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Work and Ethics

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Abstract

This article on work and ethics deals with the fundamental reasons why God introduced work and ethics to Adam and Eve, at the onset of creating his first human beings. Work was the first responsibility given to them and later on ethics. Work was given so that they could discover and use the abilities the Lord had endowed to them, while ethics was to enable them to use responsibly the talents he had given them. Unfortunately, work is viewed by many as a curse. They think that work came as a result of sin. But this type of thinking and belief is just a fallacy. The truth of the matter is that work was given to human beings before sin entered the world. Work was essential to human existence before and after sin. Those who view it differently are under deception and most likely are drowning into the mad of poverty. Ethics, on the other hand, entails that human beings are different from other creatures God created. God did not create animals with moral consciousness. Human beings were the ones created with the power of choice and moral consciousness. They know when they do wrong, and they know when they do right. In terms of work they know when they are cheating at work, and they know when they are not. God wants every human being to work and use their time wisely so that they can experience meaning and quality of life. Life without work is dull and boring, but one with work improves self-esteem. Ethics, on the other hand, helps the human being to avoid cheating in using the time given to them by God. Without ethics, they would be involved in unethical behaviors that would plunge them into poverty and eventually come up with practices that are detrimental to their lives. To be ethically sound enhances the quality of life and a long life lived well without inflicting unnecessary pain on it.

INTRODUCTION

If we go back to the book of Genesis of the book origins, we find that the last creatures God created were the first human beings named Adam and Eve. Genesis 1: 26-27, God created them in his image, and this meant that he patterned them after himself. He also made them masters of overall life including the fish of the sea, the birds in the sky, all the livestock, wild animals and small animals" (Life Application Study Bible). Genesis 1:28, God blessed them and commanded them to multiply and fill the earth and subdue it. He repeated the same responsibility given earlier on in these words, "Be masters over the fish and birds and all the animals" (Ibid). God never gave such responsibilities to other creatures he created such as fish, birds, and animals, except to Adam and Eve. One of the reasons could be that he created them differently by doing so in his image. He shared some of his responsibilities to human beings he created

THE UNIQUENESS OF HUMAN BEINGS' CREATION

What did it mean that God created them first in his image, unlike the fish, birds, and animals? There are several views. Barker and Kohlenberger III (1994) outline four reasons: the first one is that when God created the human race, he began with this, "God said." However, God's command that follows is not an impersonal (third person) "Let there be ..." but rather the more personal (first person) "Let us make." There is an important lesson here which should not be overlooked. When God was creating other creatures other than human beings he used the phrase "Let there be ..." for example fish in the waters or let there be birds in the air." But when it came to human beings, he used the phrase "Let us make." It shows a more personal involvement of the entire God head in creating human beings. God the Father, God the Son and God the Holy Spirit had to consult each other to create human beings. This put human being on a higher plane than other creatures God had made.

The second reason Barker and Kohlenberger III (1994) advances says that: "whereas throughout the previous account the making of each creature is described as 'according to its kind' in the account of the creation of humankind it is specified that the man and the woman were made 'in our (God's) image, not merely according to his own kind. Their image is not simply that of the human being; they share a likeness to the Creator" (p. 5). Other creatures like birds God created resembled themselves or were in the form of other birds created. For example, a bird is a bird whether small, big, or tall. Any description can be given to the bird according to the way it appears, but at the end of the day, it is still a bird. But when it comes to the human beings, they were created to resemble God in appearance and character. This is why when God created human being said: "Let us make man in our image." This means that man looks like God. Man cannot be a bird, a fish and be a cow, lion, elephant or any other animal. He looks like God. Therefore, human beings do not become special only after creation, but before creation. They became special in the mind and plan of God before they were even created. This is why human beings should use God given abilities to live a holistic life in this world. Mediocre life and achievement are fallen to God's plan of creating human beings. It was not his plan for a human being to live in poverty and failure in life. It does not come from God; it comes from human beings themselves.

The third reason Barker and Kohlenberger III (1994) also point out is that "the creation of humankind is specifically noted as a creation of 'male and female.' Previously gender was not considered to be an important feature of the creation of the other forms of life, but for humanity it takes importance. Thus the fact that God created 'man' as male and female' is stressed" (p. 5). Again, it is becoming clearer that human being is created differently from other creatures. The emphasis on God creating a male and female is evident. Male and female are one, they are inseparable. This reminds me of my grandfather and mother. My grandmother was the first one to die at about the age of eighty-seven. Within the period of one year, my grandfather also died. They had been married for more than fifty years. He was not sick, but as soon as his wife died, he psychologically became ill, and eventually, he died. He could not live fully alone without the wife. This is also the same reason God said "man cannot live alone; he needs a helper, that is a wife.

The fourth reason Barker and Kohlenberger III (1994) advance is that "only human beings have been given dominion in God's creation. This dominion is expressly stated to be over all other living creatures: sky, sea, and land. Thus the text portrays humanity as a special creature different from the rest of the creatures but like God, made in the image and likeness of God" (pp. 5-6). Dominion means that human beings are in charge of God's creation. People who destroy God's nature—such as cutting down of trees for charcoal—should not be allowed to do that. This destruction of nature has far-reaching effects. It affects climate and weather patterns. Those who destroy nature complain when rainfall is inadequate in their area. Dominion also means that human beings are endowed with the sense of beauty and cleanliness of themselves and the surroundings. Unlike animals, humans have the gift of secrecy. Animals do everything in public, and humans move away from the public when they want to answer the call of nature. This is why human beings must strive to live in clean environments. Communities, where people live, must be clean. They should cut grass, built toilets, use clean and adequate water. There will be fewer diseases among many people today than what we are experiencing now.

Josephus F (1977) agrees with the Bible that man was created uniquely. The first thing he points out that shows that man was unique even at creation was this responsibility revealed as follows: "God also presented the living creatures, when he had made them, according to their kinds, both male and female, to Adam, who gave them those names by which they are still called today" (p. 25). This responsibility was not given to animals but to man because he is at a higher level of intuition than animals. After he named the animals, God authenticated them, and they are still being called the same way today everywhere around the world regardless of different languages. God respects human beings and lets them use the gifts and talents he endowed in them.

