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PAUL'S CONCEPTS OF οικοδομη AND νουθετεω IN ROMANS 15:2, 14 AND RELEVANCE TO LEADERSHIP MENTORING RELATIONSHIPS IN CONTEMPORARY NIGERIAN CHURCH

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ABSTRACT: Efforts at broaden participation and persistence in the ministry as a career requires an understanding of how mentoring relationships work. It also requires the knowledge of their impact in promoting career advancement in the ministry and as a means of expanding one's ministry. This paper examined Paul's concepts of **οικοδομην** (Rom.15:2) and **νουθετειν** (Rom.15:14) in relation to leadership mentoring in the ministry. The study intends to discover how to apply this mentoring strategies to leadership challenges in the contemporary Nigerian church. Even though Paul has never been to Rome as at the time of writing this letter, he had attempted to mentor the Roman church from a distance. We must ask what was responsible for the success of Paul's mission in the Apostolic mission stations and how he successfully transferred leadership to his acolytes in the Roman church. How can the study of Paul's concepts of οικοδομην and νουθετειν in Romans 15:2,14 be relevant in the context of contemporary Nigerian church? In facing the leadership challenges that the church may have in future, what role can online or computer-assisted mentoring relationships play? The research method employed in this study is both exegetical and hermeneutical. It is hoped that such ethical strategies can help Nigeria's Church leaders to develop protégés who are committed, motivated and personally satisfied by their services; and are prepared to work to please God and build up their neighbours.
KEYWORDS: *Leadership, Mentoring Relationships, Paul's Concepts -οικοδομη, νουθετεω, Nigerian Church.*

I.   INTRODUCTION

When Paul wrote Romans, raising the fund for the Jerusalem church by the sister churches seems to have been finally completed (Rom. 15:26-28). This may indicate a date for writing of the letter in early AD 57, rather than late AD 56. It is highly unlikely that Romans was written before AD 55 or after AD 58. Paul first arrived in Rome in 58 AD. Acts 28:15 gives the Account of the meeting of Paul in Rome with the Christians there. It is also suggested that Corinth is the most likely place of composition. The mention of Gaius, one of the most prominent converts in Corinth, as Paul's host (Rom.16:23) confirms that the most likely place of composition is Corinth. On the authorship, the letter to the Romans claimed to have been written by Paul (Rom.1:1), from the postapostolic church to the present, with no exception, Romans has been credited to Paul and there has been no serious challenge to this claim. Also, Tertius identified in Romans 16:22 was probably Paul's amanuensis or scribe (Everett F. Harrison and Donald A. Hagner 22-23).Bruce Fisk noted that Paul's own testimony in Romans makes it clear that he had not yet been to Rome (Rom.15:22-23, 1:8-15), that he hoped to solicit from the churches in Rome, support for his mission to Spain (Rom.15:24, 28b, 32) and that he planned to visit Jerusalem en route from Corinth to Rome, bearing his precious collection for the poor (Rom.15:25-32 c.f. Gal.2:10). It is debated that with his lengthy treatise on the gospel (Rom.1:16), divine righteousness (Rom.1:17, 3:5, 21), justification (Rom.5:1), the law (Rom.7:1-8:4), Israel (Rom.9:1-11:36) and others; Paul seeks to remind the established church in Rome of what lay at the heart of his message (319). (Rom.15:15).Since neither Paul nor any of the apostles founded the Roman church, the question of how Christianity reached Rome is problematic and its origin cloaked in historical obscurity. One view attributes the origin of the Roman church to the efforts of the visiting Roman Jews and Proselytes who may have been converted on the day of the Pentecost (Acts 2:10), while others claims that the church was founded by Apostle Peter. Both claims lack validity. Historical evidence shows that Peter arrives in Rome years after the church has been founded. Also, there is no instance in the scripture which confirms that the Pentecostal converts returned to Rome to establish a Christian church. Hence there is the possibility that the church in Rome came to be established by the activities of Christian laity who share the gospel as they pursued their vocations or business. A good example are Priscilla

and Aquila, a couple who had shared the gospel in Rome and Corinth (Acts 18:23) and in Ephesus (Acts 18:26).Some view Romans as a theological treatise, while some argue for a combination of purposes in the writing of Romans (Sunday J. Komolafe 260), others insist that Romans is a situational or circular letter that relates to an audience in a similar way as in other Pauline letters (F.F Bruce 175-194). They opined that Paul was writing Romans to address problems within the Roman church as well as out of his own personal concerns of raising support for his proposed mission trip to Spain and seeking the prayers of the Roman Christians with regards to his forthcoming trip to Jerusalem.

