

THE RELATIONSHIP BETWEEN BIBLICAL CONCEPT OF CREATION AND HUMAN INNOVATION”: A THEOLOGICAL REFLECTION ON THE SUBJECT LIVINGSTONE YAO TORSU¹

ABSTRACT

This paper examines the relevance of innovation for humanity by using the model of theological interpretation. It is an effort to explore the general concept of innovation from Biblical perspective. The Creation stories in the biblical record reveal God as the sole Creator of the universe and everything in it. As to whether there is someone else with the ability to create is much to be desired. From the biblical point of view, we understand that God created out from both existing and nonexistent material (Gen. 1 and 2). Three Hebrew words (*bara*, *yasar* and *’asah*) were used to describe the existence of humanity. Out of the three Hebrew words it is discovered that the word *bara* is used to describe the works of deities or divine beings. It is found out that through the use of the Hebrew word *’asah*, human beings derived an ethical obligation to display loyalty to God. Part of the obligation is innovation which can be found in (Gen. 1:28). Some discoveries which are made out of innovation such as electricity, mobile phone, vehicle, aero plane, among others. serve as catalysts to boost agriculture, industry, economic and social sectors of human life. Even though God is the creator of the universe, He has given humanity the power and authority to create out of what has been created. Human creativity is what is referred to as innovation.

INTRODUCTION

Gary W. Oster, Friday O. Okpara, David Horth, and Dan Buchner have engaged the concept of practical “innovation”, entrepreneurship and creativity.² Okpara defines innovation as adding something new to an existing product or process.³ He points out that the key words are ‘adding and existing’.⁴ This indicates that the product or process has already been created from scratch and has worked reasonably well. When it is changed so that it works better or fulfils a different need, then there is innovation on what already exists.⁵ This attest to the fact that it is the new form that indicates that “innovation” has taken place. Thus, innovation is a process of introducing an idea or object that is new to culture⁶ Okpara maintains that innovation is the successful exploitation of new ideas and all innovation begins with creative ideas.⁷ It is this issue of creativity that leads us to the discussion into creatorship. Creativity is marked by the ability to create, bring into existence, to invent into a new form, to produce through imaginative skill, to make, to

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² Gary W. Oster, “Christian Innovation Descending into the Abyss of Light” https://www.regent.edu/acad/global/publications/rgbr/vol3iss1/christian_innovation.pdf retrieved 20/05/2018.

Friday O. Okpara, “The Value of Creativity and Innovation in Entrepreneurship. Journal of Asia Entrepreneurship and Sustainability” Volume Iii, Issue 2, September 2007, University of Gondar, Ethiopia. Editors@asiaentrepreneurshipjournal.com. accessed 20/7/2019. David Horth, and Dan Buchner. “How to use innovation to lead effectively, work collaboratively, and drive results” 2014 Center for Creative Leadership, file:///C:/Users/User/Documents/InnovationLeadership.pdf accessed 20/7/2019.

³ Okpara, “The Value of Creativity and Innovation in Entrepreneurship. Journal of Asia Entrepreneurship and Sustainability” Volume Iii, Issue 2, September 2007, University of Gondar, Ethiopia. Editors@asiaentrepreneurshipjournal.com. accessed 20/7/2019,1.

⁴ Okpara, “The Value of Creativity and Innovation in Entrepreneurship. Journal of Asia Entrepreneurship and Sustainability” Volume Iii, Issue 2, September 2007, University of Gondar, Ethiopia. Editors@asiaentrepreneurshipjournal.com. accessed 20/7/2019, 1.

⁵ Okpara, “The Value of Creativity and Innovation in Entrepreneurship. Journal of Asia Entrepreneurship and Sustainability” Volume Iii, Issue 2, September 2007, University of Gondar, Ethiopia. Editors@asiaentrepreneurshipjournal.com. accessed 20/7/2019,1.

⁶ Richard T Schaefer, Sociology 7th edition (New York: McGraw-Hill Companies, Inc, 2001), 67.