The second unique thing Josephus F (1977) points out is on the way God created a female for Adam. Adam was the first one to be created. God gave him the responsibility to name the animals which were paired as male and female. But after doing all the naming Adam, the male was still alone. What did God do to provide Adam a companion? Josephus F (1977) explains that: "He laid him asleep and took away one of his ribs, and out of it formed the woman; whereupon Adam knew her when she was brought to him, acknowledged that she was made out of himself" (p.25). Eve did not look like an animal, instead, she looked like Adam. She was not in any resemblance to the animals God had made. This is why Adam quickly accepted her as his companion.

What does the name Eve mean? Josephus (1977) has this comment: "Now a woman is called in the Hebrew tongue Issa; but the name of this woman was Eve, which signifies the mother of all living" (p. 25). Evolutionists have attempted to deduce the origin of human beings. Unfortunately, their findings are not in harmony with the Bible. The Bible teaches that the first declaration of marriage was between Adam and Eve, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Genesis 2:24, NKJV). After this declaration, the Bible says "Now Adam knew Eve, his wife, and she conceived and bore Cain, and he said, 'I have acquired a man from the LORD'" (Genesis 4:1).

Verse 2 says: "Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground."

Adam knew his wife Eve means that they had sex together; and this sex was experienced after they were pronounced husband and wife by God himself. As a result of sex, Eve conceived and bore children. Genesis 5 tells us the genealogy of Adam. Unfortunately Cain killed Abel, and as a result, his genealogy was distorted. The third son of Adam was Seth, and he is the one lined up with him instead of Cain. Therefore, from Seth we have Enosh, and from Enosh we have Cainan, and from Cainan, we have Mahalalel, etc. The genealogy continues to the point that the whole world is filled with people from Adam, the first man God created. It is true therefore that Eve is the mother of all life. There is no other source for the human being. It is easier to believe in creation than to believe it evolution because it would require an extraordinary faith.

THE MEANING AND BEGINNING OF WORK

To start with, God of work planted a garden. He started by planting a garden. The Bible says: "The LORD God planted a garden eastward in Eden, there He put the man whom He had formed" (Genesis 2: 8, NKJV). The garden was not bare; he made fruits trees and vegetables to grow in it. In verse 9, the Bible says: "And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and tree of the knowledge of good and evil." God also provided rivers with water for crops to be nourished and for Adam and Eve to use for drinking, bathing, etc. The first river according to the Bible is Pishon as in verse 11, the second one is Gihon verse 13, and the third river is called Hiddekel verse 14, the fourth and last river is called the Euphrates in verse 14.

After God provided a garden, crops, and rivers, he announced to man what his work was. In verse 15, the Bible says: "Then the Lord God took the man and put him in the Garden of Eden to tend and keep it." The key phrase in the text is "to tend and keep it." This phrase spells out Adam and Eve's work in the Garden of Eden. The work did not start in the factory, at the market, at the airport, or in the office building, it started in the Garden of Eden. The work in the garden was to tend and keep the fruit trees, vegetables, that is, to dig around them, remove weeds and also to water them. Adam and Even were to care for plants and crops without causing any destruction on them. They were not to cut the trees and crops and cause them to wither. This was not part of their work. The garden was to look more beautiful than they found it. They were to transplant and produced more crops than they found them. They were given the ability to be creative.

Spence and Exell (nd) explain the meaning of work. The phrase "to dress it" according to them means "to till, cultivate, and work on it" (p. 45). They continue to explain that "even the plants, flowers, and trees of Eden stood in need of cultivation from the hand of man, and would speedily have degenerated without his attention." In other words, the fruit trees and crops in the garden depended upon the tilling and cultivation did on them by man. The man was supposed to enable the plants to grow better and look good through the care he had to

give them. We have seen in the recent past what human beings have been able to do to crops and plants to enhance their growth through grafting and soil combination. Human beings cannot make a tree or plant, but through the knowledge and wisdom God has given them, they can get better yield out of them. Many people are living in poverty, and yet if they use the plants and crops God has given them, they can increase quality and the yield. They can grow better fruits and vegetables that can generate more income for them. One time I was traveling by bus from Johannesburg to Maputo in Mozambique. I came across a huge farm with different fruits. The farm was about 10 kilometers long. There were plenty of fruits trees growing. They looked good, and I am sure the farmer made a lot of money. God wants us to utilize the soil and plants he has given us to improve our quality of life.

The phrase "and to keep it," (p. 46), what does it mean? Spence and Exell (1977) explain it this way: "Neither were the animals all so peaceful and domesticated that Adam did not need to fence his garden against their depredations. Doubtless, there is here too an ominous hint of the existence of that greater adversary against whom he was appointed to watch" (p. 46). Probably the aspect of keeping had to do with ensuring that the crops and plants are protected from weeds or any insects that might disturb its growth. It also means that Adam and Eve were to keep watching their growth which depended upon the care they were giving to them. White E. G. (1898) explains the purpose of work man was given at creation as follows: "To the dwellers of the garden, 'to dress it and to keep it.'" "Their occupation was not wearisome, but pleasant and invigorating. God appointed to labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties" (p. 22). Salient phrases are not wearisome, pleasant and invigorating, a blessing to man and to strengthen his body and to develop his faculties. The brief comments on each of them as follows: The first one is not wearisome. Work was not stressful, not tiresome. It was not meant to bring pain to the human body. The second one is pleasant and invigorating. It was not discouraging but encouraging instead. It was good looking and motivating. Work was invigorating and supporting to the ego of man. The third one is a blessing to man. It was a blessing man socially, morally, emotionally, spiritually and physically. Work enabled man to earn more money to take care of financial needs. Man would not be a beggar if he went to work and used his time wisely. He gave a man 24 hours each day to utilize the way he wants. But some people because of laziness they receive a curse and not a blessing. The fourth one is to strengthen the body and develop faculties. The physical body that gets involved in labor strengthens and develop its faculties daily. The mind too is motivated to engage in other things that invigorate achievements.

The other purpose White, E.G. (1898) points out about labor is that "In mental and physical activity Adam found one of the highest pleasures of his holy existence" (p. 22). It should be emphasized that work is not the result of sin. Work was given to man before sin entered the world. Work was holy, and there were no traces of sin connected to it. Work was the highest pleasures of the mental and physical experiences of man. Work was enjoyable and the time invested into it was important. The purpose was to complete the started work so that another one can be ventured.