Paul thinks of himself as a priest who represents the Gentile Christians before God as an acceptable sacrifice, purified by the Holy Spirit (Rom.15:16). He further affirms that he glories in Christ in his service to God (Rom.15:17) and acknowledged that he has accomplished so much in leading and mentoring the Gentiles only because Jesus Christ has been working through him and performing signs and miracles. This is the reason he has been courageous to proclaim the gospel "from Jerusalem all the way around to Illyricum also called Dalmatia (Acts 20:2, 2Tim.4:10, Rom.15:19). In relation to his God given special ministry among the Gentiles, he told them of his ambition to preach the gospel where it has never been preached before (Rom.15:20), quoting Isaiah 52:15 as a confirmation that "Those who were not told about him will see and those who have heard will understand" (Rom.15:21). Paul concluded that he has done all he could in the Aegean area and he planned the next phase of his mission (Rom.15:14-22) and outline his plans to visit Rome in future (Rom.15:23-29) (Frank Thielman).

Dunn noted that it is important that Christians appreciate the benefit of their immense heritage they have by their integration into the inheritance or covenant of Abraham. Even though "the works of the law" no longer were relevant for Christian living, since their boundary-protecting role was at an end, the new perspective is that the law had a continuing function as a definition of sin, a quickener of conscience and a yardstick for final judgment (326-348) (Rom.2:12-16, 3:20, 7:13). The scriptures are written for our instruction. Hence, the most important thing is for Christian churches to read and interpret their story with and within that of Jesus, because the key to a realistic theological ethics was a life moulded on the template of Christ. These include the echoes of Jesus' ethical teachings that appear regularly in Paul's teachings (Rom.12:14, 14:14, 1Cor.13:2, 1Thess.5:2-4); the mimetic appeal to Jesus' example (Rom.13:14, 15:1-3), to the law as modelled by Christ (Gal.6:2), and the pattern of Jesus' prayer (Rom.8:15-16, Gal.4:6). The recognition of what Christ has done for us in his sacrificial death, his redemptive purpose, constituted the starting point for our Christian living, the indicative for an imperative of ethical living and the foundation of our faith in Christ (πιστιςχριστου) (Rom.3:22,26; Gal.2:16, 3:22) (Dunn 348).

Apostle Paul provided leadership and exemplified a successful mentoring relationship for all his converts in Ephesus, Corinth, Philippi, Thessalonica and Colossae. He mentored some of these converts to take over the missionary work after he moved on to another mission field. For example, Paul had mentored Timothy (1Tim.1:1; 2Tim.1:2) and Titus (Tit.1:1) and several others (2Tim.2:2), including Sosthenus (1Cor.1:1), Tychicus (Eph.6:21) and Silvanus (1Thess.1:1) (Chua, Alton and Lessing 90). Paul urged Christians to follow him as he followed the example of Jesus Christ. Paul as a mentor had ensured the right choice of new converts as protégés, equipped and empowered them for the tasks of mission among the Gentiles, and communicated to them the value of their mentoring relationships. Paul had described the close mentoring relationships with Timothy as parental.

This paper examines Paul's concepts of οικοδομην (Rom.15:2) and νουθετειν (Rom.15:14) in relation to leadership mentoring. The study intends to discover how to apply Paul's mentoring strategies to leadership challenges in the contemporary Nigerian church. Even though Paul has never been to Rome as at the time of writing this letter, he had attempted to mentor the Roman church from a distance. We must ask what was responsible for the success of Paul's mission in the former stations and how he intends to transfer the success to the Romans church. How can the study of Paul's concepts of οικοδομην and νουθετειν in Romans 15:2,14 be relevant in the context of contemporary Nigerian church? In facing the leadership challenges that the church may have in future, what role can online or computer-assisted mentoring relationships play? We believe that such ethical strategies can help Nigerian church leaders to develop protégés who are committed, motivated and personally satisfied by their services; and are prepared to work to please God and to build up their neighbours.

II.   HERMENEUTICAL STUDY OF THE TEXT (ROMANS 15:2, 14)

In recent years, there is inclination among scholars to read Romans in light of the political and religious climate of the capital (Rome), as against earlier tendency to read Romans as an abstract summation of Paul's theology (Gunther Bornkamm 16-28). The prevailing wisdom is that Claudius's expulsion of Jews from Rome in 49 CE left behind a predominantly Gentile church that grew increasingly dismissive of or hostile toward the residual Jewish population (Rom.11:13-24). When Jews such as Priscilla and Aquila returned home (Rom.16:3-5, Acts 18:2) sometime after Nero's rise to power in 54 CE, their reception was chilly at best. Meanwhile, law-free Gentile Christianity was arousing the suspicions of at least some returning Jewish believers. It must be noted

