 2: Did you transition into being an entrepreneurial leader, or have you always been an entrepreneurial leader?

Summary

As a basis to this research in this chapter the concepts of what entrepreneurship is where analyzed, and the interdisciplinary factor was involved to make a more comprehensible definition.

For a better understanding of the entrepreneurship the different intrinsic and extrinsic factors were explained, also the top qualities of the actual successful entrepreneurs to improve the perception on the fourth chapter about the qualities of the biblical entrepreneurs.

CAPÍTULO III

METHODOLOGICAL FRAME

In this chapter the kind of research is analyzed and its characteristics. Then the source of materials and resources is explained, followed by the way of selecting resources and its importance. The way in proceeding for the chapter organization is shown and the chapters are described individually. Besides, the treatment of information is very important and presented as well.

Kind of research

This is a Thematic Thesis because according to Vyhmeister: “In a thematic research, it is exactly as it says, a theme is researched. A question is identified to be answered, a gap of knowledge to be filled and a problem to be solved”.¹ This work is about a specific subject matter of the Bible expressed in a modern word called Entrepreneurship, for this process of searching in the topic we go through the beginnings of the word entrepreneurship but not becoming an historical method but only for the reference of the work.

The paper then moves to the analysis of the characteristics of the entrepreneur common traits, using them for searching some of those qualities in the Bible and finally telling us what the value of them is. This makes it a research

¹ Nancy Weber de Vyhmeister, *Manual de investigación teológica*, 2009, 39.

that is using a qualitative perspective, explaining and describing aspects of the broad relation of Entrepreneurship and the Theology.

This kind of research is intended to fill a gap of connection of knowledge between two interconnected fields known as theology and entrepreneurship, not to solve an existing problematic or to discover a new aspect in the issue.

Materials and resources

Nancy Weber de Vyhmeister recommends starting always in the library,¹ in the case of this research the best option was to start in the databases, since the topic is not popular in books.

Kind of sources and materials

The main sources were academical articles and thesis from databases (for example Digital Commons, EBSO, ProQuest, and from particular University databases) obtaining primary and secondary information. Other referential tools were dictionaries and in the technological side Logos Software was used as a tool and not quite as a source. Also a few ideas were referenced from thoughtful serious websites and a video from a formal presentation talk.

Selection of resources

The correct selection and the reason of choosing resources was a priority action, since the work is partially an interdisciplinary research the sources are

¹ Weber de Vyhmeister, 117–35.

balanced between primary and secondary to ease the matching of ideas for the purpose of this work.

Procedurals

The procedure, in order of chapters, to make the research was to start with the Introduction (chapter 1) first, continuing with the theoretical frame (chapter 2), then barely touching the methodological frame (chapter 3) and strongly working on the theological fundamentals (chapter 4), then coming back to chapter 3. Consequently, the conclusions of every section and chapter were summarized and finally the summary and conclusions chapter became to existence (chapter 5) completing all parts of the document.

Organization of the research

The research organizes information to be more clearly understandable and with a more global vision this section portrays the structural parts of the document comprising what is in them.

Information organizational form

Between the different aspects of arrangement of the information, the cause and effect sequence was used though out the research, lets provide an example: God inspires someone to a greater aspiration as the cause, and then the person performs great achievements in the community as the outcome effect.

The work does not describes history or chronologies, geographical descriptions or make comparative methods as the major informational form of

organization¹. This research goes from the cause to the effect, since the effect is the Entrepreneurship and it looks for the hypothetical cause, and to qualitatively show that is God in the end.

Chapters structural organizational

The work is organized in 5 chapters and other small sections.

Preliminary section

It includes the title page, the dedicatory, the committee approval, the syntheses of the work (called summary or abstract) in the beginning and the table of contents.

Introduction section (Chapter one)

The proposal of research is made, includes the details of the research such as the precedents of the topic, the problematic, the importance, purpose and justification of research, the research viability, philosophical frame and the definition of terms, concluding all with a summary.

Theoretical frame section (Chapter two)

Includes all the theory about the entrepreneurship as a field of study with all the factor that motive this quality. Also presents a section of statistics of qualities of entrepreneurship and the application of them. All this section is to be able to portrait the main reasons and to prepare the soil for the biblical perspective.

¹ Weber de Vyhmeister, 200–202.

Methodological frame section (Chapter three)

This section is very useful to the person that analyses the work presented, since will be able to discover the background of the work: from the sources and their kind, selection and treatment of the information, to the organization of the research in every section, macro and micro.

Theological fundamentals section (Chapter four)

Compared to the other chapters, this one includes all the related aspect to theology, the inclusion of God as a precursor is in the major stream of the section. Includes some of the major stories of biblical entrepreneur in a very summarized way portraying God's plans and blessings. Also, characteristics and entrepreneurial projects of those entrepreneurs are reviewed. Finally highlights the entrepreneur impact of pastors, members and the church to service others.

Conclusions section (Chapter five)

The last chapter has an adapted format of scientific article for the summary. Besides, it has an *abstract* of the summary mentioned already. Then, it contains a main summary with the chapter's more relevant information and the strong part is the discussion and the conclusion since portrays all the recently processed information and the culmination of all the thesis. Also, some recommendations are given ultimately for future research.

In the end the Bibliography, as the house basement goes at the bottom, as well the foundation for making possible the research goes until the end.

Treatment of information

All the sources are being correctly respected and ethically mention in the references. For the authorship of quotes or paragraphs the treatment of the information was very careful, not misunderstanding their context. Some of the ideas are presented to start a new idea with a different opinion or perspective but not directly referencing them as part of the new concept that is born.

This work presents communities, just as Catholic, Christian, Adventist, and some of the ancient cultures; all of them presented historically or as part of the impact that the entrepreneurship had in them.

Since the research is presented in a positive framework, not a conflicting or discussed topic, no one of the authors is criticized or rejected in their own ideas.

Summary

This chapter presented the methodology followed in the research. In the same manner the materials and resources utilized, the organization of the research along with the structure. The treatment of information was reviewed.

CAPÍTULO IV

THEOLOGICAL FUNDAMENTS

Inventiveness, creativity and initiative derive from human beings created in the image of God (Gen 1: 27) as sub-creators or co-creators with God, charged with the care of and development of the whole recently created creation (Gen 1: 28; 2: 15). Contrary to what is often alleged, the Judeo-Christian view of the so called “creation mandate” is not a license to manipulate and control but a charge to care for and develop creation as trustees rather than owners.¹

Humans were commissioned not just to be observant, but to entrepreneur in some tasks, to give names to the animals and do graceful labor, “in this way Adam and Eve were the first priest of creation”,² ministering for the needs of the animals and the hole garden that was given to them. They were accountable to God, they needed to justify their actions, their stewardship since they were not the owners.³

As Michael Novak says, we “bring the Creator’s work to its intended fulfilment by being co-creators in a very grand project”.⁴ For that reason the inclusion of God in the entrepreneurship starting with seeing the cases of different

¹ Stevens, “Spiritual & religious sources of entrepreneurship”, 27.

² Stevens, 27.

³ Stevens, 28.

⁴ Novak, *Business as a calling*, 37.

Bible characters and their entrepreneurial aspects, the definition of vocation and work in a Christian and Biblical context are important. As well as getting to know the impact and value to society, as well as the blessings from God to entrepreneurs and His Church.

Biblical age of entrepreneurs

For God there is no difference of who He may use for his purposes, the Bible says: “[...] in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams” (Acts 2: 17). We will review some of them in their respective category.

Young entrepreneurs

In the Bible we often see that the age of leaders was very young, it is because God called the strong, willingly and energizing people. We have the example of Samuel. “Samuel would have been around 12 or 13 years when God called him to ministry”.¹ The Bible says that the “word of the LORD was rare in those days”. God didn’t speak frequently to His people, in fact, that despite being called to help in the temple, God had to call out to Samuel three times before he recognized His voice. Beside this, we can find another parameter in the actions

¹ Rob Laughter, “Young Leaders of the Bible: Part 1”, Church Blog, Rob Laughter life, ministry and entrepreneurship., el 28 de noviembre de 2014, <http://roblaughter.com/post/young-leaders>.

and reactions of Samuel, because “Entrepreneurship is rarely a one-off decision”,¹ throughout his life they decided to follow his supreme leader.

