MENTORING MEN FOR THE MASTER, INTERNATIONAL:
THE UNIQUE MAN, MINISTRY, AND MODEL OF DISCIPLESHIP

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By
Mark Keith Huckaby
Lynchburg, Virginia
February 2012
THEESIS PROJECT APPROVAL SHEET

GRADE

MENTOR, Dr. David A. Wheeler
Professor of Evangelism
Liberty University/
Liberty Baptist Theological Seminary

READER, Dr. Charlie N. Davidson
Director of Doctor of Ministry Program
Liberty University/
Liberty Baptist Theological Seminary
ACKNOWLEDGEMENTS

First of all, I am grateful to the Lord God Almighty who was, and is, and is to come! To God alone be the glory (See Isaiah 42:8). From the moment I sat down at my computer and began this project, I sensed the presence of the Holy Spirit.

To my mentor and spiritual father, Dr. Bill Bennett: I am eternally grateful that you recommended that I do this project. Thank you for coming alongside me.

To Thad Faulk and all of MMM’s men: thank you for your encouragement, contributions, and prayers. Continue internalizing God’s Word. It is our most valuable earthly possession.

To Drs. Charlie Davidson, Dwight Rice, and David Wheeler: you men were such help in my journey through Liberty. Thank you for your guidance.

To the Williams who accommodated me in Lynchburg. You made me feel at home.

To Adam, Harrison, Mark, and Paul: your technical help was a tremendous blessing.

To all my friends and church family who encouraged me and prayed for me: thank you.

To my brother Scott, my mom, and extended family: thank you for loving me all these years and for enduring the journey with me.

To my two precious daughters, Taylor and Tia: thank you girls for being beside me all the way during my pursuit of higher education. I love you. You are the real heroes here.

Lastly, to my sweetheart, Krista: you have been my biggest cheerleader. Thank you for such grace and kindness you have shown me through almost 25 years of college work.

I dedicate this project to my brother Jeff and my earthly father, Billy Huckaby who are both with the Lord. I know I cannot speak with them now, but if our loved ones can see us from heaven, I know they are smiling at what they see.
The purpose of this project is to research, illuminate, and communicate the model of discipleship developed by Dr. William L. Bennett of Mentoring Men for the Master, International (MMM). This project will examine the biblical nature of mentoring, and the history, philosophy, development, organization, functionality, and effectiveness of this unique model through the use of primary sources: interviews with Bennett, his writings, interviews with mentees, an online survey, and personal analysis. Supportive discipleship resources undergird the research. Special attention will be given to Bennett’s call, influence, and involvement in the establishment and operation of MMM as its Founder and President.

Abstract length: 100 words
TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION

Statement of the Problem
Special Terminology
Statement of Limitations
Biblical and Theoretical Basis
Statement of Methodology
Review of Literature

CHAPTER 2: DR. BILL BENNETT’S BACKGROUND AND CALLING

From Natural Birth to New Birth
Educational Background
The Call to Preach and Pastor
The Special Call to Mentoring
The Call to Mentoring Men for the Master, International (MMM)

CHAPTER 3: HISTORICAL AND BIBLICAL NATURE OF MENTORING

Old Testament Examples
New Testament Examples
Characteristics of Biblical Mentoring

CHAPTER 4: HISTORY AND DEVELOPMENT OF MENTORING MEN FOR THE MASTER, INTERNATIONAL

From Conception to Birth
The Early Days--------------------------------------------47
Growing Pains---------------------------------------------49
Ten Imperatives for Continuing Spiritual Growth----------53

CHAPTER 5: PHILOSOPHY AND ORGANIZATIONAL STRUCTURE OF MENTORING
MEN FOR THE MASTER, INTERNATIONAL----------------------75
Philosophy------------------------------------------------75
Organizational Structure-------------------------------78

CHAPTER 6: FORM, FUNCTION, AND EFFECTIVENESS OF MENTORING MEN FOR
THE MASTER, INTERNATIONAL-----------------------------81
Form and Function----------------------------------------81
Effectiveness--------------------------------------------86
Testimonies from Mentees--------------------------------101
Personal Analysis and Final Thoughts-------------------111

APPENDIX A-----------------------------------------------119
APPENDIX B-----------------------------------------------120
BIBLIOGRAPHY--------------------------------------------121
VITA--------------------------------------------------------126
IRB APPROVAL--------------------------------------------127
CHAPTER ONE

Introduction

Mentoring Men for the Master, International (MMM) is an evangelical Christian non-profit ministry/organization. It was founded in 2001 by Dr. William L. (“Bill”) Bennett for the purpose of mentoring Christian men. However, it is more than a ministry or an organization. According to Bennett,

Mentoring is a method of discipleship by which Christians are encouraged to conform to the image of Christ that they might do what He saved them to do in the world.¹

“MMM is a strategy for discipling men,” shares Thad Faulk, MMM’s Executive Director.²

There is an innumerable amount of discipleship courses and programs canvassing the landscape of the evangelical church world. MMM is not just another course, according to Bennett. It is not just a Bible study, nor is it a prayer meeting. It offers men a real approach for growing in their relationships with Christ.³ “Conforming to the image of Christ,” says Bennett “means to be holy, to be a servant, and to develop in the character and conduct of Jesus.”⁴

Since discipleship is what Jesus mandated the disciples to do in the Great Commission, and mentoring is a strategy or method for discipleship, mentoring is God’s will. MMM offers a unique approach to discipleship that will help men to do God’s will. When Jesus gave the disciples the Great Commission, arguably, He did not give them an exhaustive list of methods, He simply told them,

¹ Bill Bennett, phone conversation, September 2011.
² Thad Faulk, phone conversation, September 2011.
³ Bennett, phone conversation, September 2011.
⁴ Ibid.
All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age (NKJV).

Because Jesus did not necessarily give particular methods for making disciples, this leaves believers much latitude in how His disciples shall accomplish this task. “Since the verb go is a present participle, the only command in this passage that Jesus was giving His disciples was to make disciples” Perhaps Jesus intended for His disciples to use the minds He gave them to develop strategies rather than insist upon a single narrow approach. This latitude has allowed such a ministry as MMM to come alongside men within the church to provide them with resources to disciple other men.

Win and Charles Arn insist, “Few discipling programs in churches today accurately reflect Christ’s vision to make disciples or are measured for success on the basis of new disciples produced.” MMM, under Bennett’s leadership, reflects such a vision. A statement recently adopted by the ministry is “Disciples making disciples.” Faulk shares, “This is not the mission statement per se, but it is foundational to all we do.” “The mission of Mentoring Men for the Master is to show men how to discipline their lives (1 Tim. 4:7b) to become more like Jesus Christ (Rom. 8:29).” It is Bennett’s firm belief that the purpose for Christian mentoring is for

---

5 Mat. 28:18-20. All biblical references are from New King James Version unless otherwise noted.


8 Faulk, September 2011.

9 Ibid.

men to “be conformed to the image of His Son (Jesus Christ).”\textsuperscript{11} Henceforth, this project will communicate the uniqueness of the man, the ministry, and the model of MMM. It will also express the philosophy or foundation of MMM by providing biblically historical examples of mentoring.

**Statement of the Problem**

This project, *Mentoring Men for the Master, International: The Unique Man, Ministry, and Model of Discipleship*, will focus on the unique nature and strategy of the organization, as well as its founder and president. Special attention will be given to its philosophy and design as it relates to the biblical nature of mentoring. Ron Bennett holds, “To Christ, discipleship was following Him, not just principles, ideas, or philosophies. It was…personal.”\textsuperscript{12} MMM teaches men to personally follow Christ in character and conduct.