THE BEGINNING OF ETHICS

Ethics began with God because he himself is ethical. The Bible says this about the ethics of God: “The LORD is the source of all my righteousness and strength” (Isaiah 45:24, Life Application Study Bible). “...Noah warned the world of God’s righteous judgment” (2 Peter 2:5). “...it is because they are righteous, even as Christ is righteous” (1 John 3:7). There is no question about God’s righteousness in both the Old and New Testaments. There are incidences where God punished and destroyed especially in the Old Testament. If you study the context of incidences where God killed, it will be clear that he did so with righteousness. He is not only the God of mercy but justice. This means that if a person who knows God’s will and decides to disobey him, he will not be spared because this will be the consequences of the wrong choices. God will punish the individual in righteousness. His righteous character does not change because it is how he behaves. It is his nature.

There was a need for man to be left alone to live the way he wanted. The man was created with moral consciousness; he was created with the power of choice. The Bible reveals in Genesis 2:15 "The LORD God placed the man in the Garden of Eden to tend and care for it. But the LORD God gave him this warning: ‘You may freely eat any fruit in the garden except the fruit from the tree of the knowledge of good and evil. If you eat of its fruit, you will surely die’ (Life Application Study Bible). The warning is very clear, ‘do not eat fruits from the tree of the knowledge of good and evil’ (Genesis 3:1). The consequences of eating were also very clear, and you will surely die. Ethics was to obey God’s warning of not eating fruits from the tree of the knowledge of good and evil. God trusted Adam and Eve because they were created with the ability to obey him. He did not create them like programmed street lights. He created them with the ability to choose between good and evil. He told them the consequences of choosing good and consequences of choosing evil. It was up to them to decide for themselves which way.

Unfortunately, the discourse in Genesis 3 shows that Eve was deceived by the serpent and she ate the forbidden fruit and thereafter shared with her husband Adam, he also ate. Both disobeyed God and inherited all the consequences that go along with choosing to do evil. The most evident consequence is found in Genesis 5:5 which indicate that Adam lived for 930 years and he died. Death did not only affect Adam and Eve but the whole human race regardless of location, language, and color. No one lives eternally; every person who has breath whether the president, king or health reformer will one day dies. Adam and Eve broke God's warning of eating the forbidden fruit of the knowledge of good and evil. This obedience has brought all the calamities and sufferings we are experiencing today.

THE THEOLOGICAL MEANING OF WORK IN THE OLD TESTAMENT

The Bible addresses all aspects of human life including work itself. The focus is on what the Bible teaches about work in the Old and New Testaments. In the Old Testament, Elwell W.A

(1996) explains the meaning of work from Genesis 1:26-28 as follows: "Work has, therefore, an extremely wide scope, but the theological point is central: human beings are called to imitation dei (imitation of God) through work. It is not to be drudgery but glory. The assumption, of course, is that work will be done in response to the divine will." God worked in creating this world; therefore, human beings should imitate him by working. The other reason is that man was created in God's image. This means that he looks and behaves like God. God expects him to use time wisely and to work as he worked. Work will not be drudgery but a glory. In other words, work is not a curse but a blessing.

But just as they reject God and his teachings, humans see work as a punishment. They have resorted to shun work, and in the process because of the needs of shelter, food, clothes, etc., they delve into corrupt ways to acquire them. They forget that there is no other way of earning a living except through work. The more one works, the more he acquires material things. Those who are not able to work hard to earn a living become jealous and breed hatred on those who work. In the African context, these are the people who involve themselves in magic practices and witchcraft. They use these things to deceive people and sometimes to bewitch those who are better than themselves. The solution to healthier and prosperous lives is to work. As long as we are alive and healthy, we should keep working, and with the Lord's blessings, we shall have everything we need.

The second theological meaning of work according to Elwell W. A. (1977) is the utilization of the earth and the things found on it. He puts it this way: "One of the prime tasks God gives Adam and Eve is the cultivation of the earth and the classification of the species of wildlife (Genesis 2:5, Genesis 2:12 and Genesis 2:20, nd). One farmer who used to grow maize on his farm and used to make lots of money said to his neighbor. "If you can use the land you have properly, you can buy an airplane." It sounded a joke, but it is true that if one cultivates the soil properly and grows food in large quantities, he will be able to earn a lot of money to buy anything. The other thing is that of rearing animals such as cattle, goats, sheep, etc. There are many people who rear thousands of cattle, goats, and sheep today and they make a lot of money. They started rearing very few of these animals, but they have many now because they took good care of them. They kept multiplying until they reached thousands of them. There is no magic in multiplying animals. It is the care that is taken on them that helps to have a lot. Thirdly, Elwell W. A. (1977) examines the Biblical texts about work. He states: "The creation texts confer sanctity on work. God is involved in work. Human beings have the responsibility and privilege of virtually replicating the works of God." God who is all knowing, who has no beginning and end, created this world in six literal days according to Genesis 1 & 2. In the six days he created, work is included. Work is sacred as God himself is sacred. God values work because he works himself and created humans to be like him in terms of work. The idea of shunning work is fallen in the minds of God. God did not end work at creation, and he continues to work even today to provide the necessity of human beings such as rains and the salvation for mankind. Therefore, human beings must value work because it is a privilege to do so. Many people who are experiencing poverty are poor right in their minds. They have the wrong attitude about work in their minds. But if they become motivated about work in their minds, they will work and dispel poverty in their lives.

Fourthly is the effect of the fall. Elwell W. A (1977) put it this way: "Sin transformed human work. The judgment of God affects the material world: Adam's efforts to extract a living from it are met by its resistance and his sweat (Genesis 3:17-19). The perspective of humanity has also been altered. The first couple's eyes have been opened to the reality of evil (Gen 3:7, nd). In other words, sin affected work so much that it changed from being enjoyable to sweat. Unfortunately, the effects of sin on work have spread to the rest of humanity which no longer see the dignity of work. They want materials things without hard work and sweat. They have failed to earn a living in a proper way but through corrupt means. And those who labor to earn a living are being robbed and sometimes being killed by those who are lazy and do toil as hard as others do. There is a need to recognize the effects of sin on work and take a deliberate stance to work hard in order to survive. We cannot change the way things are in the world today. The best approach to keep toiling and, with the Lord's blessing, we shall succeed in our duties since God did not forsake human after sin because he made a provision for them through the death of Jesus Christ on the cross for their sins.