Another example of young entrepreneur for God is Jeremiah, “he was only around 17 years old when God called him to minister to the people of Judah”² in Jeremiah 1: 4-8 we found that when he receives the call, he answers that he is still in his youth.

The following was a guy of intrepid energy, David, with an age estimated between 10 to 25 years old,³ “Now he was ruddy, with bright eyes, and good-looking. And the Lord said, Arise, anoint him; for this *is* the one!”. God chose him and he was, I can say, the most influential leader in the Old Testament. And the list goes on with Joseph, Hezekiah, John the loved disciple, Timothy and more.

Adult entrepreneurs

A transitioned entrepreneur was Moses, the leader with the greatest movement in the Old Testament. “He challenged Pharaoh, lead the people through the desert, and guides them to the edge of the Promised Land”.⁴

¹ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”

² Laughter, “Young Leaders of the Bible: Part 1”.

³ Laughter.

⁴ Evan Moffic, “What Made Moses A Great Leader”, Religious / Informational, beliefnet.com, 2015, <http://www.beliefnet.com/columnists/truthsyoucanuse/2013/03/what-made-moses-a-great-leader.html#comments>.

Other entrepreneurs that transitioned from being normal employees in the Sea of Galilee as fisherman are the selected 12 disciples.¹ We don't know how old they were, but we know that they were established, had professions and they took a big step forward to be entrepreneurs in a new field in the history. From them we can rescue the principle: that the chosen ones can be already experts in their field, and therefore, be sure that helped them to be good fishers of men.

“Clearly entrepreneurs are better off if they have some prior experience”, says Arnaud Vaissié, chairman and CEO of International SOS, the world's largest international medical and security services company. We see that have a former profession, is helpful as preparation; “But at the same time, the more you wait, the more you lose”.²

Biblical examples of entrepreneurship

Though “many are called, but few are chosen” (Matt 22: 14), those few are entrepreneurs that had a positive attitude to the calling. Spiritual entrepreneurs will be “allowing room for God's inspiration and a recognition that the path”³ God provides is because he knows very clearly the end.

Biblical entrepreneurs must try to see the end since the beginning, or at least have it in mind. To achieve that goal, must have a humble attitude to put God

¹ Rob Laughter, “Young Leaders of the Bible: Part 2”, Church Blog, Rob Laughter life, ministry and entrepreneurship., el 1 de diciembre de 2014, <http://roblaughter.com/post/young-leaders-2>.

² “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 8.

³ Goossen, “Entrepreneurship and The Meaning of Life”, 57.

as “his first priority, and He will help him to see God’s purpose”¹ and in the end “God wills our success”.²

Now different characters from the Bible will be analyzed and their characteristics are connected to the actual top qualities of successful entrepreneurs. They accepted the calling and the risk to go and were surrounded with the six guides to action that leaders live every day: “passion, persistence, the ability to work with a team yet following their own instinct (in this case we are led by God but, we still have our individuality and personal characteristics), having an eye in the need, the gaps, and the opportunities, and focus on building an ecosystem to support the venture”.³ The intrinsic motivation for all the characters definitely is: trust in God, fidelity, and faith.

Noah

The story of the Flood and the Ark is “older than Greece, older than Egypt, older than Babylon and the cultures that preceded it. The memory of the Flood, as this world disaster appeared to most of the ancient peoples inhabiting the earth at that time, is still preserved in national and tribal traditions throughout the world”.⁴

This story was not only impactful to the many cultures that precede it, is still relevant to us in this matter of entrepreneurship. Entering the context of Noah, “God saw corruption, to indicate something that is no longer fit for its intended

¹ Slaughter y Miller, *Spiritual Entrepreneurs*, 109.

² Slaughter y Miller, 138.

³ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 14.

⁴ David Fasold, *The ark of Noah* (New York, N.Y: Wynwood Press, 1988), 14.

use”,¹ wickedness, to indicate that the earth was filled with violence, and also the immorality of men, “they took wives for themselves of all whom they chose” (Gen 6: 2).

Integrity

First, we denote the characteristics that distinguished him from all men. Genesis 6: 9 clearly mentions that “Noah was a just man, perfect in his generations” and the Andrews Bible Commentary specifies that the word-perfect means “blameless or having integrity”.²

Vision and passion

It can be said that the major agents of change in Noah’s curse of action are the vision and passion he had and were stirred by the calling of God and the favor He found in God’s eyes. It can be seen in Genesis 6: 8, that after God was sorry He had created them, “But Noah found grace in the eyes of the Lord” and subsequently God said to him “Make yourself an ark”. Because once you are in passion and have the vision for something you are always ready to receive instructions

¹ Andrews University, *Andrews Study Bible: Light. Depth. Truth.* (Berrien Springs, MI: Andrews University Press, 2010), 14. All the Bible verses are taken from this version, unless it is clearly notified by another citation.

² Andrews University, 13.

Innovational thinking and initiative

God dictated him all the major instructions of the boat. God knew the plan was completely new, totally overtook the breath of Noah, and maybe made him feel vulnerable because none of those events had ever happened: “a huge ship on dry land and the coming of a world-wide flood”.¹ For that reason the innovation starts with the construction of a boat never seen before, in fact “the term ark is not the regular Hebrew word for boat and appears only twice outside the flood story, describing the box that sheltered baby Moses in the Nile River”² but no comparison can be made.

Either just built by four men or along with more people they “went right to work, apparently he did not stop to ask, what will everyone think of me if I do this?”³ “God was the designer, and Noah the master builder”⁴ in the challenges of adding a window, a door, the “lower, second and third decks” (Gen 6: 16) and “the different apartments were so arranged that all were lighted”,⁵ all this represented a major innovation in the whole matter.

Indeed, they had many problems never presented before, like others more presented by David Fasold, that also show the ability to team, for example: how

¹ Jo Ann Davidson, “‘Even If Noah, Daniel, and Job’ (Ezekiel 14:14,20) - Why These Three?”, *Journal of the Adventist Theological Society* 12, núm. 2 (2001): 135, <https://digitalcommons.andrews.edu/jats/vol12/iss2/9>.

² Andrews University, *Andrews Study Bible*, 14.

³ Davidson, “‘Even If Noah, Daniel, and Job’ (Ezekiel 14:14,20) - Why These Three?”, 135.

⁴ Ellen G White, *Patriarchs and Prophets* (Boise Id.: Printed for Remnant Publications by Pacific Press Pub. Association, 1988), 92.

⁵ White, 92.

could only four men manage the ship size of the Ark? How could eight people handle the chores aboard?¹

Loyalty

This great challenge and threaten to wipe the earth were the reason to the “but” expression used: “But I will stablish My covenant with you: and you shall go into the ark” (Gen 6: 18). Is interestingly how God place the ark as part of the covenant, entrepreneurs don’t get the blessings just for free, or taking them for granted.

Obviously, “the keeping of the covenant is presented as the condition to enjoy the benefits offered”² and to keep building upon a promise for around a hundred years (calculating between Genesis 5: 32 and 7: 6) required much loyalty and with the guidance of God it was possible to achieve. Hebrews 11:7 says it: “By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared the ark for the saving of his household...”

Abraham

Again, in the case of Abraham the point is brought to the fact that there is a blessing accompanied by a challenge, an action to undertake.

¹ Fasold, *The ark of Noah*, 234–35.

² Ronald Rojas, “Nature of the Covenant with Noah in Genesis 6:18”, núm. Papers 5 (2017): 10, <https://digitalcommons.andrews.edu/papers/5>.

Risktaking

From him was said: “that of his line the Redeemer of the world should come: “In thee shall all families of the earth be blessed. Yet, as the first condition of fulfillment, there was to be a test of faith: a sacrifice was demanded”.¹ The message is concrete, “Get thee out” (Gen 12: 1), in simple words “Go”.

In order that God might qualify him for his great work as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant. Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world. *He could not even explain his course of action so as to be understood by his friends.* Spiritual things are spiritually discerned, and his motives and actions were not comprehended by his idolatrous kindred.²

Drive

What could be recalled about his calling is the interesting fact that Abraham could not explain his course of action, this situation may be seen as foolishness, but entrepreneurial lives are driven for a cause. Sometimes actions may not be comprehended, but the actions to be able to achieve new objectives need to be bold. Hebrews 11: 8 says that Abraham “obeyed when was called to go out to the place which he would receive as an inheritance. And he went out, not knowing

¹ White, *Patriarchs and Prophets*, 125.