however, that the timing and extent of expulsion remain in dispute, and that it is not entirely clear that the weak and the strong of Romans 14:1-15:13 can be neatly equated with Jewish and Gentile Christians respectively. Some even detect in Paul's weak and strong language a reference to the degrees of status and honour in Roman society, still the strong are predominantly Gentile Christians and the weak are predominantly the scrupulous Jewish Christians or the non-Christian Jews in Rome (Fisk, N. Bruce 320). Therefore, among most scholars, it is believed that Romans is best understood when interpreted as a letter written to Rome as a response to the tension and dissension between the Jewish and Gentile segments of the church. The tension was one of animosity and division between liberal-minded Gentile Christian majority, referred to as the "strong" in faith and their unwilling attitude to have a fellowship with the conservative Jewish minority referred to as the "weak" in faith (W. S. Campbell 264-269).

Dunn pointed out that the clarification of the controlling designations of the "strong" and the "weak", is that the "weak" who are converted Jews were considered "weak in faith" not because they were weaker Christians, but because they were holding to the "fundamental elements of their traditional faith and practice" depending on the Abrahamic covenant and a formal obedience to the Mosaic laws (684). Their weakness in faith consisted of the fact that they subjected themselves to dietary restrictions that placed strict vegetarianism over any kind of meat and were not convinced that their faith could be supported without this God pleasing practice (Rom.14:2). They also view Sabbath and Jewish festival days as being more sacred than other days (Rom.14:5). The "strong" were so designated because they trusted in God and Christ alone. These were the Gentile majority whose faith enabled them to exercise Christian liberty (Rom.4:18-21) (E. Kaseman 366). They considered themselves strong in faith because of their freedom to eat anything without respect to dietary constraints (Rom.14:2,14) and all days of the year are considered equally sacred (Rom.14:5).

The concept of οικοδομην (Rom.15:2) which means to build up, up building, strengthening or an act of building on spiritual structure instanced in the Christian body; and the concept of νουθετειν (Rom.15:14) which means to instruct, exhort, admonish or warn, and reflects more than the impacting of information, connotes mentoring each other by providing admonition and the giving of counsel, reproof or warning (Col.3:16, 1Thess.5:14). These concepts are important factors in the success of the mentoring strategies of Paul. In preparing some of his converts to achieve God's purpose in their lives and make them available to face future leadership challenges in the ministry, Paul continually and selflessly gave all to his converts by sharing himself with them through mentoring relationships. The periscope of Romans 15:1-19 gives us a picture of the intimate mentoring relationships that characterized the ministry of Paul and what he envisaged for the church in Rome. Paul's communication of the Gospel is full of love, in which both the Gentiles and the Jews are pictured as building a mentoring relationship based on the example of Christ and accompanied by signs and miracles on the intervention of the Holy Spirit. Romans 15:2,14 enjoined them to instruct, admonish and build up each other.

III.   LEADERSHIP MENTORING RELATIONSHIPS

A mentoring relation has been defined as a "nurturing process in which a more skilled or experienced person, serving as a role model, teaches, sponsors, encourages, counsels and befriends a less skilled or less experienced person" (E. Anderson and A. Shannom 38). Mentoring is defined as an "intense caring relationship in which persons with more experience work with less experienced persons to promote both professional and personal development (Catherine A. Hansman13). Mentoring is generally understood to mean a relational partnership through which one person (the mentor) shares knowledge, skills, information and perspectives to foster the personal, spiritual and professional growth of someone else (the mentee) (Nathan Chiroma56). Mentoring relationships have become an object of intense study beginning with the seminal work by Kathy E. Kram, which initiated a surge of research in diverse settings such as business, education, teaching, nursing, medicine, library and cataloguing. The mentoring process includes teaching, counselling and promoting; all performed simultaneously or sequentially. This complex training relationship can be described in its most basic terms thus: "it is within the mentor's role either to accomplish something for the protégé, or teach the protégé how to do something or to advise the protégé about what to do" (19). Most often, mentoring takes the form of an unstructured relationship, and mentoring as a process is a long established practice as an effective and fulfilling means to increase knowledge, competence and success. Sometimes, such mentoring relationship is open to potential abuse or damage. In more recent times, mentoring has been more prominent in academic and business settings and many organizations, businesses and universities have developed formal mentoring programmes. However, a mentor usually represents the superior characteristics, accomplishments, skills, and virtues to which a protégé aspires as a result of the mentoring relationship. However, mentoring research has remained virtually unexplored in the Christian church in Nigeria.

