

THE IMPACT OF A CONTENTED PASTOR'S WIFE ON HER HUSBAND'S MINISTRY

Sunday Daniel Ajayi

Abstract

The roles of women in society have received attentions of many scholars from different fields of study. Their functions have been identified socially, domestically, religiously and politically. Arguments have also been forwarded either in support or against women's participation in ministry, especially from the biblical perspective. However, little attention has been paid to the influence of pastors' wives on the ministries of their husbands; this is the gap this work filled in scholarship, by considering the role a contented wife in her husband's ministerial work. Using library method, coupled with the personal observations that are obvious in churches and ministries, the work conceptualized contentment, considered who a contented wife is, the categories of minister's wife and the on ministry; before making concluding remarks.

Key Words: Contentment, Husband, Ministry, Pastor, Wife,

Introduction

The role of the wife of a pastor has been identified as one of the factors that determine the success of her husband's ministry. It is obvious that a minister's wife has a number of works to do in order to support the calling of the husband, and these roles are very vital as the man of God needs support spiritually, physically, domestically, financially and emotionally. The wives of many successful and fulfilled ministers have been found performing these roles, while the failure of many, whose ministries crumbled, have been traced to their unsupportive wives. Many people have arguably concluded that women have nothing to do in the ministry, either as supportive companions or as sole leaders of ministry. This wrong assertion could either emanate from wrong church doctrine or from the influence of cultural background on hermeneutical engagement of some Christians. The important role of a wife in her husband ministry could be compared to the function that the backbone performs in the body; absence of which could lead to the collapse of the whole body. White rightly summarizes this stand with her claim that:

Satan is ever at work to dishearten and lead astray ministers whom God has chosen to preach the truth. The most effectual way in which he can work is through home influences, through un-consecrated companions.¹

However, man, generically, by nature are insatiable beings described by Jeremy Bentham as pleasure seeking beings and pain-avoiding animals,² our wants are numerous and to satisfy all may seem difficult if not impossible, therefore, a pastor needs not just a wife but a contented wife who will appreciate the level of dimensional growths of her husband without necessarily mounting pressure which could lead to misconducts on him. It has been discovered that many women are overambitious and full of hedonistic expectations, which are transferred into ministry, seeking for the manifestation and fulfilment of these traits in her husband's ministry.

It is a known fact that several misdemeanours in form of corruption, embezzlement, money ritual, kidnapping and robbery, committed by men are done in order to please the women in their lives. This implies that some deviants commit crime in order to impress either their legitimate or illegitimate women they go out with. The story of a pastor whose wife lacks contentment will not be different, because he would like to go extra miles to satisfy her. This will surely cause distraction in his ministry. Contentment is not limited to financial issues; the discourse is relevant to all aspects of life. Moral and spiritual values are of the paramount importance to who plans to succeed in the ministry. We shall pay great attention to the meaning of contentment by clarifying the concept starting with the wrong notions people have about it. Consideration will be given to who a contented wife is and dimensions of contentment while impact of a contented wife on her husband's ministry will lunch us to the conclusive parts of this paper.

Conceptualising Contentment

Contentment is the expression or feeling of happiness and satisfaction with what one possesses or the level of achievement and attainment in life. Etymologically, the word

¹ E. White, 1952. *The Adventist Home*, Hagerstown: Review and Herald Publishing Association, 355

² J. I. Omoregbe, 1993. *Ethics: A Systematic and Historical Study*, Lagos: JERPL, 233

“contentment” is from the Greek word “*autarkeia*” which denotes a prime virtue of inward self-sufficiency. According to Kittel, the word has been adopted by the stoic to explain how man should be satisfied with the goods allotted to him by fate or God, and thereby become an independent man sufficient to himself and in need of none else.³ This self-sufficiency as understood by the stoics is to remain steadfast to their belief and not to be deterred either by poverty or torture.