² White, 126. (Italics provided for emphasis)

where he was going” and “without the least outward assurance of its fulfillment, he abandoned home”.¹

It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But *he did not hesitate to obey the call. He had no question to ask concerning the land of promise—whether the soil was fertile and the climate healthful; whether the country afforded agreeable surroundings and would afford opportunities for amassing wealth. God has spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be.*

Pro-activeness

Into the evangelistic mission’s world there is a group of selected people that are called “pioneer tentmakers”² that is a non-conventional method to reach people while people make business, and made their workplace a witnessing business. According to Kelvin Onongha, the value of individual trade, traveling and the integration of faith were inseparable components of the people of antiquity. Since Abraham had many animals and servants and kept moving: for this reason, some attribute the designation tentmaker to patriarch Abraham.

Faith

Faith is definitely on the equation, in view of the fact that an entrepreneur will always look for the characteristics, the reasonability and the possible profits,

¹ White, 126. (Italics provided for emphasis)

² Onongha, “Tentmaking in the Twenty-First Century”, 183–96.

“who will accept new duties and enter untried fields...?”¹ but an spiritual entrepreneur must look for more than that.

Other lesson is that even when “Abraham could not explain the leadings of Providence: he had not realized his expectations: but he held fast the promise”,² showing that an entrepreneur always sees beyond failure or stagnancy.

Jethro

Many authors have written about him in various ways, some characteristics will be review related to the entrepreneurial values applied.

Innovation

According to Fritz “in Exodus, we are introduced to the first human to human mentoring relationship”.³ It is an organizational mentoring, or “organizational behavior”,⁴ since Moses worked all day in trying to bring justice and leadership to the people of Israel.

Exodus 18: 17-23 introduces Jethro’s counsel to Moses. Authors have focused on the judicial structure that is created.⁵ It seems that Moses was adept at

¹ White, *Patriarchs and Prophets*, 126.

² White, 129.

³ Christopher Vernon Fritz, “An Investigation Of Mentoring Preference Of Employees At The Adventist Information Ministry And implications For Empowerment” (Project Report, Andrews University, 2009), 23, Professional Dissertations DMin., <https://digitalcommons.andrews.edu/dmin/460>.

⁴ Fritz, 32.

⁵ Paula M. McNutt, *Reconstructing the Society of Ancient Israel*, Nachdr., Library of Ancient Israel (London: SPCK, 2000).

building a curriculum for his desert school. Their study would “include instruction in decrees, laws, the way to live, and the duties each were to perform”.¹

What can be deduced is that “Jethro is depicted as an efficiency expert who wisely suggests a modification in Israel’s leadership structure”²

Evaluation and assessment

According to Maxwell, leaders evaluate everything with a leadership bias. This is how Jethro is seen as an innovator in being “the reading leader”³, meaning the one who can assess situations well. Maxwell continues to say that Jethro, like intuitive leaders, addressed key areas of concern with his son-in-law. These areas are concerned in a mindset of innovational thinking applied to assessment of the situation, identification of resources, and a challenge to the mentee Moses.⁴

Spiritual Mindset

“Jethro was mature in his faith, lead in religious services, and had the respect of his fellow citizens. This qualified him to be Moses’ mentor.”⁵

¹ Frank E. Gaebelin, “The Wisdom of Jethro”, en *The Expositors Bible Commentary*, vol. 2, Expositor’s Bible Commentary (Grand Rapids, MI: Zondervan, 1990), 413.

² Gaebelin, 412.

³ John C Maxwell, *The Maxwell Leadership Bible* (Thomas Nelson Incorporated, 2014), 88.

⁴ Edward A. Appollis, “Intercultural Faith-Based Mentoring of Helderberg College Students, South Africa” (Project Report, Seventh-day Adventist Theological Seminary, Andrews University, 2010), 17–18, Professional Dissertations DMin., <https://digitalcommons.andrews.edu/dmin/521>.

⁵ Fritz, “An Investigation Of Mentoring Preference Of Employees At The Adventist Information Ministry And implications For Empowerment”, 30.

Scripture reads that Moses “heeded the voice of his father-in-law and did all that he had said” (Ex 18: 24). A practical and spiritual advices were given, but all the entrepreneurial action of doing it relies upon Moses shoulders.

Moses

The great leader of the ancient world “had a lack of delegation, and Jethro challenged Moses”¹ as an extrinsic motivation.

When Moses fled Egypt he effectively became a refugee. As the future deliverer, he needed a place to collect himself, do some self-assessment, and even receive some counsel.²

Spiritual vision

Other very interesting aspect is that this vision and passion for God appealed to his father-in-law.³ Jon Dybdahl observes that after the testimony of Moses, Jethro confesses “Now I know that the Lord is greater than all the gods...” (Ex 18: 11a), worships God and communes with the leaders of Israel. Continuously “he is accepted as a fellow believer” says Dybdahl, therefore He states that “if this is true, then Moses has just performed the first recorded act of cross-cultural missionary work (from the Midianite faith), and the result is that he gains an

¹ Appollis, “Intercultural Faith-Based Mentoring of Helderberg College Students, South Africa”, 20.

² Fritz, “An Investigation Of Mentoring Preference Of Employees At The Adventist Information Ministry And implications For Empowerment”, 30.

³ Appollis, “Intercultural Faith-Based Mentoring of Helderberg College Students, South Africa”, 22.

important convert.¹ Therefore bringing an entrepreneurial and intercultural teamwork.

Innovation and ability to team

We thus note that “in the days of the theocracy, when Moses was endeavoring to carry alone burdens so heavy that he would soon have worn away under them, he was counseled by Jethro to plan for a wise distribution of responsibilities”.²

Moses invited leaders to join him in his work. He trained them and empowered them to do their respective duties. His load was lightened, and he continued to be the principal leader of the Israelites.³

Entrepreneurial educator

Moses acted like a entrepreneurial leader supporting Joshua, Edward Appollis says that it was one of the most intensive coaching, even more than how Jethro helped Moses, since he helped Him with “motivation, skills, and application needed to meet a task or challenge”⁴

¹ Jon Dybdahl, *The abundant life Bible amplifier: A practical guide to abundant Christian living in the book of Exodus* (Boise, ID: Pacific Press, 1994), 158–59.

² Ellen G White, *The Acts of the Apostles* (Nampa, ID: Pacific Press Pub. Association, 2005), 92.

³ Fritz, “An Investigation Of Mentoring Preference Of Employees At The Adventist Information Ministry And implications For Empowerment”, 33.

⁴ Appollis, “Intercultural Faith-Based Mentoring of Helderberg College Students, South Africa”, 12.

Added to the well-known fact that Moses was a great leader, Nathaniel Elias points to him as an innovator in practicing spiritual disciplines and teaching Joshua into his own spiritual disciplines and providing him a safe place to mature it, and to practice leadership. All this eventually led Joshua to being called the leader of Israel.¹

Bezalel and Aholiab

In Exodus 31: 1-11 we see the calling of Bezalel and Aholiab:

See I have called by name Bezalel [...] And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.

Also in Exodus 38: 21-23, we read that the people worked together and made all “according to the command of Moses. And with him was Aholiab [...] an engraver and designer, a weaver of blue, purple and scarlet thread, and of fine linen”.

These verses are very clear and present some of the characteristics that can be pulled up as:

¹ Nathaniel E. Elias, “Developing Spiritual Disciplines in Youth and Young Adult Leaders through Mentoring at the Peachtree City Seventh-day Adventist Church” (Professional Dissertations DMin., Seventh-day Adventist Theological Seminary, Andrews University, 2020), 28, <https://digitalcommons.andrews.edu/dmin/736/>.

Spiritual mindset

It is easy to understand that God called them, appointed them, in a divine manner. But is uneasy to clarify how that spiritual mindset impacted their work. Spiritual activities are spiritual oriented, but it is very interesting to see how spirituality shapes even manual work. The people from Israel were asked to bring offerings voluntarily “For the building of the sanctuary great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings.”¹ The artisans were asked to work voluntarily, may be assumed, obviously supported in the expenses, because they did it moved by a spiritual calling.

