

MATTHEW 24:24 AND DIGITAL ENTREPRENEURSHIP IN NIGERIA: THE EZENWANYI PHENOMENA

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Abstract

This research work aimed at discussing digital entrepreneurship in Nigeria in the light of Ezenwanyi practices in the digital spaces. The origin, problems, prospects and contributions of these religious functionaries to the nation and also in response to the Christian religion is further examined in the paper. There is an observable shift in the otherwise locally based African Traditional Religion domicile to a somewhat advancement to the digital space and re-formulation of the religious activities to digital and economic venture. It was discovered that the effects of their significant presence in the social media and contributions in digital entrepreneur in Nigeria have core impact that threatens even the essential values and the very existence of Christianity. Previously, many Christian scholars have shown concern and have attributed the current decline of Christianity to the radical re-awakening of African Traditional Religion. The activities of these numerous Ezenwanyi continue to convey similar thought and concern expressed in the text, Matt 24:24. The data for this study is mainly obtained from the bible, other scholarly materials and the internet. The analysis of the data gotten includes; exegesis cum hermeneutics, detailed description and interpretation of observed events. It is the submission of this research that the sustenance of the Christian faith in Nigeria today requires a serious consideration of the implications of the text. The warnings therein should be regarded as imperative as well as having important bearing in countering the opposition characteristics of the last days that abounds in the recent times.

Keywords: Digital Entrepreneurship; African Traditional Religious; Ezenwanyi; Christianity

Introduction

Entrepreneurship, a process of successful organization, in building mindset and skills needed to for a defined business entity to stand. In many quarters, it is even a discipline on its own and as such could be related to business and management studies. According to Elia et al (2020), it is the process of identifying potential business opportunities and exploiting them through the recombination of existing resources or the creation of new ones to develop

and commercialize new products and services. Entrepreneur is recognized as an opportunity seeking and at the same time a process perspective. It entails carving a niche even in a popular and dominated business environment. The thrust of the effort is to gain acceptance and on the other hand deliver value in the highly competitive market area. The human capital, creativity, innovations, network of contact and skills are hugely required for a break in entrepreneurship. The rate of poverty in Nigeria and in many other developing nations has compelled these nations to seek out for alternatives to unemployment and under employment. The government wants to equip them the relevant knowledge of entrepreneurship, this is why it has become one of the general courses in many Nigerian universities. Anyanwu et al (2022) opine that “Entrepreneurship education is a legitimate programme which provides individuals with skills, knowledge, attitudes required for work. It nurtures skills that enable the recipients to self-employed as well to enter into formal job market” (p. 139). A good percentage of students in Nigeria now combine entrepreneurship with their education, many of them depend on the proceeds from these micro business or service ventures for their survival. More than ever, the idea of entrepreneurship is taken seriously. The wide reach attained through the social and the less capital demands of setting up such business online affords many the opportunity of starting from somewhere.

Innovation and creativity of demands combination of existing business models with a modern touch in order to fill in the gap in an emerging area. The digital ezenwanyi practice is novel and not explored until recently. It has a certain geography or group of mind which it hopes to render service. The younger people, the people in Diasporas, people in urban areas, those that wish not to partake in physical visiting and consultations of these other African Traditional Religion’s places of worship. They would use modern day technology to obtain the same result as in the traditional setting. The religious and economic crises in Nigeria have fuelled the practice the more, many of these digital religious functionaries specialize in making rituals and sacrifices for business to flourish, to attract favour and opposite sex for the purpose of money and marriage. This development has diverse impacts on other religions in Nigeria; it directly or indirectly fuels syncretism and confusion in the faith system. a significant number professing to be Christians are seen on many posts and threads of the social media supporting these activities.

The passage Matthew 24:24 is used here to discuss the subject not because the entire digital ezenwanyi are Christians or are preaching Christ but because the second part of the text which expresses the performing of signs and miracles to deceive even the elect. The eschatological preaching of the early church understands this development of performing miracles, it further notes the dubious attempts by some persons to replicate and mutilate such similar acts howbeit to defraud others. The motif, method and effects give them away as false, fraudulent and enemies of the Christian faith. Instances and stories of peddling

pseudo miracles are seen in Acts of the Apostles, the reactions of the early apostles were to expose them for what they are. Also, in the letters of Paul references and other instances are pointed out to reflect such concern.