Pauline usage of the term is unique and does not suggest that Paul is submitting to the system of stoicism, for he only used the meaning and understanding of the term to communicate to those who were at home with the social meaning of the concept. Christian contentment indeed exhibits an indifference to circumstances and a suspicion of emotions, while it highly prizes rational thinking and inward satisfaction, but stoic contentment is in fact an imitation of Christian contentment, which cannot be built upon a factual, rational or philosophical foundation, thus, no one, could have sufficiency outside God the source of all good things. He is the sufficiency of Christians who solely rely on Him. Cheung buttresses this differentiation when he opines that:

Stoicism perceives a virtue that it cannot explain and that it cannot attain. But the Christian fulfils this virtue as he finds satisfaction in God through Jesus Christ.⁴

The teaching of Apostle Paul like that of Jesus Christ on contentment is usually linked with financial pursuit, this is because human orientation holds to the fact that money answers all things, and that the value of money is what money can buy. He vehemently warned Timothy to have right orientation about money; stressing that we brought nothing the world and certainly we will carry nothing out it. In verse 1 Timothy 6:6-11, Paul declared the difference between godly contentment and love of money, emphasis is put on the foolish and harmful lusts that could be the consequences of wrong desire to be rich at all cost. He told his disciple to rather

³ G. Kittel, (ed.), 1999. *Theological Dictionary of the New Testament*, Grand Rapids: William B. Eerdmans Publishing Company, 466

⁴ V. Cheung, 2013. *Godliness with Contentment*, an Online Publication, <http://www.vincentcheung.com>, 19, Retrieved on 01/10/2017

pursue righteousness, godliness, faith, love, patience and gentleness which will promote him in his ministry (1Timothy 6:6-11). Elsewhere, in his bid to implant contentment into the hearts of Christians in Colossian church, Paul admonishes them to focus their attentions on the things of heaven and not to be carried away with the material things that are temporal in nature (Col. 3:1-2).

Contentment suggests the following:

It is the appreciation of God's provision

Being contented logically mean that a Christian is not condemning his state and at the same time glorifying God for what he has possessed and attained, especially from his heart. Our God want us to see Him as our sufficiency and give him thanks for what He has done for and to us (Psalm 107:31).

It means having faith in God

Application of human dubious knowledge for the acquirement of wealth depicts lack of faith in God, as lack of satisfaction implies unappreciative heart. When a minister's wife sees God as the sources of everything they desire, she will fasten her faith to God which will produce divine satisfaction in her, for faith is the assurance of the things hoped for and confidence of things not seen (Hebrews 11:1). This will help her to appropriate the biblical promises into her life and the ministry of her husband (Hebrews 10:23).

Contentment depicts heavenly consciousness

Those who are not contented technically desire to make this earth their permanent abode, thereby seeking satisfaction in this temporary abode. They are not ready to suffer any hardship for the Lord's sake; they desire a ministry of a bed of rose where every need would be met. The truth is that irrespective of the level of your riches, spiritual attainment and political position all human needs cannot be adequately met here on the planet earth, if it were possible, going to kingdom of God would have been unnecessary. But due to our inadequacy here, Christians will be longing to get to the kingdom where there is no insufficiency.

It is a sign of spiritual maturity

God is not ready to produce coward, over pampered and immature Christians, who are only ready to obey God when things are juicy and rosy; who cannot for the gospel deny themselves pleasure of the world. This type of a Christian is not ready to take his or her cross to follow Christ, then it will be difficult to be crowned at the end of the race (1 Cor. 9: 24-27). A woman or man that God will use must be ready to exercise self-denial, contentment and perseverance, for the exhibition of these virtues will qualify a minister for the higher assignments with higher glory (Romans 8: 17-18; Hebrews 11: 24-25).