Bible studies abound in churches everywhere. Prayer meetings, although perhaps rare in America, take place on all corners of the globe. A unique model of discipleship is necessary for a wider audience to consider so that more people might be conformed to Christ’s image. MMM involves a unique model. A common admission by Bennett is, “I have never seen anything else like it.”\textsuperscript{13}

While many churches have a plethora of discipleship studies, perhaps few have an actual process for discipleship which involves accountability. George Barna argues, “True [spiritual] growth demands accountability.”\textsuperscript{14} Bennett and MMM hold men accountable to do all they can

\begin{itemize}
\item \textsuperscript{11} Rom. 8:29.
\item \textsuperscript{12} Ron Bennett, *Intentional Discipleship* (Colorado Springs: Navpress), 14.
\item \textsuperscript{13} Bill Bennett, numerous personal conversations, 2008-present.
\item \textsuperscript{14} George Barna, *Growing True Disciples* (Colorado Springs: Waterbook Press), 92.
\end{itemize}
to exercise [themselves] for the purpose of godliness.\textsuperscript{15} If an athlete has no coach or trainer, he will likely not be an effective competitor in his respective competition.

Bennett says, “Mentoring is like the job of the football coach; it gets men to do what they do not want to do in order to become what they want to be.”\textsuperscript{16} It would be challenging to find many football players who love practices or workouts, but many would readily admit that practice and exercise are necessary. In the same manner, many Christian men find it difficult, without a mentor, to “win” in their Christian lives, so while it might be uncomfortable or challenging, accountability is necessary. A mentor helps another practice his faith through discipline.

Some churches have, or claim to have, strategies to move people from spiritual infancy to maturity. An infant would be a new believer who does not know much about the Christian faith or its spiritual disciplines, which lead to Christ-like character and conduct. Whereas a mature believer would have more knowledge of Christian principles, serve in a ministry, and be on mission for Christ. One well-known church that promotes a pathway toward spiritual maturity is Saddleback Church. Its website shares, “God wants you to take your next step spiritually.”\textsuperscript{17} Saddleback explains those steps in a process that takes a person through a series of classes: 101 teaches about church membership. 201 explains Christian maturity. 301 instructs about ministry. Finally, 401 encourages missions. However, do classes alone really change anyone?

Although classes are helpful, conforming to the image of Christ is not a simple step-by-step process, rather it is a process of spiritual exercising as exhorted by the Apostle Paul to

\begin{footnotes}
\item[15] 1 Tim. 4:7b.
\end{footnotes}
Timothy. Paul told Timothy to “exercise yourself toward godliness.” The problem with many discipleship philosophies and strategies is that they merely focus on completing certain courses/classes, whereby one could claim he has graduated or moved on from one step or stage in his spiritual maturation. When in reality, he might have not grown at all. Regardless of where one finds himself in the process of exercising himself for the purpose of godliness, he can only stand in the holiness of Christ. Paul declared, “through whom (Jesus Christ) also we have access by faith into this grace in which we stand.”

This project will illuminate how Bennett and MMM are not just interested in graduating men through discipleship courses, or moving men through a step-by-step process, but in helping men experience true life transformation. This is accomplished through a biblically-based model. James Boyce contends, “To be a Christian is no light matter. It is a call to a transformed life.”

Paul told the Romans, “Do not be conformed to this world, but be transformed by the renewing of your mind that you may prove what is that good and acceptable and perfect will of God.”

**Special Terminology**

The following describes the special terminology that will be used throughout this project: *Mentoring Men for the Master, International (MMM)* is the name organization founded by Dr. William L. (Bill) Bennett. The abbreviated *MMM* will be used throughout this project to refer to the organization. At times throughout this project the name of the organization and its founder

---

18 1 Tim. 4:7b.
19 Rom. 5:2a.
21 Rom. 12:2.
Bennett) will seemingly be used synonymously. It is this writer’s opinion that this is correct to do so. According to Bennett,

Mentoring is a relationship between two persons: a mentor and a mentee. The mentor shows one from the Scripture how to live a...life that conforms to the image of Christ and holds the mentee accountable as the mentee will permit.  

Esther Burroughs defines mentoring as “pouring your love for God into another.” MMM’s Golden Text for mentoring, according to Bennett is 1 Thess. 2:8: “We loved you so much, that we were delighted to share with you not only the gospel of God, but our lives as well, because you have become so dear to us.”

The mentor offers to pour his life into his mentee. He makes himself available through phone calls, emails, visits, and/or any other way necessary. He allows, but more so, encourages the mentee to watch him, listen to him, and emulate his activities. He comes alongside his mentee with encouragement. Bennett says, “The mentor shows one from the Scriptures how to live.” A discipler and a mentor are interchangeable terms for use in this project.

The mentee is a student. He is a protégé. He allows the mentor to teach him. He attends mentoring sessions or regularly scheduled appointments with his mentor. The mentee offers his life by sharing positive and negative experiences with his mentor. He spends time with his mentor for he desires to emulate his mentor’s character and conduct. The Christian mentor

---

22 Bill Bennett, Mentoring School.
24 Bill Bennett, Mentoring School.
25 Bill Bennett, phone conversation, September, 2011.
26 Ibid.
follows Christ and is modeling Christ’s character and conduct. The mentee completes assignments given to him by his mentor or mentoring group, to the best of his ability.

A *disciple* is defined as a devoted follower and a learner of someone. A disciple and a mentee are the same. Mature disciples become disciplers and mature mentees become mentors themselves. Edward Smither refers to Howard Marshall’s expanded definition of a disciple as “the pupil of a teacher.”

“A disciple is a committed follower who seeks to model his life after his teacher.”

He wants to be like the one whom he is following or spending time with. Some sons aspire to be like their dads as some daughters desire to be like their moms or maybe either aspire to be like their grandparents. It could be said that if one becomes as another is, he or she has become a disciple of that person. Ultimately, Christian mentors desire for their mentees to become not like them, but Christ. Paul said, “Imitate me as I imitate Him.”

Throughout the early church, particularly revealed in the Gospels, disciples were those who literally followed Christ as He journeyed. Jesus shared in John 15 if His disciples abided in Him and His words abided in them, they would “bear much fruit,” His Father would be glorified, and they would be His disciples.

John the Baptist also had disciples as was revealed in the gospel of John. This gospel records, “there arose a dispute between some of John’s disciples and the Jews.” Thus, it is clear that a disciple can be anyone who follows another for the purpose of learning and conforming to that one’s character and conduct.

---


28 Chuck Lawless, *Discipled Warriors: Growing Healthy Churches that are Equipped for Spiritual Warfare* (Grand Rapids: Kregel Publications), 45.

29 1 Cor. 11:1.

30 John. 15:5, 7-8

31 John 3:25.
“Discipleship is about becoming devoted and mature followers of Jesus.”

It is a process of spiritual growth through educating and training. It is spiritual formation in its operation. Although mentoring is distinguished as a *system or method* of discipleship by MMM, Christian mentoring *is* discipleship when comparing the descriptions of each. They are too closely related to be notably distinct of each other. Barna contends that discipleship “is about being and reproducing spiritually mature zealots for Christ.” With regards to discipleship, but more specifically the biblical disciple’s life, Smither says, “the disciple imitated the conduct of Christ and others in the community of faith whose conduct conformed to that of Christ.”

According to Bennett, *accountability* or being *accountable* means “to receive counsel of a loving friend, listen, and do [follow] it. It means being responsible to someone and asking and answering tough personal questions.” It is the activity of one or more believers contacting the other(s) regularly for the purpose of achieving some desired objective, particularly spiritual growth. One online definition of *accountable* is “subject to the obligation to report.” When someone is accountable, he is subject to report to another.