Just as the Spirit of God hovered over the face of the earth at creation (Gen 1: 2), the next clear reference to the Spirit of God in the Pentateuch is in Exodus 31: 2-3 where the Spirit fills Bezalel, Aholiab and all the gifted artisans with wisdom and skill to build the sanctuary.²

Abilities

A divine construction required the best abilities: “The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. It was therefore small, being not more than fifty-five feet in length, and eighteen in breadth and height. Yet it was a magnificent structure.”³ Related to

¹ White, *Patriarchs and Prophets*, 343.

² Silvia Canale Bacchiocchi, “Towards a Biblical Spirituality: Dwelling with God through the Sanctuary-covenant Structure.” (Berrien Springs, Michigan, USA, Andrews University, 2019), 112, Order No. 22591993, <https://search.proquest.com/dissertations-theses/towards-biblical-spirituality-dwelling-with-god/docview/2293978132/se-2?accountid=140710>.

³ White, *Patriarchs and Prophets*, 347.

what Cornelious Cameir says; the Lord could have chosen the Levites, priests, or other influential men for the construction of the tabernacle, but He was pleased to pick two ordinary but skilled laymen from the tribe of Judah and Dan blessing their hands even more.¹

It was an entrepreneurial calling since the amount of work and the perfection required was totally outstanding, we are able to see the amounts of gold and other materials in Exodus 38 were some materials raised up to 3.4 tons of a single one. Also, all the artistically workmanship of the garments of the Priesthood.²

Team-work and excellence

It took a period of about half a year for the construction of the tabernacle, where no problems seen to be present among the relationship, and if there was any kind of problem in the way it was solved. The Bible does not represent any problem, only abundant blessings during that time. And “when it was completed, Moses examined all the work of the builders, comparing it with the pattern shown him in the mount and the directions he had received from God. “Then Moses looked over all the work, and indeed they had done it; as the Lord had commanded, just so they had done it. And Moses blessed them.” (Ex 39: 43) With

¹ Cornelius Kamei, “The History of the Emergence of the Seventh-day Adventist Church in the State of Manipur, India” (Project Report, Seventh-day Adventist Theological Seminary, Andrews University, 2010), 22, Professional Dissertations DMin., <https://digitalcommons.andrews.edu/dmin/514>.

² Andrews University, *Andrews Study Bible*, 123–24.

eager interest the multitudes of Israel crowded around to look upon the sacred structure.¹

Passion and vision

Bezalel and Aholiab had the right passion and vision to work for the Lord, and connected to the idea presented by Kenneth Campbell, the people in the church “must have the spiritual commitment along with the proper experience before they are put to work for the building of the house of God”² then they will be blessed even more. There was a need to have willing hearts moved not by an opportunistic mindset or authority command but by a passion and vision to serve God.

Hezekiah

Second Chronicles 29-31 records the account of an effective transformation from poverty to abundance and from apostasy to vibrant spirituality. “This is one of the most illustrious models of organizational change and self-reliance in the Bible. These were the reforms of King Hezekiah. The reforms resulted in the kingdom (and the church) becoming effective and self-sufficient”.³

¹ White, *Patriarchs and Prophets*, 349.

² Kenneth Roy Campbell, “Building a Place of Worship: The Journey of the Downsview Seventh-day Adventist Church in Toronto” (Project Report, Seventh-day Adventist Theological Seminary, Andrews University, 2005), 17, Professional Dissertations DMin., <https://digitalcommons.andrews.edu/dmin/692>.

³ Galenakgosi M. Orapeleng, “The Transition of the North Botswana Field to Conference Status: Three Critical Factors” (Project Report, Seventh-day Adventist Theological Seminary, Andrews University, 2010), 13, Professional Dissertations DMin., <https://digitalcommons.andrews.edu/dmin/529>.

This a very interesting fact since Hezekiah became king at age 25 and had all the country in bankruptcy and apostasy; a difficult situation to undertake.

Spiritual drive

The king Hezekiah as the national leader made a personal covenant with the Lord God of Israel, “that His fierce wrath may turn away from us” (2 Chr 29: 10b). This covenant was translated to a national covenant later on, and to restore the temple worship (2 Chr 29: 20-36). Other things such as fundraising, buildings, and programs came much later as a result. “In Hezekiah’s reforms, we seem to see the elements of strong spirituality, visionary leadership and commitment, and the involvement of the people to bring about success. We also see God signally blessing the consecrated efforts of His people”.¹

Loyalty in the stewardship relation with God

King Hezekiah “had very great riches and honor” and made treasuries for all his wealth and made buildings to store the harvest of grain, new wine and olive oil (2 Chr 32: 27-29).

Even though Hezekiah was a very good steward to gather all the riches, a lesson of loyalty and recognizing God as the main authority is found in the story. When the Babylonian government sent spies to inquire about the source of Israelite success and prosperity. King Hezekiah failed to point to the source of his

¹ Orapeleng, 14.

prosperity so that these people could worship the living God of heaven who is the Creator and the owner of heaven and earth (Is. 39: 1-8).¹

Vision and mission

The next five steps that follow from the analysis of Galenakgosi Orapeleng, present very clear aspects of how Hezekiah was a good entrepreneur and with outstanding characteristics. Among the steps and methods, he implemented, he first took some time to assess the situation by confessing and consulting (2 Chr 29:4, 6, 5, 20). Second, he had a very strong sense of mission (29:10) to change the situation to the extent of making a covenant.²

Teamwork

Third, he built a team that shared his vision and mission (29:11-17). The team was characterized by unity, dedication, order, and enthusiasm (29:30). Fourth, the reform program went down to the people (31:1). The breaking down of idols started with priests, and then the people joined.

As a last step, and only additional is the fifth where it seems that the atmosphere of joy, celebration, unity, shared vision, activity, ownership, and

¹ Mutombe N'gili-Muloko, "Stewardship Patterns in the North Katanga Field of East Congo: Implications for Leadership" (Project Report, Seventh-day Adventist Theological Seminary, Andrews University, 2010), 20–21, Professional Dissertations DMin., <https://digitalcommons.andrews.edu/dmin/638>.

² Orapeleng, "The Transition of the North Botswana Field to Conference Status: Three Critical Factors", 13.

spirituality was the “seedbed” for abundant giving (2 Chronicles 31:1—5). In all this Hezekiah created an organizational climate conducive for growth.¹

Innovation

One of the major innovations was fact of bringing water by tunnel and ensuring water to the city of Jerusalem: “This same Hezekiah also stopped the water outlet of Upper Gihon and brought the water by tunnel to the west side of the City of David” (2 Chr 32: 30a). Harold Abrahams, in his journal article points that the tunnel was bored through solid rock to connect spring to reservoir and describes a water supply strategy and innovation from more than 2500 years ago.²

Vocation

The Bible, in Philippians 2: 13,³ is clear denoting that “is God who works in you both to will and to do for *His* good pleasure”. And those willing to consider their career as a vocation are laboring for God, as explained by Onongha in the example of the two artisans that constructed the sanctuary:

One of the effects of the Enlightenment on human history was the distinction between the public and the private spheres, between the “sacred” and the “secular.” This worldview concept carried over into the realm of work implied that there were certain kinds of work that were sacred, such as the functions of the clergy, while other types of work were labeled secular. Such an understanding did not exist before this modern age of Enlightenment. Before this time, people

¹ Orapeleng, 14.

² Harold J. Abrahams, “The Hezekiah Tunnel”, *Journal - American Water Works Association*. 70 (1978): 406–10.

³ Andrews University, *Andrews Study Bible*.

considered their work a vocation (from an old French or Latin word, *vocare*, which meant “to call”), and their labor, a service to God. Support for this view is evident in the Old Testament and is clearly portrayed when God informs Moses that the sacred work of building His sanctuary had been given to two craftsmen, Bezalel and Oholiab (Ex 31:1-11). Rather than the dichotomized life common today, tentmaking leads us to reconsider the more holistic worldview of the biblical times and regard our labor as unto the Lord (Col 3:23).¹

For the biblical characters, we know that their behavior during and after their duties and works is based on their perceptions of the will of God. Badcock mentions that “the will of God is revealed in the Bible and will be served by doing this will in an everyday sense, in action and deed”.² And the will or the purpose that God is calling us to do, we need to understand that is a command to entrepreneurship, as Michael Slaughter said it: “we need to reach the place where we understand that the call of God always comes in the form of a command. Nowhere in in Scripture do we hear God asking whether anyone would like to help out”.³ Just an example would be Moses who felt was not the right person and try to avoid the great task he was called to undertake, at the beginning didn’t understand that the call of God wasn’t a multiple-choice option. God reasoned with Moses, and continuedly he decided to follow the calling of God as an act of obedience.