⁷ Okpara, “The Value of Creativity and Innovation in Entrepreneurship. Journal of Asia Entrepreneurship and Sustainability” Volume Iii, Issue 2, September 2007, University of Gondar, Ethiopia. Editors@asiaentrepreneurshipjournal.com. accessed 20/7/2019,1.

bring into existence something new.⁸ Creativity is not the ability to create out of nothing (only God can do), but the ability to generate new ideas by combining, changing, or reapplying existing ideas.⁹ The work of the Creator is vividly described in the Bible.

Generally, the Bible is believed to be the book of life by Christians because they hold that it contains the dos and don'ts of the Creator of the universe. The Bible is initially considered as a single book for much of its history. It is in fact many books, an anthology of literatures of ancient Israel, and also for Christians of earliest Christianity. The Bible thus speaks with many voices, and from the time of its emergence acts as an authoritative sacred text.¹⁰

The word bible derives its name from the Greek *biblion* which denotes any kind of written document, but originally one written on papyrus.¹¹ It can also be rightfully claimed to be the great-grandson of the Greek word *biblios* which was the name given to the outer coat of a papyrus reed in Egypt during the eleventh century B.C... Its plural form is *biblia*, and by the second century A.D., Christians were using the latter word to describe their writings. The word *biblia* is said to be first used by Chrysostom, who was bishop of Constantinople (today's Istanbul in Turkey) from 397 to 407 CE. He was the first Christian to use the term to describe both groups of writings, i.e., the Hebrew bible and the early Christian writings.¹² *Biblia* gave birth to the Latin word of the same spelling, *biblia*, which was in turn transliterated into the old French by the same process. The word *biblia* (more correctly *ta biblia*, 'the books') is also how the Greek-speaking Jews of Alexandria in ancient times used to call the Jewish scriptures; and the term was a translation of how the book was known at the time in Hebrew- as *hasepharim* ('the books,' cf. Daniel 9:2).¹³ Hence, the modern English word Bible is derived from the old French with the Anglicized ending. The word is thus the product of four stages of transliteration and transmission.¹⁴ It is in this Bible that God is presented as the Creator as Genesis 1:1-2:4a depicts His creative ability. Not only in Genesis can God's Creatorship be seen. In the book of Isaiah one can grasp the claim of God's Creatorship. Explicitly, the ownership of creation is disclosed in Isaiah 42:5-6 'Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the LORD. Thus, the ownership or creatorship has been made known by God in the Scriptures. In this declaration the word created is used authoritatively to indicate the ownership. Since the word (*bara*) created is a verb form of the noun creation, it will be in place to look at creation and what constituted its origination.

THE CREATION OF HUMAN BEINGS

It is impossible to exhaust the issue of creation in a simple discourse because it is seen from varied perspectives. For this reason, there are various descriptions and positions regarding creation. While some groups posit that creation was done *ex nihilo*, others are of the view that the creation was not done *ex nihilo*. This paper engages the two positions in a theological dialogue in order to make a point. For this reason, it is imperative to bring on board some views which are considered in other settings and which perhaps have a bearing with the Israelite understanding of creation. The biblical accounts of the creation of the world have their background in the Ancient Near East mythology, in which creation is often depicted as the deity's

⁸ Okpara, "The Value of Creativity and Innovation in Entrepreneurship." *Journal of Asia Entrepreneurship and Sustainability* Volume Iii, Issue 2, September 2007, University of Gondar, Ethiopia. Editors@asiaentrepreneurshipjournal.com. accessed 20/7/2019, 1.

⁹ Okpara, "The Value of Creativity and Innovation in Entrepreneurship." *Journal of Asia Entrepreneurship and Sustainability* Volume Iii, Issue 2, September 2007, University of Gondar, Ethiopia. Editors@asiaentrepreneurshipjournal.com. accessed 20/7/2019, 1.

¹⁰ Bruce M. Metzger and Michael D. Coogan, eds. *The oxford Companion to the Bible* (New York Toronto: Oxford University Press), 1993, vi.

¹¹ Yusufu Turaki, *The Bible: In Africa Bible Commentary* (Nairobi; Kenya: Wordlive and Zondervan Publisher, 2006), 724.

¹² Augustine M. Mensah, *The Hebrew Bible: Torah Revised and Enlarged* (Cape coast; Ghana: Nyakod Printing and Publishing Co. Ltd, 2018), 1.

