
Preparing Young Girls for Church Leadership through the Mentoring Model of Paul to Timothy

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ABSTRACT

Given the fact that women are few in the leadership position of the church, it is crucial that young girls are mentored towards this direction by aligning with Paul's strategy of mentoring Timothy as a paradigm. The methodology adopted for this study is textual interpretative of the 1 and 2 Timothy. The work noted that in the New Testament, the apostle Paul recognized the value of developing Timothy into a more effective minister of the gospel. Paul carefully selected Timothy as a companion, developed, equipped and employed him for ministerial task in a challenging work environment, and communicated to him the value of their relationship and the need to pursue the teachings of sound doctrine. Thus, for the learning process to be effective, the work designed a unique learning system that could be followed by the church particularly female leaders the way Paul trained Timothy. By following similar strategies, today's leaders can develop mentoring relationships that prepare tomorrow's leaders to handle the ever-challenging leadership roles of the workplace. To this end, the work showed that effective mentoring leads to acquisition of leadership skills by both the mentors and mentees as both gain insights to best practices from other sectors through cross fertilization of ideas, just as in the same vein, the process and discipline of training another can have a positive effect on the trainer through reinforcement of truth. The work recommended that well-trained young girls have a better potential for longevity in ministry as such examples abide in the scripture. Therefore, promoting gender sensitive mentoring process in the church would not only bring accountability with additional joy factor to the ministry but equally lead to the attainment of egalitarian in leadership position of the church.

KEYWORDS: *Mentoring, Ministry, Leaders, Girls, Paul*

INTRODUCTION

A widespread perception is that once upon a time, women suffered discriminations, but these are been overcome gradually. Barriers have been moving up, and full equality is just around the corner. Perhaps, it seems what is missing is a leadership paradigm that need to prepare young girls in order to achieve full equality. Meanwhile, it is expedient to observe that one of the factors needed to achieve this is nurturing and equipping the younger ones to take up the unfinished agenda left by the veteran feminist. For example, in the words of the nineteenth century suffragist, Abigail Scott Dunway:

The young women of today are free to study, to speak, to write, to choose their occupations; should remember that every inch of this freedom was bought for them at a great price. It is for them to show their gratitude by helping onward the reforms of their

own timers, by spreading the light of freedom and truth still wider. The debt that each generation owes to the past it must pay to the future.ⁱ

Therefore, it could be said here that in a world of increasing disconnectedness and declining numbers in ministry, it should not come as a surprise that the relational dynamics of ministry development are being revisited. Although it could be recalled that there are feminist leaders in and around us in Nigeria who had made history particularly in Religious Studies but the question is what efforts have they made to train young girls for future leadership particularly in the church. To mention but few, feminist leaders like Amba Oduyoye, Oyeronke Olademo, late Dorcas Akintunde, Owanikin M and a host of others. These women have contributed immensely to feminist struggle both within and outside Nigeria. However, more feminist leaders are needed in that discipline to nurture others to maturity. The aim of this paper therefore is to open the eyes of female leaders particularly those in academics and church to mentoring of the young girls for future leadership. The role of equipping, nurturing and preparing others for ministerial job in the world is of necessity. This work assumes urgency given the accustomed dominant position of the father in church life. In other words, the gap between female and male in leadership positions is still wide and this calls for attention.

In response to the above, the work will focus on four main things. The conceptual clarity of mentoring, biblical and theological foundation for mentoring of Paul to Timothy will be examined, the disparity between male and female in the leadership positions of some selected churches in Nigeria will be graphically shown, and the core ingredients of the learning system used by Paul will be analyzed. Lastly, the paper will examine what the Church and female folks stand to gain by taking this step of mentoring.

CONCEPTUAL CLARITY

Does conceptual clarity about leadership and mentoring really matter? If one knows what it is, surely definitions are a matter of semantics. On the contrary, there is a very important reason to try to “nail the jelly to the wall”. If one cannot define and deconstruct leadership and mentoring especially in feminist equality in Church leadership, then the whole work may not be well understood. Understanding clearly the concept, practice and mentoring for feminist in church transformation is a necessity. Therefore, it is very important to have greater clarity and a more analytical approach to mentoring and leadership in order to know models and styles of leadership that best suit our discussion. Thus, for all these reasons, it is better to confront the ambiguity and at least attempt to deconstruct what mentoring and leadership might mean to scholars committed to bridging gender gap in the church.