Even though the word "mentoring" is not found in the English translation of the Bible, we can find many examples of the words that correspond to the meaning of mentoring as understood in this study. For example, the Greek term μενω stands for enduring relationship, and is found in the New Testament 118 times and about 33 times in the Gospel of John alone (Nathan H. Chiroma and Anita Cloete 2695). In the New Testament, we

have some mentoring examples. Elizabeth encouraged young Mary, believed in her pregnancy and blessed her (Luke 2:39-56). In addition to the servant leadership model of Jesus and His teaching ministry to the Galilean crowds; Jesus considered mentoring as an important part of His earthly ministry. Jesus himself spent three years mentoring the twelve disciples. He developed personal relationship with his disciples (Matt.13:10-23). He charged them to go into the world and make disciples of all nations, teaching them to obey all he taught them (Reuben Kigame 20-26).Peter forged some form of mentoring relationship with Barnabas (Gal.2:11-13). Barnabas went on to mentor Paul and Mark (Acts 12:25-13:5). Barnabas taught Paul and encouraged him in his ministry. Paul in turn mentored Timothy to whom he wrote two epistles (1Tim.1:1; 2Tim.1:2) and Titus (Tit.1:1) and several others (2Tim.2:2), including Sosthenes (1Cor.1:1), Tychicus (Eph.6:21) and Silvanus (1Thess.1:1) (Chua and Lessing90). Paul urged Christians to follow him as he followed Jesus.

Paul's concept of mentoring is a traditional and biblical one-on-one mentoring, which grew from the concept of the older and wiser guiding the young and aspiring protégés to become an expert. The primary method of traditional mentoring is handing down skills and wisdom from one generation to another. This can be contrasted with the contemporary or modern mentoring method which consists of different phases and forms, in which people may regard each other as partners, peers or colleagues, irrespective of age, power or status. Gray's development model of mentoring outlines the styles that tend to be used at different stages or phases of the mentoring relationships. The evolutionary phases of the contemporary mentoring relationships consist of four phases. The first phase is the informational mentoring phase, where the mentor is imparting information and experience to the mentee. The second phase is the guiding mentoring phase, where the shift is to guiding the mentee as the relationship develops. The third phase is the collaborative mentoring phase, where the relationship tends to be more collaborative and more equal in status, as the mentee matures, gains experience and develops confidence. The fourth phase is the confirming mentoring phase, where the mentor begins to disengage and plays lesser role as the mentee becomes more independent. The Gray's model shows that the important role of the mentor, is to help the mentee become as independent as possible. At the initial stages, the mentor may need to give a lot of guidance and support in a close relationship; and this guidance becomes lesser and lesser as the mentee's confidence increases (Honore Sewakpo111-136).

Paul's Concepts of οικοδομη and νουθετεω in Romans 15: 2, 14

The word οικοδομην (Rom.15:2) means building up or edification. Paul's reason is "to build him up" (Rom. 15:2) for his spiritual good or edification. The word οικοδομη is used five times in the LXX (1Chron.29:1, Ez.17:17, Ez.40:2, Si. 22:16, Si.40:19) and 22times in the New Testament (some of which are Rom.14:19, Rom.15:2, 1Cor.14:26, 2Cor.10:8, 2Cor.13:10, Eph.2:21, Eph.4:29, etc.) to denote to build up, up building, strengthening or an act of building on spiritual structure instanced in the Christian body. Hence, the goal to be achieved here is to build them up (προςοικοδομην) for the good of others and for their edification (Rom. 14:19), and to mentor them in leadership positions. The word νουθετειν (Rom.15:14), means to instruct, exhort, admonish or warn. The word νουθετεω is used in the LXX, 5 times for admonition (Wis.16:6, Wis.11:10, Wis.12:2, Wis.12:26 1Kings 3:13); 9 times for instruction (Deut.4:36, Neh.9:20, Job 40:2, Psa.16:7, Psa.32:8, Song 8:2, Isa.28:26 Dan.11:33); and in the New Testament, more than 10 times for admonition, exhortation and instruction (Acts 20:31, Rom.15:14, 1Cor.2:16, 1Cor.10:11, Eph.6:4, 1Thess.5:12, 2Thess.3:15, Col.3:16, 2Tim.2:25, Titus 3:10). These words also connote impartation of knowledge in building up; as when Paul shared a spiritual gift to strengthen the Romans (Rom.1:11) or the sharing of the Gospel (1Thess.2:8). It reflects more than the impacting of information, it connotes mentoring each other by providing admonition and the giving of counsel, reproof or warning (Col.3:16, 1Thess.5:14). It is the appeal to the mind where opposition is present, so that the person is led away from a false way through warning, instruction, teaching, reminder and encouragement, so that his conduct is corrected through leadership mentoring and modelling. In Romans 15:14-19, Paul tells the Roman Christians of his ministry, since he has not been to Rome before this time, saying that he considers them mature Christians "full of goodness, complete in knowledge and competent to instruct (or teach or mentor) one another" (Rom.15:14). These two related concepts are further explained below.