It is a demonstration of godly happiness

Christians must be able to differentiate between pleasure and happiness. Hedonistic philosophy where pleasure is projected as the main purpose of living also identified that activities that are not moral cannot grant lasting pleasure let alone happiness. Many people are not contented because they are looking for happiness in a wrong way. They are pursuing pleasure instead of the real happiness which can only be guaranteed by godly and moral living. Omoregbe clearly differentiates between happiness and pleasure when he submits that:

Happiness is not associated with any particular object or any particular activity, neither money nor sex, nor drinking necessarily brings happiness. A person can indulge in these things and still be unhappy, he can live in affluence and go from pleasure to pleasure and still be very unhappy.⁵

This suggests that pleasure is not happiness, and happiness is not pleasure, more importantly pleasure can be easily acquired through immoral ways and it is very

⁵J. I. Omoregbe, 1993. *Ethics: A Systematic and Historical Study*, 28

transitory, while an enduring happiness can only be derived from continuous obedience to the commandments of God.

Some Misinterpretations of Contentment

There are wrong notions about the concept of contentment that need to be debunked in order to have holistic understanding of the concept; we shall pay attention to few of them.

Contentment is not acceptance of poverty

There are promises in the Bible that depict that God desire to bless his faithful followers, and we can infer from the cases of some biblical characters like Abraham, Isaac, Jacob, David etc, that God can change the poor states of his children to riches according to His godly principles. Thus, it is a wrong notion to think that being not ambitious is tantamount to acceptance of poverty, rather it is a derivation of happiness and satisfaction from what God provided and the confidence in His ability to do more. As God remains in the life of a Christian by faith, he also remains in a state of satisfaction, and he no longer lusts for material riches. Nevertheless, he continues to succeed in his endeavours, because he also pursues the virtue of excellence and believes in God's promises of prosperity.

It does not make prayer useless

Some people erroneously conceive contentment rendering prayer useless, since they equate lack of worldly anxiety with desire to remain in a perpetual poverty. To prove this wrong, the case of Jabez in the Bible comes to mind. He did not find solution to his problems outside God of Israel, his desire to overcome poverty did not push him into immoral acts. Instead, he prayed and discussed the issue with God, this led to his deliverance. Jesus taught his disciples how to pray, he also taught them how to be contented, this means contentment does not negate rite of prayer.

Contentment is not lack of Vision

Many ministers lack personal vision and ignorantly interpret this as the exhibition of contentment. This is a very wrong notion, for whosoever lacks vision will pursue and fulfil nothing in the ministry. Vision is ability to think about or plan the future with godly wisdom, while contentment will encourage Christians to achieve the pictured future in a godly way and guide against over ambition.

It does not equal fatalism

Contentment does not cancel the place of personal responsibility in achieving one's dreams on earth. Some Christians erroneously hold to fatalism, a philosophical stance that teaches that there is a principle which is imminent in the cosmos and which guides the events on earth according to its desires. It holds that human beings are incapable of changing the course of fate.⁶ God wants us to work and take step within the jurisdiction of his godly provision to solve human problems and not to accept fate.

Understanding a Contented Pastor's Wife

Pastors' wives are the women married to men who are ministers of the Gospel. There is uniqueness in the marriage of a pastor which is different from that of other professionals. The difference lies in the area of the involvement of pastor's wife in the profession of her husband which may not be necessary in other field of work. When describing the kind of wife fitting for such profession, Gloria Bamiloye asserts that:

A wife here is a woman prepared to support you and to assist you to fulfil God's purpose for your life, a woman that will build your home, a woman that will assist you and stand by you to fulfil your destiny.⁷

Without doubt, a woman who would be able to carry out the above stated functions must not only be contented, but she must also not be materialistic. A contented pastor's wife is a helpmeet to her husband, who submissively believes in the calling and the Caller of her husband as the source and sufficiency in the ministry. She is a godly pastor's wife who expresses the divine satisfaction and happiness irrespective of

⁶ A.O. Echekwube, 1999. *Contemporary Ethics: History, Theories and Issues*, Lagos: Spero Books Limited, 64

⁷ G. Bamiloye, 2005. *Foundation for an Ideal Home*, Ibadan: The Mount Zion Publications, 22

the financial and material challenges in the ministry. She is ready to endure hardship with her husband in the ministry without cutting corners or involving in immoral acts, serving as the source of encouragement to her husband even when the road is becoming obviously and consistently rough. A contented pastor's wife will not mount pressure on her husband or push him to get involved in anti-ministry activities in a bid to get over the testing period of their ministry. She is not after the material gains; hence her attention is not on the acquirement of money, motors, building, clothes and other luxuries but on the spiritual attainment that will lead to the success of her husband's ministry.

