

A Biblical Model of Mentoring with a Knowledge Management Perspective

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Abstract

The primary purpose of this paper is to develop a biblical model of mentoring with a knowledge management perspective. To this end, four research questions are submitted: (a) what are the components of a biblical model of mentoring with a knowledge management perspective? (b) What are the nature and types of knowledge imparted in a mentoring relationship? (c) What are the impediments to knowledge impartation in a mentoring relationship? (d) What knowledge management strategies can be used to overcome the impediments to knowledge impartation in a mentoring relationship? To address these problems, the Wesleyan quadrilateral approach of doing theology was used.

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 conceptualised as explicit-tacit-implicit, declarative-procedural-causal, as well as human-social-structured. The types of knowledge imparted cover instruction, 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 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. Introduction

1.1. Background

The term *mentor* has its root in the world of Greek mythology. In Homer's *Odyssey*, Mentor was a 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. In the context of Christianity, 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).

Even though the term *mentor* cannot be found in the scriptures, the notion of mentoring permeates them. Mentor-protégé pairs described in

¹ The views expressed herein are those of the authors and do not necessarily represent the beliefs of the South African Theological Seminary.

the Old Testament include Moses and Joshua (Deut 31:7–8), Naomi and Ruth (Ruth 1:7–18; 2:17–3:16), as well as Elijah and Elisha (2 Kgs 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).

In the contemporary church, it is not uncommon to find mentoring activities in a variety of formats, ranging from formalised mentoring programmes 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 afforded substantial attention. In fact, mentoring activities are either developed on the basis of expedient considerations (MacPherson and Rice 2000) or vaguely guided by Christian virtues of love and accountability (Daman 2008:140).

In terms of research, two existing gaps can be identified (Doolittle 2010; Gilbreath *et al.* 2008; Wilson 2001). First, little attention has been paid to an important aspect of mentoring: its knowledge-intensive nature. Productive mentoring relationships entail the processes of imparting knowledge from the mentor to the protégé. This is not merely confined to the cognitive domain, but also encompasses attitude and mindset. Thus, the body of literature on knowledge management and knowledge impartation in particular, affords a vantage perspective to examine the extent to which mentoring has been efficacious. Second, the number of mentoring research articles that are situated in the Christian context pales in comparison to the volume of popular articles that dispense advice on Christian mentoring (Raab and Clinton 1985; Stanley and Clinton 1992). There exists much scope to bring

theological formulations and reflections to bear on the topic of mentoring.

1.2. Research questions

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 scriptures, the primary purpose of this paper is to develop a biblical model of mentoring with a knowledge management perspective. To this end, four research questions are submitted:

- (a) What are the components of a biblical model of mentoring with a knowledge management perspective?
- (b) What is the nature of and types of knowledge imparted in a mentoring relationship?
- (c) What are the impediments to knowledge impartation in a mentoring relationship?
- (d) What knowledge management strategies can be used to overcome the impediments to knowledge impartation in a mentoring relationship?

Theological truths gleaned from the scriptures, in particular 1 and 2 Timothy, form the overarching framework of the biblical model of mentoring developed in this paper. Auxiliary to the scriptures is literature from the domains of mentoring and knowledge management. Mentoring has been recognised as one of the effective mechanisms by which knowledge is imparted from one person to another (Fleig-Palmer and 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. Using the Wesleyan quadrilateral approach, this paper

relies on four components, namely, the scriptures, in particular 1 and 2 Timothy, mentoring and knowledge management literature, as well as tradition and experience to address the research objectives.

This paper is significant on two counts. First, mentoring activities which have been ongoing in the church for a long time are largely a function of the subjective conceptions of mentors and protégés involved (Franke and Dahlgren 1996), and generally lack robust theological underpinnings to inform practice. Thus, this paper gives emphasis to the praxis side of theology.

Next, insofar as mentoring is concerned, Christian literature tends to focus on areas such as the process of mentoring (Anderson and Reese 1999:13), the roles of mentoring (Stanley and Clinton 1999:47–130) and the qualities of the mentor (Davies 2001:234). Nonetheless, the knowledge-intensive nature of mentoring has hitherto been largely ignored. By examining mentoring in the Christian context with a knowledge management perspective, this paper hopes to add to the fields of practical theology and knowledge management, both of which have implications for mentoring.

2. Mentoring Practices: Past and Present

2.1. A survey of mentoring in the Bible

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 turn 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 to the Galilean crowds, he was engaged in developing a personal relationship with his disciples (Matt 13:10–23). 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.

