Mentoring in 2 Timothy 1:2-7: An Imperative for Growth and Development in the Contemporary Nigerian Ecclesiasticum

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Abstract

It is worrisome to hear unbelievable tales of misconduct among some leaders of the *ecclesia* who are called by Christ to lead their congregations into positively influencing the world. These disturbing tales ranges from sexual misconducts of married and unmarried ministers with their members; financial misappropriations of church funds; disobedience to constituted authority, quarrelling and in some cases fighting between clergymen serving in the same station and sometimes with their members. Thus, dragging the name of God to the mud. How can this ills and many others as witnessed in the church of Christ be forestall and sanity restored in the body of Christ? What conscious steps could be employed to foster

growth and development among ecclesiastical leaders to negate retrogression? This is the focus of this paper. The paper examines mentoring in 2 Timothy 1:2-7 an imperative for growth and development in the contemporary Nigerian *ecclesiasticum*. Employing the exegetical approach to biblical criticism, the paper reveals what mentoring portend, outlines the importance of mentoring and examines factors that hinders mentoring. The paper also suggest how individual church leader can enhance mentoring. The paper maintains that mentoring is a prominent tool needed for successive ministry of the contemporary church. The effect of mentoring is the transmission of values and ministry experiences which will foster succession leadership as exemplified by Paul to Timothy. The paper recommends that for growth and development in the church leadership, young ministers must have the individual presence of an experienced clergy to stand by them in a spirit of trust, respect, integrity, confidentiality, and mutual learning.

Keywords: 2 Timothy 1:2-7, Ecclesiasticum, Growth, Mentoring, Ministry

Introduction

The quality of manpower in any organization is a key factor in the production line. This necessitates organisations to put more of its resources in continuously developing its manpower base. Of all the factors of production, manpower is key in ensuring efficiency and bringing about desired result. Hence organisation rises or falls based on the level of motivation, skills and attitude being exhibited by their personnel. This necessitate that the workforce be thoroughly groomed and managed to ensure continuous high return. Essentially, personnel are equipped through trainings. Apart from exposing personnel to training and developmental programmes outside its formation; a veritable and less costly development plan is having a working framework where workers learn from more experienced ones on the work. David and Roger (2002) remarks that in recent years, many organizations in different countries have recognized the value and potential of providing this kind of independent help and support. Countless individuals, at all levels within organizations and in many professions, have come to regard mentoring as a valuable and even essential tool for their professional and personal support and development. It is a strategic methodology of personnel development widely accepted by a good number of organizations. The Church as a living

institution by design is geared towards helping humanity to find wholesomeness in God and to bring about positive and holistic transformation in its setting. It is likened by Jesus Christ in Matthew 5:13-16 as the Light and Salt of the world. Its mandate is to rescue and build up humanity unto a Godly society. This is no mean work and calls for quality workforce in every respect. It demands well trained, tolerant, knowledgeable, empowered, prayerful, resourceful, encouraged, and passionate workforce. Akin to what happens in a general organisation, the church cannot perform its duty beyond its pastoral team. One general life principle is that living things produce their kind. Similarly, Godly clergy are expected to bring forth Godly seeds of pastor who are under them. This expectation can only be encouraged and enhanced under an atmosphere of deliberate mentoring system. The paper seeks to explore the concept of mentoring as reflected in 2 Timothy 1:2-7 as imperative for growth and development in the contemporary Nigerian Ecclesiasticum.

Concept of Mentoring

Neumann (2011) holds the view that the concept of mentoring has been as old as Civilization. There has been a challenge of offering a holistic definition on mentoring. This challenge is due to its meaning different things in various contexts. She went further to align herself with defining mentoring as a relationship in which a less experienced person learns from a more experienced person. She sees it as an intentional, psychosocial, learner-focused relationship for the purpose of facilitating the growth and development of one desiring to acquire particular knowledge and skills possessed by another. Mentoring is here portrayed as a supportive friendship and a growth-producing experience. Mentoring goes beyond support and the transfer of knowledge and seeks to promote a significant movement in a person's perspective, understanding, and behaviour. It is a relationship geared towards helping someone achieves a certain developmental goal per time. Odelana (2017) quoting Stanley and Robert defined mentoring as a relational process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom) to a mentee, at an appropriate manner, so that it facilitates development or empowerment. He went further to give Linda Phillips-Jones definition of mentoring as helping a person reach his/her major life goals. This is done by people who have influence and experience; such also have the power through