The actions and words of a contented pastor's wife will not depict encouraging her husband to seek for transfer from one church station to another in order to satisfy her selfish interests. We need to stress it here that some women would not tell their husband to take a particular wrong step in the ministry, but their actions and abusive words would suggest the same. The husband will not serve God with divine joy any longer; he will be looking for a means to satisfy his troublesome wife which is disastrous to the ministry. Contented wife would not complain about unfavourable present situation, instead, she will look for how she could contribute her quota to the development of her husband's ministry.

A contented pastor's wife will not be too conscious of position in the ministry; many wives have pushed their husbands out of divine programmes by mounting pressure on them to occupy a particular position or the other, simply because they too wanted to be addressed as mummy G. O. (General Overseer), mummy D/S (District Superintendent) or mummy Alaga (chairman's wife). A godly wife will be conscious not to lead her husband astray. Lusts after exotic and expensive materials could be a major reason why many women behave irrationally. It has been discovered that many pastors' wives abandoned their husbands because they were unable to provide materials they desired, while many of them dodged hardship in the ministry by not following their husbands to the stations that are in remote places, they would stay in the city expecting their husband to be coming to them once in a while. Some

deliberately deny their husbands sex as punishment for inability to provide material things. The following are some concise qualities of a contented pastor's wife:

- i. She is not flamboyant or extravagant in spending and usage of adornments (1 Peter 3:1-7).
- ii. She is not hostile to the husband, children, family and church members.
- iii. A contented pastor's wife is always happy even in the face of challenges (Phil.4:4)
- iv. She serves as a source of motivation and encouragement to her husband
- v. With wisdom she builds her house without exposing the family and ministry challenges to outsiders
- vi. She endures hardship with her husband in the ministry with strong belief in a better tomorrow (1 Peter 2:19).
- vii. She exercises self control in all dimensions.

Dimensions of Contentment in Ministry

Most of the biblical teachings on contentment are on money, and this is understandable since nearly all human desires can be accomplished through money and it is believed that if a Christian can control his desire for amassing wealth, he will be able to combat lust that follows love of money. However, experience has shown that satisfaction is not limited to gathering of riches, many pastors have money, but their wives are not contented in other areas of life which often lead to problem in the ministry. Therefore, we shall consider various dimensions of contentment that a pastor's wife should exhibit in order to ensure smooth running of her husband's ministry.

Financial dimension of contentment

This dimension is very direct and clear, this is because it receives a vehement scriptural attention. A minister's wife must be satisfied with the financial capability of her husband and pray for more divine blessing with godly character. The status of bank account should not determine her happiness, but divine joy for serving the Lord. This implies that the love of money is antithetical to the Christian ministry.

Material dimension of contentment

Material things erroneously determine how some pastors' wives react in the ministry; some will even go to the extent of comparing their husbands with other ministers who have material achievements through divine grace, time spent in the ministry or dubious means. This will make them to mount pressure on their husbands to buy land on credit, build house, take car on loan or commit themselves to unnecessary burdens.

Sexual dimension of contentment

Sexual ability, performance and satisfaction vary from one person to another; several couples are battling sexual issues in their marriages to the extent of considering divorce. Sexual contentment is very vital not for the sustainability of ministry alone, but also to safeguard the marriage. It is a fact that we are sexually wired, and that the both genders need emotional satisfaction through sex, however, Nsikak-Okoro explains why sex is so important to women:

For most women the joy of the sexual experience is the intimacy it creates, the closeness and bonding. It is a mystery, but you truly become one flesh. Study each other's bodies so you can know each other's erogenous spots and sensitivities.⁸

The above assertion suggests that women (pastors' wife inclusive) could feel unsatisfied sexually, especially, if her husband lack sexual ability to satisfy her, or because of the nature of his work, his availability at home is reduced. If pastor's wife is not contented sexually, and she is not ready to understand and exercise self control, this could lead to adultery even with church members or other un-consecrated pastors. When this is happening the ministry of her husband is in danger, it is important for the couple to come together and discuss their sexual lives with understanding.