The fifth theological meaning of work in the Old Testament is the one drawn from Exodus 20:3-17. It deals with the Ten Commandments God penned with his own fingers for his people first the Israelites and then all the people of the world then and today. Elwell Ibid (1977) writes: "Exodus states that the Sabbath command is based on the pattern of divine work and rest in Genesis (Exodus 20:8-11). The Israelites are thus an image of God in their alternation of work and rest." The theological principal is the relationship God established between work and rest. God himself at creation started by working for six literal days, and at the end, he rested. In six days he created the entire universe that we know today. But on the seventh-day, he rested from all his works. He was not resting from being tired, but that before he rested the work that he was doing was completed. He set the seventh-day as the day of rest. This simply means that human beings must value and respect the command of working for six days. There should be no need to lazy around. Every one whether employed or not must find something to do to earn a living. No one should be a parasite on other people. Poverty will be alleviated if everybody can heed God's command of working for six days. Then on the seventh-day everybody should honor the day by worshiping God, thanking him for creating this world and providing work.

What about the results of the work, how should they be used? Elwell Ibid (1977) reveals: "The results of the work are clearly brought within the religious sphere. The law of tithe is a recognition that the strength to work comes from God alone, as do the rewards of working the land. Moreover, it is also a recognition that the fruits of work must be shared with the less fortunate, particularly the foreigner, the widow, and the orphan (Deut 14:22-29; 26:12-15). This is the sixth theological meaning of work. The first lesson from this theological principle is the tithe God requires every person who works to return to him as taught in Malachi 3. The tithe is one tenth of income. For example, if the income of James is \$1000.00, one tenth of this is \$100.00. This one tenth is to be given to church so that she can use it for costs related to the spreading of the gospel to the whole world. The pastors for the example who are engaged in preaching the gospel can be supported financially. The most important lesson to be emphasized according to Elwell W.A. (1977) is that every worker must recognize that the strength he/she uses to gain wealth or riches comes from God. Therefore, in returning tithe, it

symbolizes the recognition that everything human beings have or will have comes from God. And if every worker can recognize this theological principal, there will be enough money in the church coffers to carry out the work of God in this world.

What the second lesson from the theological principal Elwell W.A.(1977) brings out is the assistance to be given to the needy people such as orphans, by everybody who works. The money that remains after paying tithe should some of it be given to the poor orphans, widow and widowers because some of them are not poor. God will bless everyone who remembers the poor from his or her earnings. God says in Acts 20:35 that "It is more blessed to give than to receive." Someone also said that "People who give are happy people." Life is short in this world; therefore, it should be lived to make an impact in other people, especially those who are in need.

The seventh theological principle Elwell Ibid (1977) points out is the one that deals with churches where people worship God. He reveals as follows: "Israel constructs a tabernacle for the divine presence, to bring as it were, heaven to earth (Exodus 25-40). This symbol of God at the center of life is crucial for human work. When Israel is on the verge of entering the Promised Land, she is reminded through the Shema (Deut 6:4-9) to keep God at the center of her existence in all that she does. God's love is not only to be placed between the eyes; it is also to be placed on the hands." It is important that human beings should all work. Some of their money should be contributed to the building of churches. The churches symbolize God's dwelling place on earth just like he resides in heaven. People who build churches are making God the center of their lives. They further recognize that they cannot be successful without God dwelling among them. Therefore, the earnings from their duties should be given to the building of the churches in all communities' people live, so they use them to worship God. And if they go to church, it signifies that everything they are engaged in God will be the center. He will not bless their lives but the works they are involved in.

The eighth theological meaning of work is the one Elwell Ibid (1977) points out derived from the book of Psalms. It is from Psalm 104:23 which states that "humanity is assigned the task of work by the Creator. This means taking God-like dominion over the natural order. But work that is done without a focus on God is like building a house in vain or guarding a city uselessly (Psalm 127:1-2)." It is actually a privilege to have worked because all of it comes from God. Since work comes from God, it should be performed according to God's will. It should impact positively the person engaged in it and the people he or she influences. The worker should not be selfish but should demonstrate unselfish practices for benefits of others as well as her or himself. Laziness and corruption at work not be condoned.

In wisdom literature such as in Prov 10:4; 21:25 and 13:4; 12:11, Elwell Ibid. (1977) Discovers that "Laziness leads to poverty and even death. Diligence, on the other hand, results in life. The life of crime, a shortcut to prosperity, is condemned as moral suicide (Prov 1:9-20). In everything it is to be remembered that it is the Lord's blessing that produces true wealth; hard work cannot make a person any richer (Prov 10:22)." Some rich people who are hard working but do not have God in their lives. They do not have the blessings of the Lord. Their riches lead them to do things that are detrimental to their lives. Sometimes as common

practices in Africa, some end up consulting spirits or sometimes they become witches. They attribute the seeming blessings they receive to satanic practice even when it is the Lord who provides them the riches. They sometimes pay huge sums of money to those whom they believe were the ones who were making them rich.

THE MEANING AND VALUE OF ETHICS TO HUMAN BEINGS

God did not just provide work to human beings; he also provided ethical standards that would guide them in carrying out their work meaningfully. Firstly, it is important to define ethics. What is ethics? The Oxford dictionary argues that when ethics is treated as a plural, it means moral principles that govern a person's behavior or the conducting of an activity. These principles are morally accepted, and each person consciously decides to use them to guide his/her behavior. For example, if a person is faced with the temptation of stealing someone's property, he will not allow himself to succumb to it because the moral principles that guide him/her will be the ones to help him/her not to steal. The behavior exhibited will be the one in harmony with the moral principles. Another example is the moral principles guiding the behavior at work. A cook, who cooks food for many people, goes to use the toilet and without washing hands, he continues to cook because he knows that he will not eat the food he cooks but others will do. He will serve contaminated food, and people may get sick. This behavior is unethical, and it is morally wrong. Unfortunately today there is a lot of unethical behavior that takes place. God who is all wise did not just create human beings without ethical standards. He revealed to them the ethical principles that would guide their behavioral.

The Oxford Dictionary further states that in singular terms ethics is the branch of knowledge that deals with moral principles. Since human beings inherited moral consciousness from God at the time of creation, they are always searching to understand what is morally right and morally wrong. Today ethics has become a branch of knowledge that deals with principles of morality. A lot of books have been written on ethics. The only problem is that ethics has just become head knowledge. Ethics and its knowledge should guide people's behavior. People were using the time and talents they have ethically, and they would not be grappling with poverty. They would be grappling with what to do with the surplus riches they have through the proper use of time and upholding principles of ethics.