whom or what they know to promote the mentee welfare. He looks at mentoring as being goal-oriented and meant for a specific time and intent. Tammy D. Allen writing in Britannica looked at mentoring from a professional relationship. He asserts that it is a professional relationship between two individuals, usually a senior and a junior employee in an organization, in which the senior employee teaches the junior employee about his job, introduces the junior employee to contacts, orients him to the industry and organization, and addresses social and personal issues that may arise on the job. The mentoring relationship is different from other organizational relationships (e.g., supervisor-subordinate) in that the mentoring parties may not formally work together, the issues addressed may include none work matters, and the bond between mentor and mentee is usually closer and stronger than that of other organizational relationships. This position infers that mentoring relationship spans different spheres of human endeavours. Ragins and Krams (2007) draws a line between mentoring and other personal relationship like discipleship. They elaborated that although the definition of mentoring has been refined over the years, a core feature that defines mentoring relationships and distinguishes it from other types of personal relationships is that mentoring is a developmental relationship that is embedded within the career context. While learning, growth, and development may occur in many different types of work and close personal relationships, mentoring relationships are unique in that the primary focus of the relationship is on career development and growth. It can then be summarized that mentoring is a relational transformational process through which all the participants, especially the mentee imbibes skills, values and competence from a more experienced person (mentor). Common threads from all the definitions above underline it as a relationship concept, though it can be formal or informal in its setting.

Types of Mentoring

Mentoring comes in different ways. This attests to its great important in human capacity development. David and Rogers (2002) identify eight types of mentoring experiences to include:

The education mentor

This type of mentoring is used in academic field. It is used frequently in schools and in institutes of higher education. At the higher-education level, mentoring

schemes exist to help student teachers in their final year of training and in their first year after qualifying. Some universities use mentoring schemes to help newly appointed lecturers to settle into their roles.

The induction mentor: This form is used to help new employers in the early stages of employment. Here a well-experienced member of staff is designated to groom a new intake into the work.

The training mentor: A training mentor is an experienced person, who is available to help new employees and those charged with responsibilities as they acquire new skills and adapt to change. They are there to help the mentee to get the best out of training. It is important not to confuse this role with that of the departmental trainer or training instructor, whose job it is to teach the new skills and routines that have to be learned.

The professional qualification or vocational qualification mentor: The professional qualification mentor is a role that may be required by a professional institute. Their function is to guide a student towards qualification. In contrast, the vocational qualification mentor is concerned with helping an individual to prepare for and acquire a National Vocational Qualification.

The mainstream mentor: This is very much a general mentoring role and, in those organizations with a broad mentoring policy, will be the most common. The role of the mainstream mentor is to assist and guide at various stages of career development, through whatever transitions occur or may be anticipated. This type of mentoring is found in many organizations.

The board-level or executive mentor: There is no reason why mentoring should be confined to staff at the beginning of their careers or who are developing within a profession or an organization. Directors at board level can benefit from the service of a mentor. This is not uncommon and, frequently, a senior individual (possibly from outside the organization) will provide support to directors and executives on strategic matters, career development and other issues associated with change.

The expert mentor: The role of an expert mentor can arise in a variety of circumstances. A mentor might be useful in the case of an individual starting a new hobby or pastime where the advice and help of someone already proficient can be invaluable. In addition, some schools have found that a mentor can be helpful in encouraging gifted children to develop in situations where their family circumstances may not be conducive to the desired development of the child.

The general mentor: In any circumstance of life, when approaching an occasion of change we can often benefit from the advice and support of someone who has experienced the same type of change before us. Although not included in the usual lists of mentoring circumstances, this broadening of the nature of mentoring is valid and can be valuable in a wide variety of situations.