⁸ A. Nsikak-Okoro, 2012. *Matters of the Heart*, United Kingdom: Xlibris Corporation, 33

Physical dimension of contentment

Physical contentment has to do with the feeling of satisfaction one derive from either looking at his or her body or that of the spouse. Many women go for plastic surgery of different kinds because they are not contented with a specific part of their bodies. Through this, some have recreated their faces, breasts, buttocks etc. This type of pastor's wife lacks inward beauty through which other wayward women could be won unto Christ and the Church of God (1 Peter 3:1-7). Condemning the over-emphasis that some women put on physical beauty, Jakes asserts that 'a woman's beauty and strength is not on the outside. There is more to you than clothes. There's more to you than gold. There's more to you than hairdos'⁹, while Olufemi identifies immoral dressing on the part of a minister's wife as a major cause of embarrassment in the ministry of her husband.¹⁰ It is obvious that when pastor's wife fell into the lagoon of physical discontentment, she will be a major barrier to the ministry of her husband. Women can also display discontentment in the way their husbands are, that is, in size, height and shape, thereby looking for a means of influencing them to do something on the area they are complaining about at all cost. This is nothing but a distraction to the ministry.

Position dimension of Contentment

Some women are power drunk, they want to be at the front all the time forgetting that they are helpmeet to their husbands in the ministry, they want to rule and direct every affair at home and in the church. Any woman who has the tendency of position discontentment will always want more recognition in the ministry irrespective of the position she occupies. This set of women is referred to as "empty wives" by Heward-Mills. According to him:

Empty wives are prone to stirring up discontent in the assistant pastor's mind. They pass comments and suggest things that make the Assistant Pastor feel dissatisfied with his position. These "empty" wives

⁹ T. D. Jakes, 1993. *Woman Thou Art Loosed*, Shippensburg: Destiny Image Publishers, Inc., 145

¹⁰ J. O. Olufemi 2018. "The Effect of Immoral Dressing on the Contemporary Church" in D. Olatunde, (Ed.) *Contemporary Church Issues*, Abeokuta: SAMDOT Press, 167

think mainly of physical comfort, public impressions and their status in the church.¹¹

It is painful to note that many women seceded from their husbands ministry to establish theirs all in the quest for power, fame and recognition, while many refuse to cooperate with their husbands because they were not confirmed as the head of the ministry.

Effectual Categorization of Pastors' Wives in the Ministry

Research has shown that pastors' wives are of different types, their classification is done based on the level of their impacts on their husbands' ministry. We will adopt Machamire's categorization and complement it with ours. This is to measure the contributions of the various categorized wives in the ministry of their husbands. Machamire quoting Brown Oden broadly divided pastors' wives into three groups, which are: the detached, the supportive and the incorporated.¹² However we will like to add one which is the anti-ministry, which will be discussed first to make it logically arranged with other groups. We will now expatiate each group to determine where a contented wife belongs.

1. The Anti-ministry Pastor's Wife

The anti-ministry pastor's wife hates the ministry and exhibits antithetical behaviours that are inimical to the success of the ministry. She could choose to disgrace her husband in the church while conducting programmes; she could be abusive even to church members and she may not even attend church services. There are many factors that could be responsible for this strange behaviours, it is possible that she is not convinced about the vision of the husband and never in agreement with the step of going into the ministry. Couples who were married before receiving calls could face this challenge because their agreement may not involve ministry, again they may be unsaved when they married. If along the way the husband received salvation and a call to service, he could face a challenge from her uncooperative wife.