Mentoring: What is it?

Defining mentoring is not easy since a range of activities are classified as mentoring programs. Almost anything that involves one person helping another can be considered mentoring. The concept originated in Greek mythology and was first documented in Homer's *Odyssey*, when the hero Ulysses asked a friend named Mentor to guide his son Telemachus. Mentors are often described as empathic individuals who remove barriers to opportunities, model positive behavioursⁱⁱ, and provide guidance to people in needⁱⁱⁱ. A mentoring relationship can take place between two people of the same age or between a youth and an adult. It can be a naturally

occurring relationship or a planned program. It can take place between individuals or among groups of people. A mentoring relationship usually forms to help the mentee (the person receiving the advice or assistance) to navigate a transition, whether the shift is occurring from childhood to adolescence, primary to secondary school, or school to work. Therefore, creating a composite of the above core ideas would yield a definition of mentoring along this line:..... a set of actions and processes, performed by individuals in which an experienced person assists another in developing specific skills and knowledge, that will enhance the less experienced person's professional and potential growth.^{iv}

Leadership: What is it?

Multiple definitions of leadership exist, although the different definitions generally converge in the theory that great leaders have the ability to make strategic and visionary decisions and convince others to follow those decisions. The consensus is leaders create a vision and can successfully get others to work toward achieving that goal. They do this by setting direction and inspiring others to want to succeed in achieving the end result. Moreover, they are capable of getting people excited and motivated to work toward the vision. Leadership involves making sound -- and sometimes difficult -- decisions, creating and articulating a clear vision, establishing achievable goals and providing followers with the knowledge and tools necessary to achieve those goals. Leaders are found and required in most aspects of society, from business to politics to religion to region and to community-based organizations. An effective leader possesses the following characteristics:

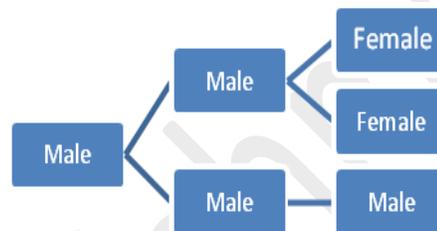
1. Self-confidence,
2. Strong communication and management skills,
3. Creative and innovative thinking,
4. Perseverance in the face of failure
5. Willingness to take risks
6. Openness to change, and levelheadedness
7. Reactiveness in times of crisis.

In any organization, individuals who exhibit these leadership qualities usually get to the top position in their chosen career. In other words, great leaders know how to both inspire people and get followers to complete the tasks that achieve the leader's goal.^v Be that as it may, it is not an understatement to say Paul in our study possessed the above characteristics as a leader. He was ready and willing to get Timothy achieving the vision of continuity to spreading the gospel and building up a godly society and personalities.

Why the Need for Mentoring of young Girls for leadership positions

- Mentoring will provide professional socialization and personal support to facilitate success in the leadership structure of the church for females
- There are girls with leadership potential in the church that have not actually met with women of substance to mentor them.

- Mentoring will change the girls' view of herself and this will afford them the opportunity of radical restructuring of leadership structure of the church that is male dominated to incorporate more women.
- Mentoring will provide information and knowledge. This would enable the younger ones to tap into wealth of knowledge that would get them up to speed faster. There are issues that affected the girl- child that need to be properly addressed e.g child – rape, child marriage and the likes, having more girls being trained would afford them opportunity to fight for the rights of girls.
- Mentoring makes what is not possible a reality. It will actually empower girls to claim their rights in our patriarchal society.
- Leadership challenge has not been met in a comprehensive way because in most churches today, there are still major gap between male and female in the leadership structure of the church. The girl child needs an eye opener to point their attention to this and work toward bridging the gap. To buttress this assertion is the graphical representation of the gap in some selected churches in Nigeria.



