Knowledge Management: A Recommended Companion in the Task of Biblical Mentoring in the 21st Century

By

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Declaration

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any institution for a degree.

Signed: _~Ntnchne~_ Date: 7 May 2012

Abstract

Mentors not only help clarify the call of God in the protégés' lives but also develop the inner character and spiritual depth of their protégés. Yet, little attention has been paid to the knowledge-intensive nature of mentoring. Also, there is a dearth of Christian research articles in mentoring. To bring theological formulations and reflections on the topic of mentoring to bear, the main problem of this thesis is as follows: how can a biblical model of mentoring be developed with a knowledge management perspective? To further explicate the main research problem, four subordinate problems are specified as follows: (1) What are the components of a biblical model of mentoring with a knowledge management perspective? (2) What are the nature and types of knowledge imparted in a mentoring relationship? (3) What are the impediments to knowledge impartation in a mentoring relationship? (4) What knowledge management strategies can be used to overcome the impediments to knowledge impartation in a mentoring relationship? To address these problems, this thesis relies on the Wesleyan's quadrilateral approach of doing theology by appealing to the Scripture as the authoritative source, and supported by tradition, experience and reason. The findings are as follows. First, five major components of a biblical model of mentoring with a knowledge perspective can be identified. They are the mentor, the protégé, the knowledge to be imparted, the mentor-protégé relationship and the Holy Spirit. Next, the nature of knowledge imparted can be conceptualized as explicit-tacit-implicit, declarative-procedural-causal as well as human-social-structured. The types of knowledge imparted cover instructions, encouragement and inspiration. Third, four main impediments to knowledge impartation are the negative attributes of the mentor, the negative attributes of the protégé, the characteristics of the knowledge and the arduous mentor-protégé relationship. Finally, knowledge management strategies to overcome the impediments to knowledge impartation in a mentoring relationship are include mentor motivation, selection and training a clear developmental path and constant prayer for the protégé, and an organically-nurtured mentor-protégé relationship to promote trust between them. This thesis concludes with theological and practical implications.

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Chapter 1

Introduction

1.1 Background

The term "mentor" is has its root from the world of Greek Mythology. In Homer's Odyssey, Mentor was the character entrusted with the task to tutor and guide Odysseus' son, the young Telemachus (Daloz, 1999:20). The concept of mentoring has since been extended to various fields including management and education. For example, Godshalk and Sosik (2003:418) define mentoring as "a deliberate pairing of a more skilled or experienced person with a lesser skilled or experienced one, with the goal of having the lesser skilled person grow and develop specific career-related competencies." Along a similar vein, Gay (1994:4) defines mentoring as a "supportive relationship between a youth or young adult and someone who offers support, guidance and concrete assistance as the younger partner goes through a difficult period, takes on important tasks or corrects an earlier problem."

Contextualizing for Christianity, the concept of mentoring has been defined as "a triadic relationship between mentor, mentoree and the Holy Spirit, where the mentoree can discover the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility" (Anderson and Reese, 1999:12), "a relational experience in which one person empower another by sharing God-given resources" (Wasem, 2004:171), or more succinctly as "a model that can be imitated by others" (Lee 1999:127). In this thesis which is informed by a knowledge management perspective, mentoring is operationally defined as a one-to-one relationship between a mentor and a protégé through individualized attention where the mentor transfers needed knowledge to the protégé (Mullen & Noe, 1999:236).

Mentors have been characterized as models or exemplars of behavior and quasi-parents. In a survey among Christian leaders, Stanley and Clinton (1992:38) note that "a study of major biblical figures and the biographies of Christian leaders clearly

underscored the conclusion that one of the major influences most often used by God to develop a leader is a person or persons who have something to share that the leader needs."

To be sure, the term "mentor" cannot be found in the Scripture. However, the idea of mentoring permeates in both the Old Testament and the New Testament. Mentor-protégé pairs described in the Old Testament include Moses and Joshua (Deu 31:7-8), Naomi and Ruth (Ruth 1:7 -18; 2:17 - 3:16) as well as Elijah and Elisha (2 Kg 2:1 - 6).   In the New Testament, Jesus mentored the Twelve.   One of them, Peter, forged some form of mentoring relationship with Barnabas (Gal 2:11 - 13), who went on to mentor Paul and Mark (Acts 12:25 - 13:5). Paul in turn mentored Timothy, Titus and several others (2 Tim 2:2).   Timothy mentored "faithful brothers and sisters" including Epaphras (Col 1:1 – 7) who in turn mentored "those at Laodicea and Hierapolis" (Col 4:13).

Throughout the history of the church, mentoring relationships play a crucial role in developing and passing the faith from one generation to the next. Mentors not only help clarify the call of God in the protégés' lives but also develop the inner character and spiritual depth of their protégés. The people of God have always continued in this tradition by engaging in some form of mentoring for the formation and preparation of godly servant-leaders for the communities in their generation.   They include "Augustine in the fourth and fifth century Africa, Catherine of Siena in the twelfth-century Italy, John Newton in the eighteenth-century England, Dietrich Bonhoeffer in twentieth-century Germany…" (Williams, 2005:189). As a result of the lives of these men and women, each generation lives out "the biblical truth that healthy, obedient congregations can reproduce in chain reactions of daughter, grand-daughter, great grand-daughter churches" (O'Connor, 2006:317).

In the contemporary church, it is also not uncommon to find mentoring activities in a variety of format, ranging from formalized mentoring programs lasting from a few months to those that are intended to be informal and perpetual (Davies, 2001:234).   Yet, the theological underpinnings of the mentoring process have rarely been accorded with substantial attention. In fact, mentoring activities are either developed

on the basis of expedient considerations (e.g. MacPherson and Rice, 2000) or vaguely guided by Christian virtues of love and accountability (e.g. Daman, 2008:140).

In terms of research, mentoring has been studied along a number of themes. These include the requisite qualities of mentors (e.g. Wilson, 2001), personal characteristics of protégés (e.g. Turban & Dougherty 1994), the dynamics of mentoring relationship (e.g. Cunningham, 1999), the outcomes of mentoring (e.g. Doolittle, 2010) and the measurement of mentoring effectiveness (e.g. Gilbreath et al., 2008). Nonetheless, two areas of lack can be observed in many of these studies.

First, little attention has been paid to an important aspect of mentoring: its knowledge-intensive nature. Productive mentoring relationships entail the processes of knowledge transfer from the mentor to the protégé. This is not merely confined to the cognitive domain but also encompasses attitude and mindset. Thus, knowledge management, and knowledge transfer in particular, affords a vantage perspective to examine the extent to which mentoring has been efficacious. As a distinct discipline on its own, knowledge management teases out the nature and types of knowledge that can be transferred. It helps identify sources from which knowledge is created and accessed. In addition, a slew of knowledge transfer strategies have been proposed (e.g. Bhatt, 2002:36; Riege, 2007:52 – 57; Karkoulian et al., 2008:415). However, in the context of mentoring, there is a dearth of research that adopts a knowledge management perspective.

Second, the number of mentoring research articles that are situated in the Christian context pales in comparison to the volume of popular press that dispenses advice on Christian mentoring (e.g. Raab & Clinton, 1985; Stanley & Clinton, 1992). There exists much scope to bring theological formulations and reflections on the topic of mentoring to bear. Timeless principles drawn from the Scripture can and should informed contemporary practice such as mentoring in the church. This exemplifies the thrust of practical theology. Anderson (2001:23) argues that practical theology "demands a very specific understanding of the nature of theology. It demands that the theologian hold the practitioner accountable to the truth of God's revelation in

history and that the practitioner hold the theologian accountable to truth of God's reconciliation in humanity".

1.2 Problem

In view of the fact that mentoring practices in the church, which are essentially knowledge-intensive, are often ad-hoc, organic, and generally uninformed by the Scripture, the main problem of this thesis is as follows: how can a biblical model of mentoring be developed with a knowledge management perspective?

To further explicate the main research problem, four subordinate problems are specified as follows:

1. What are the components of a biblical model of mentoring with a knowledge management perspective?

2. What are the nature and types of knowledge imparted in a mentoring relationship?

3. What are the impediments to knowledge impartation in a mentoring relationship?

4. What knowledge management strategies can be used to overcome the impediments to knowledge impartation in a mentoring relationship?

1.3 Objectives

Theological truths gleaned from the Scripture, in particular, 1 and 2 Timothy, form the overarching framework of the biblical model of mentoring to be developed in the thesis. Auxiliary to the Scripture are literature from two domains, namely that of mentoring and knowledge management. Mentoring has been recognized as one of the effective mechanisms by which knowledge is imparted from one person to another (Fleig-Palmer & Schoorman, 2011:336). Research on mentoring is reviewed with the objective to identify its major themes. In parallel, dynamics of the mentoring

relationship are uncovered from a knowledge management perspective. The overall thrust of this thesis is to develop a biblical model of mentoring drawn primarily by Scripture, in particular, 1 and 2 Timothy, along with mentoring and knowledge management literature, and informed by tradition and experience with mentoring. More granularly, this thesis seeks to meet the following four objectives:

1. To identify the components of a biblical model of mentoring with a knowledge management perspective.

2. To describe the nature and types of knowledge imparted in a mentoring relationship.

3. To identify and analyze the impediments to knowledge impartation in a mentoring relationship.

4. To offer appropriate knowledge management strategies to overcome the impediments to knowledge impartation in a mentoring relationship.

1.4 Purpose

Dating as far as back as the Old Testament, mentoring activities have been ongoing in the church.   They have been called by different names such as replication and discipleship (Mendez, 2010:63) and take on different forms, ranging from intensive and occasional to passive (Stanley & Clinton, 1992:41). Whether they have been implemented in a highly formalized format or evolved organically in an ad hoc manner, mentoring programs generally lack robust theological underpinnings to inform practice.   Specifically, they are largely a function of the subjective conceptions of mentors and protégés involved (Franke & Dahlgren, 1996). The first purpose of this thesis is thus to give emphasis to the praxis side of theology.   Praxis is related but not identical to practice. Rather, it "points to the claim that practical theology has a stake in maintaining the viability of the practices of the churches and their missions. At the same time it engages in ongoing critical and constructive efforts at transformation toward the greater faithfulness and effectiveness of the churches in the societies in which they offer their witness" (Fowler, 1999:80).

Next, insofar as mentoring is concerned, Christian literature tends to focus on areas such as the process of mentoring including attraction, relationship, responsiveness, accountability and empowerment (Anderson & Reese, 1999:13), the roles of mentoring including that of a discipler, spiritual guide, coach, counselor, teacher and sponsor (Stanley & Clinton, 1999:47 – 130), the qualities of the mentor including the ability to inspire, honesty and integrity, and a passion to help others (Davies, 2001:234). On the other hand, the knowledge-intensive nature of mentoring has hitherto been largely ignored. Practical theologians are unlikely to venture into the grounds of knowledge management. Conversely, knowledge management scholars do not usually view practical theology as a subject of research. The second purpose of this thesis is therefore to study mentoring in the Christian context with a knowledge management perspective. This represents a novel undertaking as well as a contribution to extant literature to fields of practical theology and knowledge management, both of which have implications on mentoring.

1.5 Design and Methodology

The Scriptural scope of this thesis is confined to 1 and 2 Timothy, the twin Pastoral Epistles traditionally accepted to be the writings of the apostle Paul to Timothy. These two books of the Bible are chosen because they contain a wealth of insights and godly principles on mentoring. Specifically, Paul demonstrates intentional mentoring on Timothy whom he considers to be his "true son in the faith" (1 Tim 1:2, NIV). Among other factors, 1 Timothy was occasioned by the purpose of establishing "church order as the proper antidote to the false teachers" (Fee, 2011). In this epistle, Paul gives guidance to his protégé Timothy on how to deal with false doctrines in the church. In contrast, the content of 2 Timothy is much more personal. In light of the numerous on-going deflections and Paul's own imprisonment, 2 Timothy was "an appeal for Timothy to carry on the ministry of the gospel after Paul's death, but even facing death, he is confident that God will see it through" (Fee, 2011).

Godly concepts, principles and wisdom are teased out from the writings of Paul in 1 and 2 Timothy to develop the biblical model of mentoring. These theological truths gleaned from the Scripture form the foundational underpinnings of the thesis.

Hermeneutical theorists have identified several primary locations in determining the locus of meaning. Many of them are committed to only one location to derive the meaning of a particular text. Theorists acknowledge there are strengths and weaknesses to each of the approaches to meaning. A reasonable approach *(via media)* adopted in this thesis attempts to take advantage of the strengths of each approach to compensate for the weaknesses of each approach (cf. Hahn in Varughese, 2004:25-28). The approaches mainly adopted in the thesis are the author, text, context and reader centred methodologies to locate the meanings of the various texts. Meaning never exists in isolation from the author, text, context and reader. However, the text will be the primary witness to meaning, since the text is all we have. This approach is deemed best in an attempt to uphold the dynamics of communication.

Augmenting the theological frame is literature from mentoring and knowledge management research. Collectively, they address the research problem and enables Subordinate Problem 1 to be addressed.

Next, various knowledge classification schemes such as that which distinguishes among explicit, tacit and implicit knowledge (Leonardi & Bailey, 2008:414), that which divides knowledge into declarative, procedural and causal (Zack, 1999:46) and that differentiates among human, social and structured knowledge (De Long & Fahey, 2000:114) are reviewed with the intention to develop a taxonomy of the nature and types of knowledge for a mentoring relationship. This enables Subordinate Problem 2 to be addressed.