¹³ Mensah, *The Hebrew Bible: Torah Revised and Enlarged*. 1.

¹⁴ Norman L. G. and William E. N. *A General Introduction to the Bible Revised and Expanded* (Chicago Moody Press, 1986), 21.

victory over the forces of chaos, represented as threatening waters, as a result of which the god is established as a supreme king.¹⁵ This description suggests that the biblical account of creation is derived from ancient mythology. It is therefore an indirect way of saying that biblical accounts of Creation are *mythos*. Should that be agreed upon, what then should be done? The issue of the deity's victory over the forces of chaos depicting the power of the deity also suggests that creation had to be done through struggle. Likewise, the concept of creation is presented per the above description to suggest that exerting power on something to overcome it enables one to be established as a king. Probably, Metzger and Coogan view about creation as something greater and amazing, is such that one could only be a superior or giant in order to carry it out. Should such power be overcome by other forces, can it be considered as king as it is perceived in the Ancient Near East mythology?

Once mythology is generally considered as a fiction many will have taken the story of creation as such. To disperse such erroneous view of mythology, John L. Mckenzie addresses it in his popular speech that, "myth" is often used as synonymous with "falsehood". Myth is often false, but so is science or philosophy.¹⁶ He maintains that 'none of the three are considered as falsehood by definition; they are false when they misapprehend reality or misinterpret reality'¹⁷. He expatiates that there is no reason to look for a special weakness in any one of the three approaches to reality; there are many things which operate in such a way as to give man the occasion to deceive himself, and there is no peculiar "mythological" way to error, just as there is no peculiar "philosophical" or "scientific" way.¹⁸ To this end, Mckenzie suggests that the general impression about the meaning of the word mythology as falsehood is not correct, that can also be said about philosophy and science. Because none of these approaches (mythology, philosophy and scientific) has an intention to provide falsehood.¹⁹ However, certain things can operate to enable human beings to deceive himself.²⁰ Perhaps referring to the first and second creation stories in the book of Genesis will help to expatiate the concept better. Thus, in this case the issue of creation can vividly be traced from the record of Genesis 1 and 2. Mckenzie asserts that in the book of Genesis, chapter 1:1 through 2:4a, have become the standard for biblical account of creation, and in Christian theology it has become the standard or a theological pattern, from which one deviates at the peril of heresy.²¹ In fact, it is only one of the Old Testament versions of creation; it has become a pattern because it is complete, and also because it stands where the creation account ought to stand, at the beginning of the Old Testament.²² He argues that, this does not mean it is an early document. Modern critics assign the passage to P, the most recent source of the Pentateuch, mostly postexilic.²³ This confirms that, Critics unanimously agree that there is no clear doctrine of creation in pre-exilic literature. The first biblical source in which the theme is prominent is Second Isaiah.²⁴

Creation is said to be 'the network of living organisms that provides a viable context and 'home' for the human community and it is an outcome of Yahweh's generous, Sovereign freedom.'²⁵ By this view, Brueggemann looks at creation as a network of living organisms. Even though his description seems to be loaded with issues, such a description seems to be a one-sided one. The reason is that, if such a description should be accepted then nonliving things are not part of creation. Talking about creation in this regard seems problematic because creation includes both the living and nonliving things. If anything is to be considered in this kind of description, it is the faith level. That faith level emphasizes on Yahweh's

¹⁵ Metzger and Coogan, eds. *The oxford Companion to the Bible*, 140.

¹⁶ John L. Mckenzie, *A Theology of the Old Testament* (USA: Geoffrey Chapman, 1974), 174.

¹⁷ Mckenzie, *A Theology of the Old Testament*, 174.

¹⁸ Mckenzie, *A Theology of the Old Testament*, 174.

¹⁹ Mckenzie, *A Theology of the Old Testament*, 174.

²⁰ Mckenzie, *A Theology of the Old Testament*, 174.

²¹ Mckenzie, *A Theology of the Old Testament*, 174.

²² Mckenzie, *A Theology of the Old Testament*, 174.