*Accountability partners* are required or committed to report to one another. They develop a relationship through regular contacts. They ask one another about matters that they have agreed upon. They agree to keep information confidential. They seek to share an open and honest

---

32 Barna, 30.
33 Ibid, 18.
34 Smither, 12.
35 Bill Bennett, phone conversation, September 2011.
dialogue each time they meet so as to maintain health of the relationship and to assist one another.\footnote{Thad Faulk, phone conversation, September 2011.}

\textit{Internalization} is defined as knowing, stowing, showing, and sowing the Word of God until one’s head, heart, and very life are saturated with it. Upon internalization, one thinks the very thoughts of God and lives a godly life. He does so because internalization actuates the character and conduct of Christ. Bennett shares that to internalize, one must “let the Word of God dwell in Him,” according to Col. 3:16.\footnote{Ibid.} Jesus said, “If you abide in My commandments, you will abide in My love.”\footnote{John 15:10a.} To abide (\textit{meno} or \textit{enoikeo} Greek) means to “dwell in” or “to remain” respectively.\footnote{“Abide definition,” http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G3306&t=KJV (accessed October 7, 2011).}

To come alongside or coming alongside are especially uncommon, if not completely unused, terms today in discipleship contexts, but according to Bennett, this is one of the most essential aspects of mentoring. It is what Jesus did. Coming alongside is what the Holy Spirit does as He indwells believers. Bennett believes the term is the best one used for the Holy Spirit’s activity in a believer’s life for Jesus shared, “…I will pray to the Father, and He will give you another Helper (\textit{parakletos} in Greek), that He may abide with you forever.”\footnote{John 14:16.} The Holy Spirit is sent to come alongside the believer that he might have help, comfort, and encouragement along his way. In the context of MMM’s model, coming alongside is the helping nature and program of the mentoring relationship. Bennett continues, “It is walking with a man, spending time with a
purpose: to teach by example, words, and actions, and reminding him of his God-given responsibilities.” It is the missing element of much so-called discipleship strategies or programs in use today.

**Statement of Limitations**

A portion of this project will focus on the uniqueness of Bill Bennett’s call to preach and to mentor, his establishment of and involvement in MMM, as well as the particular ministry of mentoring offered through MMM. It will not be the intent to argue his personal philosophies or the particular model he and/or MMM utilizes as the most effective. However, it will be the intent to examine and communicate its certain level of effectiveness through various mentees’ perspectives and explanations of their personal spiritual growth, survey data, and a personal analysis.

The biblical nature of mentoring will be examined. Both Old and New Testaments will be reviewed with mentoring in mind. Such examination is necessary as MMM claims its model and function are rooted in the Scriptures. The New King James Version of the Bible will be used unless otherwise noted.

Although this project will refer to other discipleship strategies in a generic context, another focus will particularly be on the philosophy and functionality of MMM. Numerous sources will be utilized to describe discipleship. MMM’s model will be considered in light of a multiplicity of views on discipleship. A historical timeline and developmental explanation will be given. A description of the organizational structure will be detailed.

---

42 Bill Bennett, personal conversation, April 2011.
Another focus will be upon mentees who have developed relationships with Bennett, or other MMM mentors, and/or mentees who have participated in an MMM school or process of sorts. Feedback from particular interviews, and/or visits, or other encounters with these men will be shared. These men will disclose their introductions to the man (Bennett), the ministry, or the model, highlights of spiritual growth, and their present experiences in their relationships to the same.

**Biblical and Theoretical Basis**

The foundation of MMM’s mentoring strategy is found prominently in the biblical writings. Examples from the Old Testament are found in God himself, Jethro, Moses, Samuel, and Jonathon and David. The New Testament includes numerous examples as well and a few of the following are briefly described.

Jesus had mentoring relationships with twelve men and spent the majority of His time on earth with them. These men are known as “the twelve” numerous times in all four gospels. Each time, each passage is speaking of the same twelve men. Matt. 10:2-4 lists them:

Now the names of the twelve apostles (disciples) are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Cananite, and Judas Iscariot.

Another great example of mentoring relationships is found in Paul of the New Testament. Paul nurtured relationships with [several men]. His mentoring relationships can be observed through the letters he wrote to his mentees. Again, mentees and disciples are interchangeable terms.

---

43 Acts 15:40; Acts 16:1-3; 1 Tim. 1:2; and Titus 1:4.
Extra biblical sources particularly mention mentoring. Dr. Bennett asserts, “Mentoring is a new word to most today, but the concept of mentoring is as old as the Bible. In fact, the very word ‘mentor’ comes to us from the ancient Greeks.”

Howard Hendricks explains in detail,

> When the Greek warrior Odysseus went off to fight the Trojan War (1184-1194 BC), he left his son Telemachus, in the care of a trusted guardian named Mentor. [Twenty years later, when he arrived back home], he found that the boy Telemachus had grown into a man - thanks to mentor’s wise tutelage. Based on this story we now speak of a mentor as someone who functions to some extent as a father figure (in the best sense of the term), ‘a man who fundamentally affects and influences the development of another, usually younger, man.’

Furthermore, Smither explains, “Mentoring has been seen in many African and Greek cultures.” He holds that the concept of mentoring is not a new idea. He explains,

> Mentoring in essence means that a master, expert, or someone with significant experience is imparting knowledge and skill to a novice in an atmosphere of discipline, commitment, and accountability.

Thus, mentoring is found both inside and outside the Scriptures. Most churches might not specifically use mentoring as a term synonymous with discipleship. However, it would be appropriate to do so in light of the terms aforementioned.

**Statement of Methodology**

As this project unfolds it will expose a ministry and model of discipleship through the mind and heart of its founder, and other primary sources, including his mentees and allow this to stand upon its own merit. Its biblical nature will be considered throughout. Without developing relationships with Bennett and/or those whom he has mentored for an extended period of time,

---


46 Smither, 4.

47 Ibid.
one probably cannot fully appreciate or validate much of what is reported herein. Understandably, this could be said of any discipleship strategy. If one has not been a participant of mentoring, or at least a witness or close observer, to a degree, he could not really know how effective a particular strategy is.

Based on all researched and compiled information, beyond this first chapter, this thesis project will be divided into the following chapters:

Chapter 2: Dr. Bill Bennett’s Background and Special Call to Mentoring

A historical account of Bennett’s background as it relates to ministry and mentoring will be included. This is significant to the development of the eventual MMM organization and model. His call will be included as this is the impetus for the ministry and the method of discipleship it conveys.

Chapter 3: Biblical Nature of Mentoring

Old and New Testaments will be examined to include different mentoring examples. The purpose here is not to necessarily make an argument for mentoring, but to explain the reality and profundity of it from the Scriptures.

Chapter 4: History and Development of MMM

Life stages of MMM will be presented. This will involve the conception and birth of the ministry. A clear review of its growth stages will be offered as well as challenges to its growth. This section will conclude with its most recent developments and current state of health.

Also, this chapter includes the Ten Imperatives for Continuing Spiritual Growth. These ten imperatives are part of what makes MMM’s discipleship strategy unique. Hence, they are an integral part of this project. MMM would not exist without these. They are the foundational biblical teachings and spiritual disciplines promoted within MMM’s discipleship process.

---

Chapter 5: MMM’s Philosophy and Organizational Structure

Offered in chapter 5 will be the philosophy of MMM and its organizational structure for mentoring. Every ministry has some sort of philosophy, structure, and system of operation. The philosophy provides the reason and justification for the establishment of the ministry. Structure and system are sometimes expressed as informal or formal. MMM is no different. Philosophies change over time, thus MMM’s changing philosophy will be included. The informal and formal systems of MMM will be revealed as well.