2.2. Mentoring in the church

Throughout the history of the church, mentoring relationships played 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 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 to prepare godly servant-leaders for the communities of 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 mentoring efforts of these men and women, each generation lived 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).

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 programme for Bible study, scripture memorisation, and training in witnessing (Hull 2009:18). Their focus, method, and the ability to process large numbers of people through a curriculum have made significant inroads into the churches. Churches, too, commonly run mentoring programmes (sometimes known as discipleship programmes) which allow for both mentors and protégés experiencing the blessings of participating, encouraging, and supporting spiritual friendships.

3. Mentoring Insights from 1 and 2 Timothy

3.1. Overview of 1 and 2 Timothy

Commonly called the Pastoral Epistles since the eighteenth century, 1 and 2 Timothy (together with Titus) were letters written by the apostle Paul to his protégé, Timothy, whom he had left in charge of the church in Ephesus. Originally from Lystra, 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 whom they would seek to evangelise. This began a long mentoring

relationship and mutual affection in the work of the Lord (Phil 2:19–24).

Paul's purposes in writing 1 Timothy were three-fold, namely, (a) to stress the importance of teaching sound doctrine and firmly opposing unsound doctrine, (b) to give ecclesiastical instructions over how the church ought to be organised, and (c) to dispense personal advice to Timothy in the areas of health and conduct (Fee 2011). The purposes for 2 Timothy stemmed from a combination of official and personal reasons (Picirilli 1990:298). In an official sense, Paul wrote to strengthen Timothy and encourage him to remain faithful to the ministry (2 Tim 1:6–12). Paul also intended to continue warning Timothy 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 companionship during the last days of his life. Besides calling Timothy to his side, Paul sought to appeal to Timothy's loyalty, given the incidents of deflections (Fee 2011).

3.2. Paul's mentoring approach

The mentoring flavour 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 characterised by a sense of perceived control, competence, and goal internalization' (Menon 1999:162). Paul deliberately emphasised 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 demanding 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 of dealing with the issues at Ephesus, Paul gave Timothy the opportunity to exercise his ministerial competencies. Besides issuing explicit instructions on matters such as worship and prayer (1 Tim 2:1–15) and 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).

3.3. Mentoring insights

Three mentoring insights are salient from 1 and 2 Timothy. First is the tightly-knit relationship between Paul and Timothy. Paul referred to Timothy as his 'true son in the faith' (1 Tim 1:1). From the outset, Timothy was an ideal protégé for Paul. Swindoll (2010:16) notes that Timothy was in fact an individual very much like the apostle who straddled 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). 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).

Next, Paul's patterns of mentoring comprised a mix of instructions, encouragements, and inspiration. Paul sought to impart knowledge through instruction 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) on how to become 'a good minister of Christ Jesus' (1 Tim 4:6).

In addition, Paul infused encouragement into 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). 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).

Furthermore, Paul sought to inspire Timothy to look beyond the current situation at Ephesus and to focus 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). Paul highlighted his own desperate situation and testified of the deliverance he experienced from God (2 Tim 3:10–11), and 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).

Third, in Paul's mentoring efforts to Timothy through the two epistles, he had made several references to the Holy Spirit. These references 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 recognise the Holy Spirit's witness to the divine sonship of Jesus, as well as in the ministry of the apostles and the work of the church.

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). Paul assured Timothy that the current era of evil did not emerge without the Holy Spirit’s knowledge.

Finally, Paul emphasised the empowering role of the Holy Spirit in Timothy’s ministry amid the dire current situation. Specifically, Paul urged Timothy to ‘stir up the gift of God’, which included preaching, teaching, and evangelising, and contrasted Timothy’s current sense of timidity with the power, love, and sound mind the Holy Spirit gives (2 Tim 1:6–7, 13–14).

4. Mentoring Insights from Knowledge Management

4.1. Dynamics and roles in mentoring

In mentoring, there are at least four dynamics involved (Clinton 1995:6). The first is attraction. The mentor must see the potential value in working with the protégé, while the protégé must look up to the mentor as a model.

The second is relationship, which can be defined as the ‘nurturing hospitable space of trust and intimacy’ (Anderson and Reese 1999:13). Without doubt, a strong relationship is necessary for mentoring to be impactful.

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 and 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.

The fourth is accountability. The mentor is responsible for evaluating how the protégé progresses, and hold the protégé accountable along a path for growth.