Another definition of ethics that is important to take note comes from Webster Dictionary as follows: "The discipline dealing with what is good and bad and with moral duty and obligation." Ethics is discipline, meaning that it has its own specific parameters of the study, focusing on what is morally good and morally bad. Ethicists work in collaboration with societies and communities of people in order to arrive at what is generally accepted as morally good and morally bad. There are variations on how people define what is morally good and morally bad, hence the need to consult with an expert on how they view what is morally good and morally bad. In addition to this, they stress the moral duty and obligation people have to uphold so that it will not only be theoretical knowledge but a guide in their behavior daily. Unfortunately, it is difficult to change or transform people's behavior from

what they are used to. One of the ways to try to influence good behavior in people is to teach them how good it is to uphold good moral values by forsaking the ones that are bad.

If people out of their own volition inculcate good moral principles in their behavior, it is better than forcing them. Good ethics and bad ones are engraved into people's well being and their manner of life. Ethical principles when they are people's behavior are from within the individual. What does this mean? It means that a person who is morally right or morally bad is so from deep in his heart. They do what is bad and good because they already know. This is why the best time to inculcate good morals in people when they are young. If the parents are practicing good morals, it means their children will do the same through what they have observed from their parents. They will reflect the same behavior which they have seen their parents display.

The Stedman's Medical Dictionary (n.d) defines ethics as "the rules or standards governing the conduct of a person or the conduct of the members of a profession." Every person or profession has rules that govern their conduct. Let us take the medical profession for example in medicine every health worker is not just taught the medical code of ethics. He is expected to put into practice what he was taught on a daily basis. Patients are difficult people to handle, and they cannot be handled anyhow. One of the ethical codes of conduct for a medical worker is confidentiality. Whatever private information patients share with the medical worker should be kept as confidential as possible unless for the purposes of using the information to arrive at better medical treatment.

Every person too has rules that govern his/her conduct. The only hindrance is the type of rules that govern them. Some rules are ethically sound, while others are not. It means that those who are governed by unethical codes will not be ethical because the rules they uphold are already unethical. It is therefore important to make sure that ethical codes are in harmony with what is ethically accepted. The Bible rules are an example of good ethical codes. They were established by God who is ethically sound, and his character is impeccable and holy. He is perfect in all his ways. Jeremiah, the Prophet attests to this when he says: "THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:7, NKJV). In fact, all ethical codes of people must be framed in such a way that they are in line with what is embedded in the Holy Scriptures.

What is the difference between ethics and morality? Wiktionary dictionary (n.d) attempts to differentiate the two as follows: "Although the terms ethics and morality may sometimes be used interchangeably, philosophical ethicists often distinguish them in the following manner, ethics refer to theories and conceptual studies relating to good and evil, right and wrong, morality and its related terms refer to actual, real-world beliefs and practices concerning proper conduct." Ethics is the theoretical study of what is good and evil and right and wrong. Its main focus is on the academic understanding of the term ethics. Morality, on the other hand, is focused on the actual content of what is good and evil and what is right and wrong. It also investigates the actual beliefs of what people in a given location consider to be right and wrong. In other words, the community determines what contains right and wrong. Thus is because what right and wrong are relative to a situation.

In business too, ethics is involved. Webster's New World Telecom Dictionary 2010 reveals that business ethics deal with ethics in business and with the constant process of optimizing profitability in the context of what is right and what is wrong. Unfortunately, some business men and women just want to maximize profit even when what they are doing is morally wrong. It is important to focus on doing what is good in business. Cheating in business is unethical and should be avoided all the time. God hates those who cheat in business. Here is a Biblical counsel to any business man or woman who diverts from the acceptable norm: "You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the LORD your God is giving you. For all who do such things, all who behave unrighteously, are an abomination to the LORD your God" (Deuteronomy 25:15&16, NKJV).

HOW TO INTEGRATE WORK AND ETHICS IN A WORK PLACE

Work is not foreign to human beings. The Bible in Genesis 2: 15 reveals to us that work was given to human beings by God before sin entered the world. It is important to stress the point that God created human beings who were ethical. In Genesis 3 before Adam and Eve, our first parents sinned, God, told them what is ethical and how to uphold ethics throughout their life. He created a garden for them and the rules that were to govern their stay there. But unfortunately, they transgressed the ethical code that he had given to them. Paul, the apostle in Romans 2 & 3, reveals how the sin of Adam and Eve spread to all human beings. We have all become unethical as a result of sin from Adam and Eve. In Romans 3: 10, the Bible says: "There is none righteous, no, not one; and verse 11 says: "There is none who understands; there is none who seeks after God" (NKJV).

Leandro Valente (n.d), in his works Published in "IT Professional, MBA, Cyber Security MSc student @ NCI, MCSA ITIL came up with ten golden rules to being professional in service to your organization as follows:

1. Always strive for excellence: This is the first rule to achieve greatness in whatever endeavor you undertake, this is the quality that makes you and your work stand-out. Excellence is a quality of service which is unusually good and so surpasses ordinary standards it should be made a habit for it to make a good impression on your bosses and colleagues." Some employees in organizations end up being out of work because their outputs are mediocrity. They do not meet dead-lines, and the work they produce is of substandard. They always blame others for their failures. Their bosses try to help them but after some attempts to redeem they eventually release them from their duties.
2. Be trustworthy: In today's society trust is something rare and any employee who exhibits trustworthiness is on a fast track to professionalism. No employer is willing to lose a worker who is trustworthy. I know of a commercial farmer whose workers belong to my church. He has not terminated their jobs because they are trustworthy. But other workers who are not church goers are not trustworthy. They steal his produce such as maize, groundnuts, sunflower, Irish and sweet potatoes, etc. It has now become his policy to employ farm laborers who are church goers.
3. Be accountable: To be accountable is to stand tall and be counted for what actions you have undertaken. This is taking responsibility for your actions and its consequences

whether good or bad. Fortunately, accountability is not only to employees but also to employers. In fact, accountability requires honest. I read on an organization Johnson & Johnson Company in 1986 that used to manufacture Tylenol in the United States of America. At one time some Tylenol was mistakenly mixed with some poisonous chemicals. That company did not keep quiet; they recalled all the Tylenol batches and discarded it. They manufactured the one without poisonous chemicals and redistributed it. The action the company took to safeguard their customers gained them respect, and they recovered all the money they had lost through the decision they made to discard the tempered Tylenol. This is accountability.