Chapter 6: MMM’s Form, Function and Effectiveness

The leadership of MMM will be referenced to provide perspective and input on how well it functions. Statistical data will be compiled from surveys of 50 mentees to demonstrate the effectiveness or results of the use of its methods. The online survey utilized to collect this data will be described and reported. Conclusions will be drawn from the data gathered. Testimonies from mentees of Dr. Bill Bennett and other mentors from MMM will be given.

Those who have been mentored by Dr. Bennett or leaders whom he has mentored will give accounts of their experiences and involvement in mentoring. The best source of this data comes from people who have participated in a specific process of discipleship. Special attention will be given as to how these men have become involved with Bennett and/or MMM, their own personal assessments and thoughts of their spiritual conditions prior to and presently, and their outlooks on where they are headed from their current stages of spiritual formation. Personal analysis and final thoughts will be included to summarize the project.
Review of Literature

Extra-biblical Review

*Handbook for Mentoring Men for the Master* written by Bennett is the first guidebook produced by MMM to facilitate mentoring and still serves as a primer for doing so. The book speaks of the history of mentoring, both biblical and non-biblical. It tells of multiple examples of mentors through the Bible.

Another one of the primary sources for this project is *10 Absolute Life-Changers of Men; Guaranteed: From the Book Which Cannot Lie*. Also written by none other than the man from whom this project is inspired, Bill Bennett, this book provides the framework for mentoring. It expounds on the paramount basics of mentoring: ten elemental disciplines. It gives in-depth explanations of each discipline.

*My Discovery of the Wonderful Spirit-Filled Life* is written by Bennett as well. One of the key components of mentoring/discipleship is being Spirit-filled. Bennett tells his personal experiences of following God’s imperative for all believers to be continually filled. The book is short, but comprehensive in its explanation of the Spirit-filled life. He explains this command by rightly dividing Eph. 5:18.

Further study on the Holy Spirit is offered in Bill Bennett’s book, *The Indispensible Role of the Holy Spirit*. He tells how the Holy Spirit impacts theology and also how He influences individual believer’s lives. He suggests how the Spirit is to play a role in everything believer’s do. Discipleship cannot effectively occur without the work of the Spirit.

*The Master’s Plan for Making Disciples* is written by Win and Charles Arn. It provides a framework for making disciples: through personal networks. This book supports the premise of
Mentoring is all about personal relationships. It offers the argument that every Christian can be an effective witness, hence disciple-maker (mentor) of others. The book is beneficial for all believers desiring to make disciples, not just professional or vocational clergy.

*Growing True Disciples* by George Barna is a helpful resource for accomplishing just what the title proclaims. Barna offers a passionate message on the opportunity for all believers to make a difference in others’ lives. He clearly articulates the need for fundamental approaches to disciple-making. Genuine followers of Christ are what Barna is focused on producing and he suggests several keys to effective discipleship. Just as MMM would affirm, Barna argues that sound discipleship strategies are what the church needs, not sound marketing strategies.

*Intentional Disciplemaking* by Ron Bennett aids Christians in cultivating spiritual maturity. The goal of MMM is to help followers of Christ become conformed to His image. Bennett utilizes 2 Tim. 2:2 as a key passage in this process. He provides ways to overcome barriers to the process of discipleship and offers tips for leaders (mentors).

*Celebration of Discipline* is a classic with regards to spiritual growth. Written by Richard Foster, this book outlines inward, outward, and corporate disciplines. As this project includes each of these components, Foster’s work influences a significant part of it: discipline.

*Teaching to Change Lives* by Howard Hendricks is not just about teaching, but about learning as well. Mentoring is all about the teaching/learning process. Hendricks book focuses on the transformative aspects of teaching, rather than just the informative. He encourages the reader to understand certain laws with regards to teaching. Many of these have to do with relationships, which mentoring is incomplete without.

*As Iron Sharpens Iron* is co-written by Howard and William Hendricks. This book is actually a reference tool of MMM, as Bennett credits it with influencing his mentoring
philosophy. This book is a treasure trove for the would-be mentor. As Bennett’s *Handbook* does, this book provides some background about mentoring from both sacred and secular history. It shares the importance of this practice throughout various cultures.

*Disciplines of a Godly Man* by R. Kent Hughes is a comprehensive work on the spiritual disciplines. As Foster has done, Hughes has achieved much of the same by offering an arguably complete listing of essential spiritual disciplines. Without necessarily defining them as such, Hughes’ explanation speaks to the inward and outward person, similar to Foster’s. He even includes *discipline* as a discipline.

*The Disciple-Making Church* by Bill Hull focuses on the role of the church in disciple-making, not so much the individual believer. However, Hull’s emphasis on accountability is important when considering various discipleship strategies. He is candid about the challenges that are faced with regards to discipleship and offers ways to face these challenges with meaningful descriptions and prescriptions.

In Chuck Lawless’ book *Discipled Warriors*, Lawless writes on the reality of spiritual warfare in the context of discipleship. He explains how Satan gets believers caught in a cycle of sin, from deceit to discouragement where discipleship is severely hampered. Although Lawless gives his own model of discipleship, he highlights the failure for many churches to strategize for it. His desire is to see churches win the spiritual battles while fulfilling Jesus command to make disciples.

*Christ’s Call to Discipleship* is meant for every believer to be a part of the process of making disciples. James Montgomery Boyce argues that there is a lack of true discipleship. He explains what it will cost and what it will mean if the church is truly ‘doing’ discipleship. He
focuses on the commitment it takes to be involved. Mentoring is a high commitment and Boyce’s book fits the pattern of discipleship this project communicates.

*The Making of a Disciple* written by Keith Phillips purports that reproduction is the goal of discipleship. He speaks of the life found in Christ as being what needs to be modeled and reproduced. He shares what a disciple is, what one does, and how one does it. This book is worthy of referencing as it relates to discipleship in a profoundly basic form.

*The Spiritual Life: The Foundation for Preaching and Teaching* is written by John Westerhoff. Westerhoff’s premise is that there is a tremendous need for the development of spiritually mature lives. This, of course, is another way of saying all believers must be conformed to the image of Christ. With this being said, Westerhoff holds that the spiritual life is a means, not an end. He too, as others have, suggests that discipline is key when it comes to spiritual maturity. He also offers how to live spiritually.

*The Great Omission* by Dallas Willard is a convicting work on the error of the church in making disciples, or perhaps *not effectively* making disciples. In this book, Willard reviews Jesus’ essential teachings on discipleship. One key aspect he writes on is the importance of scripture memorization, or as this project will share, *internalization*. Willard touches on the importance on discipline in the development of the whole person. This is one of the main reasons MMM and its model exists: to transform the entire being. When considered in its totality, this book is an impetus for discipleship to be done in more intentional ways.

As the title communicates, Dallas Willard’s *The Spirit of the Disciplines* emphasizes the importance of the spiritual disciplines in the lives of believers. As he does in his previously mentioned, but later work, *The Great Omission*, he explains the need to understand that the whole person is involved in the spiritual life, not just ‘spiritual’ practices. He shares how faith
must be woven throughout the process of spiritual growth. Willard has become a respected authority on the subject of spiritual disciplines and his writings positively impact the content of this project.

**Biblical Review**

There is a plethora of scriptural references involved in this project. More than just references, these passages included herein are provisional and foundational to this project. Every single one of them profoundly influences the subject matter wherein they exist. Many of them are the catalysts for what will be discussed as the Word of God is ‘a lamp unto our feet and a light unto our paths.’