In addition, literature on the factors which obstruct the transfer of knowledge, such as the notion of 'knowledge stickiness' and its origin (Szulanski, 1996:30) is reviewed and contextualized for a mentoring relationship. Knowledge management strategies such as those that support that explication of individual knowledge (e.g. Bhatt, 2002:36), those that are designed to overcome knowledge transfer obstacles (e.g.

Riege, 2007:52 - 57), those that promote knowledge transfer and retention (e.g. Karkoulian et al., 2008:415) are invariably situated in organizational settings. These will be examined and contextualized for a mentoring relationship. In this way, Subordinate Problems 3 and 4 are addressed.

As a way to ascertain its usefulness and applicability to praxis, the biblical model of mentoring developed from this thesis will be discussed in the context of a local church which has just launched an extensive mentoring program. While the mentoring program is appended with a few Scriptural verses, it appears to have been developed out of pragmatism and past experiences than rigorous theological reflections. The mentoring program entails informal small group interactions, regular cell group meetings, bible study classes and church-wide initiatives such as community social services and evangelistic meetings. The intent is to develop four thrusts, namely, to live a purposeful life in light of God's kingdom, to surrender to the will of God in decision-making individually and corporately as a church, to serve others within and outside the community with the love of Christ as well as to be sent into the nations with the message of God's salvation. Ultimately, the goal is to transform the church into a missional church.

The design of this thesis which uses the Scripture in conjunction with non-theological literature, namely, that from mentoring and knowledge management research, and thereafter evaluated, can be justified on three counts. First, its legitimacy stems from the Wesleyan's quadrilateral approach of doing theology by appealing to the four sources of theology, which are Scripture, tradition, reason and experience (Buschart, 2006:186). Perhaps it will be better to speak of scripture as the authoritative source with a trilateral (tradition, reason and experience) supporting it. In the thesis, tradition refers to mentoring practices adopted in church history as presented in Section 2.2 on page 11, reason refers to mentoring and knowledge management literature as presented in Section 4.2 on page 39 while experience refers to contextual circumstances surrounding the mentoring initiative in local church as described in Section 2.3 on page 18.

Next, principles drawn from the Scripture are not incompatible with insights and research findings uncovered in mentoring and knowledge management literature. As Crabb (1977: 36) notes: "all truth is certainly God's truth. The doctrine of general revelation provides warrant for going beyond the propositional revelation of Scripture into the secular world of scientific study expecting to find true and usable concepts." Indeed, much of the ideas emphasized in mentoring and knowledge management literature, including the requisite qualities of a mentor, the belief that a protégé has an innate ability to acquire knowledge and the importance of trust between mentor and protégé are consistent with the teachings in the Bible (e.g. 1 Tim 3:2 – 7; Jn 8:32; 1 Tim 5: 1, 2). Thus, this thesis is not only grounded in the Scripture but also holds the potential to reap benefits from additional perspectives non-theological literature.

1.6 Hypothesis

The following hypotheses correspond to the four Subordinate research questions in the thesis:

1. A biblical model of mentoring is hypothesized to comprise five components, namely, the mentor, the protégé, knowledge to be imparted, the mentor-protégé relationship as well as the Holy Spirit.

2. A variety of knowledge can be imparted in a mentoring relationship. They are hypothesized as explicit, tacit and implicit knowledge. They can also be hypothesized as declarative, procedural and causal knowledge, or human, social and structured knowledge.

3. Four main impediments to knowledge impartation are hypothesized in a mentoring relationship. They include negative attributes of the mentor (e.g. low motivation and poor credibility) the negative attributes of the protégé (e.g. low motivation and low absorptive capacity), the characteristics of the knowledge to be imparted (causal ambiguity and unproven state) and the arduous relationship between the mentor and the protégé.

4. Appropriate knowledge management strategies to overcome the impediments to knowledge impartation in a mentoring relationship are hypothesized to include mentor motivation, selection and training, a clear developmental path and constant prayer for the protégé, and an organically-nurtured mentor-protégé relationship to promote trust between them.

1.7 Overview

This thesis is structured into five chapters. The first chapter gives the background before presenting the main problem of the study which is further divided into four subordinate problems. Thereafter, it lists four research objectives which are intended to address the subordinate problems. Following that, the purpose, design and methodology, as well as the hypothesis are explained.

In Chapter Two, mentoring practices from the past and present are reviewed. Its purpose is to offer a practical view on mentoring. Besides presenting historical and current surveys of mentoring, it introduces a case study on mentoring located in Singapore. Two research gaps identified from the case form the backdrop against which the thesis is developed.

In Chapter Three, mentoring insights are drawn from 1 and 2 Timothy. Its purpose is to develop a theological underpinning for mentoring. In addition to discussing issues related to their authorship, recipient, occasions and purposes, it gives outlines of 1 and 2 Timothy and highlights Paul's approach in mentoring. Specifically, three mentoring insights are drawn from the lives of Paul and Timothy.

In Chapter Four, mentoring insights are drawn from knowledge management literature. It argues that mentoring and knowledge management as distinct but related fields. Apart from expounding on the nature and types of knowledge impartation in a mentoring relationship, it examines impediments to knowledge impartation and proposes a four-pronged strategy to overcome these impediments.

Chapter Five brings this thesis to a close. It assimilates findings from Chapters 2, 3 and 4 to address all four research objectives listed in Section 1.3 on page 4, and

makes conclusions about the four hypotheses listed in Section 1.6 on page 9. In particular, a biblical model of mentoring with a knowledge management perspective is developed as a response to the main research question submitted in Section 1.2 on page 4. Finally, both theological and practical implications of this thesis are discussed.

Chapter 2

Mentoring Practices – Past and Present

2.1 Overview of Chapter 2

The concept of mentoring has attracted multiple perspectives in the literature. For example, Wright (2005:ix) defines mentoring as "a covenantal approach to life and leadership.…Mentoring is a process of becoming, not an unimpeded march to perfection." With a contemporary vocational orientation, Bozeman and Feeney (2007:731) define mentoring as "a process for the informal transmission of knowledge, social capital, and the psychosocial support perceived by the recipient as relevant to work, career, or professional development; mentoring entails informal communication, usually face-to-face and during a sustained period of time, between a person who is perceived to have greater relevant knowledge, wisdom, or experience (the mentor) and a person who is perceived to have less (the protégé)".

This chapter traces mentoring as a practice from antiquity to modern times. Structured into five sections, its purpose is to offer a practical view on mentoring. The first is an overview of the chapter. The second section presents a historical survey of mentoring, and thereafter highlights mentoring practices in the modern day context. The third section introduces a case study on mentoring located in Singapore. Two research gaps identified in the case study are described in the fourth section. The fifth section concludes the chapter.

2.2 A survey of mentoring

2.2.1 Mentoring in antiquity

Mentoring has its roots in ancient civilizations. Historically significant systems of mentoring include traditional Greek pederasty, the guru-disciple tradition practiced in Hinduism and Buddhism as well as the discipleship system practiced by Rabbinical Judaism and the Christian church. Mentoring took the form of apprenticeship under

the medieval guild system. It was the custom to take on young apprentices who lived and worked with their master, the owner of the workshop. They learned skills and abilities before becoming master craftsmen themselves who were capable of taking over the business. Through this system, skills were handed down from one generation to another without the risk of them deserting to rival associations.

In Greek culture, mentoring is used to describe the process novices being trained in skills such as basket weaving, hunting with a bow or pottery making (Milavec, 2003:47) while in certain African cultures, mentoring referred to the process in which a young man was apprenticed under a mentor in a trade like carpentry (Smither, 2009:4). Sheely (1981:231) describes a mentor as "a trusted friend and counselor, usually from ten to twenty years older, who endorses the apprentice's dream and helps in a critical way to guide him or her toward realizing it". In the context of spiritual development in ancient times, Anderson and Reese (1999:79) note that the mentor "was a guide, a director, a ruler and sometimes, a figure of authority. Often mentors were monastic priests or clergy scholars who were highly respected in their society".

Another notion related to mentoring is that of coaching. Compared to mentoring, coaching seems to have a more recent history in the English language. Writings on coaching emerged only from the nineteenth century, most of which focused specifically on performance and attainment in educational and sports settings (Garvey et al., 2009:26). Similar to a mentor, a coach is more skilled, experienced or knowledgeable. Today, coaching practices are dominant in sports and business environments, and are usually linked to paid services. However, unlike mentoring practices, they cannot be found all sectors of society and are less associated with voluntarism than mentoring. Furthermore, relationship development and a sense of mutuality are usually less evident in coaching than in mentoring.

Although there are no exact terms in the Scripture for mentoring, there are a number of words which are closely associated to mentoring. For example, these words include verbs such as "make disciple" (matheteuo), "teach" (didasko), "train" (didaxo), "be sound" (hugiano) and "follow" (akaloutheo), as well as nouns such as

"disciple" (mathetes), "teacher" (didaskalos) and "imitator" (mimetes) (Smither, 2009:5). In fact, the Scripture is replete with examples which fit well with the notion of mentoring.

In the Old Testament, central to the spiritual formation and religious education of any Hebrew child was the Torah. However, "rather than a set of rules legislated by a cosmic lawgiver, this covenant-law is a way of life to follow that had to be learned through the close association with a teacher" (Williams, 2005:182). Moses trained young Joshua to succeed him as the leader (Exod 24:13; Num 27:18). Eli raised Samuel since he was a child to be a priest and judge (1 Sam 3:1). When Samuel grew up, he in turned anointed and advised the future King David (1 Sam 19:18). Elijah mentored Elisha (1 Kgs 19:19-21) while Jehoida took responsibility for seven-year-old Joash and taught him how to be a godly king like his predecessor David (2 Kgs 12:2).

There is equally no lack of mentoring examples in the New Testament. Elizabeth encouraged young Mary, believed in her pregnancy, and blessed her (Luke 2:39-56). Jesus also considered mentoring an important part of his earthly ministry. Apart from carrying out a teaching ministry for the Galilean crowds, he was engaged in developing a personal relationship with his disciples (Matt 13:10-23). This involved investing personal time (John 1:37-2:12), modeling an intimate relationship with God (John 2:13-17, 4:31-38, 13:1-17), explaining Scriptural truth (Matt 5-7), and affording opportunities to apply this truth under his supervision (Matt 10:1-42). Paul mentored several men during his lifetime, including Sosthenes (1 Cor 1:1), Tychicus (Eph 6:21; Col 4:7), Silvanus (1 Thess 1:1), Titus (Tit 1:1) and Timothy (1 Tim 1:1; 2 Tim 1:2) to whom he wrote two epistles. The brief reflection on these biblical examples shows that the people of God have always engaged in some form of mentoring as a way to grow in faith and in the knowledge of God.

2.2.2 Mentoring in church history

The practices of mentoring continue throughout church history. For the purpose of this thesis, a sample of four influential Christian leaders, namely Augustine of Africa, Catherine of Siena, John Henry Newton and Dietrich Bonhoeffer, all of whom

showed evidence of engaging in mentoring, are reviewed. These figures are selected for three reasons. One, they offer a snap-shot of the mentoring efforts through the ages, spanning between the fourth and the twentieth century. Two, they are drawn from different cultural and geographical backgrounds. Three, they represent a combination of male and female exemplars of mentoring. Collectively, they illustrate the fact that mentoring transcends time, cultural, geography and gender.

Upon his ordination in AD 391, Augustine of the fourth century Africa (AD 345 – 430) formed a community among like-minded friends and young priest for the purpose of common study and worship. When he became the sole bishop of Hippo, he focused on preparing new priests for service who were "largely educated under his supervision, in his own house, and largely by his own efforts… with adequate intellectual education, practical training and spiritual formation" (Williams, 2005:196 – 197). In addition, Augustine penned hundreds of letters responding to those came to him for counsel. For example, to the deacon Deogratias of Cartage, Augustine gave detailed advice on teaching basic doctrinal catechesis. To Castorius who was struggling with the decision to enter ministry, Augustine exhorted him to receive ordination and be devoted to Christ. To Bishop Evodius of Uzala who often landed in trouble with fellow priests, Augustine urged restraint of his impatience and impetuous nature (Williams, 2005:202).

Catherine of Siena (1347 – 1380) was a scholastic philosopher and theologian who belonged to the Dominican Order. She was well respected for her role as a mediator within the church during the struggles for Papal power between France and Italy during the period of the Avignon Papacy. To her credit, she also brought back the papacy of Gregory XI back to Rome from its displacement in France, and established peace among the Italian city-states. She found time to share her life through writing both to those in high positions such as the Pope and noblemen as well as to those who were marginalized in society such as the peasants. Some 400 of these correspondences have endured. In the last six years of her life, she was assigned to be a protégé to Raimondo da Capua by the Master General of the Dominican Order. Ironically, it appeared that Raimondo was in fact "the one who

probably most benefited from the relationship, in many ways being mentored by Catherine" (Williams, 2005:211-212). Letters sent by Catherine to Raimondo contained public spiritual and ecclesial counsel. This is remarkable particularly in light of the fact that in many modern settings, upward management and leading is usually viewed with disdain from the top. The legacy of Catherine transcended beyond her writings to her disciples. Throughout her life, Catherine of Siena gathered around her a devoted group of men and women trained to labor for the reformation of the individual, the church and the state.