4. Be courteous and respectful: Courteousness is being friendly, polite and well mannered with a gracious consideration towards others. In my few years I have lived in this world, I have discovered that everybody needs to be respected regardless of their status in society. I learned something from the former Vice President of Andrews University who was courteous even to students.
5. Be honest, open and transparent: Honesty is a facet of the moral character that connotes positive and virtuous attributes such as truthfulness, straightforwardness, loyalty, fairness, sincerity, openness in communication and generally operating in a way for others to see what actions are being performed." Workers who are honest and transparent may lose their jobs. Employers who are honest and transparent are successful in managing well their employees. If for example organizations they manage to face some challenges, the employees will rally behind their employer to solve the problem. Employees too will be honest and usually, the organization grows to benefit the employer and the employees.
6. Be competent and improve continually: Competence is the ability of an individual to do a job properly. It is a combination of knowledge, skills, and behavior used to improve performance. For an employer to gain respect from his employees, he/she must be competent. He/she should be a person of one idea but many ideas. A competent employer is not afraid of employing workers who are also competent. Therefore, it is important to have in an organization or company an employer and employees who are competent because they will complement each other on the jobs. Competent employees need little or no supervision. The employer, therefore, can focus on bigger issues of the organization.
7. Always be ethical: Ethical behavior is acting within certain moral codes in accordance with the generally accepted code of conduct or rules. It is also an important principle to have in work places. The employer and employees should display ethical behavior in the way they carry out their jobs. There will be less friction and complaints between employer and employees when ethical behaviors are upheld. Both employer and employees will be happy.
8. Always be honorable and act with integrity: Honorable action is behaving in a way that portrays 'nobility of soul, magnanimity, and a scorn of meanness' which is derived from virtuous conduct and personal integrity. For an organization to grow and keep making an impact in society, it needs employers and employees who are men and women of integrity. Unfortunately, many employees and employers lack honorable acts with integrity. But if they can strive for integrity, their work environment will be a blessing to everybody.

9. Be respectful of confidentiality: Confidentiality is respecting the set of rules or promise that restricts you from further and unauthorized dissemination of information. There are always issues that affect employers and employees in organizations. It is very important to handle the issues of employees and employers with ultimate confidentiality. If the issues are handled with confidentiality trust will improve, and employers and employees will feel safe as they carry out their jobs. But if there is no confidentiality, it brings uncertainty and lack of safety in a work environment.
10. Set a good example: Applying the foregoing rules helps you improve your professionalism with your organization, but it is not complete until you impact knowledge on those around and below you. It is important to live an exemplary life in an organization. The employer is crucial to living an exemplary life because he/she set the pace for everybody in an organization. If the leader is exemplary, then everybody else will fall suit.

Jenkins A. (n.d) in <https://www.scu.edu/ethical-decision-making> further wrote five factors that demonstrate a strong work ethic. She writes: "A strong work ethic is vital to a company achieving its goals. Every employee, from CEO to entry-level workers, must have a good work ethic to keep the company functioning at its peak. A work ethic is a set of moral principals an employee uses in his job. Certain factors come together to create a strong work ethic." It is important for employers and employees to demonstrate good work ethics to enable the company to strive and make profits. If good ethics are not upheld, anyone can do anything for the company such as stealing, and when that happens, there will be no accountability. The company cannot operate for a long time because is resources are open to abuse. Many companies have fallen for lack of good ethic, but those who develop good ethic succeed and prosper. Here are the five factors that demonstrate strong work ethics:

1. Integrity stretches to all aspects of an employee's job. An employee with integrity fosters trusting relationships with clients, coworkers, and supervisors. Merriam Dictionary (1892) defines integrity as "the quality of being honest and fair." An employee who is a person of integrity is honest and trustworthy and performs the duties with quality. Such a worker of integrity requires little or no supervision. He/she is self-disciplined, starts work on time, and there is no rush at the time of knocking off because what matters in not the time but the job to be done. If organizations and companies hired employees who are men and women of integrity, their output would increase and would attract prospective employees to come and work. The future of the company or organization and their employees would be encouraging.
2. The sense of responsibility-A strong sense of responsibility affects how an employee works and the amount of work she does. When the employee feels personally responsible for her job performance, she shows up on time, puts in her best effort and completes projects to the best of her ability. Unfortunately, there are few workers that have a sense of responsibility today. Most of them do not care; they only become responsible when the boss is available. When the boss is not there, they go to work late and knock off earlier than the usual time of knocking off. The jobs they do is mediocre, and production is almost at a standstill. It is very important to have employees who cherish responsibility.

3. Emphasis on quality-some employees do only the bare minimum, just enough to keep their job intact. Employees with a strong work ethic care about the quality of their work. Jenkins A (n.d) further argues that some employees just maintain their status quo. There is no sense of agency in their work. They are careless. Employees can emphasize the quality of their work by having a strong sense of ethics. The strong sense of ethics comes from accepting Jesus and his teachings. It is important, therefore, to introduce employees to Jesus and his teachings so that Jesus will help them to have a strong sense of ethics. Without this connection to Jesus, it would be impossible to have employees whose work or output would emphasize quality.
4. Discipline-it takes a certain level of commitment to finish your tasks every day. An employee with good discipline stays focused on his goals and is determined to complete his assignments. Merriam Dictionary (1892) defines discipline as a way of behaving that shows a willingness to obey rules or orders. It is important to have employees who have a positive attitude towards their work. It does not matter whether the job is hard or big, it will be done because the employees are disciplined and committed to working hard. Unfortunately, many employees in many organization lack discipline, and sometimes they end up stealing some of the resources from where they work.
5. The sense of teamwork-most employees has to work together to meet a company's objectives. An employee with a high sense of teamwork helps a team meet its goals and deliver quality work. Running a university, for example, requires team work. A University can hardly thrive if there is no team work among employees and administrators. Students should be cared for in every phase of the university. For example, the cafeteria department should prepare palatable meals for students to eat on time so that they are not late for classes. Lecturers too, must arrive at the classrooms on time and deliver quality lectures to the students. Quizzes and examination must be given at the agreed time and marked and grades submitted at the appropriate time. These same lecturers must be paid on time otherwise they will stop teaching and then frustrate the students. It is really important to work as a team.