Mentorship can also be categorised as primary and secondary mentorship. Primary mentorship last for a long period of time unlike secondary mentorship that is for a shorter period of time. Johnson & Ridley (2004) remarks that secondary mentorships are typically shorter in duration, are characterized by less emotional bonding than a primary mentorship, and focus on specific functions such as learning the ropes in a new specialty area. Mentees sometimes seek secondary mentors to fulfil needs that cannot be met in the primary mentorship. They may seek out someone with specialized knowledge or expertise that the primary mentor does not have. They may seek out someone of their race, gender, or religious faith who can identify with their unique cultural and emotional challenges.

Benefits of mentoring

Mentoring holds benefits for the mentor, mentee and the organization where such is encouraged to operate. Specifically, individuals who are mentored advance more rapidly, earn higher salaries, have greater job satisfaction, and have fewer intentions to leave the organization. Other benefits are related to greater socialization, career planning, involvement, motivation, and self-efficacy (confidence in achieving work tasks). Mentors achieve personal satisfaction from passing knowledge and skills on to others.

Hindrances to mentoring

Some of the issues that works against mentoring relationship are as follows;
Lack of knowing each other well. A mentor and mentee need to invest significant effort in getting to know each other as complete people. This is because mentorship needs a fair amount of familiarity, trust and rapport and since the best mentoring conversations sometimes take place after 6--8 months of conversations, it is best to find people you already know and respect. Another hindrance is the fear of being hurt as a result of previous experience with mentee. Others include, lack of understanding and misconceptions of one another; lack of understanding on the values of mentoring, lack of time and resources that is required for mentoring relationship, unteachable attitude among younger clergy. This is also the altitude of 'I know it all'. Similarly, other hindrances are selfishness and self-centredness, competition of mentee and mentor on same resources. Competing for favours of people around them, thereby putting themselves into rival positions. This of course leads to other things such as Hatreds and hate-speeches, gossips, segregation and formation fractions, greed, envy among others.

Socio-historical background of 2 Timothy

Many biblical scholars share the view that the second letter of Apostle Paul to Timothy was written when the Apostle was a prisoner in Rome. The prisons of those days are meant for people waiting for trial or for execution. It is not where people are placed to serve as punishment as we have today. Derrick (2020) wrote that the prisoners in the ancient world were rarely sent to prison as a punishment rather, prisons typically served as holding cells for those awaiting trial or execution. He noted that during Paul's first imprisonment, he awaited trial before Roman governors Felix and Festus (Acts 24-26). He then was under house arrest in Rome for two years (28:30), awaiting an appearance before Nero. It is believed Paul was released sometime in AD 62 because the Jews who had accused him of being "a real pest and a fellow who stirs up dissension" (Acts 24:5) did not press their case before the emperor. However, during Paul's second imprisonment in the Mamertine dungeon, he had apparently received a preliminary hearing and was awaiting a final trial (2 Timothy 4:16). He did not expect acquittal; he expected to be found guilty, and to be executed. Matthew (2003) collaborating with this opine that Paul wrote to Timothy from Rome, when he was a prisoner there and in danger of his life. This is hinged on the comment in 2Timothy 4:6 'I am now

ready to be offered, and the time of my departure is at hand'. It appears that his removal out of this world, in his own apprehension, was not far off, especially considering the rage and malice of his persecutors; and that he had been brought before the emperor Nero, which he calls 'his first answer, when no man stood with him, but all men forsook him 2Timothy 4:16. Alan (1968) in his analyses of 2Timothy 4:6-18 noted that Paul confidently speak of his death using imagery both glad and triumphant. Of the phrases chosen to describe the death which is regarded as imminent, the first is a drink offering (cf. Philippian 2:17). He states that his life about to be poured out as a libation on the altar of sacrifice. The second, the time of my departure, is not unrelated to the picture of a ship about to weigh anchor, or a soldier preparing to strike camp (cf. Philippian 1:23). Reviewing his life for God the Apostle can claim to have fulfilled his ministry. The good fight is frequently thought to represent the wrestling match, with the race continuing the metaphor of the athletic contest. I have kept the faith may well correspond to the earlier references of the deposit (2Timothy1:12-14). The perfect tense used in each case carries the sense of completion. He therefore expresses with great confidence that his long struggle is about being over with the crown of righteousness waiting for Him. This was his state of emotion- his soon departure from earthly struggles unto the heavenly reward waiting. Hence his longing to see his dear son Timothy again in 2 Timothy 1:4