¹¹ D. Heward-Mills, 2014. *Ministerial Ethics*, Ghana: Parchment House, 16

¹² A. Machamire, 1999. "The Pastor's Wife: Detached, Supportive incorporated?" *In Ministry*, Nampa, Idaho: Pacific Press, 22

2. The Detached Pastor's Wife

This is a type of pastor's wife who does not perceive herself as a particularly important part of her husband's ministry. She is married to the man, not his job.¹³ As she is not expected to help her husband in the secular office, she also stays aloof to his ministry. She sees herself as any other married woman without considering the roles to play for the progress of the ministry. She faces her career and domestic functions without iota of ministerial contribution. We need to stress it here that she may not necessarily exhibit direct anti-ministry behaviour, but her stance will create feelings of loneliness in her husband which will invariably affect his ministry negatively.

3. The Supportive Pastor's Wife

The Supportive pastor's wife gives the best of her ability to the development her husband ministry by giving needed assistance but this is done behind the scene. She prefers to work in the background; she does not want to play a leading role in the ministry, this is why some scholars refer to this type of pastor's wife as a 'background supporter'.¹⁴ The sense of attachment is strong and she work hand in hand with her husband in the ministry by providing spiritual, domestic, moral and financial supports as at when needed. People may not notice her role in the public place, but most of the steps taken in the ministry are not without her knowledge and involvement. It is possible that she does not handle any office in the church, we may not even see her preaching, teaching or counselling in the church, but her observation, advice and suggestions will go a long way to influence good performance of her husband.

Apart from the domestic duties that involve taking care of husband and children which will remove distraction from the minister's work, a supportive wife also give emotional support to her husband by encouraging him even in the period of difficulty. She is very close to her kneel to intercede for the husband and the ministry at large, even without the conscience of the husband. Gloria Bamiloye emphasises the importance of prayer for a supportive wife in the ministry:

¹³ J. Andor, 2013. "The Role of the Pastor's Wife in Ministry" *ResearchGate* at: <https://www.researchgate.net/publication>, 7. Retrieved on 01/10/2017

¹⁴ J. Andor, 2013. "The Role of the Pastor's Wife in Ministry" 7

To function properly in this ministry of helpmeet, you need to cultivate the habit of coming to His presence. God is the great helper; He made you to reflect His glory so you will be fruitful and find the work easier when you always come into His presence.¹⁵

4. The Incorporated Pastors' Wife

This is a type of pastor's wife who is fully and actively involved in the ministry of her husband. She finds the work suitable and appropriate for her, thereby having her own aspect of the ministry through which she complements her husband. She plays leading roles in the church and does virtually everything her husband does if the pastor is not around, and many a times she presents her husband to perform many functions. She has no other work apart from the ministry, therefore, preaching, teaching, visiting and counselling are parts of her official work. Functionally, she could be referred to as the 'assistant pastor' of her husband, because her involvement in the administrative running of the ministry is noticeable. The sense of ministerial call is high in her and one can observe this in her activities and engagements in the church.

Due to her full-fledge involvement in her husband's ministry, incorporated pastor's wife used to face some challenges, she tends to forget quickly that she is not the main person in the ministry, the tendency of being too forward is high and this could generate criticism from the church members. Again, there could be competition between her and the husband ensuing from the comparison done by the audience during their ministrations, and her total involvement could lead to the neglect of family and domestic functions.

To be candid, incorporated wife's support is needed, but care and caution must be exercised in the area of administration, in order not to be seen as superseding the pastor in the church, no matter how talented she may be, she should not see herself as the pastor of the church, but a helpmeet in the ministry.¹⁶ If she could caution herself, incorporated pastor's wife seems to be the best for husband in the ministry that can

¹⁵ G. Bamiloye, 2006. *The and His Helpmeet*, Ibadan: The Mount Zion Publications, 138

¹⁶ A. Machamire, 1999. "The Pastor's Wife: Detached, Supportive incorporated?" 23

help the church to grow, especially when scholars have been agitating for sexual equality in all facets of life, supporting this view Akande shows his agreement with the assertion that “Leadership should be given on basis of character and training, not by the sex of the individual.”¹⁷