This is echoed further by Lawrence G. J.D (n.d) when he writes a list of good ethics by employees. Good ethics is demonstrated by workers when they feel that the organization they work for is meeting their needs. They are not even forced by employers to be ethical, and their ethics is a way of life. They are determined to grow the organization as they are also growing individually and professionally from it. Here is a list of good ethics for employees:

1. Reliability- a reliable employee is punctual, follows through on his tasks and shows up ready to work. The key here is reliability. An employee who is reliable is dependable. There are many employees who have qualified academically and sometimes even experienced but are very unreliable. Some people end up moving from one job to another. It does not take time for their employers to know that they are not reliable they are always fired from their jobs.
2. Positive and helpful character: Small businesses often have a close, tightly knit, familial atmosphere. It is natural to experience some growing pains or rough days. But employees who are positive are influential and an encouragement to others. They motivate others to be positive workers as well. It is important for employers to keep

motivating all employees especially those who are positive. Some of the ways of motivating them are simply to appreciate the services they render to the organization.

3. Proper communication: Employees must communicate effectively and understand the difference between constructive criticism and destructive griping. Related to interpersonal skills is an employee's outward appearance. Most times and most employees are negative towards work and their employers. Sometimes when they communicate with their employers, they express their ill feelings, instead of communicating the real issues that affect them. They lack good ethics, as a result, the employers do not know what would help them. If through constructive criticisms the system is helped, the employees also will benefit. Therefore, communication is not just for the sake of doing it; it is for growing the organization and the employees.
4. Altruistic and goal-oriented: Good employees are often altruistic and goal-oriented. While receiving a paycheck is a strong motivator, a good work ethic is also putting yourself aside to work toward the greater good of the company as a whole. Merriam Dictionary (1892) defines altruism as feelings and behavior that show a desire to help other people and a lack of selfishness. Employees with good ethics are looking at a bigger picture of the company and its mission. They want the company to keep thriving by making profits and employing more employees. Those with good ethic are unselfish. They cannot let the bad things happen in the company they work for. They want to correct the wrong things so that good thing can happen for the benefit of everybody in the company.

Duggan T. (n.d) in his article "Work Ethics, Attitude & Productivity" also spells out some standards that can keep the company focused on its mission of providing quality services to its customers. Customers are very sensitive, and their views should always be respected. Duggan T (n.d) outlines the following:

1. Respect and communication: By demanding that all employees value other's opinions, treat customers with dignity and recognize cultural diversity. Companies ensure that employees show respect in the workplace. If employees have a negative attitude toward other employees because they come from a different culture, productivity tends to decrease. Respect is something that is based on attitude. It is important especially in a work situation to respect each person's contribution regardless of tribal, nationality, religion, etc. If this respect is promoted especially by employers to employees, productivity will be evident; the company will grow.
2. Cooperation and teamwork: Effective managers foster cooperation and collaboration by involving subordinates in decision-making meetings. By developing skills in conflict management, these managers help minimize disruptions in productivity. Managers who involve subordinates in decision making are wise because subordinates are the ones who do the actual work of the company they are the ones that specialized. Employers must ask them how the work is and how it can improve. In fact, it is important to once a while meeting the workforce, listen to their issues and ask them to give a suggestion on how those issues can be solved. Many employers miss this opportunity of creating a good working relationship by imposing on the employee's things they determine themselves

from their stand point. The reason they do this is their negative attitude towards the workers.

3. Appearance and character: Employees who demonstrate a positive attitude toward their job typically respect company rules and follow the company's dress code, obey safety procedures, adhere to ethical standards and exercise self-discipline at all times. It is true that an employee who is motivated has a positive attitude and the results of this will be seen in appearance and character displayed at work place. In addition to this, such an employee will seriously obey the rules of the company because he wants to contribute to the growth of it.
4. Attendance and Organization: By arriving on time and leaving at the scheduled time, effective employees usually produce the work they were hired to complete. Repeated unexplained absences or missed appointments reduce productivity, which tends to affect the rest of the organization. The reason some employees come to work on time is to increase the productivity of the company they work for while they are securing themselves jobs. Other employees who do not come to work on time, they reduce the productivity of the company they work for and indirectly are terminating themselves from employment. No employer will keep employees when the company he owns is not productive. Therefore, it is important for employers and employees to work together for the purpose of job security. Unfortunately, most employees do not see that their *laissez faire* attitude destroy the company and themselves.

WORK AND ETHICS

Work and ethics come from God. There is a neat connection between work and ethics. God created in his unique abilities to be all knowing and eternal. Work and ethics do not stand alone; they must be viewed as one. Good work becomes one because the person who carries it has good ethics. An ethical person is one because his ethics is seen in the work he performs. It is also true that bad workers not cherish good ethics in his life. A bad ethical person is seen in the work he performs. The work he performs is not up to standard. He is usually poor, and if he is wealthy, he obtained his wealth through unethical means. He does not use his time wisely, and he becomes a burden to his relatives.

Psalm 104: 13-15 reveals how God provides essential things to human beings that can enable them to work. A gardener, for example, cannot do gardening without God providing land, water and enabling power. A gardener can prepare the land for the seeds, he can water and apply some manure, but he is powerless in causing germination and growth of the plant. It is God who brings about germination and growth all the way to maturity. A builder cannot build without land, water and the enabling power God gives to the builder. The builder too needs sustenance in order for him to continue functioning. All this come from God who sustains life. The list of what God does to humans in order for them to work is endless. This is why the Psalmist declares: "You send rain on the mountains from your heavenly home, and you fill the earth with the fruit of your labor. You cause grass to grow for the cattle. You cause plants to grow for the people to use. You allow them to produce food from the earth, wine to

make them glad, olive oil as a lotion for their skin, and bread to give them strength" (Life Application Study Bible).

King Solomon, the wise man who ever lived, drew lessons from ants after observing how they take work seriously. The main lesson he learned from them is that they are not lazy but hard working. Hardworking and consistence at work made them wealthy. They overcame poverty through hard work. There is no magic about ants having riches and enjoying life. They do not go to the witchdoctor to gain riches magically. They simply worked hard, and through sweat and persistence, they became rich.

Solomon says take a lesson from the ants, you lazybones. Learn from their ways and be wise! Even though they have no prince, governor, or ruler to make them work, they labor hard all summer, gathering food for the winter. But you, lazybones, how long will you sleep? When will you wake up? I want you to learn this lesson. A little extra sleep, a little more slumber, a little folding of the hands to rest—and poverty will pounce on you like a bandit, and scarcity will attack you like an armed robber" (Proverbs 6:6-11).