Wiersbe's Expository outline accepted no knowledge about details of Paul's travels after his release from his first Roman imprisonment. Noted that Titus 3:12 indicates that he visited Nicopolis. He must have departed from there and gone to Troas, where, in a "quick exit," he had left his cloak, books, and parchments (2 Timothy 4:13) with his host, Carpus. How or where he was arrested again, we do not know. We do know that Nero had unleashed a terrible persecution against the Christians, and that Paul's second imprisonment was far different from his first (Acts 28). Derrick (2020) records that on July 19, AD 64, a fire broke out in Rome, destroying ten of the city's fourteen districts. The inferno raged for six days and seven nights, flaring sporadically for an additional three days. Though the fire probably started accidentally in an oil warehouse, rumours swirled that Emperor Nero had ordered the inferno so he could rebuild Rome according to his own liking. Nero tried to stamp out the rumours but to no avail. He then looked for a scapegoat and since two of the districts untouched by the fire were

disproportionally populated by Christians, he shifted the blame to them. Derrick quotes the Roman historian Tacitus on this matter; But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Accordingly, an arrest was first made of all who pleaded guilty (of being Christians); then, upon their information, an immense multitude was convicted, not so much for the crime of firing the city, as of hatred against mankind. Derrick (2020) went further to elaborate that the accusation that Roman Christians hated humanity likely took root in their refusal to participate in Rome's social and civic life, which was intertwined with pagan worship. Whether for that reason or for the fire, once Nero's madness inflamed, he continued his persecution of Rome's Christians and as a "ringleader" (Acts 24:5), Paul was rearrested at some point and placed, according to church tradition, in the Mamertine Prison. He was now a hated prisoner in a Roman prison, not an accused man in his own hired house awaiting trial.

As we read this final letter from Paul's heart, we can sense his loneliness and heartache as he faced his trial and certain martyrdom. "Only Luke is with me," he writes, as he begs his son in the faith, Timothy, to come to him as quickly as possible. The Expository Commentary of New Testaments agreed also in a gloomy setting around Apostle Paul as he pens down the letter we know as 2 Timothy emphasized that his situation had changed drastically- being a prisoner in Rome and was facing certain death (2 Tim.4:6). For one reason or another, almost all of Paul's associates in the ministry were gone and only Luke was at the apostle's side to assist him (2 Tim 4:11). It was a dark hour indeed. But Paul's great concern was not for himself; it was for Timothy and the success of the Gospel ministry. As in his first letter to Timothy, Paul encouraged his beloved colleague to be faithful. Timothy was timid, suffered from physical ailments, and was tempted to let other people take advantage of him and not assert his authority as a pastor. Bible scholars agree generally that Pauline letter of second Timothy is primarily addressed to Timothy fondly referred by Apostle Paul as his son in the faith. Matthew (2003) collaborates this fact in affirming that Paul was a spiritual father, and as such a one we have him here adopting Timothy, and taking care of the

education of many others who had been begotten to Christ by his ministry: and in all he appears to have been a wise and tender father. Paul and Timothy first meeting is recorded thus in Acts 16:1-3:

> Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Paul met Timothy while he was traveling through Lystra. Timothy was the son of a believing Jewish and a Greek father and that people spoke highly of him. Stacy (2011) reveals that a good reputation was a characteristic that Paul valued immensely. In fact, after revealing Timothy's excellent reputation, Acts 16:3 clearly states that "Paul wanted to take him along on the journey". It was at this moment that the loving mentor relationship between Paul and Timothy began. Timothy as at the time Paul wrote this second letter to him has gained Paul's confidence in ministry. Paul reflected this confidence concerning Timothy in several ways by assigning Timothy one of the most challenging ministerial environments: The church in Ephesus situates in no easy environ. Stacy (2011) remarked that Paul had spent a great deal of time developing the church in Ephesus, and was now concerned about the spread of false doctrines and heresy among its members. The city of Ephesus, located along the western coast of modern-day Turkey. It was famous for its cult and temple dedicated to the worship of Artemis, around which a good deal of the city's commercial interests revolved. Ephesus presented the gospel with a formidable challenge in that it was a centre of pagan worship. Besides, Ephesus was a centre for black magic and other occult practices. The people cooked up magical formulas to give them wealth, happiness and success in marriage. Superstition and sorcery were commonplace no wonder Acts 20: 19 records that magical scrolls worth over 50, 000 drachmas was brought out for burning by new converts at Ephesus. Same place Timothy was assigned to oversee. This shows his growth and maturity in the grace in the Lord Jesus Christ over time. Throughout his communications with Timothy and other congregations, Paul's relationship with Timothy is consistently described as one of a father and son or

two brothers and one that elicits Paul's gratitude. Stacy E. Hoehl noted that Paul's primary reference to Timothy from a family perspective is in the father–son sense. For example, in Philippians 2:22, Paul describes Timothy by commenting, "I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel." The clear depiction of a father–son relationship demonstrates Paul's loving frame of reference throughout his time as mentor to Timothy. In the opening of Paul's first letter to Timothy, he refers to Timothy as his "true son in the faith." In addition to referring to Timothy as his son, Paul also describes Timothy as his brother. Interestingly, these brotherly references occur after Timothy's ministry has advanced and his faith and commitment have been tested through the trials of prison. In Philemon 1:1, Paul's opening greeting reads, "Paul, a prisoner of Christ Jesus, and Timothy our brother," which points to a co-authored letter. Hebrews 13:23 contains Paul's announcement that Timothy has been released from prison, and refers to him once again as a brother. These examples demonstrate Paul's respect for both Timothy's ministry and his faithful perseverance through the trials that accompany being a committed servant of Christ. Finally, Paul is depicted as being thankful to have Timothy as a fellow minister of the gospel. An example of this appreciation occurs in 2 Timothy 1:3-4 which read, "I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy." This passage clearly demonstrates the extent to which a solid bond has developed between Paul and Timothy as they have served the Lord together.

Analysis of 2 Timothy 1:2-7

The Exegesis will be considered under 7 main points;
The Right Bonding in mentoring relationship verse 2a
The place of Divine coverage for spiritual growth verse 2b
Praying with thanksgiving, sincerely and consistently verse 3
Being affectionate verse 4
Building confidence of others. verse 5
Exhortation to maximise ministerial potential. Verse 6
A Charge to Shun Mediocrity. Verse 7

The Right bonding in mentoring Relationship: "To Timothy, my dear son" verse2a; Apostle Paul in addressing his last letter to Timothy in this first part of the second verse shows the measure of his relationship with Timothy. He used two words to show his relationship with Timothy. The first Greek word used is "a*gaphtw* (transliterated as '*agapeetoo'*. This means beloved, esteemed, dear, Favorite. This same word is used in Matthew 3:17 by God the Father to testify that Jesus Christ (God the Son) immediately after his water baptism is beloved of him. The same is also used in Romans 1:7a to describe believers' special relationship with God. It is also used to show believers bonding of mutual love as can be seen in Philemon 16a. It shows a high degree of closeness, bonding between Apostle Paul and Timothy. It is a statement expressing Paul's unconditional love for Timothy. The second Greek word used in verse 2a is te/knw. The Greek word for son is *huios,* but the word Paul used here is teknos which is best translated child. This is not to belittle Timothy. Most grown-ups would take an exception to being called or referred to as a child, but it would have been acceptable for a teacher or mentor (such as Paul) to address a student or disciple (such as Timothy) in this way. The reason for such an appellation is probably to show a special attachment of Timothy being his child in the faith. Mentoring relationship that will be successful need such a commitment of both the mentor and mentee to each other.