²³ Mckenzie, *A Theology of the Old Testament*, 186.

²⁴ Mckenzie, *A Theology of the Old Testament*, 186.

²⁵ Walter Brueggemann, *Theology of the Old Testament Testimony, Dispute, Advocacy* (Minneapolis; U.S.A.: Augsburg Fortress, 1997), 528.

generous, and sovereign freedom. Hence, the focus of this description is on belief rather than objective. It does occur that both positions described the creation differently. While McKenzie described the creation as existing materials which had been disorganized by forces before the Supreme Force brought it into an organized state, Brueggemann on the other hand defined it as a network of living organisms provided by God out of love²⁶. Even though both positions sought to define creation, their attention is not on the materials brought into existence but rather their focus is on the Creatorship of God. Even though there is the need not to disregard the Creator in terms of issues regarding creation, the substances constituted in the creation are relevant to be considered. In view of this, creation is all about what God created, be it living or nonliving things. From this discussion it thus appears that humanity was the result of the creative work of God and not the mere product of unreasoning natural forces.²⁷ In all of the arguments the power of creator is exhibited. The creator generally is expressed in varied terms. However, in the Christian perspective this creator is known as God. This God is known as the one who created everything.

It is essential to recognize that God is the only one who makes things new while human beings improve upon them to give them new forms. For it is observed that human being is the ‘most intelligent, resourceful and adaptable that has ever existed on the earth’²⁸. The verbs used in creation narratives to describe the way human beings and other things were brought into existence are “*yasar*” “*bara*” and “*’asah*”. The word “*yasar*” implies to form and indicates the work of the potter as described in (Jer18:2)²⁹. It could also mean formation or casting of a figure, as in Isaiah 44:12³⁰. Therefore, the impression created here suggests that the word “*bara*” which means to create is different from *yasar*. Thus, the distinction is, the usage of *yasar* to represent the creation of the mountains (Amos 4:13), the earth or the dry land (Isa 45:18; Jer 33:2; Psa 95:5), but not of the sea, continues to reflect the basic meaning of “forming”³¹. This however seeks to limit *yasar* to something that can be formed like using clay or malleable material to produce something. In addition, *yasar* (in distinction from – *bara*’ in P) need not indicate that the final form has been reached; rather, a second act of stabilization can be required (Jer 33:2; Isa 45:18)³². By this it is refreshing to note that the use of *yasar* is an indication for calling for further action to be taken whereas *bara*’ implies a definite action which has already taken place. In other words, the use of *bara*’ implies the completion of an action that has taken place once. However, it is further argued that ‘but the concept of formation’ becomes so broad that *yasar* can also express the creation of the universe (Jer10:16; 51:19).³³ Investigation reveals that there was a debate among the theologians in the past on the meaning of the word *bara*’ on three levels.³⁴ The argument began that first, the word *bara* is frequently predicated only of Israel’s God as the subject. The second, *bara*’ never appears with explicit mention of the material out of which something has been “created”. Third, *bara*’ was a uniquely nonmetaphorical, nonanthropomorphic verb for creation, since it was predicated only of Israel’ God.³⁵ In this argument it appears that the word *bara*’ is only used by the deity or divine beings. It always connotes what only God can do and frequently emphasizes the absolute newness of the object created.³⁶ More significantly, *bara*’ is used of entities that come out of preexisting material: for instance, a new generation of animals or humans, or “a pure heart” (Ps 104:29-30;

²⁶ Brueggemann, *Theology of the Old Testament Testimony, Dispute, advocacy*, 528.

²⁷ Walter A. Elwell, Ed., *Handbook of Evangelical Theologians* (Grand Rapids: Michigan; Baker Books House Company, 1993), 9.

²⁸ Ian Robertson, *Sociology* 2nd edition (USA: Worth Publishers, Inc, 1981), 54.

²⁹ Ernst Jenni and Claus Westermann, *Theological Lexicon of the Old Testament* (Peabody: Massachusetts; Hendrickson Publisher, Inc.), 566.

³⁰ Jenni and Westermann, *Theological Lexicon of the Old Testament*, 566.

³¹ Jenni and Westermann, *Theological Lexicon of the Old Testament*, 567.