Exegesis of Romans 15: 2, 14

Paul aligns himself here with those who are strong, as the ones or leaders who hold the key to the solution of the problem. "We who are strong (oi δυνατοι) ought to or should (οφειλομεν) bear (βασταζειν) with the failings (ασθενημι) of the weak (oi αδυνατοι) and not please (μηεαυτοιςαρεσκειν) ourselves" (Rom.15:1). οφιλομεν could also mean to owe someone, to be a debtor, that we are morally obligated, as if it is a debt that must be paid. Wallaceexplained that this is a potential indicative mood used with a verb of obligation, wish or desire, followed by infinitive (451-452). This lexically limits the overall assertion and turns it into a potential action. The normal force of the indicative mood is not hereby denied; rather the assertion is simply in the desire and not in the doing. The verb βασταζω is similar to the verb used in an earlier letter when Paul enjoined the Galatian believers to "carry each other's burdens, and in this way you fulfil the law of Christ" (Gal. 6:2). Let the strong bear the burden of the scrupulousness of the weaker brothers and sisters, just as Christ carry our infirmities (ασθενηματα). They should do this in love, which is the key to fulfilling the law of Christ. They

should resist the temptation to please themselves, that is, they should forgo self-interest (Cleon L. Rogers Jr., and Cleon L. Rogers 750-751). This is one of the qualities of good leadership; μηεαυτοςαρεσκειν strikes at the root of Christian disunity as selfishness. Elsewhere in 1Thessalonians 4:1, Paul use the word αρεσκειν, the present active infinitive of αρεσκω, a continual or habitual action of pleasing, to emphasize that he exhort or instruct them that the spiritual goal of every brethren is the need or necessity (δει) to please God; and stressed that "they that are in flesh cannot please God" (Rom. 8:8).

In Romans 15:2, Paul enjoins that Christian believers should extend their love beyond the narrow circle of their families and everyday contacts to their neighbours. Paul's reason is "to build him up" (Rom. 15:2) for his spiritual good or edification. Hence, the goal to be achieved here is to build them up (προςοικοδομην) for the good of others and for their edification (Rom. 14:19), and to mentor them in leadership positions (Moo865-866). The end or purpose of pleasing our neighbours (τωπλησιοναρεσκετω) must be the promotion of what is absolutely to their good (τοαγαθον), further defined by their benefit or edification (οικοδομην). Harmony and peace between the two groups is the only atmosphere in which "mutual edification" can take place. This may involve peer, team or group mentoring. Building up (οικοδομη) was Paul's key word in dealing with the problems created by the manifestation of spiritual gifts in the Corinthian's situation (1Cor. 14:5, 12, 26). Mutual edification implies that the strong, despite their tendency to look down on the weak, may actually learn something from them. They should appreciate that mutual mentoring can engender loyalty to a tender conscience, caring and loving those who are weaker, and renewal of faith and lifted spirit by the weak. The exercise of the gifts of the spirit such as teaching, revelation, speaking in tongues, interpretation of tongues, which edifies or build up the church, are not in contrast to our natural talents or abilities we can develop through hard work and perhaps education. Paul says "they that are in flesh cannot please God" (Rom.8:8), but that spiritual gifts and personal abilities often work in tandem with each other and they must be done for the strengthening (οικοδομη) of the church (1Cor. 14: 26, 27). We can please our neighbour or fellow human beings by building them up or mentoring them for greater things, following the example of Christ. This is similar to Paul's own principle of making himself all things to all people in order to win as many as possible to the Lord (1 Cor. 9:19-23) (Everett F. Harrison, and Donald A. Hagner210-214, 343). For mentoring, a kindred word to οικοδομη Paul used for the Thessalonians, is the word μεταδιδωμι, which means to impart, share or bestow; and he says "we are delighted or willing to have imparted or share our own lives with you" (1Thess. 2:8) (G. Abbott-Smith 286).In Romans 15:3, Paul appeal to the supreme example of Christ in order to enforce the obligation enjoined in Romans 15:1-2 (John Murray198). Jesus Christ is central to Paul's theology. Paul's ambition as a missionary was to preach the gospel of Christ, so that he could proclaim Christ where he was not known previously (Rom. 15:19-20). The heartbeat of Paul's mission was preaching Christ (1 Cor.9:23) (Thomas R. Schreiner 306-308).

In Romans 15:7, the idea of mentoring is conveyed by a multiplicity of concepts such as the invitation for a closer relationship, προσλαμβανω, which means take, partake, receive, welcome or accept one in the house or circles. The idea of an older Christian mentor coaching, developing or helping a young believer or protégé to grow, develop and mature is replete in the Bible. For example, Aquila and Priscilla helped Apollos to mature and develop in his preaching ministry (Acts 18:24-28). It also includes the quest to guide, counsel and expedite his spiritual career development. Paul uses similar concepts to underscore his desire to help Titus and Timothy to develop spiritually (Titus 1:1; 2Tim.2:2).