The Impacts of a Contented Wife in Her Husband’s Ministry

The effects that a contented pastor’s wife could leave on her husband’s ministry are numerous. Notably, the anxiety that usually trails discontentment in all dimensions would be conspicuously absent in such family and ministry, this will breed peace of mind for the man of God. Contentment creates an enabling environment for the growth of the ministry, because the husband will not be distracted with over-ambition. Apart from the fact that it is a contented wife who can build godly, good and stable home where happiness is radiating, she will also influence members of the church positively thus making work easier for her husband. The influence and effects of her contentment will be summarized as follows:

Steady ministerial growth

Because of her patience, her husband ministry will pass the test of time, having endured the hardship where necessary, this will make them to develop right attitude that will enhance holistic growth in the ministry. In Bamiloye’s view, women generally are faced with anxiety and worry whenever the promise of God is delayed. Doubt and fear will set in and they begin to look for an alternative or a way out¹⁸. But a contented wife will patiently wait for the divine fulfilment, which will allow growth.

Cooperation with her husband

Another effect of contentment on the part of a pastor’s wife is the cooperation that her husband will enjoy from her in the ministry. This supportive role builds confidence, team work and sense of belonging which are contributory factors to a ministry.

Stable and healthy home

¹⁷ L. B. Akande, 2018. ‘Women and Leadership in the Contemporary Church’ in D. Olatunde (Ed.), *Contemporary Church Issues*, Abeokuta: SAMDOT Press, 130

¹⁸ G. Bamiloye, 2006. *The and His Helpmeet*, 109

The effect of good home on ministry cannot be over-emphasized, while unhealthy home will be counter-productive to the ministry. A contented pastor's wife will ensure that domestic engagements are not antithetical to the ministry, while her good virtue will be felt in the way she nurture her children.

Reliance on divine directive

It is when we are not full of worldly anxiety that we will be able to concentrate on divine instructions in the ministry. Many pastors join occultism because of the irresistible pressure from their wives thereby losing their divine missions, but a contented wife will encourage her husband to rely solely on divine directives.

Enjoyment of Comfort in the face of challenges

Having an understanding wife in the ministry is a great source of comfort to the husband, even in the face of fierce and coercive situations in the ministry, once the home is welcoming; this confidence will give him needed solace in the ministry.

Divine promotion

Once they comply with the divine principles in the ministry, God has assured His servants of divine blessings and promotion. Doing kingdom business without grumbling enhances elevation, it must be said here that as the husband is promoted, divinely, the wife will also be rewarded for her contentment.

Working with the consciousness of the kingdom of God

The greatest effect of the contentment of pastor's wife in the ministry is the right mind-set about the kingdom of God. If worldly anxiety has not pushed them outside Christ in the ministry, their focus will be to reign with Christ at the end of their ministry on earth.

Conclusion

It is obvious that a contented wife is indispensable to her husband's ministry because of her godly contributions and supports that are not disputable. Contentment and enslavement by worldly anxiety are not compatible; therefore, pastors' wives should see their positions as a divine assignment that can only be rewarded divinely by

deliberate refusal to focus on flashy and ephemeral things that are temporal. Pastors must not also take their wives for granted; their contentment in the ministry should not be taken for foolishness. They must be appreciated and rewarded, especially, as God is blessing the ministry, never should your wife be dumped for any reason after she has endured hardship with you in the past. A contented wife who is not troubling her husband with unattainable demands deserves the best from her husband. Words of appreciation for the acknowledgement of her endurance should not be scarce from the pastor to his contented wife; we should remember that sweet words heal the injured and troubled hearts, so that she will not grow weary in doing good (Gal. 6:9).

Above all, it is important to develop this mindset that whatever one is able to achieve materially in ministry is insignificant and infinitesimal compared with scriptural promises for those who are able to patiently do His will and endure to the end, therefore, let us run the race of the ministry in such a way that we may receive the prize in line with Paul's admonition to the believers at Corinth (1 Cor. 9:24-27), fully assured that our labours are not in vain in the Lord (1 Cor. 15:58).

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