Clarification of Terms

Entrepreneurship: just like it is with many other concepts, the word entrepreneurship has no singular generally acceptable definition. In a economic system, entrepreneurs are those engaged in business for the purpose of making profit while bearing the risk of the capital market. Aderoba and Babajide (2015) assert that “entrepreneur is someone who perceives or senses opportunity where others fear rejection, who refused to see obstacles but challenges and his mindset is tuned to success, and not failure though he is aware of the possibility. They are optimists who see the cup as half full rather than half empty. They strive for integrity. They burn with the competitive desire to excel (p. 24). Steier Chrisman and Chua (2015) note that entrepreneurship is the procedure of developing something novel and valuable by investing time and effort. Also, taking on financial and personal risks, and reaping the benefits of financial and personal independence. It is in its simplest description known as self-employment. Entrepreneurship is one of the primary strata of economic and business management. According to Zhao and Collier (2016) “Digital entrepreneurship as an emerging phenomenon fuses and involves stakeholders from different social and economic sectors” (p. 2174). The process of buying, delivering of goods and the actual selling of these goods could all be facilitated through the digital technologies. Antonizzi and Smutus (2020) opine that digital entrepreneurship involves entrepreneurial pursuits which occur on digital platform. The digital entrepreneurs lie on digital media tools and information Technology (IT) in pursuit of entrepreneurial prospects. The assets, fundamental elements or services owned by a given business outfit here is digitized and thus assumes a digital outlook. It deeply exploits the vast and immense opportunity created by the ever-developing digital opportunity. Most digital entrepreneurs are conscious of the diverse and creative dimension of the growth of digital technology. They are constantly ready to explore new opportunities that are ever emerging.

Ezenwanyi: There are numerous religious functionaries in the African Traditional religious understanding. The word ezenwanyi as an Igbo literally translates as (female king or leader). The Igbo traditional religion gives room depending on the spirituality for the possibility of a woman called by the Supreme Being or the deities to serve in certain capacities. Ojone (2023) notes that women occupy significant place in African traditional worship system, as mediums, wives, diviners, healers, coupled with other special services which shows that women are highly recognized in the religious services of their communities. Many sections or variants of African Traditional Religion have female-based

deity and custodians in charge of the affairs of these feminine deities. Among the major divinities recognized in Igboland is ani/ala, feminine divinity. Ala stands at the same hierarchy with Ifejioku and Amadioha. Kanu (2018) mentions the priestesses as part of the custodians of this ancestral religious heritage. Many of such female custodians are locally addressed “Ezenwanyi”, they refer to those women in diverse areas of specializations within the Igbo Traditional religion and spirituality. Kanu (2015) uses the term Ezenwanyi loosely to refer to female any religious leader.

Observably, there is a fluid way of identifying these African traditional digital religious entrepreneurs; there is an obvious fusion of these two categories. It is common to see these digital entrepreneurs refer or address themselves as nwa mmiri or ogbanje (water spirits). In addition to the female functionaries are the ndi ogbanje and ndi mmiri (often associated with the water goddess). The head/leader of the water spirits, the nne mmiri (mother of the water) has these legion of umu mmiri (water children) mostly females but includes males as her children and their offshoots. Uche and Uche (2013) in consonance with popular Igbo belief system and mythology, regard the ogbanje as the young persons who die before their adulthood and such death is greeted with grief, misgiving and disturbing incidents (p. 65). Chukwudera cited by Eruka (2023) writes that ndi ogbanje come to the earth as disturbed individuals not having an iota of control, they live life of doom cursed to appear and disappear without having any say in their destiny. They are likely to die young and have no specific time frame of life. Adebayo (2018) reviews Akwaeke Emezi’s *Freshwater* that revolves around the struggle of the heroine Ada whose essence is rooted in Igbo cosmology. Ada as an Ogbanje was a spirit child born many times to same parents. The parents were taunted and tormented with many incarnations of the child. There could therefore be some kind of connection between their services and the water spirits. This is highly possible as many of them claim to working with and for different water deities and perform rituals mostly on the waters.

Entrepreneurship and Digital Entrepreneurship in the Nigeria Social Media Spaces

Entrepreneurship is among the crucial pillars for growth and development of a country. Entrepreneurs bring about employment opportunities and development to a country. Jumia, Ali Express, Jiji and Konga were some of the foremost businesses in Nigeria that made online buying and selling popular to the Nigerian audience. Many people gradually began to take advantage of the ease and convenience provided by these business platforms. Sooner than later, independent individuals and companies realized the need of utilizing this modern media in marketing and began to put forth their products on the online media. Initially, some of them depended on the aforementioned platforms fully to push their forward their businesses. In a world witnessing continuous and radical innovations, entrepreneurs are

developing business ideas that capitalize on the power of technology and especially the social media. Entrepreneurs have the opportunity to offer new products and services to consumers through social media platforms and to use artificial intelligence to measure their impact and reach. Entrepreneurs in less developed countries where employment status is relatively low, technology has proven quite valuable in business growth.