Paul goes further here on the account of glorifying God, to charge both groups, the strong and the weak, to accept or welcome one another as they are, without prejudice and without the attempt to change each other, following the example of Christ: "Wherefore, welcome one another just as Christ welcome you in the glory of God" (Rom.15:7). The charge here is to welcome (προσλαμβανεσθε), to receive one another according to how Christ welcomed (προσλαμβετο) us, to the glory of God or in other to bring praise to God. Paul said to the Romans as he had said to the Corinthians in 1Corinthians 11:1: "follow me as I follow the example of Christ" (NIV) or "Be imitators of me as I am of Christ" (ESV). This is the mimetic leadership example which Paul required of all Christians. Paul had earlier referred to his following the example of Christ in 1Corinthians 11:1, when he said "follow me as I follow the example of Christ" (NIV). This is also rendered as "Be imitators of me as I am of Christ" (ESV). This mimetic leadership example of Jesus Christ is what Paul required of the Romans Church.Paul here (Rom.15:14) express his confidence that he is persuaded and convinced (πεπεισμαι) in the brothers' ability to instruct (νουθετεω), admonish or mentor each other. He mentions that his Roman Christians brothers (αδελφοιμου) are full (μεστοιεστε) of goodness (αγαθωσυνη), making personal connections with them. He sees goodness as the preeminent quality needed to carry out the recommendations to both groups, to carry each other's burden (Rom.15:1), to build each other up (Rom.15:2), to instruct each other (Rom.15:14). Paul in Romans 15:14-17, reflects on the character of the Romans and what he expects his letter to accomplish for them. He reviewed his work as a minister of the gospel to the Gentiles.

Knowledge is also an essential quality, πεπληρωμενοιπασης (της) γνωσεως means to fill with complete knowledge. Paul also regards them as being competent to instruct one another,

δυναμενοικαιαλληλουςνουθετειν means being able or competent to instruct one another, that is, to show them how to live godly lives (Titus 1:1). Paul use of the word νουθετειν which means to instruct, exhort, admonish or warn; reflects more than the impacting of information, it connotes mentoring each other by providing admonition and the giving of counsel, reproof or warning (Col.3:16, 1Thess.5:14). It, νουθετειν the present infinitive active of νουθετεω, is the appeal to the mind where opposition is present, so that the person is led away from a false way through warning, instruction, reminder, teaching and encouragement, so his conduct is corrected through leadership mentoring and modelling. We can say that Paul's concept of instructions here implies mentoring by the leaders, that is, leadership mentoring. This shows Paul's confidence that the church which has been in existence for at least a decade has been well taught and mentored, and being mature enough to mentor or instruct each other. The members of the Roman house-churches were under mutual obligations (οφειλω, δει) to one another, to exercise such a ministry among themselves and to mentor one another (William D. Mounce 331).

Relevance to Leadership Mentoring Relationships in the Contemporary Nigerian Church
i. Career Development and Psychosocial Benefits
The characteristics of mentoring relationships that contribute to the mentee's development have been commonly referred to as mentoring functions. Two broad categories of mentoring functions are widely recognized, namely, career functions and psychosocial functions. Career functions are conceptualized as those mentoring functions that aid career advancement; they include challenging assignments, coaching, exposure, protection, and sponsorship. In organizational setting, the protégé expects career development and promotion as part of the mentoring relationship with his mentor. In the context of Christian leadership; career development mentoring can reduce the probability of leadership failure, providing the needed accountability and empowering a responsive leadership (P. D. Stanley and J. R. Clinton 12).Psychosocial functions are those that help build a sense of identity, competence, and effectiveness; they include friendship, counselling, acceptance, and role modelling (K. E. Kram 614).Research has consistently found that benefits accrued to the mentee arising from these two mentoring functions. These benefits include enhanced career advancement paths, job satisfaction, sharpened sense of purpose and self-efficacy.

ii. Edification of the Body of Christ
Spiritual mentoring places the leader or mentor and the follower or protégé in close and intimate relationships, because of the power of the Holy Spirit in directing the religious leaders and the followers. Hence, in order to please God and please our neighbours, we must build up the followers in the image of God following the example of Christ. It must be mentioned that goodness is the preeminent quality needed to carry out this mentoring relationship that edifies the body of Christ. In order words, one might say goodness is the foundation for mentoring (Gal.6:9-10) and derives from the image of God (Tit.2:14; 3:8) (Gregg A. Okesson43). From the African perspective, the fact that most African leaderships are distant and far removed from the people has no theological basis and is antithetical to the purpose of leadership. No cultural leadership style perfectly reflects the biblical values of leadership. Hence, spiritual leadership mentoring is a means of correcting this misunderstanding of leadership. It places the leader and follower in a close, intimate and reciprocal relationship which fosters trust, love, service and giving or sharing. These qualities enhance the edification of the body of Christ.