The above is just a graphical representation of the level of gap between male and female in some denominations in Nigeria. In most churches today, what one sees is a male dominated leadership structure. In Methodist, Anglican and Catholic sects particularly, men are the one in charge of most key positions like bishopric and Prelate while women are at the lowest level of the hierarchy. For instance, in Methodist Church, we only have women as deaconess which is the lowest rank while in other two churches, women are not ordained at all into the priesthood. The possible reasons given are based on religious beliefs and practices, the negative attitude of women, the creation myths, culture and tradition of most ethnic groups in Nigeria and pattern of male leadership followed by Jesus and the likes. In Pentecostal churches, though one may see a different structure but the fact remains that the top of the hierarchy are dominated by male. No women have had the opportunity of being neither the General overseer nor assistance except in churches founded by women themselves. In Methodist church where we have women that has been ordained into the priesthood, they only occupied the lowest rank of the hierarchy which is the position of a deaconess^{vi}. The above will take us to look at the biblical and theological foundation for mentoring as seen in the case of Paul to Timothy.

Brief Background of relationship between Paul and Timothy

What do we know about Timothy? Timothy was a teenager when he met Paul. His family lived in Lystra, hence, a Galatian. His father was a Greek man; we know nothing of his faith. But, Timothy's mom and grandmother were faithful Jewish women who taught the Old Testament scriptures to Timothy, whom they loved so much (Acts 16:1; 2 Timothy 1:5). As the women

heard Paul preach, they believed in Jesus, and so did Timothy. Timothy may have seen Paul heal a lame man in his town. That would have been exciting. He may also have watched as an angry mob threw stones at Paul and left him for dead (Acts 14:8-20). Yet, he also knew Paul survived. When Paul came back to Lystra a couple of years later, his second journey, Paul invited Timothy to travel with him. Timothy helped Paul to establish churches at Philippi, Thessalonica, and Berea (Acts 16:1 – 17:14). When Paul left Berea to go to Athens he left Timothy and Silas behind, but later sent word for them to join him (Acts 17:13-15). Timothy was sent to Thessalonica to strengthen the faith of believers there (1 Thessalonians 3:1-2). Timothy was a trustworthy friend who carried money collected by the Philippian church to care for Paul's needs in Corinth.

During the 3 years Paul was in Ephesus teaching them about the amazing power of God, Timothy was there, too. When Paul was imprisoned in Rome for two years, Timothy was right alongside him much of the time unselfishly taking care of Paul's needs. By now, Timothy was a young man of about 30 who for at least 13 years had been learning how to teach about Jesus and serve God's people well as he watched Paul do it. Paul thought of Timothy not only as a very faithful friend but also as his spiritual son. After Paul's release from prison in Rome, Timothy and Paul traveled to visit friends in the churches they had founded. During this second visit Paul invited Timothy to join forces with him (Acts 16:3), and subsequently these two were together at Corinth, Athens, Antioch, Philippi and Rome. When Paul wrote this epistle to the Philippians he was probably about 65 years of age and Timothy was about 35.^{vii}

1. Paul Spiritual Relationship with Timothy

This was a three-fold relationship:

- Of Father and Son (verse 22) — compare 1 Timothy 1:2 and 1:18. Timothy was Paul's spiritual son — look up 1 Corinthians 4:15. Always when he speaks to Timothy, there is warmth of loving affection in Paul's voice. "My beloved child", he calls him. Timothy was his child in the faith. Timothy's parents had given him physical life, but it was Paul who gave him eternal life.
- Of Master and Assistant (verse 19 – "...to send..."). Timothy was available to do Paul's bidding, and he recognized that Paul was his spiritual leader and superior. We are "all one As in Christ Jesus" (Galatians 3:28), but there are times when we must submit to those over us in the faith.
- Of Fellowship in the Gospel (verse 22). Notice, Paul does not say, "he has served under me...", but "he has served with me..." This is an indication of Paul's graciousness and humility. It was a partnership, and both Paul and Timothy were "...God's fellow-workers" (2 Corinthians 6:1).