Ps. 119:105 is foundational to mentoring. As the Psalmist writes, “Your word is a lamp unto my feet and a light unto my path,” mentoring/discipleship devoid of the Word is not discipleship. Most Bible students know that Psalm 119 contains more references to God’s Word than any other chapter in the Bible. David knew the importance of scripture and those who disciple others should too. This psalm is included in the Pledge to the Bible, which will be mentioned later in this project.

Another psalm mentioned in the Pledge to the Bible is Ps. 119:11, “Your word I have hidden in my heart that I might not sin against You.” This psalm explains the crux of ‘internalization.’ God’s Word must be ‘on the inside’ of a person before it can really transform him. Getting it on the inside involves memorization and meditation. These are aspects of internalization.

Rom. 8:29a speaks of the reason why God has saved believers in the first place. Paul writes, “For whom He foreknew, He also predestined to be conformed to the image of His Son.”
This is why MMM and its model have been established. The heart of its founder and strategy is that men might be transformed, so that they might be all God has called them to be. When believers are changed, others around them, particularly the lost, can be changed as well. God uses transformed lives.

Complimentary to Rom. 8:29a, are Paul’s words to Timothy, “Exercise yourself toward godliness” (1 Tim. 4:7b). This is particularly how a person is conformed to the image of Christ. One cannot be conformed apart from the effort it takes to do so. However, effort or discipline alone does not accomplish this. The Spirit is involved as will be explained further, later. Also, this passage, although short, is understood in its context of Paul’s admonition to reject all teaching other than sound doctrine. Godliness is achieved through obedience and obedience takes effort; but, again, one’s effort is not the lone aspect of conforming to the image of Christ.

Paul tells the Colossian church, “Let the word of Christ dwell in you richly in all wisdom” (Col. 3:16a). This verse is consistent with Ps. 119:11, mentioned just previously. To dwell, hide, or abide all are synonymous. Jesus said, “If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you (John 15:7). It is apparent that God wants His followers to have His word in them. This is a missing aspect of discipleship today; not just memorization, but internalization. The former stops in the head much of the time. The latter changes the heart.

Not only do David, Jesus, and Paul speak of the importance of getting God’s Word on the inside, but God spoke to Joshua directly saying,

This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success (Josh.1:8).
This verse is one of the first that a mentor needs to teach his mentee. This helps the mentee understand the importance of the Bible. If one is to have a successful life, he is to meditate in God’s Word, and to meditate, he must first memorize.

Added to the list of those who understood the essentiality of internalizing scripture is James, the half-brother of Jesus. Within James 1:18-25 is included the power of God’s Word and what impact it has on a believer. The entire passage is lengthy, but a necessity to internalize as a follower of Christ. James writes,

Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God. Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror: for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

In this passage, the benefits of the Word of God are evident. Six times in eight verses, James references the Word. Even in verse 25, ‘the work’ is what is spoken about in the Word. This passage shows that a believer is brought forth, delivered, sustained, and blessed as he ‘does’ the Word. He must have it implanted to have any chance of continuing in it.

As mentioned earlier, being Spirit-filled is a command in God’s Word. Teaching on this is lacking and short-lived today, perhaps because of excesses of emotionalism or mysticism, parading as spirituality. However, God clearly spoke through Paul saying, “And do not be drunk with wine, in which is dissipation, but be filled with the Spirit” (Eph. 5:18). Being filled with the
Spirit, as will be discussed, is commanded. This key verse contains the ingredient to effectiveness in a mentor and mentee.

Ps. 27:4 provides the important word that the presence of God is the place believers are to seek. The Psalmist is known by God as ‘a man after His own heart’ (1 Sam. 13:14b) and he shares, “One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to inquire in His temple.” He was this man after God’s heart because he longed to remain in and aware of God’s presence at all times. To have intimacy with God is to desire His presence and spend time with Him in prayer. David knew the importance of this and one can know the importance as well through his heartfelt desire. Mentors teach their mentees to have a meaningful time with God every day.

Of course, Matt. 28:18b-20 must shape all a mentor does in the life of his mentee. Many believers can perhaps quote at least part of the Great Commission as given by Jesus. He said,

All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.

This passage is so important because it gives all believers the clear assignment to ‘make disciples.’ Some understand the need to share, but many miss the issue of making disciples. Mentoring makes disciples. It is difficult for disciples to be made outside of close relationships with more mature followers. This project will demonstrate the importance of such relationships.

The verse that clearly reveals the profound need for relationships in the context of discipling is 1 Thess. 2:8. Paul writes, “So, affectionately longing for you, we were well pleased
to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.” When this verse is changed to first person pronouns, a mentor can say, “I am pleased to give you…my life as well.” Mentoring is giving one’s life to and for another. Paul longed to be with and continue with the church in Thessalonica. This is an example of how believers ought to long to be in close relationships with one another.

Matt. 6:19-21 is crucial to the mentoring/discipleship process because of the focus on the heart. Not only do these verses speak of investing in kingdom advances, but they tell something crucial about the heart. In verse 21, Jesus says, “For where your treasure is, there your heart will be also.” This was written in the context of the Sermon on the Mount, Jesus’ most comprehensive treatise on living the disciple’s life.

Heb. 10:25 is included to remind those in a discipleship process that believers must be ‘assembled’ often to exhort one another. The writer of Hebrews is speaking of believers ‘considering one another to stir up love and good works’ (v. 24) and that cannot effectually occur unless believers meet regularly. Mentoring relationships must be fostered in regularly scheduled encounters.

Eph. 5:25 (for men) and v. 22 (for women) are key to the spousal relationship. Mentors should harbor these relationships by imploiring their mentees to internalize these verses to the fullest. Submission and love are what God desires in marriage and when each are doing what is commanded, each become closer to God and spouse. Paul outlines for several types of individuals in Ephesians (and Colossians) what their God-given responsibilities are. As marriage is the holiest bond between humans, God provides clear direction in theses verses.
As many of the extra biblical writers noted, the soul, or the inward person is not all that must be conformed to the image of Christ, but the whole person, including the body. Paul, in 1 Cor. 9:27, says, “But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.” Paul previously tells the troubled Corinthian church to get things right with their bodies. He speaks on sexual immorality, eating, and possessions, but stresses that he does not make himself a slave to anything, but the gospel and preaching it. He is saying he makes his body a slave. He does not allow his fleshly desires to enslave him. Those who desire spiritual transformation must be encouraged to be self-disciplined with regards to their physical person. This verse is the reminder to do so.

One last verse that helps a mentor and a mentee maintain focus in each of their relationships with God and others is Ps. 51:17. David passionately says, “The sacrifices of God are a broken spirit, a broken and a contrite heart—these, O God, You will not despise.” One’s spirit and heart must maintain sensitivity to sin and all forms of wickedness. This key verse reminds believers to maintain such sensitivity. Of course, contrition is sincere and complete remorse that leads to a change in behavior. Thus contrition must involve confession, or agreement, that one has sinned and will make it right through changing behavior.

All of the verses aforementioned are not simply referenced to support an argument or substantiate the subject matter contained in the following pages. Rather, they have been discovered through a process of prayer and meditation upon God’s Word. Anyone can discover what Bennett has discovered in the Bible, but God has obviously used him to do so for the purpose of establishing a discipleship strategy. There will be a multiplicity of scriptural references henceforth, but the previously mentioned apparently are the most noteworthy.
CHAPTER TWO

Dr. Bill Bennett’s Background and Calling

From Natural Birth to New Birth

William Leffis Bennett was born in Ash, North Carolina more than 85 years ago. He is one of six children and tells that his mother gave him to the Lord while she was pregnant. He says this was unlike any of the other children. She told him she walked more closely with God during her time carrying him in the womb than when she was pregnant with his siblings. He describes his father as a hard-working man who had a peculiar personality. He says his father loved Jesus and the Bible above all else. He tells that his mother was proud of her children. She loved his father and everyone she encountered. She also had a high respect of education. Bennett says he attributes everything he has become to his godly parents who brought him up in the ways of the Lord.