The place of divine coverage for spiritual growth: "Grace, mercy and peace from God the Father and Christ Jesus our Lord" verse 2b

Grace, mercy and peace are Paul's strong desires for his beloved Timothy more so in this handing over time of his life. The word mercy, which he employs here, is commonly left out by him in his ordinary salutations. He probably introduced it, to show his strong feelings at this point of his departure. It is like praying all manner of prayers, wishing his successor well as he carries on from where he is stopping. Paul knew that Timothy needs these three components that divinely flow from God to his children. The best wants these blessings, and they are the best we can ask for our dearly-beloved friends, that they may have grace to help them in the time of need, and mercy to pardon what is amiss, and so may have peace with God the Father and Christ Jesus our Lord.

He therefore declares it, not just praying for them, upon the life and ministry of his beloved mentee Timothy. Paul himself has been a recipient of God's grace, mercy and peace; and desires that Timothy also partake in such awesome experience. Paul can practically relate to how God has loaded his own life and ministry with these divine helps. He therefore in this declaration' speaks forth for same operation in the life of Timothy.

Praying with thanksgiving, sincerely and consistently. "I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers" Verse 3. I thank God - Paul expresses his thanksgiving to God as an overflow of his remembrance of Timothy. He always has reasons to thank God for the life of Timothy. It shows Paul (the mentor) positive outlook on Timothy his mentee. It is not that Timothy is of perfect behaviour, but even in his struggles, Paul is seeing victory already. He is made joyous by virtues he is seeing in Timothy, while being confident in God to perfect whatever is remaining. This is a serious proof of real friendship. Believing good of the other person(mentee) and abounding in thanksgiving unto God for what you are seeing as a mentor.

whom I serve, as my forefathers did, with a clear conscience. Paul is here aligning himself to worshipping the God of Abraham, Isaac and Jacob, not just mere religion. This statement is likely made in refuting the accusations of the Jews that he had forsaken the religion of his country, and opposing the law of Moses. On the contrary, he declares that he worships God, concerning whom he had been taught by his ancestors, that is, the God of Abraham, who revealed himself to the Jews, who delivered his law by the hand of Moses. This declaration as position Paul as a true worshipper –those who worship God in truth and in spirit- John 4:24 and place his Jewish opponents as mere worshippers- those who worship God in the flesh. He therefore disabuses Timothy's mind from the lies being peddled that he had forsaken the God of Israel, and framed for himself a strange god.

In a pure conscience. It is certain that Paul's conscience was not always pure; going by his former ways of life before his encounter with Jesus Christ as recorded in Acts9. His pure conscience would be as a result of the forgiveness he received

through Christ. Hence his pure conscience is a justified one through his faith in the finished work of Christ on the cross.

"...as night and day, I constantly remember you in my prayers". Paul prays night and day for Timothy, who has been his most faithful companion. Just like Jesus prayed for Peter against being sidetracked by the devil (Luke 22:32), so he prays constantly for Timothy. This is a good example to follow- earnest prayers for one another.

Paul's unceasing memory of Timothy occasions his thanks and prayers for him.
Being Affectionate. "Recalling your tears, I long to see you, so that I may be filled with joy". Verse 4. Paul often expresses a longing for his disciples. He is always on the move conquering new territory. But always mindful and tenderly connected to those under his tutelage. He expresses this longing for disciples in Rome (Romans 1:11; 15: 23); believers in Thessalonians (1 Thessalonians 3:6) and even call on God as a witness on his strong affectionate desires to see brethren in Philippians (Philippians 1:8). He greatly desired to see *Timothy,* out of the affection he had for him, that he might have some conversation with him, *being mindful of his tears* at their last parting. We do not when Paul and Timothy last parted, but it was probably when Paul was arrested and taken to Rome for his second imprisonment. Hence to see him again would be an occasion of great joy. The tears they shed is a pointer to their strong relationship. It shows the warmth associated with their mentoring relationship. They were down to earth in being real to one another.