Reasons why Paul embarked on mentoring of Paul

At age fifty, Paul realized that he would not be able to make as many trips or minister for long periods of time in the future. He noticed that believers in churches had many teachers, but few spiritual "fathers" to mentor them for missions (1 Cor. 4:14-17). Paul had to work as a tent-maker to support himself (Acts 20:34), but he took every opportunity to mentor younger leaders. He rented Tyrannus Hall and used any free time between work to pour himself into the lives of

younger leaders like Timothy, Titus, Silas, Epaphras (Col. 1:7), and others who, in turn, went out to pick up where Paul left off! How many of the seven churches in Turkey to whom John wrote in Revelation did Paul start himself? None! So how did they begin and thrive? Also, at the time of the writing of this letter, Timothy is the head of the Christian community established at Ephesus, one that is experiencing the typical growing pains of a young church. The pagan environment, doctrines of false teachers, and the lax moral behavior of some Christians are matters of concerns to the apostle. Timothy is charged with holding fast to the teaching handed down and with helping the people entrusted to him to lead Christian lives^{viii}.

Therefore, it could be said the main reason we have not completed Jesus' Commission is because churches and Bible colleges today are producing pastor-teachers, but not enough apostles (missionaries), prophets, and evangelists (Eph. 4:12) who take the Gospel to the unreached. There is need to adopt the ATM method with a definite "exit strategy." After a local church is started, the Gospel and ministry need to be entrusted to the trained leaders and then move on! They must not build on another's foundation, but, as Paul did, proceed to where Christ is not yet known. There is need to work towards bringing in female into the priesthood going by the fact that Jesus had women around him.

The Mentoring Style of Paul to Timothy

The relationship between Paul and Timothy in the New Testament offers a model for mentoring and ministry. In the New Testament, the apostle Paul exemplifies a successful mentor relationship with Timothy. Paul provided extensive theological encouragement to Timothy and this was possible because of certain qualities he found in Timothy and this will be discussed extensively below:

- **The Right Person for the job:** Throughout the duration of this relationship, Paul ensures that Timothy is the right person for the job, equips him for ministerial tasks, empowers him for success, employs him in a challenging environment to develop effectiveness, and communicates to Timothy the value of their relationship.
- **Godliness:** Although Timothy's dad wasn't a believer, Paul knew he was the son of a godly woman, Eunice, who instilled in him a deep faith in Christ. So, Paul says to Timothy: "you have been chosen; you cannot let down God and man "It may be that Paul was saying to Timothy: "true to your name" Timothy—its full form Timotheos—is composed of two Greek words, timo which means honor and theos which means God and so means 'honor be to God.' Such confidence and godly character makes him acceptable to Paul.^{ix}
- **Commitment:** Another supreme factor that had transformed Timothy's life and ministry as well and which make him the chosen one is: He was a committed student of God's word^x. From childhood, he had known the Holy Scriptures. God's inspired Word is reliable, profitable, and able to show young people their need for salvation and equip them to point others to the One who offers it (2 Tim. 3:15). Paul recognized the importance of equipping a successor to carry on the gospel message after his life and ministry were over.^{xi} Specifically, Paul believed that his life was nearing its end, stating, "I am already being poured out like an oblation, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith."^{xii} To leave his earthly ministry without establishing a means for its continuation for someone like Timothy that shows zeal for the work of God

would contradict his overarching message to Timothy, which was to be strong in the preaching of the Word.^{xiii} He also encouraged Timothy: “discharge all the duties of your ministry,”^{xiv} thus reminding him to develop his own successor in the future.

- **A Proven Character:** Paul saw in Timothy a saint of a good witness, as local believers in Lystra spoke well of him. This was because of his involvement in the church and their deep influence on him. Because of his proven character, Paul recruited and trained Timothy to be a vital part of his missionary team (Acts 16:1-3). Paul referred to Timothy as his "true son in the faith." In 1 Timothy 4:14-15, Paul writes to Timothy and says, "Do not neglect your gift, which was given to you through a prophetic message when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress."
- **Potentials of leadership:** Paul saw in Timothy leadership quality and this could have been the reason why Paul took him along as a helper in the foundation of the churches of Philippi and Thessalonica (Acts 16: 12). Timothy and Titus, long-standing helpers of St Paul are urged to take charge of preaching and teaching (cf. 1Tim4:13, 2Tim2:15;4:1-5), of government of the community (cf. 1Tim 5;19), of church discipline (cf. 1Tim 5: 1-16; Tit 2; 1-10; 3: 1-2) and of liturgical matters, (cf. 1Tim2;1-12). In other words, they have the triple office of teaching, ruling and sanctifying. All these reflect that he believes in their leadership prowess. Besides this, in his second letter to Timothy, the theme Paul reiterated by Paul in his statement to him show that he believes Timothy has that leadership quality. He says, rather than telling Timothy not to ignore or neglect his gift, he writes, "... fan into flame the gift of God, which is in you through the laying on of my hands. For God did not give us a spirit of timidity, but a spirit of power, of love, and of self-discipline" (2 Tim. 1:6-7).^{xv}