John Henry Newton (1725 – 1807) was ordained as an Anglican clergyman in1764. He was responsible for the establishment of the Eclectic Society, which in turn spawned the influential Church Missionary Society, responsible for sending Christian missionaries to Africa, India and Australia. Throughout his life, Newton was committed to be a mentor in ministering to numerous pastors. Among the young pastors whom Newton mentored was Thomas Jones who was disallowed to study in Oxford and Cambridge due to his dissenting views from the Church of England. Another young pastor under Newton's watch was John Ryland. Newton regularly offered his wisdom and experience to Ryland on a variety of matters including personal, theological, pastoral and vocational themes. Moreover, Newton played the role of an "attentive mentor for Ryland many times, staying alert to the dangerous patterns into which the younger pastor was prone to fail. Out of love for him and concern for his ministry, Newton offered at times difficult counsel". (Williams, 2005:232). For example, Ryland published an impetuous theological poem to which Newton showed disapproval. It turned out that Ryland accepted Newton's counsel while Newton commended Ryland of his teachable spirit.

Dietrich Bonhoeffer (1906 – 1945) was a German Lutheran pastor and theologian. Lived through what could be considered as the most turbulent period in the twentieth century, he experienced the First World War as a child and later witnessed the rise of Adolf Hitler who led the country into the Second World War. Despite his early martyrdom at the age of 39 for his staunch opposition against Nazism, Bonhoeffer's impact on many pastors and students were tremendous. In 1935, Bonhoeffer headed the underground seminary for training Confessing Church pastors in Finkenwalde.

His purpose was to establish a disciplined community for pastoral formation. Bonhoeffer not only mentored by articulating his theological position but by displaying an exemplary Christian life for his protégés. This had led the Korean feminist theologian Chung Hyun Kyung to declare Bonhoeffer as "the major theological mentor of our movement, not because we understood the details and nuances of your theology but because we were inspired by your life story" (de Cruchy, 1999:104). Among his students were Otto Dudzus, Albrecht Schonherr, Winfred Maechler, Joachim Kanitz and Jurgen Winterhager. Bonhoeffer's interest was "not only in teaching them as a university lecturer. He wished to disciple them in the true life of the Christian. This ran the gamut, from understanding current events through a biblical lens to reading the Bible not just as a theology student but as a disciple of Jesus Christ. This approach was unique among German university theologians of that era" (Metaxas, 2010: 128).

Although each of the four influential Christian leaders reviewed earlier lived through different times and were under significantly different contexts, a few common themes emerge. One, they made conscious efforts to mentor others. For example, Augustine went out of his way to prepare new priests for service while Catherine was unfettered in reaching out to people from all walks of life. Two, their mentoring activities invariably entailed instructions, encouragement and inspiration from the exposition of the Word of God. For example Newton and Bonhoeffer expounded the Scripture to promote character development in their charges. Three, they coupled instructions, encouragement and inspiration with genuine love and concern. For example, Bonhoeffer not only taught his protégés about growing towards Christ-likeness but also invited them into his private life and tended to their personal needs.

2.2.3 Mentoring today

Mentoring continues to be relevant today in the preservation and spreading of the gospel message. Para-churches such as the Navigators and Campus Crusade for Christ advocate one-on-one mentoring and a disciplined program for Bible study, Scripture memorization, and training in witnessing (Hull, 2009:18). Its focus, method, and the ability to process large numbers of people through a curriculum

have made significant inroads into the churches. Many people who underwent mentoring under these para-churches eventually became pastors and leaders.

Mentoring programs (sometimes known as discipleship programs) can also be commonly found in churches. For example, the Woman to Woman Mentoring was founded in 1996 as part of the ministry in Saddleback Church in southern California, USA. Through an informal format, women who are interested to mentor others and those who are keen to be mentored are paired over a fixed period. This allows both mentors and protégés to experience the blessings of participating in one-on-one encouraging and supporting spiritual friendships.

In Pine Acres Church in Oklahoma, mentoring takes a more formalized format. Members are mentored through a three-stage process. The first stage involves basic discipleship, particularly for new believers, to learn about the basics of the Christian faith. This can last for a year in which a mentor shepherds over a group. The second stage entails solidification of spiritual discipline where roots in the Christian faith are deepened. The duration is at least a year. Here, the mentor guides the protégés in identifying an area of ministry in which to serve. The third stage is leadership discipleship which is estimated to last at least two years. The mentor leads the protégé through a doctrinal study course. Leadership opportunities are jointly explored so that protégés can exercise their God-given talents.

While the goal of mentoring in churches is unambiguous, it is clear that mentoring practices across churches are different.   Some are formalized, for example, in Pines Acre Churches while others such as Saddleback Church tend to be informal. Moreover, the degree of intensity ranges along a continuum, from intensive to occasional and passive. Correspondingly, the roles in which a mentor plays range from that of a discipler and spiritual guide to a teacher, sponsor and a model (Stanley & Clinton, 1992:41).

2.3 Present practice of mentoring: A case study

2.3.1 Overview of Grace Church

Grace Church (henceforth known simply as Grace) is a Pentecostal church established in Singapore for more than 60 years. Started as a modest outreach center offering free English tuition to some 30 socio-economically disadvantaged children, the church has grown steadily over the years to a metropolitan church with an average weekly attendance of some 2,400 adults and 600 youths and children. On a typical weekend, it runs four English Adult Services, four Chinese Adult services, two youth services and a Young Adult Service. There is also a thriving children's ministry and an active Missions Department that supports some 20 missionaries in the region.

The leadership structure in Grace is not unlike many other large-sized churches in Singapore. The Senior Pastor is assisted by a Ministry Leadership Committee which comprises heads of various ministries in the church, including the Languages Ministry, Young Adult Ministry, Youth Ministry, Children Ministry, Music Ministry and the Missions Department. Within each of these ministries is a team of pastors numbering between two to eight. The Senior Pastor also chairs the Church Board comprising some 12 laymen elected annually by the congregation. The church is also supported by a team of some 10 administrative staff who help ensure the smooth running of the church.

To better enable members to be connected, Grace introduced a cell group system some 15 years ago. However, only less than 30% of the congregation hitherto attends a cell group regularly. In fact, majority of the church members do not involve themselves in any ministry on a regular basis other than attending one of the Sunday services. Nonetheless, the picture is not altogether bleak. Members are generous in giving to the Lord. The annual Missions budget has exceeded $2 million last year. The increasing rate of mission participation from members over the last ten years also suggests their willingness to be used by God to spread the message of salvation. In addition, major community projects organized in recent years saw tremendous support from members who donated food boxes and distributed them to

hundreds of needy families in the community. Through such acts of kindness, several people made the decision to accept Jesus into their personal lives as their savior.

Despite its sizeable congregation, Grace does not have any church-wide mentoring program. Augmenting the cell group system is a phenomenon in which a number of spiritually matured members build rapport informally with other members for the purposes of fellowship, guidance and mentoring. For example, some adults in the English congregation forge mentoring relationships with those in the Young Adult congregation while some young adults themselves meet up with the youths to help guide them spiritually and socially. Most of these relationships evolved organically over time and do not come under any formal structure in the church.

2.3.2 A mentoring initiative in Grace

With the change in the Senior Pastor in the church early this year, there is now a new focus: to transform Grace into a missional church. This involves looking not only at building the church in terms of resources and programs but developing Christ's disciples in the church for God's mission. The emphasis on God's mission demands that the church becomes his equipping center, to disciple and train believers for God's mission wherever God has placed them.

An important strategy to move the church toward realizing this missional concept is the development of an initiative called Grace Mentoring Process (GMP). GMP has four thrusts, namely, to live a purposeful life in light of God's kingdom, to surrender to the will of God in decision-making individually and corporately as a church, to serve others within and outside the community with the love of Christ as well as to be sent into the nations with the message of God's salvation.

GMP is supported in part by the cell group system where members will be discipled, developed and deployed for God's mission. The leadership is careful not to label it as a "program" as this may connote a mechanistic undertaking with a definite end-date and a final set of objectives. Instead, the intention is to inspire members to embrace mentoring as modus operandi of the church.

To show its commitment to the initiative, the leadership of the church has decided to model mentoring efforts from the top. This means that the Senior Pastor will make the effort to mentor every member of the Ministry Leadership Committee. The Ministry Heads themselves will mentor the pastoral staff under their charge; the pastoral staff in turn will mentor lay leaders serving in their ministries; the lay leaders will mentor their cell group members and those whom they come into contact. Such a cascading effort allows the entire church to be both contributors and beneficiaries of mentoring. At the time of writing, GMP had just begun in the church for less than a month.

2.4 Research gaps in the case study

2.4.1 The lack of a theological framework

Even through GMP represents a new and exciting phase in the church; it is still too early to tell whether it can be sustained over the long-term, or if its purported benefits can actually be reaped. In any case, from a theological research angle, two main gaps associated with GMP can be identified. First is the lack of a theological framework to underpin GMP.

In its current form, the theological foundation of GMP remains fuzzy. While the leadership of Grace envisions a cascading model of mentoring throughout the church, there exist several taken-for-granted assumptions. For example, based on the hierarchical structure of the church, cell group leaders are automatically selected as mentors. There is no consideration if each is qualified, able, willing and has the burden to serve as a mentor. Similarly, for expediency reason, the assignment of protégés to mentors is solely based on the existing hierarchical structure. This means that all cell group members automatically come under the care of their cell group leaders as mentors. From a theological perspective, the roles of mentors and protégés have not been explicated. In addition, the process and the outcomes of mentoring are subject to different interpretations and mutual negotiations between individual mentor and the protégés.

While the absence of theological underpinnings and critical reflections may not adversely derail Grace's efforts in rolling out GMP in the near-term, some members and even pastors themselves are likely to be clueless about the larger biblical picture of mentoring. This ignorance certainly does not bode well for the long-term goal of the church in becoming missional. Hence, from the onset of GMP, it is necessary that a theological framework of mentoring be developed and articulated.

The benefits of having a theological framework for mentoring in the context of GMP are numerous. For one, such a framework helps clarify the Scriptural basis on which mentoring stands. This allows the church to evaluate GMP by differentiating between aspects which are biblical imperatives and those that stem from pragmatic considerations. Next, a theological framework for mentoring can serve as communication device within the church. By capturing the essence of the GMP in theological terms, the framework enables a better alignment among pastors, leaders and members in Grace as they embark on GMP together. Third, a theological framework for mentoring is in itself an illustration of the need for theological reflection in what the church does. Using such a framework to underpin GMP is a signal by the leadership that the church is mindful of the importance of being theologically sound. As a result, pastors and members can take the cue from the leadership and appropriate such a position in their ministries in the church as well as in their personal lives in Christ.

2.4.1 The ignorance of mentoring from a knowledge management perspective

The second gap associated with GMP is the ignorance of mentoring from a knowledge management perspective. Mentoring and knowledge management are mutually reinforcing notions. In particular, mentoring can be used as an effective device by which knowledge is transferred (Swap et al., 2001:99). Conversely, mentoring can be framed in terms of knowledge management to bring into focus an important but an obscure aspect of the cognitive mechanism in the mentoring process: the impartation of skills, expertise and values from a mentor to a protégé.

Currently, the leadership in Grace is unfamiliar with the notion of knowledge management. This may be attributed to a number of factors. First, pastors in Grace

were trained in theology but have not been exposed to other field of studies. Second, knowledge management is multidisciplinary which draws from diverse fields including organization science, cognitive psychology and strategic management (Dalkir, 2005:6). Moreover, it has gained attention in both research and practice only over the past decade. Even among lay-leaders who have received secular education, the notion of knowledge management is still relatively new. Third, even if some among the leadership are acquainted with knowledge management, the difficulty lies in knowing how to infuse knowledge management thoughts into the church. Existing literature is almost completely silent on the application of knowledge management in a religious context.

Without a knowledge management perspective on mentoring, cognitive processes in any given mentor-protégé pair in GMP cannot be systematically managed or studied. Mentors are unlikely to be aware of the impediments or the strategies in sharing knowledge. In fact, the notion of knowledge itself, comprising "a fluid mix of framed experience, values, contextual information and expert insights that provides a framework for evaluating and incorporating new experiences and information" (Davenport & Prusak, 1999: 5) remains a black-box. Thus, one of the benefits of viewing mentoring through the lens of knowledge management is the facilitation of the cognitive processes in a mentor-protégé pair. Beyond the individual level, knowledge management sets the stage for noteworthy mentoring practices throughout the church to be identified, captured and shared with the rest.

2.5 Conclusion

This chapter describes the past and present practices of mentoring. It briefly describes mentoring in antiquity before highlighting mentoring relationships found in both the Old and New Testament. Thereafter, evidence of mentoring found in a sample of four influential Christian leaders throughout church history, namely, Augustine of Africa, Catherine of Siena, John Henry Newton and Dietrich Bonhoeffer, are reviewed. Following that, mentoring practices in the contemporary context are surveyed.

Having traced mentoring practices in broad strokes, this chapter presents a case study of mentoring in Grace Church, a local Pentecostal church in Singapore. In gist, Grace has just begun to roll out a church-wide initiative called Grace Mentoring Process (GMP). In its current form, two research gaps have been identified. The first is the lack of a theological framework that underpins GMP. The absence of such a framework does not augur well with the long-term objective of the church in becoming missional. The second is the ignorance of mentoring from a knowledge management perspective. The absence of such a perspective has implications not only for individual mentor-protégé pairs but also for the church in its ability to identify, capture and share noteworthy mentoring practices in GMP. These two research gaps form the backdrop against which the thesis is developed. In next chapter, a theological frame for mentoring will be developed from 1 and 2 Timothy. This enables Research Objective 1 listed earlier in Section 1.3 on page 4 to be addressed in part.