iii. Equipping them for the task of ministry through mentoring, coaching and training
The reality is that most of our churches are being led by untrained or undertrained lay leaders, and the socially powerful people in the congregation, who may not have access to direct supervision of a trained pastor or priest. It is estimated that about 80% to 90% of pastors and lay leaders doing ministry work have never received any concrete formal training. An inadequate foundation cannot bear the weight of a strong and mature church, hence the church suffers (Morrison, E. Philip 56). One of the ways we can develop, equip and train church leaders at the local level is by using Paul's mentoring method, so that we will be able to provide spiritual and pastoral care and discipleship that are needed for the Nigerian church.

iv. Empowering them for the Task of Ministry
Paul's method places emphasis on "on the job training" whereby one man mentored the next in the local ministry. Learning was based on real life situations in the community where the lay leaders had grown up and lived, and not in the isolated environment of the academic seminaries. Their character and ministry were formed in the crucible of the community and they cannot escape the scrutiny of their neighbours and families. Paul's biblical model ensures more hands on practices and it is more of a mentorship and apprenticeship approach. It helps to close the gap between theory and practice, offering the learner a greater opportunity for additional life-long learning and career development and ministry.

v. The Role of the Holy Spirit in Mentoring

The Holy Spirit also has a role to play in mentoring the younger generation. It is the Holy Spirit that empowers for the ministry. On his first missionary journey to Pisida Antioch, Paul appointed elders who were Holy Spirit-filled believers in the church (Acts 14:23). Paul only trust the leading of the Holy Spirit in his choice of believers with little discipleship experience. It is the Holy Spirit at work in the election of elders to provide pastoral care to the Ephesian church (Acts 20:28-32). The same leading by the Holy Spirit is demonstrated in Romans 15:17-19.

vi. Knowledge Impartation and Management

In mentoring, transference of knowledge from the mentor to the protégé is distinct and significant; and is referred to as knowledge impartation. Paul says "we were delighted to have shared with you or imparted (μεταδιδωμι) unto you our own lives" (1Thess.2:8). Knowledge impartation involves the whole person, the mind and body, the emotion and cognition. Scholars agree that by nature such knowledge can be classified as explicit, tacit and implicit. Explicit knowledge includes procedures and instructions which can be articulated, while tacit knowledge covers intuition and judgement. Implicit knowledge lies somewhere between explicit and tacit. Knowledge can also be classified as declarative, procedural or casual. Declarative knowledge refers to the description of the concepts and theories that are timeless; procedural knowledge refers to the steps needed to perform the task, while casual knowledge is an explanation of how and why something occurs. Three types of knowledge that can be imparted in mentoring are instruction, encouragement and inspiration. The protégé receives an instruction from the mentor to be able to expand his own reservoir of knowledge, an action that conveys the mentor's respect for and trust in the protégé ability. The mentor also inspires the protégé to reach goals that may have previously seemed unreachable by raising his expectation, building his morale and communicating confidence that those goals are achievable (Chua, Alton and Lessing 96-97). However, the lack of closeness in the mentoring relationship between the mentor and protégé can hamper or be an impediment to knowledge impartation. Such impediments can be overcome by establishing trust and motivating the protégé.

vii. Mentoring and Theological Education

The Nigerian church should be committed to providing personnel or mentors who will be dedicated to the hard and time-consuming task of training and mentoring in the local church to promote grass root training. Non-formal training through mentoring can be done with proper standards and assessment and can serve as alternative plan or supplementary leaning to formal education. For a more effective leadership mentoring relationships, programmes such as Theological Education by Extension (TEE) should be expanded to focus more on pastoral practice where trainees can gain insights from senior pastors so as to enhance their personal and pastoral growth. They can serve at least two years under the mentoring pastor. One major problem that TEE may face is funding. If the local church can help subsidize the cost of books and materials for the protégés, it may begin to make an impact. Proteges can discuss practical pastoral issues with their mentors.