³² Jenni and Westermann, *Theological Lexicon of the Old Testament*, 567.

³³ Jenni and Westermann, Ed., *Theological Lexicon of the Old Testament*, 567.

³⁴ Willem A. VanGemeren, Ed., *New International Dictionary of Old Testament Theology and Exegesis* v.1 (Carlisle, Cumbria: U.K; Paternoster Press, 1996), 731.

³⁵ VanGemeren, Ed., *New International Dictionary of Old Testament Theology and Exegesis*, 731.

³⁶ Lard R. Harris, Gleason L. Archer and Waltke K. Bruce eds, *Theological Wordbook of the Old Testament* (Chicago: USA; Moody Bible Institute, 1980), 701.

102:18 [19]; 51:10 [12];³⁷ This therefore calls for further reasoning as to how uniquely the word relates to 'asah. Perhaps it is against this background that it is contested that 'though *bara* ' does not appear to indicate the material out of which something is created, it is regularly collocated with verbs that "do" (e.g., Gen 1:26-27; 2:7, 19; Isa 45:18; Amos 4:13).³⁸ This suggests that there is a close relationship between the word *bara* ' and 'asah. Thus, 'the significant interchange between the words *bara* "create" and 'asah is of great interest. The word *bara* carries the thought of the initiation of the object involved.³⁹ The word 'asah is much broader in scope, connoting primarily the fashioning of the object with little concern for special nuances.⁴⁰ In Genesis 1: 26 the word "'asah" which denotes "to make" is used to demonstrate unique feature about humanity. The verb 'asah has the basic connotation of 'do' or 'make'.⁴¹ This word "'asah" gives the impression for doing something new. Beside varied concepts usage of the word 'asah, the simple meaning it conveys is 'the act of fashioning the objects involved in the whole creative process.⁴² If therefore there is intimate relation between the *bara* and 'asah and *bara* is known to have the thought of initiation and 'asah has a primary objective to fashion, then that clearly affirms that it is only God who can imagine and make something out of nothing, though it is debatable. The reason why it is debatable is that 'Israel believed that God did not create the world *ex nihilo*.⁴³ In this sense, God is the only One who deserves the title of Creator. Human beings are merely creative. That is, we can only imagine and make something out of something else which has already been imagined and made, whether in the creation itself, or from the work of creative people."⁴⁴ There is an important contrast between the Creator and the created. Beyond the struggle for corporate viability, engaging in the act of innovation allows you a unique mechanism to experience and communicate with God.⁴⁵ This implies that innovation is also a means by which human and particularly Christians link up with God. Oster notes that 'whether developing products or services for business clients or pursuing artistic endeavors for personal enjoyment, innovation encourages insight.⁴⁶ This is underscored by the use of the word 'asah. Because it is believed that the use of the word 'asah in the expression of making human beings in Genesis 1:26 presents a sense of ethical obligation. In that the covenant people were frequently commanded to "do" all that God had commanded (Ex. 23:22; Lev. 19:37; Deut. 6:18, etc.).⁴⁷ By this, one gets the impression that outside the activities of innovation, life becomes meaningless. Should human beings remain ignorant about the welfare of the creation? What does it suggest in the face of the command in the word 'asah? Generally, it will serve as a neglect of responsibilities on the part of humanity. As it is a general obligation for humanity to bear many fruits, which we read from Genesis 1:28, such a concept was very wide to be explained. No wonder some scholars relate it to the bearing of children and acquiring wealth. Part of such a concept can be related to innovation. This must be observed keenly and explore further because it is inherently mandatory to humanity. Those who must be interested in this command should be Christians. Even, if it will not be carefully observed generally by humanity, it must be relentlessly be adhered to by the believers particularly the Christians.

Christian Innovation

Christian Innovation is a means of identifying the Christian as an agent who is deeply involved in innovation. Butera describes this Christian activity as Christian Entrepreneurship.⁴⁸ He notes that Christian

³⁷ VanGemenen, Ed., *New International Dictionary of Old Testament Theology and Exegesis*, 731.

³⁸ VanGemenen, Ed., *New International Dictionary of Old Testament Theology and Exegesis*, 731.