Chapter 3: Mentoring insights from
First and Second Timothy

3.1   Overview of Chapter 3

There is general consensus among scholars that the relationship between Paul and Timothy was a mentoring one (Williams, 2005:185-186; Davies, 2001:234). Moreover, much of the dynamics in this mentor-protégé pair can be gleaned from 1 and 2 Timothy. The purpose of this chapter is thus to draw mentoring insights from these two epistles.

This chapter is organized into five main sections. The first offers an overview of the entire chapter. The second introduces 1 and 2 Timothy by discussing issues related to their authorship, recipient, occasions and purposes.   The third section gives outlines of 1 and 2 Timothy and highlights Paul's approach in mentoring. The fourth section draws three mentoring insights from these two epistles. The fifth section gives a summary of this chapter and concludes with a biblical model of mentoring.

3.2   Introduction to 1 and 2 Timothy

3.2.1 Authorship

Commonly called the Pastoral Epistles since the eighteenth century, 1 and 2 Timothy (together with Titus) are purported to be letters written by the Apostle Paul to his protégé, Timothy, whom he has left in charge of the church in Ephesus (and to Titus, whom he left on Crete). However, since the early nineteenth century, several New Testament scholars have cast doubts over the authenticity of Pauline authorship in these letters. They proposed that the author was in fact a pseudepigrapher who could be a disciple of Paul. Such a position was based on historical, ecclesiastical, doctrinal and linguistic grounds.

Nonetheless, there are counter-arguments and compelling evidence to defend Pauline authorship in 1 and 2 Timothy. To the claim that events in the Pastoral

Epistles do not fit into the historical account of Acts, it is conceivable that Acts does not record the ministry of Paul in its entirety (Picirilli, 1990:163). In addition, evidence suggests that Paul was not put to death at the end of his imprisonment in the closing verses of Acts. According to historian Eusebius, Paul was actually released from this imprisonment and made further journeys, during which he wrote 1 Timothy, followed by 2 Timothy (Barker & Kohlenberger, 1994:889).

To the claim that titles such as overseers, elders and deacons mentioned in these Pastoral Epistles show a more advanced church organization than existed before Paul's lifetime, a careful reading of related passages (for example, Tit 1:5 - 9) suggests that "elders" and "overseers" are terms used interchangeably. In fact, second-century ecclesiastical structure comprised one overseer, several presbyters and deacons (Barker & Kohlenberger, 1994:889).

To the claim that the doctrinal emphases in the Pastoral Epistles are different from those in Paul's earlier writings, especially with the frequent use of the expression "sound doctrine" (for example 2 Tim 4:3), it is generally acknowledged that Jewish-Christian Gnostic heresy had been presented in an early form during Paul's lifetime. In particular, Paul had opposed Gnostic ideology in one of his earlier letters to the Colossians (Col 1:15 - 17) (Dalcour 2005:61), as well as to the Corinthians (1 Cor 1:18 – 2:16).

To the claim that the linguistic style and vocabulary found in the Pastoral Epistles are different from those in Paul's earlier writings, it has been proposed that Luke was the amanuensis who actually composed the Pastoral Epistles under the dictation of Paul. This could be supported by the number of significant Greek word found exclusively in Luke-Acts and the Pastoral Epistles, and the hint from the phrase "only Luke is with me" (2 Tim 4:11, NIV) (Fernando, 2011:254-255). An amanuensis, who was sometimes given considerable liberty in writing manuscripts, was also employed by Paul in some of his earlier works (Rom 16:22). Other important factors to account for the differing linguistic style and vocabulary used in the Pastoral Epistles include the specific subject matter Paul was dealing, his age, the circumstances of his imprisonment as well as the growth and expansion of the church (Picirilli, 1990:162).

First and Second Timothy was accepted by the Early Church as authentically Pauline. Stemmed from the conviction that the Pastoral Epistles constitute an important part of the holy and infallible Word of God, this chapter reaffirms that 1 and 2 Timothy were undeniably written by Paul under the inspiration of the Holy Spirit. Even though the precise dates of 1 and 2 Timothy cannot be determined with absolute certainty, most scholars agree that they were written around A.D. 64 and A.D. 67 respectively (Barker & Kohlenberger, 1994:890, 909).

3.2.2 The Recipient

First and Second Timothy were written by Paul to Timothy. Originally from Lystra, a Lycaonian town in the Roman province of Galatia in south-central Asia Minor, Timothy was of mixed lineage. His mother was Jewish (2 Tim 1:5) while his father was a Greek (Acts 16:1 - 3). Paul probably met him for the first time during his first missionary trip (Acts 13:49 - 14:25). When Paul visited that area a second time, he heard the local believers "speak with such glowing praise of the young man that the apostle felt compelled to meet him" (Swindoll, 2010:15). Paul desired for the young disciple to travel with him and had him circumcised to accommodate the expectations of the Jews to whom they would seek to evangelize. This began a long mentoring relationship and mutual affection in the work of the Lord (Phi 2:19 - 24).

Paul identified Timothy as "my son whom I love, who is faithful in the Lord" (1 Cor 4:17, NIV) and his "co-worker" (Rom 16:21, NIV). As his 'spiritual son', Timothy became Paul's most intimate and enduring companion. Timothy followed Paul closely (1 Tim 4:6) and could convey Paul's ideas accurately to the churches (1 The 3:2 - 3). Timothy's ministry included not only traveling with Paul but remaining with new congregations when Paul had to leave suddenly (Acts 17:13 - 14). In particular, he was entrusted with the task to minister to churches in three locations, namely Thessalonica (1 The 3:1 - 3), Corinth (1 Cor 16:10 - 11) and Philippi (Phi 2:19 - 24). Timothy had the honor of joining Paul in the salutation of several epistles including 1 and 2 Thessalonians, 2 Corinthians, Colossians, Philemon and Philippians.

3.2.3 Occasions

It was apparent that Paul was released from the Roman imprisonment recorded in Acts. Picirilli (1990:168) argues that "Luke's record in the Book of Acts implies an impending release; Paul in his Prison or Captivity Epistles seems to expect it; and the Pastoral Epistles demand such a release followed by a second Roman imprisonment." After some two years under house arrest, Paul was liberated. Festus, the Roman procurator at Caesarea had no specific charge to press against Paul (Acts 25:26). Herod Agrippa II remarked that Paul could have been set free "had he not appealed to Caesar" (Acts 26:32). Thus, Paul's release would not have surprised these officials.

Paul's intention was to go to Spain from Rome. Nonetheless, his incarceration derailed his plan. Given his earlier promise to visit Philippi and Colosse (Phi 2:24; Philem 22), he could have visited these places upon his release before finally reaching Spain. He was probably accompanied by Titus and Timothy (Picirilli, 1990:168). After returning from Spain, it was likely that Paul visited Crete where he left Titus to minister in the church. He then proceeded to Macedonia by way of Ephesus. Fee (2011) describes the stopover at Ephesus a "small disaster......Some false teachings similar to those encountered earlier in Colosse, and more recently in Crete, were in the process of totally undermining the church in Ephesus." Paul decisively excommunicated two leaders of this movement, namely, Hymenaeus and Alexander (1 Tim 1:19-20). He needed to move on to Macedonia and thus left Timothy in Ephesus to take charge over the situation. When he arrived at Macedonia, he wrote 1 Timothy.

Paul proceeded to Nicopolis and seemed to have been on his way to Ephesus, but was arrested, probably at Troas, at the instigation of Alexander the metalworker (2 Tim 4:13 - 15). Eventually, he was brought to Rome where he had a hearing from a Roman tribunal (2 Tim 4:16 - 18). During his custody, Onesiphorus of Ephesus visited and updated him of the situation in Ephesus, which continued to deteriorate (2 Tim 1:15 - 18). In his distress, Paul decided to send Tychicus to replace Timothy at Ephesus (2 Tim 4:12). Along with Tychicus was Paul's letter to Timothy (2

Timothy). In the letter, Paul urged Timothy to remain loyal to the Gospel, as well as to meet him in Rome before winter (2 Tim 4:21).

3.2.4 Purposes

Paul seemed to have at least three purposes in mind when he wrote 1 Timothy, namely, (1) to stress the importance of teaching sound doctrine and firmly opposing unsound doctrine, (2) to give ecclesiastical instructions over how the church ought to be organized and (3) to dispense personal advice to Timothy in the areas of health and conduct.

The first purpose concerns the establishment of sound doctrine. Paul was acutely aware of the infiltration of false teachers in the church at Ephesus. The reason for which Paul left Timothy in Ephesus was to represent his apostolic authority in teaching and enforcing sound doctrine. False teachings must be identified and exposed both currently (1 Tim 1:3) and in the future (1 Tim 4:1). An effective way to combat false teachings is to provide a solid foundation in the Word of God.

The second purpose concerns ecclesiastical instructions. Paul found the young church in Ephesus to be in need of pastoral guidance. He thus delved into a number of matters including conducting public worship (1 Tim 2:8), choosing church leaders (1 Tim 3:1), and relating to widows (1 Tim 5:1).

The third purpose concerns personal advice to Timothy. Paul loved Timothy with a fatherly disposition. Furthermore, Picirilli (1990:169) notes that Paul "wanted Timothy to remember his own personal example as a church leader. His desire was for Timothy to be wholly committed to his ministry, to use the gifts that God had given him to their fullest extent. He also wanted Timothy to give proper consideration to his own personal health, knowing that a healthy minister will be able to do a much better job leading his congregation."

In determining the purposes of 2 Timothy, Fee (1995) asserts that the key to understanding this epistle lies in recognizing Paul's prevailing circumstances. In particular, Paul was no longer free to pursue his itinerant ministry. Probably arrested in Troas, Paul was incarcerated in Rome (2 Tim 1:16 - 17) and had undergone a

preliminary hearing (2 Tim 4:16 - 18).   He was awaiting for his final trial which he did not expect a favorable outcome (2 Tim 4:6 - 8).   His confinement exerted a toll on him.   Meanwhile, the situation at Ephesus did not get better. Hymenaeus whom Paul excommunicated was still at work (2 Tim 2:17-18).   Furthermore, some of Paul's trusted aide had deserted him and the gospel (2 Tim 1:15).   It was in such a context that Paul wrote 2 Timothy.

Picirilli (1990:298) identifies at least two main categories of purposes of 2 Timothy, namely, official and personal.   In an official sense, Paul wrote to strengthen Timothy, encouraging him to remain faithful to the ministry (2 Tim 1:6 - 12).   There is no evidence to suggest that Timothy's steadfastness had been flagging. Paul issued such statements fittingly as a fatherly figure towards his protégé.   Next, Paul's second official purpose was to continue to warn against the danger of false teachers and unsound doctrines.

On a personal note, Paul wrote to request Timothy's presence in Rome.   It was clear Paul longed for Timothy's ministry and companionship during the last days of his life. Besides calling Timothy to his side, Fee (1995) points out that the larger reason is the appeal to Timothy's loyalty, given the incidents of deflections. Paul's own confinement added to this urgency.

3.3   A survey of 1 and 2 Timothy

3.3.1 Outline of 1 Timothy

Given the largely personal and conversational nature of 1 Timothy, there are slightly different ways in which its outline can be constructed.   Swindoll (2010:20-77) divides 1 Timothy into three main sections. The first comprises greetings, salutations, personal encouragement and exhortation (1:1-20).   In the second section, Paul dispensed instructions related to the ministry (2:1 – 3:16).   Besides dealing with the roles of men and women in prayer and worship, he listed the qualifications expected of a leader in the church.   In the third section, Paul focused on the theme of the minister (4:1 – 6:21). He dealt with the importance of faithful doctrine and sound teaching (4:1 – 16).   He also drew Timothy's attention to the issues pertaining to the

various groups within the church including the young and old, widows and elders (5:1 – 6:10). Additionally, he admonished Timothy to maintain a balance between masters and slaves, rich and poor as well as internals and externals (6:11 – 21).

Wallace (2012a) segments 1 Timothy into four main sections. The first and shortest contains the salutation (1:1 - 2). The second section deals with negative instructions in relation to the false teachers who had infiltrated the church at Ephesus (1:3-20). In this section is a reminder of why Timothy was left behind in Ephesus, which was to stop the false teachers. The third section, which cannot be divorced from the purpose of Timothy's stay in Ephesus, contains positive instructions to Timothy concerning the church (2:1 - 6:10). Given that those false teachers had wreaked havoc on the church in many areas, Paul gave instructions on how these could be rectified. In the fourth and final section, Paul concluded with more personal instructions to Timothy (6:11-21) Apart from the exhortation to "pursue godliness" and "fight the good fight of the faith (6:11 - 12), Paul reminded Timothy to guard the gospel in the lives of the Ephesians which had been entrusted to him (6:20-21).

Wilkinson & Boa (1983:427-431) divide the book into five main sections, which roughly correspond to the challenges Timothy was confronting as a pastor of the church in Ephesus. In the first section, Paul warned Timothy about the growing problem of false doctrines, for example, those that related to the misuse of the Mosaic Law (1:1 - 20). In the second section, Paul turned his attention to the church at large and addressed the issues of church worship and leadership (2:1 - 3:16). The third section covers Paul's charge concerning false teachers (4:1 -16). In the fourth section, Paul dispensed advice on church discipline and how Timothy ought to deal with various members of the church (5:1 - 25). The final section contains Paul's charge concerning pastoral duties (6:1-21).

On the basis of the various outlines discussed above, Table 3.1 offers a summarized view of the various themes in 1 Timothy as conceived by different scholars.