Paul's Mentoring Strategy

There are some core ingredients of the learning system in the ministry that Paul encouraged Timothy to follow and each of them will be succinctly discussed below:

Mastery of the Scripture: The training involved character development, ministry skills and biblical mastery. Timothy needed to build his life and ministry around sound doctrine and then master the scriptures and the issues of culture that affected the churches. St Paul tells Timothy to give priority to the ministry. The object of transmission is indicated in the phrase “what you heard from me” (2Tim 2:2), which repeats similar wording from 1:3. This is the meaning of tradition, that is, ‘handed on’.

Character Development: He reminds him of the qualities which should characterize the Christian leader. These, as Paul at that moment saw them, were four:

(a) *Courage:* It was not craven fear but courage that Christian service should bring to man. It always takes courage to be a Christian, and that courage comes from the continual consciousness of the presence of Christ.

(b) *Power:* Within the true Christian is the power to cope, the power to shoulder the back-breaking task, the power to stand erect in faced of the shattering situation, the power to retain faith in the face of the soul-searing sorrow and the wounding disappointment. The Christian is characteristically the man who could pass the breaking-point and not break.

(c) *Love*: In Timothy's case this love for the brethren, for the congregation of the people of Christ over whom he was set. It is precisely that love which gives the Christian pastor his qualities. He must love his people so much that he will never find any toil too great to undertake for them or any situation threatening enough to daunt him. No man should ever enter into the ministry of the church unless there is love for Christ's people within the heart

(d) *Self-discipline*: The word is *sophronismos*, one of these great Greek untranslatable words. Someone has defined it as "the sanity of saintless". Falconer defines it as "control of oneself in the face of panic or passion" It is Christ alone who can give that self-mastery which will keep us alike from being swept away and from running away. No one can ever rule others unless he had first mastered himself. *Sophronismos* is that divinely given self-control which makes one a great ruler of others because he is above all the servant of Christ and the master himself.^{xvi}

Need to Pursue Sound Doctrine: Paul in the first section of the letter urges Timothy to defend sound doctrine against the ideas being spread by false teachers (1: 3-20). Paul encouraged Timothy to keep hold of the truth because he lived in the days of apostasy (1 Timothy 1:3-10; 4:6; 4:16 and 6:20). Paul urges Timothy to present himself, amidst the false teachers, as a real teacher of the truth. To counter the work of those spread false doctrine, Timothy must be tireless, a good "workman who has need to be ashamed" (2: 15); even if there are difficult times ahead (3:1), false teachers will never gain the upper hand, just as they failed to do so in Moses' time (3:8,9). Two pieces of advice stand out: Timothy should stay true to the Apostle's teaching and the example he has set for him (3;10), and he must keep Holy scripture as his point of reference because it is inspired by God and useful for teaching and for *presenting oneself for service*. Notice how we are to keep hold of the truth, in faith (God-words); and in love (man-words), compare Ephesians 4:15.