Along with his upbringing, of course, Bennett testifies that his conversion as a believer in Jesus Christ is most significant. In his particular church background, everyone was expected to have an emotional and happy experience at the time of their salvation if one was genuinely being saved. After having walked to the altar many times for repentance, one particular evening, he got his assurance of salvation. He went to the altar during a Wesleyan revival. He recalls he went down alone. As his dad, he loved Jesus and the Bible. He also loved those who loved God’s Word and followed it. Upon his father’s inquiry, later, young Bill responded during an invitation at a Baptist church and presented himself as confessing Christ. He also desired baptism. His
father baptized him in a creek, near the well-known Bonaparte Landing on the southeastern coast of North Carolina.

**Educational Background**

Upon graduating high school as class valedictorian, young Bennett took a full-time job at North Carolina Shipbuilding Company and worked for two years as a clerk. He typed and answered phones on a second shift every day of the week. He saved enough money to study at Wake Forest College. He worked summers between terms. After graduating with the highest honors (Summa Cum Laude) with a Bachelor of Arts degree in history and political science, he wanted to attend Oxford as he planned to continue his quest to prepare for a career. However, he applied to Harvard instead, but he received no scholarship. He then applied to Duke because a professor recommended it. He was given an all expense stipend.

After completing his Master of Arts degree in history and political science, Bennett moved toward earning a PhD in the same discipline. He passed his German oral examinations “with flying colors,” he said. His department chair told him, “You really know your German.” Bennett says, “I knew very little German, actually.” He was accepted into the PhD program and with intense determination was destined to finish with such a prestigious credential.

Meanwhile, the Lord was doing another work in his heart. His course would be altered, or would it? Actually, he would sense the Lord’s guidance all along the way. This was God’s plan. Later, while pastoring at 16th Street Baptist in Greensboro, NC, Bennett would move from there to New Orleans and complete a ThD, but for now, the Lord was calling him to preach.
The Call to Preach and Pastor

The Lord began to speak to Bennett’s heart through a still small voice as he began to associate with divinity students rather than those in his particular program of study. He said that while spending time with one friend who was going into the ministry, while he was not, others would say of him that he was the one called to preach, not his friend. Bennett put out of his mind the thought of preaching for a while. He shares that so many young men who had said they were called to preach did not turn out to accomplish much at all. Many had not followed through. However, the awareness of God’s moving in his own life became so strong that even as he drove along the highway, he would look at churches along his drive. He could see himself preaching in those churches. He said he would have literally crawled into those church buildings on his hands and knees. He just loved the church that much.

He stayed awake many nights and sometimes walked the campus while it was still dark in the morning hours thinking about what he should do. He would wrestle over the decision to forsake his scholarship with only a few hundred dollars to his name. He would have to admit to others he was going to answer the call to preach and go into the ministry. This was something that most thought was unwise, but he would have to settle this issue himself and trust God completely for the future. He did indeed settle the issue. Although his mother and brother wanted him to finish his PhD, he turned away from what he could have done for what God was going to do through him.

Now, Bennett would have to finish a second bachelor degree in the divinity school when he already had his Bachelor of Arts and Master of Arts degrees. To leave Duke’s PhD program to become a preacher humbled him tremendously. He says his family and friends would think he was not going to truly become what he could have had he continued as we was. His brother told
him virtually no one had the chance at doing what he had. He said anyone could become a preacher, but he had what it took to finish his PhD. His brother felt it was unreasonable and that he was perhaps “losing his mind.” Bennett was confident he was not losing his mind; rather he was following what the Lord wanted him to do.

Bennett indeed answered God’s call instead of that of others and enrolled in the divinity school at Duke University. Since he had focused entirely on one educational discipline for so many years, had no assured income, and no immediate pastorate to enter into, he had few relationships with churches or any kind of ministry network. Regardless, the Holy Spirit whispered in his ears while he was praying behind Duke Hospital, “Do not be afraid – you will have more opportunities to preach than you can fill.” Before the next Sunday came, he had four invitations to preach in four churches. God had affirmed his call. While his brother and a close friend thought he was making a serious mistake, Bennett had answered that call to preach with his whole heart.

From the day of his call, Bennett recalls, “I possessed a fire in my bones as Jeremiah.” While filling the pulpit of a new church plant in an abandoned military building, he saw three men enter. The men were a church committee. Calvary Baptist Church, in the Durham, NC area, was considering calling him as their pastor. They wanted him to preach a trial sermon. He did preach that trial sermon, but got a staggering 60% of the vote. (Obviously, this is not an overwhelming majority.) However, the church grew under his leadership. Eventually, a formerly healthy church was revived.
A Unique Experience

A special event occurred after Bennett moved on to pastor 16th Street Baptist Church. Pastoring the church was a difficult challenge for him. The church was uncommitted to the Lord and had enormous debt. While the Holy Spirit was working in some people, Bennett was not really fulfilled; rather he was frustrated and tired much of the time. He became longing for something more. He sought the Lord. He prayed and fasted. He looked through the book of Acts for answers. He wanted a fresh touch of God. He needed a fresh touch of God.

He got that touch while walking down the streets of Greensboro. He testifies that his experience was not an emotional one. He calls it “revelational.” He had a book by Ralph Herring entitled God Being My Helper. He testifies that on an August morning, the Spirit of God immediately manifested Himself to him and he knew God’s Spirit was with him. He believes the Holy Spirit was present from that moment on just as if his wife were right beside him. He credits the parakletos as “the one beside” as being his helper in the most incredible way. (This coming alongside experience would be a significant influence in his mentoring later on.) The Holy Spirit had personally become to him his Helper, Encourager, Remembrancer, Joy, Hope, and Motivator.

A New Direction

That same Encourager encouraged Bennett by confirming through several godly men that he was to continue his education and finish doctorate in theology. His family moved to New Orleans, LA, and Bennett pastored Clifton Baptist Church. After completing his ThD at New Orleans Baptist Theological Seminary, he would then pastor Speedway Terrace Baptist Church.
in Memphis, TN. Next, First Baptist Church (FBC), Fort Smith, AK would be his longest tenured pastorate.

Although the pastorate at Speedway Terrace was not particularly satisfying, the one at FBC Smith proved to be his most fulfilling ministry. He was there for more than twenty years and the church witnessed 8,000-10,000 professions of faith. Under his leadership FBC equipped over 3,000 in Evangelism Explosion and served as a base for churches all over the United States. Bennett says he preached on the Holy Spirit. According to him, this was unheard of in Baptist churches in that day. He led the church to unprecedented giving. He shares that building projects were paid for before ground was even broken. He preached on the whole character and working of the Holy Spirit, including the gifts. No one before him had done this quite like he did from what he had been told by countless others. Obviously, the Spirit who filled him in Greensboro, NC was the same Presence and Power with him in Fort Smith, AK.

After 19 years of pastoring FBC Fort Smith (1975-1986), he would begin to experience an impression of the Holy Spirit that he was supposed to resign the church to enter into what he was believing would be the best ministry ever. Thereafter, he would go to Houston, TX to pastor Houston Memorial Baptist Church (where he changed the name to Houston Northwest Baptist). Five years later, God would be calling him to return to his hometown, Wilmington, NC where he preached regularly at Leland and Calvary Baptist churches. Bennett’s full tenure pastoring churches was from 1950-1997.