³⁹ Harris, Archer and Bruce eds, *Theological Wordbook of the Old Testament*, 701.

⁴⁰ Harris, Archer and Bruce eds, *Theological Wordbook of the Old Testament*, 701.

⁴¹ Harris, Archer and Bruce eds, *Theological Wordbook of the Old Testament*, 701.

⁴² Harris, Archer and Bruce eds, *Theological Wordbook of the Old Testament*, 701.

⁴³ Brueggmann, *Theology of the Old Testament Testimony, Dispute, advocacy*, 158.

⁴⁴ Card. M. *Scribbling in the Sand: Christ and Creativity* (Downers Grove, IL: Inter-Varsity Press, 2002), 122.

⁴⁵ Oster, "Christian Innovation Descending into the Abyss of Light"

https://www.regent.edu/acad/global/publications/rgrbr/vol3iss1/christian_innovation.pdf retrieved 20/05/2018..

⁴⁶ Oster, Oster, "Christian Innovation Descending into the Abyss of Light"

https://www.regent.edu/acad/global/publications/rgrbr/vol3iss1/christian_innovation.pdf retrieved 20/05/2018..

⁴⁷ Harris, Archer and Bruce eds, *Theological Wordbook of the Old Testament*, 701.

⁴⁸ Edison Butera, *Teaching Entrepreneurship in Christian Perspective*

Entrepreneurship means biblical entrepreneurship.⁴⁹ However, these activities were not happening so, as Oster remarks that Christians do not own innovation, which has also been ably informed within many other faith traditions through the centuries.⁵⁰ This involves moral obligations, economic creativity, and productive aspects as well. Accordingly, the principle of entrepreneurship is rooted on the dominion mandate and the biblical doctrines of work, stewardship, and fruitfulness. Biblical entrepreneurship incorporates principles of biblical patriarchy with its emphasis on multi-generational faithfulness, freedom in Christ, inheritance, jurisdiction, and the household as a vibrant, economically productive, God ordained, and a unit for cultural transformation.⁵¹ Christians do, however, have a unique perspective on the source of imagination and creativity. Entrepreneurship, according to Left is the capacity for innovation, investment and expansion in new markets, products, and techniques. Entrepreneurs create jobs. In this, we want to look at how Christian colleges and universities can mentor students and address this issue of unemployment.⁵² They possess the record of God's remarkable innovations through the millennia as recorded in scripture; a world-view that supports and encourages innovation, and innovation methods that often contrast with those of other faith traditions.⁵³

Purpose of Innovation

The aim of innovation is very wide because it has something intended to boost farming, fishing, trading, education, religion, medicine, transportation, social environment, economic centres, industry, communication skills, governance system, among others. Innovation is the creative development of a specific product, service, or idea with the goal of pleasing customers and extracting value from its commercialization. To a corporation competing in the dynamic global economic environment, innovation is a matter of life and death. Davila, observed: "Superior innovation provides a company with the opportunities to grow faster, better, and smarter than their competitors—and ultimately to influence the direction of their industry...In the long run, the only reliable security for any company is the ability to innovate better and longer than competitors."⁵⁴

Effect of Innovation

It is observed that 'innovation interest sociologists because of the social consequences that introducing something new can have in any society'⁵⁵. Since 'there are two forms of innovation: discovery and invention'.⁵⁶ Discovery is the process of learning about something previously unknown or unrecognized.⁵⁷ Whereas invention is a process of reshaping existing cultural items into a new form'⁵⁸ The effect of innovation can be felt all over the world because it has done more good to human lives. Through innovation, the world has been made a global village where communication and research are made easier through the various gadgets such as telephone, television, radio, mobile phone among others. Through innovation traveling and movement have been improved by a means of aero plane, vehicle, bicycle, motor, ships and

christintheclassroom.org/vol_40/40cc_053-068. pdf accessed 20/05/2018.

⁴⁹ Butera, *Teaching Entrepreneurship in Christian Perspective*

christintheclassroom.org/vol_40/40cc_053-068. pdf accessed 20/05/2018.