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 and Clinton 1992:41). A mentor can play the roles of a discipler, spiritual guide and coach. In the middle of the continuum, mentoring is occasional. Here, a mentor can play the roles of a counsellor, teacher, and sponsor. At the other extreme end, where mentoring activities are not deliberate, mentoring takes a passive form. A mentor can either be a contemporary person who can be respected and imitated, or a historical figure whose words and deeds are gleaned, usually from books.

4.2. Knowledge impartation: nature and types

In mentoring, the transference of knowledge from the mentor to the protégé takes a distinct significance and is referred to 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).

Despite the amorphous nature of knowledge, scholars generally agree that it can be classified as explicit, tacit, and implicit (Leonardi and Bailey 2008:414). Explicit and tacit knowledge differ in that the former can be easily articulated while the latter cannot. Explicit knowledge includes procedures and instructions, while tacit knowledge covers

intuition and judgment. Implicit knowledge lies somewhere between explicit and tacit—it is not articulated but could be made so.

Another classification divides knowledge into declarative (know what), procedural (know how) and causal (know why) (Zack 1999:46), all of which can be deemed either 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.

A third classification differentiates between human, social, and structured knowledge (De Long and Fahey 2000). Human knowledge is akin to tacit knowledge which includes cognition and skills that individuals possess. Social knowledge refers largely to tacit knowledge created and shared by a group. Structured knowledge is detached from humans but embedded in artefacts, systems, processes, and routines.

Three types of knowledge can be imparted in mentoring. The first is instruction which 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 second type of knowledge is encouragement, which is a process or an action that conveys the mentor's respect for and trusts in the protégé (Pepper and Henry 1985:266).

The third type of knowledge 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 and House 2002:9–10).

Examples of imparting knowledge through inspiration include communicating attributes of a role model for the protégé to follow and using persuasion to build morale (Wu *et al.* 2010:92).

4.3. Knowledge impartation: impediments and strategies

Even though knowledge impartation is integral to mentoring, it does not always happen efficaciously. Using the idea of knowledge 'stickiness' (Szulanski 2003:9–13), four sources of impediments to knowledge impartation can be identified. The first is the mentor. As a gatekeeper of knowledge, the mentor's motivation to supply or facilitate knowledge access to the protégé is likely to influence the extent to which the protégé is able to receive knowledge. Another factor relating to the mentor is the issue of credibility (Szulanski 2003:28). The mentor's credibility affects the extent to which the protégé is willing to receive knowledge.

The second source of impediment to knowledge is the knowledge itself. Two characteristics of knowledge that impede knowledge impartation are causal ambiguity and an unproven state of knowledge. Causally ambiguous 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 of impediment to knowledge 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 recognise 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.

In view of the impediments to knowledge impartation, a four-pronged strategy is proposed. The first prong focuses on the mentor. Empirical evidence has shown intrinsic motivations, such as knowledge self-efficacy and altruism, are more significant predictors of knowledge impartation intention than extrinsic motivations, such as expected formal rewards (Lin 2007:145). Thus, rather than incentivising the mentor through overt means, an approach could be to appeal to a higher-order sense of purpose in mentoring. As for credibility, the selection of mentor needs to be based on a number of criteria, such as those listed in 1 Timothy.

The second prong focuses on the knowledge to be imparted. This strategy involves training and educating the mentor to be cognisant of the knowledge to be imparted. As far as possible, causally ambiguous and unproven knowledge which cannot stand under the scrutiny of scripture must be avoided (Acts 17:11).

The third prong concerns the protégé. Overcoming the lack of motivation to be mentored is in part within the purview of the ministry of the Holy Spirit. The Holy Spirit convicts the protégé of sin, righteousness, and judgment (John 16:8). On improving the protégé's absorptive capacity, one strategy could be to stage a progressive plan for the protégé's development.

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 needs to be established.

5. Conclusion

5.1. Research objectives addressed

Using the Wesleyan quadrilateral approach, which relies on tradition and experience, scripture, and knowledge management literature, figure 1 seeks to aggregate the findings from this paper. It 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, and the strategies to overcome those impediments.