“Entrepreneurship may be a sufficient way to serve the vocation of a Christian, more than only being an employee and serving the management”.⁴ As

¹ Onongha, “Tentmaking in the Twenty-First Century”, 190.

² Gary D. Badcock, *The way of life: a theology of Christian vocation* (Grand Rapids, Mich: W.B. Eerdmans, 1998).

³ Slaughter y Miller, *Spiritual Entrepreneurs*, 40.

⁴ M.H. den Dekker, “Entrepreneurship Among Christians”.

Paul, a great tentmaker made his travels and supported his travels with a special interest, he had a special vocation of following the path of the Lord. As Gopssens said “Christian entrepreneurs constantly consider how their marketplace fit within the context of their life’s calling or vocation. This calling or vocation may provide the underlying motivations of the entrepreneurial choice and actions of the Christian entrepreneur”.¹

In this we can see that the characters in the Bible saw the projects to undertake as a vocation of God, more than a work, and with all the things they did they were able to be entrepreneurs even with the risks.

What does the Bible say about work?

There is a great list of projects that God has in mind, but more assuredly is the work of salvation in which we all are involved. Everyone, since Adam and Eve with the task of working the land and sowing it, has received a calling, and is not exactly a pastoral or ministry calling, but God said that whoever is his follower is also His “fellow-worker”. In 1 Corinthians 3: 9 we read “For we are God’s fellow workers; you are God’s field, *you are* God’s building.”

Some church members may see the calling not very relevant to them because may think that his work is irrelevant, his gifts undeveloped, and resources insufficient but a simple task completed is collaboration with God.

¹ Goossen, R.J. (2006) “The Christian Entrepreneur: Worthy of His Calling?”, *Journal of Faith in Business Quarterly*, 10(3), pp. 5-10.

By itself, the “word *work* is mention in the *King James Version* more than 419 times and in the *Reina Valera 1960* appears 210”¹ these references may refer to two different kind of works, works done by human and done by God. Christ reminded his followers why this work was assigned to us: “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain” (John 15: 16). Work is also connoted as a calling, because He chose us.

Value to society

Obviously, we are in this earth to do good, to follow Jesus’ pattern. “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps” (1 Pet 2: 21).

This deals with the Christian drive to add value to the society. As every matter related to entrepreneurship, like ecopreneurship, sustainable entrepreneurship, social entrepreneurship and others, also the Theology of Entrepreneurship must have a function and value to society. There is a motivation to solve societal problems or create value for the society through services. “Both forms of entrepreneurship serve the society. A Christian may feel the moral duty to serve and add value to the society, based on his faith”.²

In the next two verses, we have an example of what the people in the Bible did in helping other and to entrepreneurship a new activity to sustain their lives:

¹ Faithlife Corporation, *Logos Bible Software*, versión 9.3.0.0049 (Faithlife Corporation, 2021). (Consulted: march 18, 2021)

² M.H. den Dekker, “Entrepreneurship Among Christians”.

“For the poor will never cease from the land; therefore, I command you, saying, ‘You shall open your hand wide to your brother, to your poor and your needy, in your land’” (Deut 15: 11). Paul adds the following: “Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need” (Eph 4: 28).

Impact and changes.

Based on the reviews to previous literature about religion and entrepreneurship of Leo Paul Dana, we find a summary to the conclusions exposed: “Finally, each individual, religious or not, will be influenced by the values that the local religions carry out”.¹

“Entrepreneurs share common traits”² is a characteristic of human entrepreneurs, because there are others that they just want to grow and kill. In the chapter of Hebrews 13 we can find some principles about the Moral and Religious directions. It endorses the following: let brotherly love continue, do not forget to entertain the strangers, marriage is honorable, let your conduct be without covetousness, be content with such things as you have, trust in the love and promises of the Lord, respect the authority, Jesus Christ never changes, do not divert from the course, have a heart established by grace, do not forget to do good and to share, desire to live honorably and pray for others. We, as Christians

¹ Leo Paul Dana, “Religion as an Explanatory Variable for Entrepreneurship”, *The International Journal of Entrepreneurship and Innovation* 10, núm. 2 (mayo de 2009): 87–99, <https://doi.org/10.5367/000000009788161280>.

² “Nature or Nurture? Decoding the DNA of the Entrepreneur.”

Entrepreneurs need to be able to help, to grow as a community and even help those outside of our circle, and those who are less blessed economically to start new projects and goals for their lives. To share the common traits to help others is a good willing act for the Christian Entrepreneur.

Entrepreneurship is not merely a lonely act; it can also be in association therefore it also pours over the religious institutions. Historian William G. McLoughlin goes back, as far as, the raising of the American History referring that was part of the result of major economic, political, cultural and moral effects. He contends then, that morals of religion are “the catalyst of social change”.¹

The entrepreneurs also move through life demonstrating passion for what is worth even to die, and “God is actively and aggressively seeking all who are willing to dream and risk his purpose”.² This is the why “people follow people who are being used up for something greater than personal gain”,³ people will follow leaders that are truly going the way of entrepreneurs for God’s glory.

The pastor and church as promoters of entrepreneurship.

We know that the pastor definitely has a roll of entrepreneurial and his name proposed a great responsibility. A pastor leader needs drive and tenacity to make their ideas succeed in the face of many obstacles. Even when “Entrepreneurial

¹ William Gerald McLoughlin, *Revivals, awakenings, and reform: an essay on religion and social change in America, 1607-1977*, Chicago history of American religion (Chicago: University of Chicago Press, 1978), 132.

² Slaughter y Miller, *Spiritual Entrepreneurs*, 138.

³ Slaughter y Miller, 136.

leaders enjoy a reputation as freewheeling, innovative mavericks”¹ they still struggle to follow the Architect of that vision. There may be good excuses to avoid doing what He says, just as the excuses presented by the disciple who wanted to bury his father first, and Jesus said to him, “No one having put his hand to the plow, and looking back, is fit for the kingdom of God” (Luke 9: 62).

Referring to the members of the church, they are not “club members”,² they are disciples and should be committed to Christ’s purposes of working for the cause. Sometimes inside the Church we may have problems collaborating together, but authors mention that “the best combination is a mix of skill sets”³. If you are an engineer, find a businessperson or vice versa. Complementary groups are always the best.

We have Moses and Aaron as an example of a mix of skill sets. Moses was not able to speak but had the commission, and Aaron was not present in the burning bush experience but knew how to help correct and properly to the mission (Ex 3-6). At the end they had the greatest mobilization in one of the largest entrepreneurial trips to a new land. In the same manner, we as Christians need to entrepreneur in this travel, because we are pilgrims in this world going toward heaven. The vision will sustain our travel and God will guide us.

As an addition, it is necessary to say that pastors have “Employed different techniques. Altars calls, concerts of prayer, inquiry meetings, camp meetings,

¹ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 4.

² Slaughter y Miller, *Spiritual Entrepreneurs*, 69.

³ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 18.

Wednesday-night meetings, and a vast of liturgical forms have helped carry the gospel message to diverse cultures. Church growth techniques change with cultures and historical time periods, but an identifiable renewal theology has been universal to every revitalization throughout the history of the church”.¹ All progress has been possible to innovation by the leaders and pastors who as promoters of entrepreneurship are willing to be “leaders that are living examples of walking with – not just talking about – God”.²

For the Church is said: “But be doers of the word, and not hearers only, deceiving yourselves” (James 1: 22) was the command for all members and institutions, it is said that the Christianity was, and is, one of the greater movements and influences. And most probably it was effective because it started with corporation model, acting in the context of voted decisions. Besides, and not least important, the Holy Spirit worked for the sake of the church influencing and elucidating every mind, impressing every heart to relate to mission.