⁵⁰ Oster, "Christian Innovation Descending into the Abyss of Light"

https://www.regent.edu/acad/global/publications/rgbr/vol3iss1/christian_innovation.pdf retrieved 20/05/2018.

⁵¹ Butera, *Teaching Entrepreneurship in Christian Perspective*

christintheclassroom.org/vol_40/40cc_053-068. pdf accessed 20/05/2018.

⁵² Butera, *Teaching Entrepreneurship in Christian Perspective*

christintheclassroom.org/vol_40/40cc_053-068. pdf accessed 20/05/2018.

⁵³Oster, "Christian Innovation Descending into the Abyss of Light"

https://www.regent.edu/acad/global/publications/rgbr/vol3iss1/christian_innovation.pdf retrieved 20/05/2018.

⁵⁴ Oster, "Christian Innovation Descending into the Abyss of Light"

https://www.regent.edu/acad/global/publications/rgbr/vol3iss1/christian_innovation.pdf retrieved 20/05/2018.

⁵⁵ Schaefer, *Sociology*, 67.

⁵⁶ Schaefer, *Sociology*, 67.

⁵⁷ Diana Kendall, *Sociology in Our Times* 4th edition (USA: Thomson Learning, Inc, 2003), 85.

⁵⁸Kendall, *Sociology in Our Times*, 85.

boat among others. The improvement can also be seen in agriculture setting where new and improved ways of farming are practiced, and the introduction of some chemicals to boost agriculture production. The other vital area which has been improvement is electricity in which various appliances are made such as bulb, cables among others. Innovation has also imparted on health issues where facilities are provided with equipment to enhance child delivery, surgery, and others.

The advent of innovation has also changed the way sermons are delivered in different dimensions. The former way of using self-voice only as a means of preaching has seen a new phase with the use of microphones, projectors and others. Likewise, the use of manual copy of the Bible has now be seen the use of technology whereby individuals are no longer carrying the hard copy of the Bible to church but read the text on the electronic tablet and mobile phones.

Need for Innovation

The need for innovation can be inferred from the biblical text of Gen 2:15. The text makes innovation mandatory from God. It reads “The LORD God took the man and put him in the Garden of Eden to “till” it and to “keep” it. The command to till the land goes beyond the common understanding many people seem to have. The command does not only require that Adam should weed the garden alone but that he needed to keep it clean and make it better. There again man is commanded to till the land as well. The wisdom in that text is that Adam is asked to preserve the land and all that have been put under his care. In this text is the wisdom of innovation because a careful look at the text shows that the words “till” the land and “keep” involved the idea of making something better for usage. In this expression God's intention was not to see human beings destroy what He had made but to make it better. Man was not asked to create but to improve upon what has been already created. It can be argued that probably based on such intentions of God for humanity to make things better was what had been manifested in the biblical narrative in the Tower of Babel. We read in Genesis that “Now the whole earth had one language and the same words. ² And as they migrated from the east, they came upon a plain in the land of Shinar and settled there. ³ And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. ⁴ Then they said, Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth. The Lord came down to see the city and the tower, which mortals had built. And the Lord said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them (Gen 11:1-6).”

In the above text God did not vehemently condemn the people outright but He rather praised them and commended them for the ‘unity’ exhibited to achieve their goal. God did not become furious against them because they had made such a thing rather He was against their motives for which they have made it. More especially He encouraged them that whatever they propose to do will be possible for them. In other words, whatever they would envision to do would be done. In view of this commendation, human beings, especially Christians, do not have any excuse regarding innovation. It is therefore an obligation on human beings. This responsibility is placed on human beings biblically in Isaiah 42:6-7 ‘I am the LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness’. Thus, aside being naturally and inherently endowed with the art of innovation, one must also realize that it is also a mandate for those who are called out to become Christian to be executed.