Table 3.1: Summary of outlines in 1 Timothy

Swindoll (2010:20-77)		Wallace (2012a)		Wilkinson & Boa (1983:427-431)	
1:1 – 20	Greetings and exhortation	1:1 – 2	Salutation	1:1 – 20	False doctrines
		1:3 – 20	Negative instructions		
2:1 – 3:16	The ministry	2:1 – 6:10	Positive instructions	2:1 – 3:16	Church worship and leadership
4:1 – 6:21	The minister			4:1 – 16	False teachers
				5:1 – 25	Church discipline and dealing with members
				6:1 – 21	Pastoral duties
		6:11 – 21	Personal instructions		

3.3.2 Outline of 2 Timothy

Both 1 and 2 Timothy share a similar epistolary framework in terms of greetings and farewell. In addition, the use of phrases such as "this is a trustworthy saying", "to be sound" and "the full knowledge of truth" to describe the doctrine of the community are found in both epistles. However, some differences exist. For example, the term "in Christ" appears 7 times in 2 Timothy but only twice in 1 Timothy. Also, 2 Timothy uses the "Savior" title of Christ whereas 1 Timothy uses it for God (Collins, 2002:177) In terms of content, several of Paul's concerns in 1 Timothy have resurfaced in 2 Timothy, but in a more personal and urgent manner. The problem of false teachers

persisted (2 Tim 2:14 – 3:9). Even after being excommunicated, Hymenaeus was still wrecking havoc in the church in Ephesus (2 Tim 2:17 -18).

Swindoll (2010:152 – 252) divides 2 Timothy into three sections. The first contains tender words of Paul to his protégé (1:1 – 7). In the second section, Paul drew Timothy's attention to the past and the present (1:8 – 2:26). He reminded Timothy to "keep as a pattern of sound teaching" of what he had been taught (1:13; 2:2, NIV) in the past. He also gave advice on how Timothy ought to handle the present circumstances of dealing with false teachers (2:18). In the third section, Paul focused on the future (3:1 – 4:22). He warned Timothy of prevalent moral decadence (3:1 - 9) and exhorted him to "preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (4:2, NIV).

Wallace (2012b) structures 2 Timothy into five segments. The first is a salutation (1:1- 2).The second contains Paul's encouragement to Timothy in light of his present situation (1:3- 18). In the third section, Paul exhorted Timothy to a life of faithful endurance (2:1-26). Following that, he charged Timothy to a ministry of the Word in light of the dawning eschaton (3:1–4:8). The fifth section comprises some personal instructions, final greetings and a benediction (4:9-22)

Wilkinson & Boa (1983:433 - 436) divides 2 Timothy into six sections. The first three are related to the theme of perseverance in present testing while the next three concern endurance in future testing. In the first section, Paul offered thanksgiving for Timothy's faith (1:1 - 1:5). The second section is a reminder of Timothy's responsibility to remain faithful and not fear possible persecution (1:6 - 18). In the third section, Paul expounded the characteristics of a faithful minister (2:1 - 26). In the fourth section, Paul anticipated a time of growing apostasy, wickedness and godlessness. He encouraged Timothy not to waiver in using the Scripture to combat falsehood (3:1 -17). The fifth section contains Paul's charge to Timothy to preach the Word (4:1-5). In the final section, Paul updated Timothy of his situation along with making some personal requests (4:6-22). Table 3.2 summarizes the outline of 2 Timothy culled from the literature.

Table 3.2: Summary of outlines of 2 Timothy

Swindoll (2010:20-77)		Wallace (2012b)		Wilkinson & Boa (1983:427-431)	
1:1 – 7	Tenders to Timothy	1:1 – 2	Salutation	1:1 – 5	Thanksgiving
		1:3 – 18	Encouragement		
				1:6 – 18	Reminder of Timothy's responsibility
1:8 – 2:26	Past and present				
		2:1 – 26	Faithful endurance	2:1 – 26	Characteristics of a faithful minister
3:1 – 4:22	Future	3:1 – 4:8	Ministry of the Word	3:1 – 17	Apostasy, wickedness and godlessness
				4:1 – 5	Charge to preach the Word
				4:6 – 22	Personal updates and requests
		4:9 – 22	Personal instructions, greetings, benediction		

3.3.3 Paul's mentoring approach

Despite the different outlines, the mentoring flavor of 1 and 2 Timothy is unmistakable. A two-pronged approach to mentoring can be observed, namely, empowerment and deployment (Hoehl, 2011:36 – 41). Empowerment is defined as a "cognitive state characterized by a sense of perceived control, competence, and

goal internalization" (Menon, 1999:162). Paul deliberately emphasized these components by assuring Timothy that his calling was from God (1 Tim 1:18), setting an example for Timothy to follow (2 Tim 1:13) and reminding Timothy of his ministerial goals (1 Tim 4:13 - 16).

Next, as Paul gained confidence in Timothy's competence as a minister, he deployed Timothy into one of the most challenging ministerial environments: the church in Ephesus. Paul had previously spent time developing the church at Ephesus but now was concerned about the spread of false doctrine and heresy among its members. By offering Timothy the challenging position to deal with the issues at Ephesus, Paul gave Timothy the opportunity to exercise his ministerial competencies. Besides issuing explicit instructions on matters ranging from worship and prayer (1 Tim 2:1 – 15) and leadership selection criteria (1 Tim 3: 1 – 13) to combating false teachings (2 Tim 2:18), Paul encouraged Timothy in his personal spirituality (1 Tim 6:11 – 12) and pointed him to the eschatological reality of Christ's reward and return (1 Tim 6:14 – 16; 2 Tim 4:7 – 8).

3.4 Mentoring insights

3.4.1 Relationship between Paul and Timothy

The relationship between Paul and Timothy offers a model for mentoring and ministry. Paul referred to Timothy as his "true son in the faith" (1 Tim 1:1). From the onset, Timothy was an ideal protégé to Paul. Swindoll (2010:16) notes that Timothy was in fact an individual very much like the apostle who straddled between the Jewish and Gentile worlds. Paul found in Timothy a kindred spirit: resolute (1 Tim 1:18), emotional (2 Tim 1:4) and studious (2 Tim 3:14 – 15). From his youth, Timothy became acquainted with the Old Testament Scriptures as a result of his mother, Lois, and grandmother, Eunice (2 Tim 1:5).

In return, Timothy found in Paul an exemplary model, a man "gifted in many ways, but called to fulfill a mission ill-suited for his natural inclinations. Paul had not been trained to speak publicly, his appearance and demeanor apparently lacked polish, and his poor health made traveling a burden. Both men would have to carry out their

ministries through a shared dependence on God to equip and direct them" (Swindoll, 2010:16). In other words, there was a sense of mutuality between Paul and Timothy: Paul was a loving mentor to Timothy while Timothy loving submitted himself to Paul. Both were united in their calling as ministers of the Gospel.

3.4.2 Paul's patterns of interaction in mentoring

From a knowledge management perspective, Paul's patterns of interaction in mentoring comprise a mix of instructions, encouragements and inspiration. Paul sought to impart knowledge through instructions by using a range of linguistic strategies. For example, using the verb "charge" (1 Tim 1:18) which means "an urgent command handed down from a superior officer" (Wiersbe, 1981:27), he instructed Timothy to stay on the course. He issued clear guidelines on a slew of practical issues, ranging from worship and prayer (1 Tim 2:1 – 10) and the selection criteria for leaders in the church (1 Tim 3:1 – 13) to how to become "a good minister of Christ Jesus" (1 Tim 4:6), and dealing with members from various demographics in the church (1 Tim 5:1- 21). In 2 Timothy, Paul sought to paint a mental portrait of what it meant to be strong in the Lord using five different analogies, namely, single-minded soldier, an enduring farmer, a diligent workman, a sanctified vessel and a gentle servant (2 Tim 2:3- 26). Paul also gave clear directions on how Timothy should handle false teachings and opponents of the Gospel (2 Tim 2:14 - 26).

A second pattern of interaction insofar as knowledge management is concerned was Paul's infusion of encouragement in his message to Timothy. For example, Paul exhorted him to "fight the battle well" by reminding him of the affirmative prophecies made about him (1 Tim 1:18, NIV). Convinced that Timothy was facing great difficulty, Paul expressed solidarity with Timothy when he wrote "I hope to come to you soon" (1 Tim 3:14, NIV). He also debunked the notion that Timothy was unworthy of respect due to his young age. Instead, he encouraged Timothy to lead an exemplary life "in speech, in conduct, in love, in faith and in purity" (1 Tim 4:12, NIV). Paul continued with words of encouragement in 2 Timothy. In particular, he commended Timothy's "sincere faith" and reminded him to "fan into flame the gift of God" because "God did not give us a spirit of timidity" (1:5 - 7, NIV). Paul used his own courage as an example for Timothy to follow (1:8-12). Thus, Timothy was

exhorted to be brave in the face of opposition, a theme that recurs throughout these two epistles.

Finally, Paul sought to inspire Timothy to look beyond the current situation at Ephesus and focused on the grander scheme of God's plan. He used his own background as a "blasphemer and a persecutor and a violent man" to illustrate the immensity of the grace of God (1 Tim 1:13, NIV). He pointed Timothy to the imminent return of Christ and the awesome wonder of God (1 Tim 6:14 – 16).   The same theme on inspiration can be found in 2 Timothy. Paul highlighted his own desperate situation and testified of the deliverance he experienced from God (2 Tim 3:10 -11). Similarly to what he did in 1 Timothy, he inspired Timothy with the eschatological reality that the "crown of righteousness" will be awarded not only to him but "all those who longed for his appearing" (2 Tim 4:7 - 8, NIV). In his closing text, he declared that "the Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom" (2 Tim 4:18, NIV).

3.4.3 The role of the Holy Spirit in mentoring

In Paul's mentoring efforts to Timothy through the two epistles, he made several references to the Holy Spirit, which could be structured around three themes. First, he linked the Holy Spirit to the person and work of Jesus (1 Tim 3:16) as well as to the Scriptures (2 Tim 3:16). Specifically, Paul taught Timothy to recognize the Holy Spirit's witness in the divine Sonship of Jesus throughout His earthly ministry as well as in the ministry of the apostles and the work of the Church.   Using the term "God-breathed" to highlight the role of the Holy Spirit in inspiring and guiding human authors to write the Scriptures, Paul encouraged Timothy to stand upon the authority of the Word of God in the face of persecutions and sufferings.

Next, Paul affirmed the prophetic role of the Holy Spirit in warning about apostasy by writing that "The Spirit clearly says that in later times some will abandon the faith…" (1 Tim 4:1, NIV). Fee (2011) explains that "the early church had long before seen the advent of the Spirit as the beginning of the End. Paul himself believed and belonged to a tradition that believed the End would be accompanied by a time of intense evil… thus the present scene was clear evidence for Paul of their living in the

later times". Paul assures Timothy that current era of evil did not emerge without the Holy Spirit's knowledge.   Paul then encouraged Timothy to lean on the truths and teachings he had received (1 Tim 4:6).

Third, Paul emphasized the empowering role of the Holy Spirit in Timothy's ministry (2 Tim 1:6 – 7, 13 – 14) amid the dire situation. MacArthur (2007:77) notes that the "threat of the Roman persecution which was escalating under Nero, the hostility of those in Ephesus church who resented Timothy's leadership, and the assaults of false teachers with their sophisticated systems of deceptions may have been overwhelming to Timothy". Thus, Paul urged Timothy to "stir up the gift of God", which included preaching, teaching and evangelizing, and contrasted Timothy's current sense of timidity with the power, love and sound mind the Holy Spirit gives.

3.5   Conclusion

This chapter begins by examining the overall context of these two epistles in terms of their authorship, recipient, occasions and purposes. From the outlines of 1 Timothy and 2 Timothy, Paul's two-pronged approach to mentoring, namely, empowerment and deployment can be observed. Paul empowered Timothy by assuring his calling, setting an example, and reminding him of his ministerial goals. Paul also deployed Timothy into a situation which allowed him to exercise his competencies.

In addition, three mentoring insights drawn from the lives of Paul and Timothy are follows. One, Paul and Timothy enjoyed a mutually loving relationship. Paul found in Timothy a kindred spirit while Timothy found in Paul an exemplary model. Next, Paul used three patterns of interaction in mentoring Timothy, namely, instructions, encouragement and inspiration. Paul gave instructions on various issues, ranging from ecclesiastical matters to personal spiritual development. He encouraged Timothy in multi-faceted ways including affirming Timothy's God-given calling, expressing solidarity, commending him and using his own courage as an example. Paul also inspired Timothy to look beyond the current situation by focusing on the grander scheme of God's plan. Finally, Paul was cognizant of the role of the Holy

Spirit in mentoring: the Holy Spirit bears witness to Jesus and the Scriptures; the Holy Spirit is omniscient; the Holy Spirit empowers.

In the next chapter, mentoring insights will be teased from knowledge management literature. They are intended to pave the way for Research Objectives 2, 3 and 4 listed earlier in Section 1.3 on page 5 to be addressed.

Chapter 4

Mentoring insights from knowledge management

4.1   Overview of Chapter 4

Research in mentoring has surged in the past decade, revolving around five major themes, namely, the outcomes of mentoring, the role of diversity especially gender and race in mentoring, the role of individual characteristics in mentoring, the dynamics of mentoring relationships and formal mentoring programs (Wanberg et al., 2003:40). However, hitherto, mentoring has rarely been framed from a knowledge management angle. Recognizing the knowledge-intensive nature of mentoring, this chapter represents the effort to blend mentoring and knowledge management.

This chapter is organized into five main sections. The first offers an overview of the entire chapter. The second introduces mentoring and knowledge management as distinct but related fields. In the third section, the nature and types of knowledge impartation in a mentoring relationship are discussed. Following that, the fourth section examines the impediments to knowledge impartation in a mentoring relationship. Additionally, strategies to overcome these impediments are described. The fifth section concludes this chapter.