Building Confidence of others "I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also". Verse 5. Paul had a good impression about Timothy Christian foundation. He was very willing to hope for the best concerning him. He qualified Timothy faith as a sincere one. He had a great deal of reason to believe well of Timothy, for he had *no man like-minded* (Phil2:20). This is the quality of faith that indwell in believers, one without hypocrisy. Paul equates this faith Timothy is carrying as same that first lived in Timothy's grandmother Lois and mother Eunice. This assertion would have been of great encouragement to Timothy. The knowledge from a senior colleague that he is carrying nothing less than the authentic faith would have propelled him the more to defend his faith

against divers' confrontations of the day. This reminder also set before Timothy the positive example of his grandmother Lois and mother Eunice, whom have nurtured him right from infancy. He is therefore encouraged not to lower the standard.

Exhortation to Maximise Ministerial Potentials "For this reason, I remind you to fan into flame the gift of God, which is in you through the laying on of my hands" Verse 6. To whom much is deposited in, much more is expected. Timothy is hereby call to remembrance that these deposit of faith and all the divine grace that follows is purely for service. All men need reminders of what we have received and what we are to do with them. He exhorts him to fan into flame *the gift of God* that was *in him.* Stir it up as fire under the embers. It is meant of all the gifts and graces the God had given him, to qualify him for the work of an evangelist, the gifts of the Holy Ghost, the extraordinary gifts that were conferred by the imposition of the apostle's hands. These he must stir up; he must exercise them and so increase them. This follows the principles of Matthew 25:29. He must take all opportunities to use these gifts, and so stir them up, for that is the best way of increasing them. A gift not put into service will otherwise wax cold. Satan continually labours to extinguish all that is of God in us. We ought, therefore, on the other hand, to strive to bring to perfection everything that is good in us, and to kindle what is lethargic; for the metaphor, which Paul employs, is taken from a fire which was feeble, or that was in course of being gradually extinguished, if strength and flame were not added, by blowing upon it and by supplying new fuel. Let us therefore remember that we ought to apply to use the gifts of God, lest, being unemployed and concealed, they gather rust.

Which is in thee by the laying on of my hands. There can be no doubt that Timothy was invited by the general voice of the Church, and was not elected by the private wish of Paul alone. Though, there is no absurdity in saying, that Paul ascribes the election to himself personally, because he was the chief actor in it. Yet here he speaks of ordination, that is, of the solemn act of conferring the office of the ministry. Besides, it is not perfectly clear whether it was the custom, when any minister was to be set apart, that all laid their hands on his head, or that one only did so, in the room and name of all. 1 Timothy 4:14 buttress the fact of the ordination into the office of a pastor through the laying of hands of the eldership.

The gift of ministry before now has been there in the life of Timothy, but now through the instrumentality of the laying of Paul's hand as consented by the church, there is an authorizing and empowering of Timothy to function effectively in the office of a pastor. Timothy therefore is required to stir up the grace of God that indwell in him by his faith in the Lord Jesus Christ and through the laying of hands of the apostle. It is an exhortation by a seasoned mentor to his mentee to live out his God's endowed potential.