Attitudes toward Innovation

Innovation therefore calls for self-sacrifice or self-denial, humility for soliciting information, commitment, desire for deep thinking and a willingness to envision something which can become useful for humanity and the entire creation. These traits are important because they are the driving factors which enable individuals to come up with some new things in the world. If one could meet the one who discovered electricity, Benjamin Franklin, and ask him how he was able to discover it, probably he would mention

some of these traits identified in this paper. Or if someone asked **John Cabot, about how he was able to discover I T, possibly he will also not speak without mentioning any of the above traits. Alec Jeffreys deserves similar acknowledgement for being the first DNA fingerprinting identification system.⁵⁹ The same results can be traced in other fields as well. What is therefore important is that, innovation is to be embraced in all fields such as economics, agriculture, theology, communication, medicine and orders in order to make our living meaningful.**

Motivation for Innovation

Once it is God's will that those He has called to be the light, to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness (Isa 42:6-7), it is essential for everyone especially Christians to engage in acts of innovation in order to "shed light" in the world through the development of new things. Engaging in innovation should rather be a sense of passion than necessity driven. As far as it is mandatory from the Creator for human kind to "till" the land and to "keep" it, there is no need to stay idle. Not only that, it is also imperative that as human beings engage in this exercise, they are in a way fulfilling God's will and mandate. Oster posits that Innovation may be redemptive as Scripture and the personal experience of Christians worldwide show that God uses innovation for humans come to know more of Him, to communicate with Him, and to ultimately accomplish His earthly will for mankind.⁶⁰ This means that innovation is a means through which human can know God better.

CONCLUSION

In conclusion, it is obvious that mythology, science and philosophy do not necessarily provide falsehood about reality as perceived very often out there. However, it has emerged that certain elements are in any of them to deceive human beings. Thus, the main focus of the work of mythology, science and philosophy are intended to prove and improve upon the things in existence. This therefore affirms that the work of myth, science and philosophy are there to complement the work of creation. This therefore describe the concept of creation in the Bible and innovation which is seen in two folds such as discovery and invention. By this we see Bible telling us that the creator who made human beings in His own image has given humankind ability to "till" the land and "keep" it. It is against this background that one can say that Bible and innovation are not variant but rather they are intrinsically connected with each other. Per this observation, innovation can neither be regarded as a secular venture nor religious but God's intuitive and expressive mandate for humanity at large. So also, creation is the work of God while the created (human beings) are responsible for the production of new forms as exhibited in the use of the word '*asah*. Since the word *asah* "do" or "make" is different from the word *bara* "create", it presupposes that human beings inherently acquire such a mandate to also make something out of what is available in the universe. It presents the idea that creative work continues but in a different dimension. That dimension is what we call innovation.

Innovation and creation are related in meaning yet each differs from the other in concept. Both of them could mean bringing thing into existence. Even though they share such features, yet it is obvious that one seems to have additional features. Such features make each one distinct from the other. While creation means bringing or making something new into existence, innovation is an act of bringing (discovery and invention) something into existence through the means of experiment. In this case creation is therefore different from innovation. Just as the Hebrew words have presented to us in this discussion. The word *yasar* and *bara* are seen to be slightly different from each other in concept, whereas the word *asah* is different from them. Because the word *yasar* carries a concept of initiative and *bara* on the other hand conveys the idea of completion of something. As we can see the only one who can be referred to as the initiation and completion is God. No human being has that ability to initiate and complete. Because whatever someone will begin has a source or exist before and whatever someone thinks completed will be improved upon.

⁵⁹ Neil A. Campbell, et. al. *Biology Concepts and Connections* 5th Edition (Benjamin Cummings: New York: Pearson Education Inc., 2006), 230.

⁶⁰ Oster, "Christian Innovation Descending into the Abyss of Light"
https://www.regent.edu/acad/global/publications/rgbr/vol3iss1/christian_innovation.pdf retrieved 20/05/2018.

Therefore, the category human beings can be found to be effective is in the word *asah*. Because the word *asah* carries the concept of doing or making which implies the continuation of an action. Human beings are made to continue creative activities by a way of discovery and invention. This concept however leads to the biblical concept of creation as in the stories located in the book of Genesis chapters 1 and 2. The first creation story which is also known as the priestly account, presents that most things about creation were done through the spoken word while in the second account the creation and precisely humankind is known to have been brought into existence from the dust of the ground. It is therefore imperative to consider how the Bible has described the concept of innovation and creation, which goes to justify the Christian doctrine of creation.

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