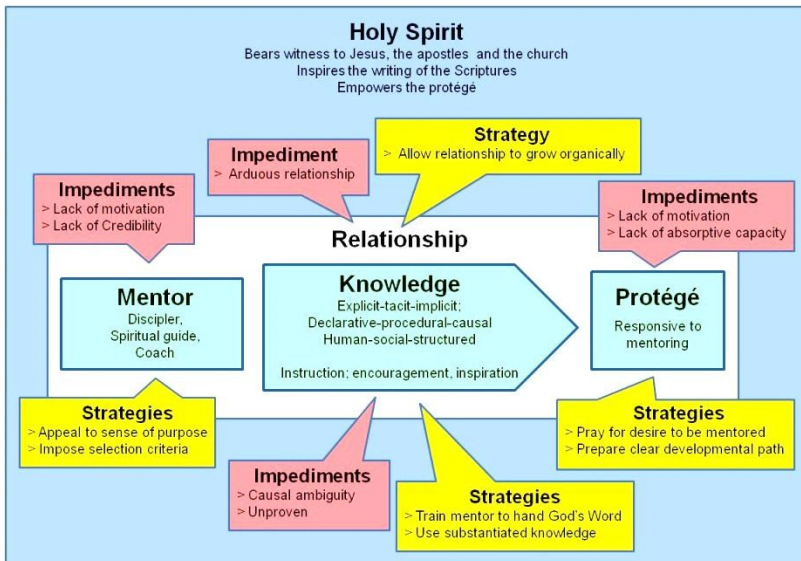


Figure 1: A biblical model of mentoring with a knowledge management perspective

First, a biblical model of mentoring comprises five components, namely, the mentor, the protégé, knowledge to be imparted, the mentor-protégé relationship, and the Holy Spirit. Within the scriptural context

of 1 and 2 Timothy, Paul played the role of the mentor, while Timothy played the role of the protégé. Knowledge was imparted from Paul to Timothy through writing and spending time together. Paul was a loving mentor to Timothy, while Timothy lovingly submitted himself to Paul. The role of the Holy Spirit in mentoring includes bearing witness to the sonship of Jesus, clarifying the truth (1 Tim 4:1), and empowering the protégé's ministry (2 Tim 1:6–7, 13–14).

Next, the nature of knowledge imparted in a mentoring relationship can be conceptualised as explicit-tacit-implicit knowledge, declarative-procedural-causal knowledge, or human-social-structured knowledge. In particular, Paul's writings in 1 and 2 Timothy represent explicit knowledge.

In his counsel to Timothy, Paul used declarative knowledge (e.g. about the salvic act of Jesus [1 Tim 1:15]), procedural knowledge (e.g. on how to handle different demographics in the church [1 Tim 5:3–6]), as well as causal knowledge (e.g. to show that the outcome of persevering in the right doctrine would save himself and the audience [1 Tim 4:16]).

As the mentor, Paul represents human knowledge. Social knowledge is common knowledge shared between Paul and Timothy as a mentor-protégé pair, for example, the details of how Onesiphorus helped Paul (2 Tim 1:16). Structured knowledge lies outside the mentoring relationship, but could be a resource the mentor points out to the protégé. For example, Paul pointed to the scriptures and reminded Timothy of its role in building his faith (2 Tim 3:15).

The three types of knowledge imparted in a mentoring relationship are instruction, encouragement, and inspiration. The instructions Paul gave to Timothy were intended to help him cope with the demands of the ministry (2 Tim 2:14–26), and grow as a minister of the gospel (1 Tim

4:6). Paul continued to encourage Timothy through the second epistle, even though the problems of false teachers were unresolved after the first epistle was sent. Furthermore, Paul inspired Timothy by setting the example of not being ashamed of the gospel (2 Tim 1:8) and pointing to the appearing of Jesus so as to build Timothy's morale (2 Tim 4:1).

Next, 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.

Finally, 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.

5.2. Theological implications

Through this paper, theological researchers become more aware of the notion of knowledge management in mentoring and could further push the frontier in this topic. A possible area of research is to examine the theological underpinnings of mentoring in a group context. This could shed light on the dynamics of the multi-way knowledge flow between multiple mentor-protégé pairs, as well as the web of interactions amongst the protégés.

Another area is to study intertextuality in the scriptures as a form of knowledge reuse for mentoring. This involves investigating how biblical writers, who were mentors, relied on established scriptural texts to convey a message to their protégés in the prevailing context.

A third area could be the theology of mentor-protégé relationship in the knowledge creation process. Here, the focus is on the joint-development of new knowledge by both the mentor and the protégé as they mutually influence each other.

Beyond mentoring, pastoral staff could apply the model development process illustrated in this paper to a range of ecclesiastical matters. For example, the same approach could be applied to help devise strategies for missions, carry out community penetration efforts, and establish a Christian education programme. The outcome is a model for ministry which is not only rooted firmly on the scriptures, but it is also feasible and pragmatic.

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