Today however, many are beginning to engage content creators, brand ambassadors and media influencers to strengthen their market visibility. Items ranging from the edibles, fashion, household materials, educational and industrial materials are advertised and sold in these social media outlets. The businesses that are service oriented that is the non-tangible products are not left out too as some of them are interested in the vast opportunities of social media. Digital teaching of catering and culinary skills, craft making and training services are common as it furnishes many young persons with employable skills and ideas. Virtual periodic sales and trade fairs are organized by different individuals and groups, trainings and business seminar for some organizations are now based on online media. Further, in the last decade however, there is a significant presence of religion and religiosity as a niche on the social media. Different individuals, ministries, evangelists, adoration groups and churches are now very present on the social media. Some non-Christian groups in Nigeria, especially those from Traditional religions have started to leverage on social media to market and export their services. Nigerian digital religious entrepreneurs have so far aced the expectations of many against them. Generally, digital entrepreneurs in Nigeria appear to be better off. This is because of the present harsh economic reality and inflation in the country makes it difficult for many new Small and Medium-sized Enterprises (SMEs) and even the traditional ones to maximize profit and meet up to wider audience. The high cost of labour, rents, transport and general maintenance of many offices worsens the situation. The edge or advantage of digital entrepreneurship became revered by several persons. Amadi, Zubairu, Sakariyan and Piko ((2021) argue that digital entrepreneurship incorporates novel methods of customers for businesses, fresh methods of delivering products and services, modern ways of generating value while minimizing cost, finding new possibilities to corporate with other partners, sniffing out new opportunities and competitive advantage. There are notable challenges that affect the growth of notable entrepreneurs on the digital space. Its positive values however outweigh whatever seemingly disadvantages.

Religion, Religiosity and Digital Religious Activities in Nigeria

Religion in the recent times has found social media useful for its communication, relations and conversion purposes. De Sousa, Tudor and Evolvi (2021) affirm that “the presence of religion on the internet is growing globally” (p. 1). Christianity and some African

Independent Church movements were known for sharing digital copies of Bibles, devotionals, fasting and prayer guides online. It later evolved into groups (they could come from a particular church or religious organization). These mini-groups mostly attempted to follow up on themselves as members of the church; they thought it easier to organize online midnight prayer crew. Social platforms like Youtube, telegram, whatsapp, zoom, facebook live enabled them to gather larger audience online. Morning prayer session, Halleluiah/Praise sessions can now be joined online, just one click away individuals thousands of miles away could become part of the programmes. Many testified to their growth spiritually over the years. Some Christian religious leaders saw the social media as avenue to flaunt wealth and affluence. This was probably to entice more persons to join their church and to paint a picture of a God that is prosperity inclined. Achunike (2004) had earlier provided such a view about Nigerian prosperity pastors. He quips that “the flamboyance life of prosperity preachers inspires avidity for money” (p. 90). They proved that the Nigerian brand of religiosity could as well flourish on the digital space. Not for too long, there seems to be an outburst of those from the African Traditional background seeking expressions on the digital media. They successful just like their Christian counterparts legitimized or made popular their niche, trade and online. Religious items, sacrifices and rituals were facilitated online. Even when the individual is in a distant place, he/she could partake in these ritual activities, purchase religious/spiritual items and engages in spiritual cleansing among others activities.

Ndi Dibia and Ezenwanyi as an Emerging Niche on Social Media

The religious functionaries in African Traditional Religion are assuming social media presence. The young ones especially, both male and females who understand the vast opportunity and reach of social media are largely focusing and building their career on the social media. They carry out spiritual works for their clienteles online with video recordings. Having understood the power of feedbacks, these specialists create contents that mostly promote their services. Monthly ritual sacrifices for cleansing, protection and open doors have fixed prices and vary from individuals. They usually market these services to gain wider audience and customers. They utilize sponsored ads to push their business. Giveaways and philanthropic ventures especially to top fans, supporters and those who share their business posts help them to gain more followers. Most these entrepreneurs are created the impression that their spiritual works are to solve the identified marital and economic challenges. Many of the youths are their major customers, they are predominantly those bothered with quick wealth syndrome and such are obsessed with fame, money and even marriage. Bands, amulets, blue eyes, soaps and creams are produced by spiritualists and they often delivered across the globe.