4.2   Mentoring and Knowledge Management

4.2.1 The concept of mentoring

Mentoring refers to a one-on-one relationship between a protégé and a mentor, and is prototypically intended to advance the personal and professional growth of the protégé (Mullen, 1994:258). Mentoring relationships can be built on formal hierarchical structures or evolved organically into the form of peer mentoring and developmental networks (Higgins & Kram, 2001:264). Between the two ends of the spectrum lie the differences in dimensions including the emotional intensity of the relationship, the social origins of the relationship, the mentor-protégé hierarchical

distance, the power of the mentor, as well as the amount and focus of assistance the mentor provides. In any case, it is generally agreed that mentoring is the most intense and powerful one-on-one developmental relationship, entailing the most influence, identification, and emotional involvement (Wanberg et al., 2003:41).

The characteristics of mentoring relationships that contribute to the protégé's development have been commonly referred to as mentoring functions. Two broad categories of mentoring functions are widely recognized, namely, career and psychosocial. Career functions are conceptualized as those mentoring functions that aid career advancement. They may include challenging assignments, coaching, exposure, protection, and sponsorship (Whitely, et al., 1992:142). Psychosocial functions help build a sense of identity, competence, and effectiveness. They may include acceptance, counseling, friendship and role modeling (Kram, 1983:614). It is therefore no surprise that research has consistently found benefits accrued to the protégé arising from these two mentoring functions. These include enhanced career advancement paths, job satisfaction, sharpened sense of purpose and self-efficacy (Mullen, 1994:259-260). In the context of Christian leadership; development mentoring "can reduce the probability of leadership failure, provided needed accountability and empower a responsive leader" (Stanley & Clinton, 1992:12).

4.2.2 Dynamics and roles in mentoring

In mentoring, there are at least four dynamics involved (Clinton, 1995:6). The first is attraction. Both mentor and protégé need to be mutually attracted. The mentor must see the potential value in working with the protégé while the protégé must look up to the mentor as a model. This also entails the covenant-making efforts on both parties to establish the motivation, frequency, location, format, accountability, confidential and evaluation of the mentoring relationship. Mentioned earlier in Section 3.2.2 on page 26, Paul and Timothy were mutually attracted to each other as a mentor-protégé pair. On hearing the glowing praises about Timothy from the local believers, Paul took Timothy along with him in his missionary journey (Acts 16:3). Timothy, on his part, responded positively to Paul's invitation and became his travelling companion.

The second is relationship, which can be defined as the "nurturing hospitable space of trust and intimacy" (Anderson & Reese, 1999:13).   Without doubt, a strong relationship is necessary for mentoring to be impactful.   In the case of Paul and Timothy, the bonding between them was immense as mentioned earlier in Section 3.4.1 on page 34.   Paul was a loving mentor to Timothy while Timothy loving submitted himself to Paul.   In fact, their relationship encompassed both ministerial and personal spheres.   Paul not only guided Timothy over ecclesiastical matters such as worship and prayer in the church (e.g. 1 Tim 2: 1 -10) but was also concerned with his personal development (1 Tim 4:12), spiritual development (1 Tim 4:14) and physical health (1 Tim 5:23).

The third is responsiveness.   For spiritual growth and maturity to take place, the protégé needs to be teachable, submissive and responsive to the direction of the mentor (Anderson & Reece, 1999:12).   However, to build commitment toward the plan for growth, the mentor has to be engaged with the protégé's thoughts, feelings and aspirations so that both the mentor and protégé have a hand in charting the mentoring journey together.   Such a collaborative effort paves the way for the protégé to be responsive.   Even though not immediately apparent from the two epistles, there is evidence to show that Timothy had been responsive to Paul's mentorship.   In Berea where Paul had to be escorted away from the agitating crowd, Timothy remained to continue the ministry (Acts 16:13, 14).   Timothy also responded to Paul's call to minister to the churches in Thessalonica (1 The 3:1 - 3), Corinth (1 Cor 16:10 - 11) and Philippi (Phi 2:19 - 24).

The fourth is accountability.   The mentor is responsible to evaluate how the protégé progresses, and hold the protégé accountable along a path for growth. In 1 Timothy, Paul urged Timothy to "be diligent in these matters; give yourself wholly to them, so that everyone may see your progress" (1 Tim 4:15) probably due to Timothy's lack of seniority.   In 2 Timothy, Paul was pleased with Timothy's spiritual well-being and commended him of his "sincere faith" (2 Tim 1:5).

Depending on the level of involvement with their protégés, mentors can be placed along a continuum. At the most extreme end is intensive mentoring where mentoring

activities are deliberate (Stanley & Clinton 1992: 41). A mentor can play the roles of a discipler, spiritual guide and coach. A disciple gives foundational roots to the protégé by sharing experiential and cognitive information about the Christian faith; a spiritual guide facilitates spiritual development in the protégés; a coach offers skills development in a narrowly-defined domain related to the ministry (Clinton, 1995:9). At the middle of the continuum, mentoring is occasional. Here, a mentor can play the roles of a counselor, teacher and sponsor.   A counselor provides timely advice and sheds alternative perspectives on issues the protégé faces; a teacher explains truths and concepts to meet the learning needs of the protégé; a sponsor offers protective guidance and links external resources to the protégé (Clinton, 1995:10). At the other extreme end where mentoring activities are not deliberate, mentoring takes a passive form. A mentor can either be a contemporary or a historical model. A contemporary mentor model is one who is nearby, accessible, and living, who can be seen and admired, respected and imitated. On the other hand, a historical mentor model refers to a hero and heroine who is not known personally by the protégé and is separated from the protégé either in space or time. Information on a historical mentor model is usually gleaned from books.

The case of Paul and Timothy can be described as deliberate mentoring. As a discipler, Paul shared with Timothy the commitment, understanding and basic skills necessary to obey the call of God (1 Tim 1:18, 19). As a spiritual guide, Paul helped develop the spiritual depth and maturity of Timothy (2 Tim 1:13, 14; 2:1). As a coach, Paul who possessed apostolic gifting and ecclesiastical abilities imparted those skills to Timothy (1 Tim 2:1 – 9; 3:1 – 13).

4.2.3 Knowledge impartation in mentoring

Mentoring is considered to be of the oldest forms of knowledge management. Fleig-Palmer & Schoorman (2011: 334) note that "for centuries, in agrarian and hunting societies, one was surrounded by adults who served as mentors, and the knowledge that was passed down from these mentors benefited both the individual and the collective organization of which one was a member". From a knowledge management perspective, a mentoring relationship can be conceptualized as a one-to-one relationship between a mentor and a protégé through individualized attention

where the mentor transfers needed knowledge to the protégé (Mullen & Noe, 1999:236)

The term 'knowledge transfer' generally refers to "knowledge communicated from one agent to another, such as from one individual to another, or from a group to an entire organization" (Buckley, at al., 2005:48). To be sure, information is not synonymous with knowledge. Information is usually person-independent whereas knowledge is context-sensitive. This means that information can be easily detached and transferred from its source without losing its meaning but knowledge has to be shared within a specific context for its essence to be grasped. Furthermore, knowledge attracts more importance over information because it is actionable and bears consequence (Davenport & Prusak, 1999:5). Knowledge forms the bedrock for beliefs, attitudes, insights and skills to be developed.

In the context of mentoring, the transference of knowledge from the mentor to the protégé takes a distinct significance and is referred as knowledge impartation. In fact, knowledge impartation calls for the "whole corpus of consciousness…it involves the whole person, as mind and body; emotion, cognition and physicality together create what is known" (McInerney, 2002:1012). Thus, in this thesis, the scope of knowledge impartation does not necessarily restrict itself only within the cognitive domain but also encompasses attitude and mindset.

4.3 Knowledge impartation: nature and types

4.3.1 Nature of knowledge imparted in mentoring

Despite the amorphous nature of knowledge, scholars generally agree that it can be classified as explicit, tacit and implicit. Explicit and tacit knowledge differs in that the former can be easily articulated and unambiguously while the latter cannot. Explicit knowledge includes procedures, instructions and formulae, while tacit knowledge covers intuition, judgment and hunches. Implicit knowledge lies somewhere between explicit and tacit—it is not articulated but could be made so (Leonardi & Bailey, 2008:414). In mentoring, one of the ways through which explicit knowledge can be imparted is through writing, just as Paul had done in writing the two epistles to

Timothy. On the other hand, tacit and implicit knowledge can only be imparted through social interactions over a sustained period.

Another classification divides knowledge into declarative (know what), procedural (know how) and causal (know why) (Zack, 1999:46), all of which can either be deemed as explicit knowledge when articulated or implicit when kept to oneself. Declarative knowledge refers to the description of concepts and theories that are timeless. Procedural knowledge refers to the steps needed to perform a task. Causal knowledge is an explanation of how or why something occurs. Paul's writings contain declarative knowledge, for example, about the salvic act of Jesus (1 Tim 1:15), procedural knowledge, for example, on how to handle different demographics in the church (1 Tim 5:3 – 6), as well as causal knowledge, for example, on the outcome of persevering in the right doctrine: saving himself and the audience (1Tim 4:16).

A third classification differentiates among human, social and structured knowledge (De Long & Fahey, 2000). Human knowledge is akin to tacit knowledge which includes cognition and skills that individuals possess. Social knowledge refers to largely tacit knowledge created and shared by a group. Structured knowledge, unlike the previous two, is detached from humans but embedded in artifacts, systems, processes and routines. In the context of mentoring, Paul himself as the mentor represents human knowledge. Social knowledge is common knowledge shared between the Paul and Timothy as a result of their interaction and ongoing relationship. An example is the kind of help Onesiphorus rendered to Paul while in Ephesus (2 Tim 1:18). Structured knowledge lies outside the mentoring relationship but could be a resource the mentor points to the protégé. For example, Paul pointed to the Scriptures and reminded Timothy of its role in building his faith (2 Tim 3:15).

4.3.2 Types of knowledge imparted in mentoring

Described earlier in Section 3.4.2 on page 35, the three main patterns of interaction can be framed as types of knowledge imparted in mentoring. The first is instruction. An instruction is given as an act of furnishing with authoritative directions. Given that it is usually laden with cognitive content, the protégé who receives an instruction

from the mentor is able to expand his or her own reservoir of knowledge. The instructions Paul gave to Timothy were intended to help him cope with the demands of the ministry, for example, combating false teachers (2 Tim 2:14 – 26) and enable him to grow as a minister of the Gospel (1 Tim 4:6).

The second is encouragement. Unlike instructions, an encouragement encapsulates affective elements which bring comfort and solace. Encouragement is a process or an action that conveys the mentor's respect and trust in the protégé. The purpose is to increase the protégé's self-confidence and to convey that they have the potential to achieve. The mentor also uses encouragement to point out that the current lack either in skills and knowledge does not diminish the protégé's value as a person. This involves "viewing mistakes as learning opportunities rather than failures, commending effort as more significant than results" (Pepper & Henry, 1985:266). Despite writing his first epistle to Timothy on dealing with false teachings in the church, the problem was not resolved. This, among other reasons, prompted Paul to write a second epistle. Rather than chastising Timothy for not handling it well, Paul continued to encourage Timothy to stand firm in truth (2 Tim 2:14 – 19).

The third is inspiration. The mentor inspires the protégé to reach goals that may have previously seemed unreachable by raising the protégé's expectations, and communicating confidence that the protégé can achieve those goals (Antonakis & House, 2002: 9–10). Examples of imparting knowledge through inspiration including communicating and demonstrating attributes of a role model for the protégé to follow, using persuasion to build morale, and highlighting commonalities with the protégé to instill pride in the protégé (Wu, at el., 2010:92). Paul set the example for Timothy of not being ashamed of the Gospel (2 Tim 1:8). To build Timothy's morale, he pointed to the coming of Jesus and His kingdom (2 Tim 4:1). As a way to identify with the difficulties Timothy was facing, Paul highlighted the persecutions he endured, and how the Lord had delivered him (2 Tim 3:11).

4.4   Knowledge Impartation: Impediments and strategies

4.4.1 Impediments to knowledge impartation

Even though knowledge impartation is integral to mentoring, it does not always happen efficaciously. Borrowing the idea of knowledge stickiness from Szulanski (2003:9 - 13) which was applied to an intra-organizational context, four sources of impediments to knowledge impartation can be identified.

The first is the mentor. As the knowledge source, the mentor can assume two roles. It can "act as a gatekeeper to knowledge in use or it can supply a conception of such knowledge" (Szulanski, 2003: 27). Thus, the motivation of the mentor to supply or facilitate knowledge access to the protégé is likely to influence the extent to which the protégé is able to receive knowledge. The reasons for the lack to motivation to impart knowledge include the fear of losing exclusive ownership to knowledge, the reluctance to give up a position of privilege and superiority, which incorporates the fear of becoming dispensable and unrecognized. Another factor relating to the mentor who impedes knowledge impartation is the issue of credibility (Szulanski, 2003:28). The mentor's credibility affects the extent to which the protégé is willing to receive knowledge. In particular, when the mentor is perceived to be knowledgeable and trustworthy, the protégé will be open and receptive to the knowledge imparted. Conversely, if the protégé doubts the mentor's credibility, then the process of knowledge impartation is likely to be impeded.