The Special Call to Mentoring

For 18 months following his resignation of FBC Fort Smith, he fulfilled a “ministry of encouragement.” The church fully supported it. Surprisingly, FBC offered to continue paying his
salary for the three years while he did this ministry. He visited and spoke in dozens of venues. He preached messages of encouragement among many struggling couples who were serving in vocational ministry. He shared countless hours with these and other young men around the country. He did respond to this call initially because he loved the local church so dearly. He had given his entire life thus far to it. He did not go back to FBC Fort Smith as he was intending after he completed this special ministry, rather he would go elsewhere: Houston, TX.

At Houston Northwest Baptist Church, he continued mentoring men as he had been for so long. In 1993, God moved him completely out of the pastorate to fully pursue his mentoring ministry. He moved back to Wilmington, NC, and would be asked by Dr. Paige Patterson to teach at Southeastern Baptist Theological Seminary (SEBTS). He accepted the invitation as he loved seminary students and desired to do all he could to help them.

He taught for more than 12 years, and with the help of a wealthy businessman who paid the salary for his position, he became the Chaplain of SEBTS. He functioned as such while teaching, upon Dr. Patterson’s request. At first, he did not like the thought of being a chaplain. He thought chaplains did not do very much real ministry. However, he mentored many young men while there. This was a great joy to him. He served as interim pastor at Calvary Baptist, and continued to mentor men who received much from his mentoring.

Throughout Bennett’s history in the pastorate, he testifies that mentoring had been a significant part. He met with men regularly to mentor them. God had been preparing him through nearly 50 years of pastoring for what he believes to be the most special and influential ministry of his life.
The Call to Mentoring Men for the Master, International

It was apparent to Bennett after almost five decades of pastoring a number of churches that God was calling him to another place of service, just not another church. He was being led by God to form a parachurch organization for the purpose of mentoring men. He eventually did so with the help of sound advice from trusted advisors.

Bennett shares that he simply saw a need for mentoring and responded. From his perspective, the church was not doing it (discipleship/mentoring). He offers that seeing the need is the call. He saw the need and was called to continue to meet that need by forming the organization. He had been mentoring men for many years. In his view, there just was not an organized effort such as MMM that was promoting and providing any effective tools for mentoring. This compelled him. This was the next step in his vision to fulfill the call God had placed upon his life while back at FBC Fort Smith. He still believed this would be as the Holy Spirit whispered…”the greatest ministry of your [his] life.”
CHAPTER THREE

Biblical Nature of Mentoring

As referenced previously, mentoring is as old as the Bible. Not only does MMM agree with this claim, but the Bible is its foundation. In fact, about mentoring, Hendrick’s states, “The original Mentor dates from Homer’s Odyssey, which takes us back more than eight hundred years before Christ.”\(^1\) He continues, “[Mentoring] happens to be the pattern by which children have been brought to adulthood in nearly all societies throughout history.”\(^2\) Therefore, mentoring is not a new concept or program. It has been around for thousands of years. Bennett shares, “Mentoring relationships are often described in both the Old and New Testaments.”\(^3\)

Old Testament Examples

According to Hendricks, “Mentoring was the primary means of instruction in Bible times.”\(^4\) The very first biblical mentor is God. He created man, put him in the garden, and gave him assignments. That is what a mentor does. He involves his student (Adam) in a learning environment (Garden of Eden), and gives him assignments (have dominion over the animal kingdom, multiply, subdue the earth, and eat of every tree except the tree of knowledge of good and evil).\(^5\) Mentoring provides a teacher and a student with the opportunities to have encounters in learning environments (established primarily by the mentor).

---

\(^1\) Howard and William Hendricks, 179.

\(^2\) Ibid.


\(^4\) Ibid.

\(^5\) Genesis chapters 1 and 2.
God continues to mentor man throughout biblical history, but man must be willing to be mentored. From Adam to Noah to Moses, the prophets, and into the New Testament, God is commanding man to conform to His will. He says in Lev. 11:44, “For I am the Lord your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy.” Peter repeats this command in 1 Pet. 1:16, “Because it is written, ‘Be holy for I am holy’.” Hence, God’s purpose for mentoring is for mankind to be as He is: holy (set apart) for His use, but ultimately for His glory. However, man cannot do this on his own. He must submit to a guide, particularly the Holy Spirit. He must also have a mentor, if not more than one.

One of the first and most vivid biblical examples of mentoring is the relationship between Moses and his father-in-law Jethro. “Jethro taught his son-in-law, Moses, how to delegate.”6 After Moses led the children of Israel out of bondage, the people depended upon him for guidance in every situation of their lives. Moses had enabled them to be dependent upon him for direction by allowing them to come to him for everything. The Bible records, “And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening.”7 Jethro counseled Moses to stop judging every single case, rather employ “able men, such as fear God, men of truth”8 to judge small matters while leaving the most difficult for Moses to deal with.

Two other biblical examples of mentoring found in Old Testament Scripture are Moses’ relationships with Joshua and Caleb. Bennett says, “Moses taught Joshua how to lead effectively”9 “and] groomed Caleb to lead.”10 As Moses admitted that he was growing old and

---

7 Ex. 18:13.
9 Deut. 31:1-8; 34:9.
would not be able to lead Israel into the Promised Land, he declared Joshua the leader. The Bible says,

Then Moses called Joshua and said to him in the sight of all Israel, ‘Be strong and of good courage for you must go with this people to the land which the Lord swore to their fathers to give them and you shall cause them to inherit it.’11

Moses had for years kept Joshua by his side to succeed him. He instilled in him strength and courage, so when it was time for Joshua to take the lead, he was ready. Such is a component of any mentor/mentee relationship. Mentors want mentees to succeed them with confidence and courage.

Caleb had also followed Moses’ leadership. Just as Moses had done, Caleb and Joshua addressed the people of Israel to dispel their fear of moving toward the land God was giving to them. Num. 14:9 records them as saying, “Only do not rebel against the Lord, nor fear the people of their land, for they are our bread; their protection has departed from them, and the Lord is with us. Do not fear them.” Just as Moses spoke to the people many times, his mentees were following his example.

Samuel is also an example of a mentor in the Bible. He “tried to shape the character of Saul.”12 Samuel anointed Saul as king. He gave him godly counsel. He specifically instructed him how to proceed in leading. However, even though Samuel was available for Saul, Saul did not access Samuel as he could have; therefore, he did not heed Samuel’s words. He once took the role of the one who should give offerings to the Lord and this led to Saul’s eventual removal as Israel’s king. Mentoring relationships do not always succeed. This is a prime example. The humble willingness of the mentee is an incredibly important aspect of mentoring.

---

10 Num. 13; 14:6-9.
11 Deut. 31:7.
12 1 Samuel Chapters 9-15.
Samuel had another mentoring relationship that is shown to be effective. “Samuel anointed David as king and protected him.” This account is found in 1 Sam. 16:13. This passage states, “Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward.” Samuel’s words earlier had proven to be a powerful declaration. Obviously, David was within earshot of these words as he was brought before the prophet. Samuel declared of David, “Arise, anoint him; for this is the one!” Samuel remained accessible to David.

The account of Jonathon’s and David’s relationship reveals the uniqueness of some mentoring relationships. Bennett holds, “Jonathon and David mentored each other.” 1 Sam. 18:1b says, “The soul of Jonathon was knit with the soul of David.” Mentoring relationships must be close ones and these two had a close relationship. They were loyal to each other. 1 Sam. 19:2 tells, “So Jonathon told David, saying, ‘My father Saul seeks to kill you. Therefore be on your guard until morning, and stay in a secret place and hide.’” David and Jonathon maintained a relationship despite hardships and even threatening circumstances. Healthy mentoring relationships endure such difficulties.