A Charge to Shun Mediocrity "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline" Verse 7. Fear is indeed a torment as illustrated by 1 John 4:18. Beyond its demoralizing nature on a human spirit, fear has a terrible effect of hindering human usefulness. It cages potentials in humans. Paul, an excellent mentor, therefore warns Timothy against this: *for God did not give us a spirit of timidity, v.7*. The word denotes "cowardice and timidity" and is never used in a good sense. It was through base fear that the evil servant buried his talent, and did not trade with it, Matthew 25:25. Now God hath therefore armed us against the spirit of fear, by often charging us fear not. "Fear not the face of man; fear not the dangers you may meet with in the way of your duty." God hath delivered us from the spirit of fear, and hath given us the spirit *of power, and of love, and of a sound mind.* The spirit of power, or of courage and resolution to encounter difficulties and dangers; —the spirit of love to God, which will carry us through the opposition we may meet in life and ministry. So, Paul needs to charge up Timothy against succumbing to this pitfall of fearfulness in any form or manner. As a good motivator who believe in speaking positively into people's mind, Paul beyond warning Timothy against fearfulness went further to set his mind on things to dwell on. The spiritual endowment from God which counters and removes all manner of fears. He therefore points to him that God has given to us "*... a spirit of power, of love and of self-discipline".* The spirit God gives to his ministers is not a fearful, but a courageous spirit; it is a spirit of power, for they speak in his name who has all power, both in heaven and earth. It is God, therefore, who endues us with "the spirit of power". This is the divine ability to accomplish humanly impossible tasks for the Kingdom through the working of his power in and through the believer. But why did he afterwards add *love* and *soberness?* In our opinion, it was for the purpose of distinguishing that power of the Spirit from the fury and rage of fanatics. To show that his power gift must be display in an

atmosphere of love and self-discipline. Carrier of this great incomparable power of God must also of necessity walk in his love and subject to his spirit. Then there will be great safety for the believer in not becoming a cast away and the body of Christ will not become a laughing stock. So here Paul, reminds Timothy once again and probably for the last time, the road map for continued greatness in the Kingdom business.

The analysis of these verses 2 to 7 of first chapter of 2 Timothy shows a strong mentoring relationship between Paul (a mentor) and Timothy (a mentee). All the essential elements of a mentoring work strongly play out in their relationship. We see Paul providing adequate psychosocial support and developmental framework for Timothy. The benefits of the relationship were not one way. It was for mutual benefits. Both received fulfilments from their mentoring relationship. They also played effective role in ensuring that goal of the mentoring relationship achieved the desired results. They invested their time and resources into it no wonder the strong bonding and fruitfulness that follows it.

Mentoring: imperative for growth and development

Consequent upon the above assertions, it is imperative to state that for growth and development to ensure in the contemporary church, there is the need for proper mentoring of the clergy. Moreover, for a drastic decline in most anticlerical attitudes as witnessed in the contemporary church such as financial misappropriation, discord, division, fighting, sexual abuse, power tussle, hate speeches, unhealthy rivalry among others, there is need for mentoring of the young clergy. Thus, like Postle Paul to Timothy and Timothy to Apostle Paul, today's clergy must be willing to submit and subject themselves for mentoring by experienced and qualified personnel. The essence of mentoring is to transfer the virtues and positive values of the mentor to the mentee for a proper and healthy ministry. It is to also to resonate efficiency and effectiveness in the work of ministry, that the name of God may not be dragged to the mud. Additionally, young ministers must crave for the individual presence of an experienced clergy to stand by them in a spirit of trust, respect, integrity, confidentiality, and mutual learning. Instructively for this to be achieved, intentional efforts must be made in the contemporary church in creating awareness among the clergy on the need to develop mentoring relationship with one another. This can come in form of

seminars or practical discussion. Similarly, training programmes should be provided on how to go about mentoring or submitting to one. This will help both mentors and mentees to know what is expected of them. There is also need to develop and strengthen mentoring programmes in most religious circles to bring a closer relationship and interaction between the mentors and the mentees. Group mentoring relationship should be encouraged among clergy men where they can mutually impact each other for growth in ministry and effectiveness in service. It is important to state that in an atmosphere of cordiality, mentoring development will fulfil its desired purpose which will be of benefits to all concern.

Conclusion

The church as a living institution is in dire need of quality leaders for its continuity. Therefore, church leaders must strive to bring forth leaders after their kind to ensure quality continuity of the church institution. One programme of actualising this design right from biblical times has been through mentoring relationship. As exemplified in 2 Timothy 1:2-2, Paul provided adequate psychosocial support and developmental framework for Timothy through mentoring and the benefits of their relationship were not one way, but mutual. In other words, both received fulfilments from their mentoring relationship. This kind of mentoring relationship that existed between Paul and Timothy should be modelled by contemporary Nigerian Church leaders for growth, development and effectiveness in the 21st century ministry.

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