The second source of impediment to knowledge impartation concerns the knowledge itself. Two characteristics pertinent to knowledge impartation impediments are causal ambiguity and the unproven state of knowledge. Causal ambiguity refers to the lack of uncertainty in a cause-and-effect relationship (Szulanski & Jensen, 2004: 353). This uncertainty about "what specific piece of idiosyncratic knowledge is valuable enlarges transfer costs in a subtle way" (Jensen & Meckling, 1992:255). Thus causally ambiguous knowledge impedes the process of impartation. Next, if the knowledge has been in use only for a brief period of time or on a limited scale, its value cannot be completely established. Thus, when the knowledge lacks sufficient empirical substantiation, the expectation of its efficacy will be negatively affected.

The third source of impediment to knowledge impartation can be traced to the protégé. At least two characteristics of the protégé are germane here (Szulanski & Jensen, 2004: 353). One is the lack of motivation to embrace the imparted knowledge. This reluctance may result in "foot dragging, passivity, feigned acceptance, hidden sabotage or outright rejection" (Szulanski, 2003:29) of the knowledge from the mentor. The next characteristic is the lack of absorptive capacity. Absorptive capacity is defined as the ability to recognize the value of new knowledge, assimilate and apply it to an existing situation (Cohen & Levinthal, 1990:128). It is largely a function of the stock of prior-related knowledge which includes basic skills, a common lexicon, and relevant prior experience on related domains. In the absence of absorptive capacity, knowledge imparted from the mentor is not perceived to be compelling.

The fourth source of impediment to knowledge impartation concerns the relationship between the mentor and protégé. In a mentoring relationship, knowledge impartation "is rarely a singular event but more often it is an iterative process of exchange. The success of such exchange depends to some extent on the strength of the tie which is detectable in the ease of communication and in the intimacy of the relationship" (Szulanski & Jensen, 2004:354). Intimacy eases communication because, under conditions of intimacy, messages can be thought of as selections from a predefined set (Boland and Tenkasi, 1995:355). Conversely, an arduous relationship between the mentor and protégé impedes the impartation of knowledge.

4.4.2 Strategies to overcome impediments

It seems that the mentoring dynamics between Paul and Timothy is an exemplary one which gives little ground for these impediments. For one, Paul who initiated the mentoring relationship (Acts 16:3) was highly motivated to develop Timothy into a man of God. His credibility as an apostle could be seen from the endorsement at the Jerusalem Council (Acts 15:1-30) as well as the numerous churches he had established. Next, when 1 and 2 Timothy were written, Paul had already been in the ministry for several years. The knowledge he imparted to Timothy was neither causally ambiguous nor unproven. Third, Timothy himself was willing to submit to the mentorship of Paul, as seen from the consistent pattern of responsiveness to

Paul in the ministry. Furthermore, Paul and Timothy enjoyed a mutually affectionate relationship as a mentor and a protégé, as mentioned earlier in Section 4.2.2 on page 40.

However, the same cannot be said of any given mentoring relationship in a modern day context. Both the mentor and protégé could possess characteristics that impede knowledge impartation. Also, the knowledge to be imparted could be perceived as causally ambiguous or unproven. A cordial mentor-protégé relationship cannot be always assumed, particularly if the pairing was not done voluntarily.

Thus, a four-pronged strategy is proposed to overcome in the impediments to knowledge impartation in a mentoring relationship. The first prong focuses on the mentor. Empirical evidence has shown intrinsic motivations such as knowledge self-efficacy which is defined as a confidence in the ability provide useful knowledge (Lin, 2007:137) and altruism which is the sense of joy in helping others to be more significant predictors of knowledge impartation intention than extrinsic motivations such as expected formal rewards (Lin, 2007:145). Thus, rather than incentivizing the mentor through overt means, an approach could be to appeal to a higher-order sense of purpose in mentoring: to affirm the mentor of the God-given talents, as well as to encourage him or her to experience the joy of sharing those talents in building God's kingdom through mentoring. As for credibility, the selection of mentor needs to be based on a number of criteria. The qualifications for overseers and deacons listed in 1 Timothy are a good guide. For example, the mentor must be "temperate, self-controlled, respectable, hospitable, able to teach" (1 Tim 3:2, NIV), so that he or she is "worthy of respect" (1 Tim 3:11, NIV).

The second prong focuses on the knowledge component. This strategy involves training and educating the mentor to be cognizant of the knowledge to be imparted. As far as possible, causally ambiguous and unproven knowledge which cannot stand under investigation or the scrutiny of the Scriptures must be avoided (Acts17:11). Moreover, mentor needs to discern between personal convictions and biblical mandate. When giving counsel to the protégé from the Bible, the mentor has to carefully apply hermeneutical principles to understand what the Bible really means.

For example, on a lifestyle matter such as alcohol consumption, the Bible is clear on its stand against abuse rather than abstinence of alcohol (Ecc 9:7; Eph 5:18). Total abstinence, albeit for the glory of God, represents a personal conviction while the call to exercise self-control over alcohol is a biblical mandate (Smith, 2010:42). The Bible also clearly forbids a believer from doing anything that might offend other believers or encourage them to sin against their conscience (1 Cor 8:9-13). Thus, knowledge to be imparted needs to stem from an accurate understanding of the whole counsel of Bible.

The third prong concerns the protégé. Overcoming the lack of motivation to be mentored is in part under the purview of the ministry of the Holy Spirit. The Holy Spirit convicts the protégé of sin, righteousness and judgment (Jn 16:8). He joins the protégé in prayer because he knows the mind of God (Rom 8:26-27). Another way to motivate the protégé is for the mentor to reach out with the love of Christ (Jn 21:15 - 18). On improving the protégé's absorptive capacity, one strategy could be to stage a progressive plan for the protégé's development. Paul distinguished between spiritual milk and solid food for young and matured believers respectively (1 Cor 3:2). Thus, as the protégé progresses in the Lord, the mentor can impart knowledge in increasingly level of profundity.

The fourth prong is related to the relationship between the mentor and protégé. In addition to the initial attraction and ensuing relationship (Clinton, 1995:6), trust has been found to be a vital component in the mentoring relationship. Key to the definition of trust is "the notion that the trusting party is vulnerable to and relies on another party; thus, trust is defined as the willingness to take a risk, and its outcome is risk taking in the relationship" (Fleig-Palmer & Schoorman, 2011:336). The existence of trust in a mentoring relationship, then, allows the protégé to take risks because of the confidence of being accepted by the mentor even if mistakes are made during the learning process. To promote trust, the pairing between mentor and protégé should not be done on the basis of compulsion or coercion. If there is a mutual agreement to embark on a mentoring journey together, then the chances of developing trust along the way would be enhanced.

4.5   Conclusion

This chapter seeks to examine theories of mentoring and knowledge management. It first introduces mentoring in terms of its concept, dynamics and roles. Either built non formal structures or evolved organically, mentoring serves two primary functions, namely, career and psychosocial.   Four dynamics involved in mentoring are attraction, relationship, responsiveness and accountability. The role of the mentor can range from deliberate to occasional and passive depending on the level of involvement with the protégé.

As a knowledge-intensive activity, knowledge impartation from the mentor to the protégé is integral to mentoring. The nature of knowledge imparted in mentoring can be conceptualized as explicit-tacit-implicit, declarative-procedural-causal and human-social-structured.   In the context of mentoring, the types of knowledge imparted include instruction, encouragement and inspiration. Four sources of impediments to knowledge impartation are the mentor, the knowledge, the protégé and mentor-protégé relationship. Correspondingly, a four-pronged strategy relating to each of these sources of impediments has been proposed.

The next chapter, which concludes this thesis, will assimilate findings from the historical survey and contemporary review of mentoring discussed in Chapter 2, mentoring insights drawn from 1 and 2 Timothy highlighted in Chapter 3 and those drawn from knowledge management literature highlighted in this chapter.   The intention is to address the main problem of this thesis by responding to each of its four subordinate problems.

Chapter 5
Conclusion

5.1 Overview of Chapter 5

The main research problem of this thesis is how a biblical model of mentoring can be developed with a knowledge management perspective. This problem is further explicated through four subordinate problems and four corresponding research objectives. As part of the effort to address these objectives, Chapter 2 presents a historical survey of mentoring as well as highlights the contemporary experience of mentoring in a local church in Singapore. Chapter 3 draws insights from 1 and 2 Timothy and develops a theological underpinning for mentoring while Chapter 4 reviews mentoring and knowledge management literature. The purpose of this chapter is thus to conflate the essence from these chapters and to bring this thesis to a close.

This chapter is organized into three main sections. The first gives an overview of the chapter. The second revisits each of the research objectives and addresses them by drawing together findings from Chapters 2, 3 and 4. In the third and final section, the theological and practical implications of thesis are discussed.

5.2 Research Objectives Addressed

5.2.1 Components of a biblical model of mentoring with a knowledge management perspective

On the basis of the Wesleyan's quadrilateral approach of doing theology by appealing to the Scripture as the authoritative source (presented in Chapter 4), and supported by tradition and experience (presented in Chapter 2) as well as reason (presented in Chapter 3), five major components of a biblical model of mentoring with a knowledge perspective can be identified. First is the mentor. Within the scriptural context of 1 and 2 Timothy, Paul played the role of the mentor. In

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particular, he was deliberate in his mentoring efforts by being a discipler, spiritual guide and coach to Timothy, as mentioned in Section 4.2.2 on page 40. The two epistles are replete with strong mentoring flavor, as described in Section 3.3.3 on page 33. For example, Paul referred Timothy as his "true son in the faith" (1 Tim 1:1) and his "dear son" (2 Tim 1:1). He guided Timothy on ecclesiastical matters (e.g. 1 Tim 2:8; 1 Tm 3:1) and showed concern for his spiritual development (2 Tim 1:6) as well as personal well-being (e.g. 1 Tim 5:23).

The second component is the protégé. Timothy played the role of the protégé. There is ample evidence in the New Testament to suggest Timothy's responsiveness to Paul's mentorship, as highlighted in Section 4.2.2 on page 40. For example, he continued the ministry Berea when Paul had to be escorted away (Acts 16:13, 14). Timothy also responded to Paul's call to minister to the churches in Thessalonica (1 The 3:1 - 3), Corinth (1 Cor 16:10 - 11) and Philippi (Phi 2:19 - 24).

The third component is the relationship that cements the mentor and the protégé. Mutual affection and a strong bond are necessary conditions for mentoring to be effective, seen throughout church history as presented in Section 2.2.1 on page 11. This is because intimacy eases communication and enhances the flow of knowledge between the mentor and the protégé, as explained in Section 4.4.1 on page 46. Paul was a loving mentor to Timothy while Timothy loving submitted himself to Paul. Their mentor-protégé relationship encompassed both ministerial and personal spheres.

The fourth component is the knowledge imparted from the mentor the protégé given the knowledge-intensive nature of mentoring. The scope of knowledge imparted entails not only the cognitive domain but also the shaping of attitude and mindset. The nature and types of knowledge, which have been described in Section 4.3 on page 43, are reviewed later in the next sub section.

The fifth component is the Holy Spirit. Mentioned in Section 3.4.3 on page 36, Paul was conscious of the role of the Holy Spirit in mentoring. Specifically, the Holy Spirit bears witness in the divine Sonship of Jesus as well as in the ministry of the apostles and the work of the Church (1 Tim 3:16). Apart from the Holy Spirit's role in inspiring

the writing of the Bible (2 Tim 3:16) and in clarifying the truth (1 Tim 4:1), the Holy Spirit also empowers the protégé's ministry (2 Tim 1:6 – 7, 13 – 14).

To address Research Objective 1 given in Section 1.3 on page 4, Figure 5.1 illustrates the five components of a biblical model of mentoring with a knowledge management perspective.

Figure 5.1: Five components of a biblical model of mentoring with a knowledge management perspective
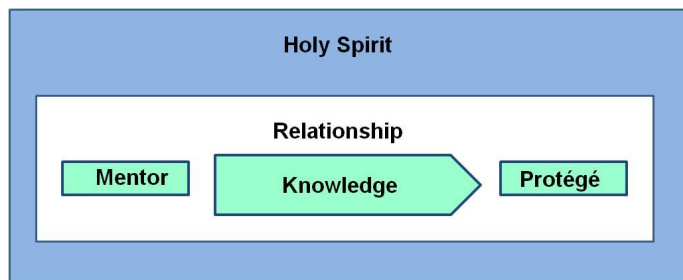
5.2.2 *Nature and types of knowledge imparted*

The nature of knowledge imparted in a mentoring relationship can be conceptualized in three ways, as presented in Section 4.3.1 on page 43. First, it can be classified as explicit, tacit or implicit. Explicit knowledge is defined as knowledge which is articulated through procedures, instructions and formulae while tacit knowledge covers intuition, judgment and hunches which cannot be easily expressed. Implicit knowledge lies somewhere between explicit and tacit. By definition, mentoring correspondences discussed in Section 2.2.2 on page 13 and Paul's writings in 1 and 2 Timothy represent explicit knowledge.

A second classification divides knowledge into declarative (know what), procedural (know how) and causal (know why). In his counsel to Timothy, Paul used declarative knowledge, for example, about the salvation act of Jesus (1 Tim 1:15), procedural knowledge, for example, on how to handle different demographics in the church (1

Tim 5:3 – 6), as well as causal knowledge, for example, on the outcome of persevering in the right doctrine: saving himself and the audience (1Tim 4:16).