However, the New Testament shows that while the Holy Spirit directed in diverse and innovative strategies, a central agency was recognized as responsible for mission accreditation and approbation—the local church of Antioch in Paul’s day (Acts 13: 1-3; 14: 26-28). Rather than allow each agency or organization to do its own thing, reflecting life in the days of the Judges (Judg 17: 6; 21: 25), effort should be made to provide direction, orientation, affirmation, and appreciation for the ministries and programs of all existing mission agencies in the church.³

¹ Slaughter y Miller, *Spiritual Entrepreneurs*, 17.

² Slaughter y Miller, 138.

³ Onongha, “Tentmaking in the Twenty-First Century”, 193–94.

According to Paul Stevens the business corporation is part of the divine mission.¹ Actually, the word Company has a Christian Origin, from Late Latin *companion*, that literally means “shared bread, messmate or bread fellow”, etymologically form “*com*” that means together, and “*panis*” that is “bread”.² “Com-Panis” was something that the First Christians practiced in Jerusalem (Acts 2: 42-47).

Max Stackhouse claims the church was the first, the very innovative and revolutionary “trans-ethnic and trans- national corporation”.³

It can be argued that the corporation used the model of the early church which was a new pattern of mutual responsibility, accountability, structured authority and voluntary participation that was neither *oikos* (household) nor *polis* (state).⁴

Because it was a cooperative community outside the traditional structures, it was indeed a precursor of the corporations. And it was entrepreneurial. The first Christians did not only dream for the church they wanted, they worked for the real church they wanted and created, innovated, a fantastic model of church.

¹ Stevens, “Spiritual & religious sources of entrepreneurship”, 28.

² “Company | Origin and Meaning of Company by Online Etymology Dictionary”.

³ Max L. Stackhouse, ed., *On moral business: classical and contemporary resources for ethics in economic life* (Grand Rapids, Mich: W.B. Eerdmans Pub, 1995), 113.

⁴ Stevens, “Spiritual & religious sources of entrepreneurship”, 28.

Realities of God's plans for entrepreneurs.

Applying what Michael Slaughter said of what the *real cost* and the real *sacrifice* to be committed is, we are to look to the next verses:

“If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple” (Luke 14: 26).

“If anyone desires to come after Me, let him deny himself and take up his cross daily, and follow Me” (Luke 9: 23).

“Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head” (Luke 9: 58).

“Are you ready to buy into that kind of itinerant lifestyle? Jesus was telling people to calculate the cost. [...] *This* would involve forsaking individual goals and agendas for the sake of a higher purpose – the kingdom of God”¹ and this definitely presents a great problem for every single one of us and for the church as an Institution.

Once you are in the territory to receive the indication from the Lord, you will need to realize what Moses understood: “that the vision God has for the peoples leaves no sense that God's mandate is up for a vote”.²

Blessings for today's entrepreneurs

God set the sabbath to be a blessing, promoted the family as an institution to be a bonding community, gave His son to grant us salvation, and the Holy Spirit to transform the work that we do as disciples of Jesus; in this last one Michael

¹ Slaughter y Miller, *Spiritual Entrepreneurs*, 70.

² Slaughter y Miller, 105.

Slaughter says in the context of Ezekiel 37 that “it is the transforming work of the spirit that turns dry bones into the living body of Christ and mobilizes a vast army of reformers. Renewal is God-breathed, not program planned”.¹ With this context it can be said that God ideal of renovation and wiliness to undertake doesn’t comes for us, is not our programed planning, but His planning, I can say that since the moment God gave us the breath of life God gave us the blessing.

As a following aspect of Him giving us the willingness to do under the guidance of the Holy Spirit, God also plans to accompany us. One of the biggest saying of the Bible is the encouraging verse found in Isaiah 41: 10.

“Fear not, for I *am* with you;
Be not dismayed, for I *am* your God.
I will strengthen you,
Yes, I will help you,
I will uphold you with My righteous right hand”.

The Bible never says that are Entrepreneurial leaders are born, instead of that, they are made.² Moses was born with a purpose indeed, but made a entrepreneur when accepting God’s calling that comes along with the presence of the Divinity along the way, “Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you”. God has promised to fulfil the entrepreneurs’ plans; in that manner, they need to correspond. (Gen 28: 15).

¹ Slaughter y Miller, 18.

² Avolio, *Leadership development in balance*.

Summary

In this chapter were presented all the theological fundamentals that give answer to the question of research. Biblical examples were analyzed as an answer into more detail. The factor of vocation and work were mentioned and the value to society proportioned clarity in the development of the topic to be solved. The attitudes and ages of the entrepreneurs are presented because God has a plan for everyone, no matter the age if we are humble and keep Him as our priority. It would not be significative without the positive impact that all this represents, for that reason the result of entrepreneurship is shown in the different levels: the society, the church and the pastors.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This last chapter presents a summary of the research, remembering the methodology used and the frames that shaped this research. A conclusion of the answers to the question of research are presented. Finally, the recommendations are exposed for further research.

Summary

Entrepreneur defines a person who undertakes with considerable initiative and risk, the term is “young in terms of academia”¹ but it was “used since the Middle Ages in a religious context”.² In many cases entrepreneurship was stimulated by religion, ideals and motivation by the believes; such an example are the Crusades.³

With the time the concept was “broadened to be more in relation with the person and not the occupation”⁴, also infused “with a precise economic content”.⁵ Today entrepreneurship is important to the Seventh Day Adventist Church and

¹ Croci, “Is Entrepreneurship a Discipline?”, 7.

² Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

³ Marshall W. Baldwin, Thomas F. Madden, y Gary Dickson, “Crusades”.

⁴ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 21.

⁵ Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

Adventist Universities because of the many interdisciplinary works, businesses and missions.

According to the study made by Ernst & Young Global Organization¹ about the top qualities of successful entrepreneurs: vision, passion, drive, integrity, innovation, risk-taker. Because “more than a good idea, a good entrepreneur is always more important”.²

The objective was to identify the characteristics of entrepreneurship in biblical examples of entrepreneurs. Another purpose was to see how the different factors influenced the great actions of the Bible, and how important is God in the play to understand entrepreneurship in a more religious way.

This research is thematic and is situated in the area of applied theology. It has a qualitative perspective explaining the traits of entrepreneurs in the Bible and modern days.

Through this research it was reaffirmed that God intended and influences for entrepreneurial plans born in the human heart since humans were created in the image of God. Christian entrepreneurs are accountable to God to “bring the Creator’s work to its intended fulfilment by being co-creators in a very grand project”.³ In the Bible were found many entrepreneurs that actually share the traits and characteristics of modern-day entrepreneurs. Having a humble attitude and

¹ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 17.

² Hisrich, Peters, y Shepherd, *Entrepreneurship*, 47.

³ Novak, *Business as a calling*, 37.

understanding that vocation is a life's calling will help entrepreneurs "see God's purpose"¹ because in the end "God wills our success".²

It was shown that being a Christian entrepreneur, whether a pastor or member gives a "moral duty to serve and add value to the society"³ resulting "the catalyst of social change". That is why "God is actively and aggressively seeking all who are willing to dream and risk his purpose".⁴ The first Christians did not only dream for the church they wanted, they worked for the church they wanted and undertook the challenge.

As Moses understood, once an entrepreneur is "made"⁵ a purpose is also born along with it. "The vision God has for the peoples leaves no sense that God's mandate is up for a vote",⁶ yes, is going to be difficult but there are many Bible promises to sustain every entrepreneur.

Key Words: Entrepreneur, Vocation, Vision, Tentmaking.

Abstract

Emprendedor define a una persona que toma y assume con considerable iniciativa y riesgo, el término es "reciente en terminos académicos"⁷ pero "ha sido

¹ Slaughter y Miller, *Spiritual Entrepreneurs*, 109.

² Slaughter y Miller, 138.

³ M.H. den Dekker, "Entrepreneurship Among Christians".

⁴ Slaughter y Miller, *Spiritual Entrepreneurs*, 138.

⁵ Avolio, *Leadership development in balance*.

⁶ Slaughter y Miller, *Spiritual Entrepreneurs*, 105.