Holding on to two weapons: Timothy is commanded to take with him as equipment two weapons: (a) Faith. Even when things are at the darkest, he must have faith in the essential rightness of his cause and in the ultimate triumph of God. The Christian soldier needs in the darkest hour the faith that will not shrink. (b) The defense of a good conscience. The Christian soldier must try to live in accordance with his own doctrine. The virtue is gone out of a man's message when his conscience condemns him as he speaks.^{xvii}

Some Other Important Things Done by Paul to Encourage Timothy

Empowered Timothy for success by putting in the time and effort required: In addition to carefully selecting Timothy and equipping him for ministry, Paul mentored Timothy through empowerment. Empowerment by definition, is a "cognitive state characterized by a sense of perceived control, competence, and goal internalization."^{xviii} Paul emphasized these components of empowerment by revealing that Timothy was called by God to be a minister, serving as an example of what it means to be one of God's workers, and reminding Timothy of his ministerial goals. In Paul's dialogue with Timothy, Timothy was called by God to serve as a minister of the gospel message on earth. For example, in 1 Thessalonians 3:2, Paul describes Timothy as "our brother and God's fellow worker in spreading the gospel of Christ." Paul is also careful to mention Timothy's credentials as a servant of God in his letters to various congregations, as he does in Philippians 2:19-23. In these passages, Paul describes Timothy as a one-of-a-kind minister with a focus purely on Jesus Christ. Additionally, Paul states that "Timothy has proved himself, because as a son with his father he has served with me in the work of the

gospel.”^{xxix} Through this process of demonstrating to Timothy that he was called to serve God in ministry, Paulably increased Timothy’s level of psychological empowerment.

Provided a compelling vision for the future by directing Timothy’s attention toward the goalsof ministry: According to Timothy, man of God, Paul focused on five main goals of ministry that were designed to motivate Timothy to endure any hardships he might encounter.^{xx} These five concepts include eternal reward, past promises, present promises, future promises, and the sovereign God. First, at his ministry’s end in 1 Timothy 6:12, Paul emphasized the eternal rewards that awaited Timothy reminding Timothy to “fight the good fight of the faith. Take hold of the eternal life to which you were called.” By persevering through the earthly challenges of ministry, Timothy would be rewarded with the blessings of eternal life. Second, in terms of past promises, Paul’s strategy was to remind Timothy of the commitment he made to Christ and to serving the gospel “when you made your good confession in the presence of many witnesses;”^{xxxi} such a confession likely referred to Timothy’s commissioning or ordination.^{xxii} Third, in reminding Timothy of his present promises, Paul renews the charge that Timothy is to undertake in sharing the gospel message.^{xxiii} *According to Timothy, man of God, Paul’s ever-present Lord (compare Mt 28:20). This comforting promise of continual fellowship, however, ought to compel us to the heights of faithfulness, for our Lord is also our judge (2 Tim 4:8; Rev 3:15-16).*^{xxiv} Through a renewal of his present charge, Timothy would be motivated to “the heights of faithfulness.”^{xxv} Fourth, Paul reminded Timothy of the future promise of Christ’s second coming in 1 Timothy 6:14. Paul knew that the promise of Christ’s return was a motivator for the Christian living described in the remaining verses of the chapter.^{xxvi} Paul also reminds Timothy of the unique role he must carry out until the end, as he tells Timothy to “guard what has been entrusted to your care.”^{xxvii}

In agreement with current mentoring theory, Paul played the role of a father and adviser to Timothy (Phil 2:22; 2 Tim 1: 2): Paul points Timothy to the ultimate reason for zealously preaching the gospel: the sovereign God, “the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. He was urged not to neglect the spiritual gift that is within him as that may render Timothy ineffective in the ministries Paul advises him to endure faithfully in his preaching. No matter what happens to him (1 Tim. 4:14; 6:11; 2 Tim 2:22)^{xxviii} Finally, Paul allowed Timothy to practice the skills he (his protégé) learned from him. This he did by assigning him to some churches and reminding him what to do and teach^{xxix} (Stepp 2005: 135. Holloway 2008: 543)

Application of Paul’s Model for Mentoring of Young Girls

Young people respond well to challenges, provided they know that their best interest is in mind. Paul’s relationship with Timothy (2 Tim. 1:1-7) is a model demonstrating how this best works: There are 3 Things Paul did and that can be done as well:

- Make sure the girls to choose are the right persons for the job.
- Equip them for the task.
- Empower them for Success

However, the above would work if the following are taking into consideration:

- Support them through regular communication; Paul wrote to Timothy (2 Tim.1:2)