These entrepreneurs and religious specialists appeal to the youths and given more followers also because of the highly competitive flamboyance displayed on social media. The “I-have-arrived show off” particularly common with Nigerian social culture. Though this attitude could be explained within the African Traditional socio-cultural life, it has taken a significant dimension since the 1980s. The need to exhibit elitism, classism and affluence has thorough deterred the cause of moral, religious and social belief systems amongst the people. These digital religious entrepreneurs from African traditional religion have successful changed the traditional narrative about ndi dibia and ezenwanyi in Nigeria. Luxury cars, apartments, properties and travelling are not customary to Christian religious leaders and other secular individuals.

Angela Nwosu: A Digital Entrepreneurial Model for Ezenwanyi

The young lady Angela Nwosu is one of the foremost digital Ezenwanyi on the Nigerian social media space. As a young lady born into a Christian family at Lagos, she spent the first two decades of her life struggling with the supposed effects and indicators of her spiritual calling. It is clear that her challenges were so because she had not embraced her African Traditional root and call. Although it is only but a sketchy detail of early beginning that is available, however her transition to African Traditional spiritualism has been attested by her overtime. She was highly criticized, scorned, dragged, subbed and even admired by very few. For many years, she was consistent with her business and modeled the spiritual work in an unprecedented manner despite the controversies surrounding her activities. Her success in the venture paved way for others to launch similar brand subsequently. Angela’s obvious change in social status, affluence, activities and model spurred many ladies to imitate her media marketing and strategy. Especially on Facebook, women and young ladies appears to be now vocal in building their spiritual gifts and specializations for entrepreneurial purposes. A number of persons especially women who admired her activities and growth on social media called her “mami”. Over the years, some of them seem to have copied Angela’s advertising and marketing of monthly ritual cleansing, purifications, attracting rich husbands and quick business connections.

Random purveys of most avid readers’ comments and followers of these ladies in the Ezenwanyi profession would place them between the ages of 18 to 45 years. They appear to concur to these new teachings and suggestion from their online mentors and spiritual leaders. Many of these followers come across as people ready to explore howbeit these aspects of traditional practices that were not regarded by them because of their former religious orientation. The wave of change launched by their activities is considered by concerned individuals as a disruption of the status quo. It is mostly ambivalent because their change to an opposing spiritualism because of the anticipated economic and social benefits.

Examination of Matthew 24: 24 and the Implication of the Text

The Nestle Aland (28th edition) version of Matt. 24: 24 reads:

ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα
‘μεγάλα καὶ τέρατα’ ὥστε ἵπλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς

We propose our working translation as: “for will rise up false Christs and false prophets and they will give great signs and wonders so as to lead astray, if possible, even the elects”.

Textual Criticism of the Text: The words μεγάλα καὶ τέρατα (great and divine signs or wonders) were replaced with just καὶ τέρατα μεγάλα (and great divine signs) in the following document 1241, 1424, bo^{bo}. Another alternative reading was used in the documents such as $\aleph$ W² ff¹ r¹. Μεγάλα alone adopted by sy^p. The word ἵπλανῆσαι was replaced in the following documents: L Z θ f¹ 33. There is yet an alternative reading ἵπλανῆσθαι in $\aleph$ D which are earlier manuscripts. The choice of our text, ἵπλανῆσαι is witnessed in B K W Γ Δ 0281^{vid} f¹³ 565. 579. 700. 892 1241 1424 l 221 mC fff¹ h sy. The research’s attention here is more on the alternative reading ἵπλανῆσθαι which was witnessed in $\aleph$ D, these are early manuscripts especially codex Sinaiticus $\aleph$. The codex $\aleph$ makes it difficult for one to determine which of the options here (ἵπλανῆσθαι and ἵπλανῆσαι) is the most original. It is so because the choice of our text ἵπλανῆσαι has an early MSS (codex Vaticanus B) which adopts the same word. Be that as it may, the choice of our text is most likely closer to the original text itself.