A third way to classify knowledge differentiates among human, social and structured knowledge. Human knowledge is akin to tacit knowledge which is embodied in people. Social knowledge refers to knowledge created and shared by a group. Structured knowledge is detached from humans but embedded in artifacts, systems, processes and routines. As the mentor, Paul represents human knowledge. Social knowledge is common knowledge shared between the Paul and Timothy as a mentor-protégé pair, for example, the details of how Onesiphorus helped Paul (2 Tim1:16). Structured knowledge lies outside the mentoring relationship but could be a resource the mentor points to the protégé. For example, Paul pointed to the Scriptures and reminded Timothy of its role in building his faith (2 Tim 3:15).

There are three types of knowledge imparted in a mentoring relationship, as cited in Section 2.2.2 on page 13 and Section 2.2.3 on page 16 as well as discussed in Section 4.3.2 on page 44. The first is instruction. Usually laden with cognitive content, instructions enable the protégé expand his or her own reservoir of knowledge. The instructions Paul gave to Timothy were intended to help him cope with the demands of the ministry, for example, in combating false teachers (2 Tim 2:14 – 26) and helping him to grow as a minister of the Gospel (1 Tim 4:6).

The second type is encouragement. Encapsulating affective elements which bring comfort and solace, an encouragement conveys the mentor's respect and trust in the protégé. As a result, the protégé can increase in self-confidence. Even though the problems of false teachers were unresolved after Paul sent Timothy the first epistle, Paul continued to encourage Timothy through the second epistle.

The third type is inspiration which enables the protégé to reach goals that may have previously seemed unreachable. Knowledge impartation through inspiration can be done through communicating attributes of a role model for the protégé to follow, using persuasion to build morale, and highlighting commonalities with the protégé to instill pride in the protégé. Paul set the example for Timothy of not being ashamed of the Gospel (2 Tim 1:8), pointed to the appearing of Jesus and His kingdom to build

Timothy's morale (2 Tim 4:1) and highlighted how the Lord delivered him from hardship (2 Tim 3:11).

To address Research Objective 2 given in Section 1.2 on page 5, Table 5.1 summarizes the nature and types of knowledge imparted in a mentoring relationship.

Table 5.1: Summary of nature and types of knowledge imparted

Nature/Type	Description	
Nature	Explicit	Articulated through procedures, instructions and formulae
	Tacit	Includes intuition and hunches which are hard to be expressed
	Implicit	Between explicit and tacit
	Declarative	Know what
	Procedural	Know how
	Causal	Know why
	Human	Embodied in people
	Social	Created and shared by a group
	Structured	Embedded in artifacts, systems, processes and routines
Types	Instruction	Laden with cognitive content
	Encouragement	Encapsulates affective elements to bring comfort
	Inspiration	Enables attainment of goals which may seem unreachable

5.2.3 Impediments to knowledge impartation

The impediments to knowledge impartation in a mentoring relationship can be traced to four sources, as described in Section 4.4.1 on page 46. The first is the mentor. Specifically, the mentor's lack of motivation to impart knowledge due to the fear of

losing exclusive ownership to knowledge or the reluctance to give up a position of privilege influence the extent to which the protégé is able to receive knowledge. Another factor is the mentor's lack of credibility. Without being perceived to be knowledgeable and trustworthy, the protégé is unlikely to embrace knowledge from the mentor wholeheartedly.

The second source is the knowledge itself. Two characteristics of knowledge that impede knowledge impartation are causal ambiguity and unproven state of knowledge. Causally ambiguously knowledge lacks the certainty of cause-and-effect relationship while knowledge which is unproven does not elicit a positive expectation of its efficacy. As a result, the protégé is unlikely to accept such knowledge from the mentor.

The third source is the protégé. Specifically, the mentor's lack of motivation to receive knowledge represents a significant barrier to knowledge impartation. Another factor is the protégé's lack of absorptive capacity. Without a prior stock of requisite knowledge, the protégé is unable to recognize the value of new knowledge from the mentor.

The fourth source is the relationship between the mentor and the protégé. If the mentoring relationship is arduous, then trust and openness are likely to be missing. This hampers mentor-protégé communication, which in turn impedes knowledge impartation.

To address Research Objective 3 given in Section 1.2 on page 5, Table 5.2 summarizes the four sources of impediment to knowledge impartation.

Table 5.2: Sources of impediment to knowledge impartation

Source	Factors	Description
Mentor	Lack of motivation	Fear of losing ownership to knowledge
	Lack of credibility	Not perceived to be knowledgeable or trustworthy
Knowledge	Causal ambiguity	Uncertainty of cause-and-effect relationship
	Unproven	Lacks authority or empirical substantiation
Protégé	Lack of motivation	Unwilling to accept knowledge
	Lack of absorptive capacity	Insufficient prior stock of requisite knowledge
Relationship	Arduous relationship	Strained ties between mentor and protégé

5.2.4 Strategies to overcome impediments to knowledge impartation

On the basis of the sources of impediment to knowledge impartation, a four-pronged strategy is proposed, as described in Section 4.4.2 on page 47. The first concerns the mentor. The mentor needs to be inherently motivated in the mentoring role. This could be facilitated by appealing to a higher-order sense of purpose in mentoring. Furthermore, the mentor has to fulfill biblical criteria such as those listed in 1 Tim 3 to ensure credibility.

The second prong is focused on the knowledge. To minimize the impartation of causally ambiguous or unproven knowledge, the mentor has to be trained in the Word of God. In this way, the mentor will be able to discern between personal convictions and biblical mandate. On extra-biblical matters, the mentor needs to support the knowledge imparted with empirical substantiation and sound reasoning.

The third prong concerns the protégé. The mentor needs to constantly pray for the protégé given that the protégé's motivation to be mentored is in part under the purview of the Holy Spirit. To improve the protégé's absorptive capacity, there must be a clear developmental path so that knowledge is imparted in increasingly level of profundity.

The fourth prong pertains to the mentor-protégé relationship. The pairing of mentor and protégé should not be done on a compulsory basis. When both parties volitionally agree to embark on the mentoring journey together, the chances of developing trust between them, which promotes the process of knowledge impartation, would be enhanced. Thus, a mentoring relationship needs to be nurtured organically rather than forced or coerced.

To address Research Objective 4 given in Section 1.2 on page 5, Table 5.3 summarizes the strategies to overcome the impediments to knowledge impartation.

Table 5.3: Strategies to overcome knowledge impartation impediments

Source	Impediments	Strategies
Mentor	Lack of motivation	Appeal to mentor's higher-order sense of purpose
	Lack of credibility	Impose qualifying criteria for mentor
Knowledge	Causal ambiguity	Train mentor to handle the Word of God accurately; advise mentor to rely on substantiated knowledge
	Unproven	
Protégé	Lack of motivation	Pray for protégé's desire to be mentored
	Lack of absorptive capacity	Prepare a clear developmental path for protégé
Relationship	Arduous relationship	Nurture mentor-protégé relationship organically

As a way to aggregate findings from this thesis, Figure 5.2 illustrates the five components of a biblical model of mentoring with a knowledge management perspective, the nature and types of knowledge imparted, the impediments to knowledge impartation as well as the strategies to overcome those impediments.

**Figure 5.2: A biblical model of mentoring with
a knowledge management perspective**
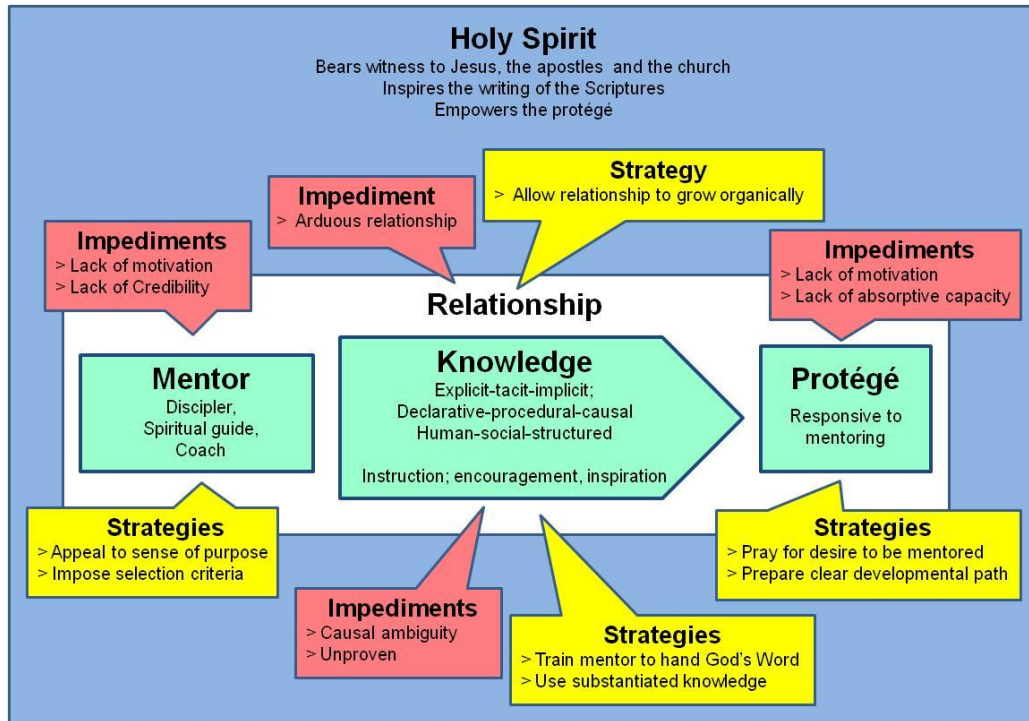
5.2.5 *Acceptance of hypotheses*

Based on the findings highlighted in Sections 5.2.1, 5.2.2, 5.2.3 and 5.2.4 on pages 51, 53, 55 and 57 respectively, all four hypotheses submitted in earlier Section 1.6 on page 9 can be accepted. They are structured as affirmative statements as follows:

1. A biblical model of mentoring comprises five components, namely, the mentor, the protégé, knowledge to be imparted, the mentor-protégé social context as well as the Holy Spirit.

2. A variety of knowledge can be imparted in a mentoring relationship. They can be conceptualized as explicit-tacit-implicit knowledge, declarative-procedural-causal knowledge, or human-social-structured knowledge.

3. Four main impediments to knowledge impartation can be found in a mentoring relationship. They include negative attributes of the mentor (e.g. low motivation and poor credibility) the negative attributes of the protégé (e.g. low motivation and low absorptive capacity), the characteristics of the knowledge to be imparted (causal ambiguity and unproven state) and the arduous relationship between the mentor and the protégé.

4. Appropriate knowledge management strategies to overcome the impediments to knowledge impartation in a mentoring relationship include mentor motivation, selection and training, a clear developmental path and constant prayer for the protégé, and an organically-nurtured mentor-protégé relationship to promote trust between them.

5.3 Implications of the Thesis

5.3.1 Theological implications

By developing a biblical model of mentoring with a knowledge management perspective, this thesis represents a realization of the Wesleyan's quadrilateral approach of doing theology. It relies on the Scripture as the authoritative source which is supported by a trilateral of tradition, reason and experience. The outcome is a model which not only reflects timeless biblical truths but bears relevance in a contemporary setting.

Through this model, theological researchers become more aware of the notion of knowledge management in mentoring and could further push the frontier in this topic. Possible areas of research include examining the theological underpinnings of mentoring in a group context, known also as the communities of practice (Fuller et al., 2005:49), intertextuality in the Scripture as a form of knowledge reuse for mentoring (Markus, 2001:57), as well as the theology of mentor-protege relationship in the creation of knowledge (Nonaka, 1994:14).

Beyond the scope of mentoring, theological researchers could also take the overall approach of model development in this thesis as a reference for theological

reflections.   As illustrated in this thesis, the use of the Scripture supported by tradition, reason and experience could be applied to a range of ecclesiastical matters such as devising strategies for missions, carrying out community penetration efforts and establishing a Christian Education program.

5.3.2 Practical implications

Apart from its theological implication, the model developed from this thesis holds four practical implications for Grace church. First, it helps clarify the Scriptural basis on which mentoring in the church stands. By capturing the essence the Grace Mentoring Process (GMP) in theological terms, the model can be a communication device that enables a better alignment among pastors, leaders and members in Grace as they embark on GMP together.

Next, the model succinctly depicts actual mentoring dynamics insofar as knowledge management is concerned. Given that pastors, leaders and members in Grace are unfamiliar with knowledge management, the model sheds light on the cognitive processes in any given mentor-protégé pair in GMP.   Additionally, the model identifies various knowledge impartation impediments and the corresponding strategies to overcome them.   With an increased awareness of the nature and types of knowledge, Grace pastors and leaders involved in GMP could consider widening their repertoire of knowledge to be imparted to their protégés. For example, instead of focusing only on declarative (for example, 'what is spiritual warfare' and 'what is apologetics') and procedural knowledge (for example, 'how to pray' and 'how to read the bible'), they could now consider imparting causal knowledge (for example, 'why are we doing the things we do in church'). In other words, they can become more sensitive to engage their protégés at a deeper cognitive level.

Third, the model identifies relationship as an important component in mentoring. It argues that mentoring should not and cannot be a mechanical process. A mentor-protégé relationship void of genuine love and trust is not only unhealthy but impedes the impartation of knowledge. Thus, the model exposes a potential implementation weakness in GMP in its current form of pairing mentors to protégé largely based on existing hierarchical structures rather than being allowed to grow organically.

Finally, model serves as a reminder of the role of the Holy Spirit in mentoring. Amid a strong enthusiasm to impart knowledge and skills to their protégés, mentors sometimes forget the divine dimension in mentoring. Apart from the historical role of the Holy Spirit in bearing witness to Jesus, the apostles and the church, the on-going role of the Holy Spirit is equally powerful and active. He brings about personal growth and empowerment in the life of the protégé.

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