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- Confirm your unconditional love and demonstrate genuine interest in their welfare (v.2)
 - Thank God for them and show how you are praying for and deeply care about them (v.3)
 - Value them by demonstrating solidarity through their varied life experiences (v.4)
 - Compliment and clearly display your belief in them; give them responsibility (v.6)
 - Care enough to give correction, but always encourage them to remain faithful (v.7)

Unique Formal Learning System that could be created for proper Mentoring:

The model being recommended here has five parts and each of them is necessary to enhance a successful mentoring:

- **Level 1:** Setting a strategy goal or purpose for the mentoring relationship. Then catching the girls 'young' for the task precisely or purposely to form gender sensitive research group for professionalism and must at least to an extent be compatible.
- **Level 2:** Selecting of a mentoring program manager in the church that will design the mentoring program. Select mentors based on specific skills that the mentee wants to acquire and match mentees with appropriate mentors and then conduct monitoring and evaluation of the mentoring program.
- **Level 3:** Conduct trainings to newly recruited mentors and mentee
- **Level 4:** Mainstreaming gender equality principles into mentoring processes and activities
- **Level 5:** There should be a diary designed by the mentor to assist mentors/ mentees in keeping track of key issues, events, appointments and achievements.

It could therefore be said at this point that the 5 levels are progressive and can sustain learning process just like the case of Timothy that moved from the level of a young man to a master craftsman in the ministry.

Benefits of Mentoring

Mentoring has shown to be one of the most valuable and effective development opportunities an organization can offer employees, per the numbers. Having the guidance, encouragement and support of a trusted and experienced mentor can provide a mentee with a broad range of personal and professional benefits, which ultimately lead to improved performance in the work place. The advantages of mentoring extend to all involved in the program, including the host organization. Here are the benefits of corporate mentoring that benefit all stakeholders.

- Develops a skill or competency
- Improves the mentee's confidence in their ability to execute the task at hand.
- Helps the mentee improve their communication skills
- Gives the mentee practice in accepting feedback from a consistent source.
- Teaches the mentee how to maintain a professional relationship.
- Expands the mentee's network of contacts.
- Provides impartial advice and encouragement
- Develops a supportive relationship
- Assists with problem solving
- Improves self-confidence

- Encourages reflection on practice
- Exposure to new ideas and ways of thinking
- Advice on developing strengths and overcoming weaknesses
- Guidance on professional development and advancement^{xxx}

The mentoring process review found that the benefits of mentoring for the church were as follows:

- Enables faster induction of younger ones
- Enhances individual performance
- Encourages commitment to the church growth
- It improves communication.^{xxx}

CONCLUSION

What is our nation's greatest natural resource? Is it the wood in our forests, the mineral oil under the sea, or the gold within our mines? As valuable as these are, they pale in comparison to the worth of our youth. Young people in our churches are the source of either enormous problems or great potentials; as instability or intense creativity. The good news is that the exuberances of youthfulness can be transformed into usefulness for the Gospel and God's glory. In ministry, we must not see youth just as who they are now, but for what they can become. It is with this attitude that we should mentor the next generation. While older Christians must not look down on the younger, the youth must also take personal responsibility and persevere in living out the truth (1 Tim. 4:12). Paul capitalized on this principle when he invested in and empowered young Timothy in notable ways that made him a successful minister (6:11). No wonder Paul noted in his message to Timothy and Titus that their mission must have continuity (and must go on after the Apostle's death (2Tim 4: 1-8). It is their duty to choose successors- deacons, priests and bishops (cf. 1Tim 3: 1-13; 5: 17-22; Tit 1: 5-9). He charged Timothy in 2Tim 2: 1-2: As for you, my child, find your strength in the grace which is in Christ Jesus; and entrust the things which you have heard from me, and which are confirmed by many witnesses, to faithful men who will be competent to teach others too.

But what then should be done about young people who did not have a Christian upbringing? It becomes the responsibilities of those (of us) who know the truth to be that godly influence leading them to the right paths, encouraging and mentoring them. It is very imperatives that every effort is made to understand their essential needs and develop their potentials. There is need to bear in mind that we were once young too, looking for models to emulate (cf. Paul had Barnabas, Acts 7:58). Let us do whatever it takes to empower young girls for successful future leadership.

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ENDNOTES

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