Exegesis of the Text: Matthew 23-25 is regarded as the Olivet discourse in the gospel of Matthew. The segment raises the crucial discourse of what will happen on the judgment day. Hams (2008) argues that Matthew 24-25 contains material similar to mark 13, some of which is nearly verbatim and in the same order (Mtt 24: 1-36 and Mk 13: 1-37) and some of which comprises considerable additions to the theme of judgment (Mtt 24: 37-25:46). Chapter 24 begins with Jesus telling the disciples what will become of the temple. Badgered once more when he was on Mount Olives to know when this will happen and what shall be the signs, Jesus then reminds them that the end will come with many people who will deceive them claiming to be Christ. Chaos, wars, persecutions also false prophets, increase in wickedness and the evident preaching of the gospel to the whole world. The focal of the segment is “the end” τὸ τέλος, however there has been some sort of debate over what event this refers to in the text.

Observably, Matthew 24: 1-36 is a part of the last days discourse in the gospel of Matthew. The entire chapter of Matthew 24 has Jesus charging his disciples about the end. The key words here such as “watch” and “stay alert” (vv. 4, 42) were his elusive way of not giving

a definite time for the end, even Jesus himself do not know the time. But most importantly they were deployed in the discourse to inspire vigilance as part that necessary while waiting for the end. Oguoma, Oppong and Manu (2017) maintain a definite context and divide the Olivet discourse into a comprehensive analytical structure. Oguoma et al (2017) mention in this delimitation task they mention that Matthew 24: 15-20 is a segment where Jesus speaks about the destruction of Jerusalem and in Matthew 24: 21-31, He spoke about those who will be saved at His second coming. Many scholars of the New Testament share this common view about the theme of Matthew 24. Ray (2017) notes Matthew 24: 22-26 could expressly fit into both “destruction of Jerusalem and events connected with the second coming” (p. 211).

Significantly, Matthew 24:24 is a more emphatic warning about the appearance of these false prophets and Messiahs who will deceive many as already stated in v. 11. It is worthy here to mention the outstanding difference between *παρουσαι* (Matt. 24: 3, 27, 37 and 39), *ἐρχόμαι* (Matt. 24: 5, 30, 42-44, 46; 25:10, 27, 31// 16: 27-28, 23:29) and then *ἐγερθήσω* which comes from the word *ἐγείρω*. In Matt. 24: 11, 24). The three words seem to portray a meaning that revolves around the announcement of the presence of an entity or a thing, but out of the three in terms of their usage in the context of the pericope has *ἐγερθήσονται* (a future indicative verb, 3rd person plural, passive voice from the verb *ἐγείρω*) which supposes sudden appearance, presence, outburst, eruption or sudden coming into light from a state unknown. This action is usually unanticipated by the audience. This sudden appearance contrasts the idea of *παρουσαι*, the presence or the coming of the Son of man seen in v. 27. Christ coming will be plain and conspicuous as the lightning which fills the heavens. The other synoptic gospels as well envisage the coming of such false Messiahs and prophets who shall come in the name of Jesus.

Broadus (1886) opines that Jesus’ statement in Matthew 24: 24 means more than reliance on him, for these deceivers would claim to be what Jesus really was. Further Rice (1897) notes, that there was no account of anyone who claimed to be the Messiah between this time and the destruction of Jerusalem. It possible that there may have such unscrupulous personalities, the Jews had expected the Messiah to be a political deliverer; it was natural that would be some who disguise as messiahs in order to assume political power or influence. Jesus’ warning here in the text was to guard against such folly. These pretenders projected in the text must have been performing counterfeit signs and wonders to mislead even the very elect. *πλανῆσαι* here is an aorist infinitive verb, 3rd person plural, active voice from the verb *πλαναω*. This deception could have been profuse especially after the death of Christ and the outburst of many followers who are now anti-Jewish reservations about Jesus. The first century Christian must have had some evidence of the existence and

exploitative behavior of these people. The almost uncontrollable volume of spurious writings and unapproved teachers mentioned in many parts of the New Testament attests to this position taken by this work. Many scholars point to them as part of the reasons that motivated the decision by the early church to document the traditions and teachings of Jesus from oral tradition to a written one. Characteristic to these pseudo-Christ and prophets was their unrivaled quest for fame and monetary gains. This is out rightly the same attitude and character posed by many the religious digital entrepreneur practicing Ezenwanyi on social media. It is obvious that the wealth, fame, gifts, social currency and earnings from their mentors monetized pages inspire new content creators, those with spiritual callings and others without any to milk the niche of Ezenwanyi in order to earn a living.

The Digital Ezenwanyi Phenomena: A Birth of Syncretism or Not?