viii. Mentoring and Training of Church Leaders at the Local Level

In order to develop a mature and healthy church, we need to carefully re-evaluate our focus and method of training and developing leadership within the Nigerian church. Our focus should be on training the leaders at local level to provide pastoral care, preach the word and give spiritual guidance and counselling to church members. The solution may not be in the building of more Western model of institutional pastoral training centres, Bible colleges and formal theological seminaries, which are centred on academic context and are outside the local church setting, but in supplementation to the training and preparation of lay leaders at the local level using non-formal method such as Paul's mentoring method. In order to compensate for the imbalance in the training of ministry workers, Paul's main emphasis or goal seems to be on those lay leaders who were raised up within the local congregation. Paul's mentoring model was a non-formal training immersed in the local church (2Tim.2:2, 1Thess.4:1). This method can be used alongside the traditional training of ordained minister or clergy, to equip the laity to participate with the clergy in the work of ministry. We can thus equip the church by using the priest to mentor individuals in the congregation, help them recognize their gifts and guide them to support and help in the work of the ministry.

ix. Electronic-Mentoring, Online-Mentoring and Computer-Assisted Mentoring

Paul was writing to the Romans, a congregation he had not visited before; and he was trying to mentor them from a distance. Today tele mentoring has been made possible with technology. An area of little research but much practice is technology and mentoring. Nigeria is substantially connected and people of this generation are becoming computer literate. There is the possibility of developing computer assisted online mentoring through distance learning and e-mentoring, to equip Nigerian church leaders. The infusion of technology can change and is changing some mentoring practices. What was not possible in the past is now possible, for example, connecting a mentor in Lagos with a protégé in Sokoto is now practicable. It is good to explore the on-line and electronic mentoring options and prepare for it now by committing resources and personnel to develop curriculum and infrastructures to deliver this type of training (Talmadge Guy 13-43).

Leadership Mentoring in the Local Church: The Way Forward.

The idea of formal mentoring has not penetrated most churches in Nigeria, even though some churches have developed small bible studies groups, cell groups and house fellowship centres which are often seen as supplementary to the weekly services. Also, some church leaders have developed specific church discipleship ministries to promote disciple making. Most of these programmes have one or two elements of mentoring but are not geared towards achieving the mentoring functions of career development and psychosocial issues. These groups cannot achieve mentoring by merely gathering as a group of believers. The question is how we can develop mentoring within the church structure to avoid didactic teaching process and sermons from overwhelming mentoring relationships. It is imperative for us to see how we can make mentoring to become a normal part of the national and local church life. Some suggestions on how mentoring can be sustained is to make the small groups or house church settings, the core centre of where mentoring can happen. In this respect, the church leadership needs to intentionally create an environment where mentoring can take place.

The church in Nigeria is filled with vibrant, energetic and educated youths with great potentials for the ministry, so the church leaders who should serve as mentors must embrace the ideal of passing on what they have learnt to the younger generation as Paul has charged Timothy (2Tim.2:2) and as echoed when Paul said that he had shared himself with the Thessalonians (1Thess.4:1). Established leaders and pastors can serve as mentors to provide the requisite skills for the church leadership. There must be a change of attitude by our church leaders if training and mentoring has to take place. They must be willing to share their experience and what they have learnt with the younger generation of leaders within the local church. They need not be afraid or feel threatened by those who are more gifted than them or feared that they would be supplanted by the younger pastors or lay leaders. Older pastors and leaders must break the tradition of hanging on to power and position and commit themselves to mentoring the upcoming generation of leaders for the edification of the church, and to avoid the lack of adequately trained and well developed leaders (Philip E. Morrison66). Paul believes leadership training should be passed on, not only to faithful men, but also to the whole church (Eph.4:11-12), since everyone is involved in serving the Lord and the body of Christ must be built up. Every pastor must take the responsibility to equip members and the younger generator to do the work. We must return to the pattern of the church in Acts where Apostles made disciples and empowered people in the local church to become pastors and disciples, and others to provide pastoral care.

IV.   CONCLUSION

Paul's concept of mentoring is the traditional one-on-one and face-to-face mentoring, which grew from the concept of the older and wiser guiding the young and aspiring protégés to become an expert. The primary method of traditional mentoring is handing down skills and wisdom from one generation to another. Efforts at broaden participation and persistence in the ministry as a career require an understanding of how such mentoring relationships work. It also requires the knowledge of their impact in promoting career advancement in the ministry and as a means of expanding one's ministry. This knowledge will help to facilitate healthy mentoring relationships and better address potentially negative outcomes or functions of the mentoring process within the church or organization. In facing the leadership challenges that the church may have in future, what role can online or computer-assisted mentoring relationships play? We believe that such ethical strategies can help Nigerian church leaders to develop protégés who are committed, motivated and personally satisfied by their services; and are prepared to work to please God and to build up their neighbours. Today's leaders can develop mentoring relationships that prepare tomorrow's leaders to handle the challenges of the future by implementing Paul's mentoring strategies. The leaders can also develop followers who are committed, motivated, and personally satisfied by their work, and who are prepared to face the leadership challenges in a changing world.

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