⁷ Croci, "Is Entrepreneurship a Discipline?", 7.

usado desde la Edad Media en un contexto religioso”.¹ En muchos casos el emprendimiento fue estimulado por la religión, ideas y motivación de parte de creyentes: como un ejemplo se tienen las Cruzadas.² Con el tiempo el concepto “se expandió a estar en más relación con la persona y no con la ocupación”³, también fue permeado con un contenido preciso relacionado a lo económico”.⁴ Hoy el emprendimiento es importante para la Iglesia Adventista del Séptimo Día y las Universidades Adventistas debido a que hay muchos trabajos interdisciplinarios, asuntos de negocios y misiones.

De acuerdo al estudio hecho por Ernst & Young Global Organization⁵ relativo a las cualidades principales de los emprendedores son: visión, pasión, moverse, integridad, innovación y tomar riesgos. Puesto que “más que una buena idea, un buen emprendedor es siempre más importante”.⁶

El objetivo fue identificar las características del emprendimiento en ejemplos bíblicos de emprendedores. Otro propósito fue ver como los distintos factores influenciaron las grandes acciones de la Biblia y cuán importante es Dios en la jugada para entender el emprendimiento en una manera más religiosa.

¹ Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

² Marshall W. Baldwin, Thomas F. Madden, y Gary Dickson, “Crusades”.

³ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 21.

⁴ Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

⁵ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 17.

⁶ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 47.

Esta investigación es temática y esta situada en el área de teología aplicada. Tiene una perspectiva cualitativa explicando las características de los emprendedores en la Biblia y en los días modernos.

A través de esta investigación fue reafirmado que Dios procure e influencia para que planes emprendedores nazcan en los corazón del hombre puesto que los humanos fueron creados en la imagen de Dios. Emprendedores cristianos son responsables ante Dios para “lograr que el trabajo del Creador llegue a su realización deseada por medio de ser co-creadores en cada gran proyecto”.¹ En la Biblia fueron encontrados varios emprendedores que en verdad comparten las mismas características de los emprendedores modernos. Manteniendo una actitud humilde y entendiendo que la vocación es un llamado para la vida ayudará a emprendedores a “ver el propósito de Dios”² puesto que en el final “Dios desea nuestro éxito”.³

Fue mostrado que ser un cristiano emprendedor, ya sea pastor o miembro da una “responsabilidad moral para servir y añade valor a la sociedad”⁴ resultando en “un catalizador del cambio social”.⁵ Por esa razón “Dios esta active y agresivamente buscando a todos los que estan dispuestos a soñar y arriesgar Su

¹ Novak, *Business as a calling*, 37.

² Slaughter y Miller, *Spiritual Entrepreneurs*, 109.

³ Slaughter y Miller, 138.

⁴ M.H. den Dekker, “Entrepreneurship Among Christians”.

⁵ McLoughlin, *Revivals, awakenings, and reform*, 132.

propósito”.¹ Los primeros cristianos no solo soñaban con la iglesia que querían, sino ellos trabajaron por la iglesia que buscaban y tomaron ese desafío.

Tal como Moisés entendió, una vez que un emprendedor se “hace”² un propósito nace también. “La visión que Dios tiene para su pueblo no deja rastro de que sus mandatos sean sujetos a nuestro voto”,³ es cierto, será difícil pero hay muchas promesas en la Biblia para dar sostén a cada emprendedor.

Palabras Clave: Emprendedor, Vocación, Visión, Tentmaking⁴.

Introduction

The term entrepreneur defines a person who organizes, undertakes and manages with considerable initiative and risk and is “young in terms of academia [...] since 12th century when it first appeared in the French language” but it was used since the Middle Ages “by a cleric who was in charge of a great architectural work such as a cathedral”.⁵ With the time “the concept broadened and refined to be more in relation with the person and not the occupation”⁶, also infused “with a precise economic content”.⁷ Since past times, the actual meaning of entrepreneurship was applied in people like Marco Polo, who “went through

¹ Slaughter y Miller, *Spiritual Entrepreneurs*, 138.

² Avolio, *Leadership development in balance*.

³ Slaughter y Miller, *Spiritual Entrepreneurs*, 105.

⁴ (There is no actual translation for this word. It refers to christian entrepreneurs that consider their place of work as fitted within the context of their calling)

⁵ Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

⁶ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 21.

⁷ Stevens, “Spiritual & religious sources of entrepreneurship”, 22.

places”¹ undertaking risks. Latter entrepreneurship was motivated by religion, ideals and motivation by the believes; such an example are the Crusades.²

The theology of entrepreneurship is important because the Seventh Day Adventist Church also has initiatives related to business and missions. The Adventist Universities are having more interdisciplinary work done preparing people to outstand and bringing God’s role into the play.

In the viability it can be said that is possible since the topic is demanded, there is very materialized statements since researches are still on processes to determine better definitions. The research is delimited to be religious related and into the main characteristics of entrepreneurs, not immersing into administrative areas, business or disciplines. Also, the philosophical frame gave the parameters to follow with the research and help to create a respectful *criteria* of the information.

Today, defining Entrepreneurship, has a divided opinion whether it was “created or was discovered”,³ but it “can be seen as a subfield within several disciplines each with its own perspective on the subject matter”.⁴ “Envisioning, inventing (creativity) and implementing”⁵ are seen as the three facets of

¹ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 5.

² Marshall W. Baldwin, Thomas F. Madden, y Gary Dickson, “Crusades”.

³ Croci, “Is Entrepreneurship a Discipline?”, 9.

⁴ Carlsson et al., “The Evolving Domain of Entrepreneurship Research.”, 913–30.

⁵ Timmons, *New venture creation*, 243.

entrepreneurship, even when others may vary in opinion, for example, adding “failure”¹ as a step of the entrepreneurial activity.

There are 2 kind of factors that motivate the entrepreneur: intrinsic and extrinsic. Those intrinsic contained within the entrepreneur are the positive attitude, were “the higher the individual’s tolerance for risk, the stronger is their intention to be an entrepreneur”,² also the “vision is a perennial”³ factor to have innovational thinking as part of the intrinsic, and the “right mindset that shares good ethics”⁴ and is “alert to identifying details”.⁵ The extrinsic may be some as authority, abilities, power and dominion, and education.

According to the study made by Ernst & Young Global Organization⁶ about the top qualities of successful entrepreneurs: vision, passion, drive, integrity, innovation, risk-taker. Because “more than a good idea, a good entrepreneur is always more important”.⁷ The study from the same organization proportioned that the common ages for entrepreneurs are around the 20 to 29 and that most of them are transitional, meaning that they were not entrepreneurs before.

¹ Shapero, *Entrepreneurship and Economic Development*, 187.

² Shepherd y Douglas, “Self-Employment as a Career Choice: Attitudes, Entrepreneurial Intentions, and Utility Maximization.”, 81–90.

³ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 13.

⁴ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 13.

⁵ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 33.

⁶ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 17.

⁷ Hisrich, Peters, y Shepherd, *Entrepreneurship*, 47.

Objective

Identify the characteristics of entrepreneurship, and biblical examples for entrepreneurs. See how the different factors influenced in the great actions of the Bible, how important is God in the play to understand entrepreneurship in a more religious way. In addition, see how God intended and influences for entrepreneurial plans born in the human hearts.

Methodology

This research is thematic and is situated in the area of applied theology since the entrepreneurship is the subject studied in the context of the Bible. It has a qualitative perspective explaining the traits of entrepreneurs in the Bible and modern days. The sources used were balance and carefully selected mainly from academical articles and thesis from databases obtaining primary and secondary information. The structural organization is given in five chapters to ease the arrange of information. Finally, good consideration is given to the treatment of information since every ethical caution was taken.

Theological fundamentals

Inventiveness, creativity and initiative derive from human beings created in the image of God (Gen 1: 27). The Judeo-Christian view of the so called “creation mandate” is not a license to manipulate and control but a charge to care for and develop creation as trustees rather than owners.¹ Therefore entrepreneurs are

¹ Stevens, “Spiritual & religious sources of entrepreneurship”, 27.

accountable to God, stewards to “bring the Creator’s work to its intended fulfilment by being co-creators in a very grand project”.¹

Biblical examples of entrepreneurship

The different entrepreneurs from the Bible have characteristics connected to the actual top qualities of successful entrepreneurs. Some of them are Noah, Abraham, Jethro, Moses, Bezalel and Aholiab, and Hezekiah. In them there is find the six guides to action that leaders live every day: “passion, persistence, the ability to work with a team yet following their own instinct (in this case we are led by God but, we still have our individuality and personal characteristics), having an eye in the need, the gaps, and the opportunities, and focus on building an ecosystem to support the venture,”² and some additional as: integrity, vision, passion, innovation, risk-taking and spiritual mindset. These characteristics does not mean are the only ones but are some of the populars found in the Bible entrepreneurs. Also, in all of them the intrinsic motivation for all of them definitely are trust in God, fidelity, and faith.