One of the fundamental responses of this enterprise is its evidently encouraging of syncretism. Ezenweke and Kanu (2012) state that “syncretism of the Christian gospel occurs when basic elements of the gospel are replaced by religious elements from the host culture” (p. 75). Many of the younger people on social media are inspired to try out other areas of religious and spiritual expression. In a country where majority continue to wallow in poverty, such a response as a solution to the economic woes may not be surprising. While some have turned to traditional religion could probably be because of the emphatic persuasion from these media spiritualists, others seem indecisive of where to belong. These latter categories are blending different religious syncretism, they take part in these rituals because it affords them the anonymity of maintaining their attested religion. The outward and shallow inculcation of Christianity in Africans to many scholars is because of the negative ideas upheld by the Europeans about the Africans. They misconstrue Africans and Africa as people and a place devoid of any rational thinking. Madu (2004) bemoans such superficial faith of Christianity in Africa. In addition to this, Mbiti (1975) describes Africans as notoriously religious.

Clearly, a new dispensation and development of these spiritual digital entrepreneurs is raising great concerns on the religious aspects. The questions are: to what extent is this development or change positive? Again, to what extent is this detrimental to the people? Well, it could be a renaissance, a re-awakening of African Traditional Religion in a former Christian dominated area. This is because of its ample promotion and encouragement of the people to go back to the African roots and religion. On the other hand, one could foresee challenges that it poses for the people who appear confused of their new identity or beliefs. It is common to see many of these followers, clients and customers who find it difficult to define their current religious stand and status. Evidently, religious digital entrepreneurship presents Nigerians and indeed Africans with problem of emerging syncretism and

disconcerted religious identity and expression. Christianity is most endangered by this development because it contradicts strict monotheism taught by the faith. Some of these activities and rituals have been peddled by these digital entrepreneurs to be the normal way of living as an African. They have continued to promote these directions as regular, a simple aide to business progress and without adverse consequences. Testimonies and reviews shared by these influencers and their followers paint the rituals and often exaggerated miracles as that which are in conformity with the Christian faith. Usually, they try to convince their audience that partaking in these does not stop them from being members of the Church, it is simply going back to the African root. The current economic realities aided by poor policies and inflation and unemployment made majority vulnerable to parading religious charlatans.

It is imperative that the church in Nigeria should emphasize in its teachings and theology the fundamental place of Christ in genuine Christian faith. The church in order for it to combat this spearheaded demon and falsity spread across the social media spaces, the church must begin to craft viable social media presence. It could begin to exemplify what the true faith, doctrine, teachings and Christian living mean in a digital world. Indoctrination and teachings that focus of dedicated social media pages of the church. Christian content creators especially those well versed in the theology and true doctrine should be made part of this social media purging or cleansing. The doctrinal and instructional teaching of the church could be extended to the digital world. The church must realize that social media could be a viable medium of solid evangelization as users are steadily increasing and again de-marketing of Christianity going on these spaces must be countered by true teachings of the church. The gap to be filled is still quite wide despite the vigorous posts, videos and series created by few priests and pastors. This teaching task is best taking up by sound theological Christian religious leaders.

Conclusion

This research work examines the concept of entrepreneurship, digital entrepreneurship in Nigeria and their contributions to the growth of any progressive society. It also attended to the emerging digital religious entrepreneurs from the African traditional background. The growth and early activities of Angela Nwosu were however isolated briefly in the study so as to understand the place and process of mentoring and influence of this new entrepreneurial venture. The effects of the activities of these fast-rising digital Ezenwanyi on the social media spaces were also considered clearly to help in explaining a trend that is taking shape on the Nigerian religious space. The exegetical part of the study shows that the text is not speaking about the destruction of Jerusalem rather “the end” here connects also to the apocalyptic end seen in apocalyptic writings. It is that discourse that refers to the

last days. The realities of the present time in Nigeria fit into these eschatological predictions about the last days contained in Matthew 24:24. Entrepreneurship is one of the vital steps towards development has contributed significantly to the Nigerian economy, likewise engaging in digital entrepreneurship by Nigerians has cautioned the effect of unemployment and has provided an avenue for many youths to earn well in foreign and in local currencies however misleading religious social media entrepreneurship must be discouraged. This is because of their negative effects on the value system, giving of false hopes of healing and prosperity and often defrauding people with unrealistic ritual processes. Their launch of derogatory and unreasonable attacks on Christianity is acts of religious intolerance.

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