Oversleeping is one of the things King Solomon rebukes. It is important to sleep normally that is about 6 to 8 hours per night. Too much sleeping can lead us not to have enough time to work. If we do not put much time to work, we will be poor if we are farmers we will not produce more food. It is therefore important to stop oversleeping and concentrate on our jobs. God does not bless a person who is lazy, who just spends his time sleeping and doing nothing. But the one who plans and works can receive God's blessings.

King Solomon in Ecclesiastes 2:10 explains the joys of his life. He writes: "Anything I wanted, I took. I did not restrain myself from any joy. I even found great pleasure in hard work, an additional reward for all my labors". He found great pleasure in hard work. Lazy people do not find pleasure in hard work. Hard work for the lazy people is painful, and as a result of this, they find work difficult to do psychologically even when it is not. My experience of studying as a student was difficult when I started. But over the years interest developed, I found it to be enjoyable. Today I spend many hours studying it is longer difficult because am used to do it. What makes the difference is a positive mind set, persistence, and hard work. This pleasure in hard work can be experienced by anyone who is positive and hardworking.

The apostle Paul in the New Testament exhorted proper living among his converts. He did not promote an improper way of living. What is this proper way of living he was promoting among believers? 2 Thessalonians 3:6-8 Paul states:

And now, dear brothers and sisters, we give you this command with the authority of our Lord Jesus Christ: Stay away from any Christian who lives in idleness and doesn't follow the tradition of hard work we gave you. For you know that you ought to follow our example. We were never lazy when we were with you. We never accepted food from anyone without paying for it. We worked hard day and night so that we would not be a burden to any of you.

Unfortunately, according to the Apostle Paul's revelation, there are also some Christians who are idle and are not hard working. He admonished other Christians to stay away from those Christians who are idle. Being a Christians does not make one hardworking automatically. Anyone can work hard. Sometimes Christians become jealous of non-Christians who are wealthy. Those non-Christians are wealthier than Christians because they simply work hard. They toil day and night, and the Lord blesses them with riches. Jesus explains this issue of God being impartial as he sends rain to his people. He sends an equal amount of rain to both the Christians and non Christians. Here is what he said: "But I say, love your enemies! Pray for those who persecute you! In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and good, and he sends rain on the just and on the unjust, too" (Matthew 5:44-45).

The Apostle Paul is also writing to young pastor Timothy advised the elders of the churches about the importance of providing for their families especially those living in their households. In other words, he admonishes the elders to stop being lazy and to start working hard so that they have the means to feed their families. If they continue being lazy, they will have nothing to take care of their families. It required hard work on the part of the elders. Here is Paul's specific advice: "But those who won't care for their own relatives, especially those living in the same household, have denied what we believe. Such people are worse than unbelievers" (1 Timothy 5:8). In other words, Paul has stressed the point that unbelievers are bad, but those elders of the church who cannot provide for their families, especially the immediate ones, are worse than the unbelievers. Where is their Christianity, if Christianity cannot enable them to feed their families? It seems like such actions by believers is unredeemable. They have reached the bottom of their uselessness.

David the King, who wrote the Psalms, spent some time to appreciate God's work. He wrote: "His work is honorable and glorious ..." (Psalm 111:3, NKJV). He was not forced to declare these words. He saw the works of God, and he declared that it was honorable and glorious. Indeed God's work is honorable and glorious. Look at the animals, trees, skies, and even human beings were made by God who is honorable, that is why his works are also honorable. Some people make a mistake of worshipping creation instead of the creator. This is a big mistake and should not be condoned. There is a difference between creation and creator. His works, when we admire them energizes us to want to worship him.

The Apostle Paul writing to his believers in Thessalonica advised them on the importance of working. His advice was so strong that those who do not work should not eat. He says: "For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat" (2 Thessalonians 3:10, NKJV). The advice is clear and straightforward. Anyone who does not work should not eat. We have a lot of people who are lazy, who do not work, who eat other people's foods. Giving them food is to encourage them to be lazy. Those of our relatives who do not work should eat on condition that they work. It should not be regarded as punishment; it is a way of helping them to realize the need for them to work. This is more crucial to those who are young because if they continue to receive free things when they grow up, they will not be responsible enough to take care of their families. It is important to make

them work now before they eat so that when they grow, they will be responsible parents who will take care of their families.

Since God created work and values it, at the very beginning of creating this world, he specified how many days humans must work. He declared: "Six days you shall labor and do all your work" (Exodus 20:9). The days to work are specified and if human work or labor for six days, they will not be poor anymore. The problem we have among ourselves is not working. Some work for less than six days and they do not get much wealth. But if they can work for eight hours each day for six days, they make more money for themselves and their relatives. God is wise, thus why he stipulates how many days and hours people should work. This is what I call love. But many people think this is a punishment, it is not, and work should be a way of life.

Why is it that many houses are decaying and leaking today? Many people live in houses that are rotting and leaking. You find a well built house, but the walls are being eaten by termites. The roofs especially the ones with the ceiling in them have black spots on them because they are leaking. There was a house my wife, and I lived in some few years ago, the ants were coming out of the foundation crawling everywhere in the house eating food remains. Sometimes they eat foods that we had left. King Solomon argues: "Because of laziness the building decays and through idleness of hands the house leaks" (Ecclesiastes 10:18, Ibid). Those who are building, especially those who hire people to build, should have close supervision of the builders; otherwise, their houses will decay and keep leaking. Laziness and idleness can cause lots of pain to innocent people who did not know their builders were not men and women of integrity.

King Solomon gives another insight about people who work and those who do not work become in society. He writes: "The hand of the diligent will rule, but the lazy man will be put to forced labor" (Proverbs 12:24, Ibid). What causes the difference between the two? The difference is that the one who is diligent and hard working becomes a ruler naturally. People respect him for his creativity and hard working. He commands respect because he is not a beggar. Who would want to be led by a beggar? A lady would equally not want to be married to someone who is a beggar, someone who is not diligent. The difference with the other person is laziness. A lazy person is not a leader. He cannot lead anyone. In fact to keep him working; he has to be forced to work. If a lazy person is left alone without supervision, he will not work, and if he works, the results are more damaging than what he does. Therefore, it is important to deploy heavy supervision on the one who is lazy in order for the works to be done.

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