Connected aspects of entrepreneurship

The attitude plays a very important role in “allowing room for God’s inspiration and a recognition that the path”³ God provides has a very clear end. Also, the entrepreneur must try to see the end since the beginning, or at least have

¹ Novak, *Business as a calling*, 37.

² “Nature or Nurture? Decoding the DNA of the Entrepreneur.”

³ Goossen, “Entrepreneurship and The Meaning of Life”, 57.

it in mind. To achieve that goal, must have a humble attitude to put God as “his first priority, and He will help him to see God’s purpose”¹ and in the end “God wills our success”.²

Spiritual entrepreneurs in a theological context must consider their “labor as unto the Lord”³ considering their career as a vocation just as the two artisans that constructed the sanctuary. “Entrepreneurship may be a sufficient way to serve the vocation of a Christian, more than only being an employee and serving the management”.⁴ “Christian entrepreneurs constantly consider how their *place of work* fit within the context of their life’s calling or vocation. This provides the underlying motivations of the entrepreneurial choice and actions of the Christian entrepreneur.”⁵

Every biblical entrepreneur was God’s “fellow worker” (1 Cor 3: 9). Christ reminded his followers why this work was assigned to us: “because He chose us,” He appointed entrepreneurs to go and bear fruit (John 15: 16).

Value to society and impact

“For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps” (1 Pet 2: 21). The Christian “must

¹ Slaughter y Miller, *Spiritual Entrepreneurs*, 109.

² Slaughter y Miller, 138.

³ Onongha, “Tentmaking in the Twenty-First Century”, 190.

⁴ M.H. den Dekker, “Entrepreneurship Among Christians”.

⁵ Goossen, R.J. (2006) “The Christian Entrepreneur: Worthy of His Calling?”, *Journal of Faith in Business Quarterly*, 10(3), pp. 5-10. (Italics provided to replace the word “market place” used in the same context).

feel the moral duty to serve and add value to the society.”¹ Authors contend that morals of religion are “the catalyst of social change”.² In the end “finally, each individual, religious or not, will be influenced by the values that the local religions carry out”.³

“God is actively and aggressively seeking all who are willing to dream and risk his purpose”.⁴ This is the why “people follow people who are being used up for something greater than personal gain”,⁵ people will follow leaders that are truly going the way of entrepreneurs for God’s glory.

Pastor and church as promoters of entrepreneurship

Even when “Entrepreneurial leaders enjoy a reputation as freewheeling, innovative mavericks”⁶ they still struggle to follow the Architect of that vision. There may be good excuses to avoid doing what He says, just as the excuses presented by the disciple who wanted to bury his father first, and Jesus said to him, “No one having put his hand to the plow, and looking back, is fit for the kingdom of God” (Luke 9: 62). The pastor definitely has a roll as entrepreneur and upon his name a

¹ M.H. den Dekker, “Entrepreneurship Among Christians”.

² McLoughlin, *Revivals, awakenings, and reform*, 132.

³ Dana, “Religion as an Explanatory Variable for Entrepreneurship”.

⁴ Slaughter y Miller, *Spiritual Entrepreneurs*, 138.

⁵ Slaughter y Miller, 136.

⁶ “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 4.

great responsibility lays, he must train disciples, not “club members”,¹ committed to Christ’s purposes.

In the New Testament shows that while the Holy Spirit directed in diverse and innovative strategies the local church of Antioch in Paul’s day (Acts 13: 1-3; 14: 26-28). Rather than allow each agency or organization to do its own thing, [...] effort should be made to provide direction, orientation, affirmation, and appreciation for the ministries and programs of all existing mission agencies in the church.² The first Christians did not only dream for the church they wanted, they worked for the real church they wanted and created, innovated, a fantastic model of entrepreneurial church for today.

Realities and blessings for today’s entrepreneurs

Some realities of difficulties for entrepreneurs are shown in the Bible, for example: “If anyone comes to Me and does not hate his father and mother, [...] cannot be My disciple” (Luke 14: 26) and that, there may not be a place to lay the head, could happen too (Luke 9: 58).

“Are you ready to buy into that kind of itinerant lifestyle? Jesus was telling people to calculate the cost. [...] *This* would involve forsaking individual goals and agendas for the sake of a higher purpose – the kingdom of God.”³ Because once you are in the territory to receive the indication from the Lord, you will need to

¹ Slaughter y Miller, *Spiritual Entrepreneurs*, 69.

² Onongha, “Tentmaking in the Twenty-First Century”, 193–94.

³ Slaughter y Miller, *Spiritual Entrepreneurs*, 70.

realize what Moses understood: “that the vision God has for the peoples leaves no sense that God’s mandate is up for a vote”.¹

When having the willingness to do under the guidance of the Holy Spirit, God also plans to accompany us. One of the biggest saying of the Bible is the encouraging verse found in Isaiah 41: 10.

“Fear not, for I *am* with you;
Be not dismayed, for I *am* your God.
I will strengthen you,
Yes, I will help you,
I will uphold you with My righteous right hand”.

The Bible never says that are Entrepreneurial leaders are born, instead of that, they are made.² Moses was born with a purpose indeed, but made a entrepreneur when accepting God’s calling that comes along with the presence of the Divinity along the way, “Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you”. God has promised to fulfil the entrepreneurs’ plans; in that manner, they need to correspond. (Gen 28: 15).

Conclusion

Through this research it was reaffirmed that God intended and influences for entrepreneurial plans born in the human heart since humans were created in the image of God. Christian entrepreneurs are accountable to God to “bring the Creator’s work to its intended fulfilment by being co-creators in a very grand

¹ Slaughter y Miller, 105.

² Avolio, *Leadership development in balance*.

project”.¹ In the Bible were found many entrepreneurs that actually share the traits and characteristics of modern-day entrepreneurs.

Biblical entrepreneurs meet the majority of the top qualities of entrepreneurs presented by modern studies;² some included vision, integrity, passion, innovation, risk-taker, persistence, teamwork, having an eye in the need and opportunities and focus on building support. But even more, and what distinguish them, is that they meet the characteristics of trust in God, fidelity, faith, and a spiritual mindset. In the end all of them also had a humble attitude and understanding that vocation is a life’s calling. This help entrepreneurs “see God’s purpose”³ because in the end “God wills success”.⁴

It was shown that being a Christian entrepreneur, whether a pastor or member gives a “moral duty to serve and add value to the society”⁵ resulting “the catalyst of social change”. That is why “God is actively and aggressively seeking all who are willing to dream and risk his purpose”.⁶ “The vision God has for the peoples leaves no sense that God’s mandate is up for a vote”,⁷ yes, is going to be difficult but there are many Bible promises to sustain every entrepreneur.

¹ Novak, *Business as a calling*, 37.

² “Nature or Nurture? Decoding the DNA of the Entrepreneur.”, 14–17.

³ Slaughter y Miller, *Spiritual Entrepreneurs*, 109.

⁴ Slaughter y Miller, 138.

⁵ M.H. den Dekker, “Entrepreneurship Among Christians”.

⁶ Slaughter y Miller, *Spiritual Entrepreneurs*, 138.

⁷ Slaughter y Miller, 105.

Recommendations

The recommendations that follow are based on the findings of this study and are directed to the various levels of entrepreneurs, pastors, businessmen, and theology students.

Although some history was poured in this research, a wider research can be made by looking at the all the historical events that were pushed by spiritual entrepreneurs and the outcome that resulted.

It is suggested that the study may be furthered by analyzing the impact of the theology in the modern days' entrepreneurs, inquiring into the amount of Christian, Muslim, non-religious and other groups, and showing the impact that the spiritual focus has on them.

Other recommendation is to start a field research by creating an instrument to be able to measure entrepreneurship in Seventh Day Adventist members or university theology students.

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