**New Testament Examples**

While the Old Testament provides many good examples of mentoring relationships, the New Testament offers the Master Mentor: Jesus. He called and empowered twelve men, according to the gospel of Matthew. This gospel says, “And when He had called His twelve

---


14 1 Sam. 16:12.

disciples to Him, He gave them power.”16 He sent them out and gave them assignments as Matt. 10:5 records, “These twelve Jesus sent out and commanded them.” He led them and personally spoke with them as Matt. 20:17 describes: “Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and [spoke] to them.” Matt. 26:20 reveals how He maintained intimate contact with them: “When evening had come, He sat down with the twelve.” Jesus had numerous candid conversations with these men.

Another gospel writer, Mark, says of the twelve, “And He went up on the mountain and called to Him those He Himself wanted. And they came to Him.”17 Thus, they followed Him. The next verse, Mark 3:14, shows that they were chosen by Him to stay with Him. It states, “Then He appointed twelve that they might be with Him.” They were challenged by Him in John 6:67, ‘Do you also want to go away?’” Jesus provoked their thoughts and their motivations.

As revealed in the Gospels, Jesus mentored these twelve men specifically for the purpose of their development that they might carry out His assignments, thus the Father’s will. This is what mentors do. They invite potential mentees to follow them. They empower them by giving them resources. They challenge them. They test their thinking. They give them clear assignments. They stay with them. They support them. They encourage them by staying by their side. They do all this for the sake of the mentee and for a purpose that transcends each of them.

Because of the character and conduct of Jesus, and His apparent effectiveness as the Master Mentor, other followers were influenced by Him and became effective mentoring role models as well. John Bisagno purports, “We motivate others when they see us (leaders) do it.”18

---

16 Matt. 10:1.
17 Mark 3:13.
Jesus was so effective because whatever He expected His followers to do, He modeled it for them. Others would follow in His footsteps.

One such follower of Christ who mentored others is Barnabas. Known as ‘son of encouragement (or consolation),’ Barnabas taught Saul (who would later become Paul). While the apostles feared Saul and doubted his conversion, ‘Barnabas took him and brought him to the apostles.’ He was committed to Saul. He believed in him. He was an outspoken advocate for him. Barnabas stayed with Saul until the ministry of the new apostle was established. All of these qualities Barnabas exemplified are characteristic of effective mentors.

After Barnabas had mentored Saul/Paul, he left him to mentor another disciple named John Mark. Hendricks writes, “Barnabas was willing to part company with Paul in order to work with John Mark.” Again, mentoring relationships do not always go smoothly (even in the Bible) as mentioned earlier with Samuel and Saul and with Jonathon and David. Barnabas saw a need to move to another protégé as Saul/Paul had dismissed John Mark for the time being. However, because of the separation that occurred between Barnabas and Paul, the influence of each was perhaps enhanced in other relationships. This is supported by the statement Paul makes to Timothy, “Get Mark and bring him with you, for he is useful to me for ministry.” John Mark possibly could not have been as useful if Barnabas had not continued to mentor him.

---

19 Acts 4:36.
20 Bennett, Handbook, 14.
22 Howard and William Hendricks, 181.
23 2 Tim. 4:11.
Another New Testament mentoring relationship was fostered by a husband and wife. “Priscilla and Aquila tutored Apollos.”²⁴ Apollos was said to be “an eloquent man and mighty in the Scriptures.”²⁵ The writer of Acts continues, “When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.”²⁶ This couple had an influence upon Paul’s life as well. Acts 18:3 records, “So, because he (Paul) was of the same trade, he stayed with them and worked.” This couple was Paul’s close friends. They loved him and cared for him.

The most remarkable mentor in the New Testament other than Jesus is the Apostle Paul. Everywhere he went he had close followers that he was pouring his life into. To name a few, Paul nurtured relationships with Silas, Timothy, and Titus. The book of Acts records, “Paul chose Silas.”²⁷ His relationship with Silas was so close that he spent time in prison with him as they ministered the gospel together. No doubt, they deepened in their mentoring relationship there. Acts 16:15 declares, “But at midnight Paul and Silas were praying and singing hymns to God.” At their deepest struggle, they clung to each other. Conflict and challenge add to rather than take away from mentoring relationships.

Perhaps the most notable among Paul’s mentees is a younger man named Timothy. Paul met Timothy and his family as he passed through the region where they resided. Paul saw potential in Timothy and that he would be a useful disciple. “He (Timothy) was well spoken of

²⁵ Acts 18:24b.
²⁶ Ibid, 18:26b.
²⁷ Acts 15:40.
by the brethren at Lystra and Iconium,“ so “Paul wanted to have him go with him.”28 Paul believed in Timothy.

Until the end of Paul’s life, Timothy remained a devoted mentee. Paul mentions Timothy’s name in many of the letters that he wrote such as Rom. (16:21), 1 Cor. (4:17), 2 Cor. (1:1), Phil. (1:1), and Col. (1:1). He commends Timothy to the church in Philippi, “But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state.”29 He even writes what is believed to be his last letter “To Timothy, a beloved son,“30 as he shares of his final words, “the time of my departure is at hand.”31 He encouraged Timothy until his very death. He could have expressed how badly he was suffering; instead he was expressing how much he cared for his son in the faith and still instructing him so Timothy could continue being the most effective minister as possible.

Paul not only mentored Silas and Timothy, but he “instructed Titus”32 as well. Because of Paul’s influence and instruction in Titus’ life, Hendricks holds, “Titus became a pastor and, according to tradition, the first bishop of the island of Crete.”33 Paul calls Titus “a true son in our common faith.”34 Paul establishes for this pastoral protégé the qualifications of a bishop (overseer/pastor) and the character and conduct becoming of men, women, and bondservants. He addresses issues such as authority, appropriate speech, and good works. Titus was a sincere

---

29 Phil. 2:19.
30 2 Tim. 1:2.
33 Howard and William Hendricks, 181.
34 Titus 1:4.
companion of Paul as proven by his report to Paul of the Corinthian church in 2 Cor. 7:6-7.

Mentors offer mentees sound instruction and continual guidance.

Other close companions are listed in several of Paul’s letters. Because of the emotion evidenced in the way Paul speaks of these, mentoring relationships are apparent. Paul mentions those who were faithful to him. The complete list of these friends is an extensive one and need not be provided. However, the manner in which he spoke is worth mentioning. Paul uses language such as “my beloved,” “my fellow prisoners,” “approved in Christ,” “my countrymen,” “chosen in the Lord,” “my fellow worker,” “beloved brother,” and “beloved physician.”35

Such terms of endearment witness the profound love and mutual admiration shared among this slate of people. Paul proved to be an effective mentor because as he developed relationships with people he gave himself to them, reminded them of his love, endured with them, and longed to see them when they were apart. Paul never gave up on anyone, even John Mark, as it is recorded in 2 Tim. 4:9b: “Get Mark and bring him with you, for he is useful to me for ministry.”

**Characteristics of Biblical Mentoring**

Hendricks distinguishes between biblical mentoring and what has been commonly known as discipleship. He shares, “Mentoring…focuses on relationships.”36 On the other hand, “Discipleship, as we know it today, tends to narrow its focus to the spiritual dimension.”37 He goes on to say, “Ideally, [discipleship] should touch every area of life – our personal life and

---

35 These terms are used at the end of Romans, Ephesians, and Colossians.

36 Howard and William Hendricks, 183.

37 Ibid, 182.
lifestyle, our work, our relationships.”³⁸ He is obviously proposing that much of today’s discipleship does not do this.

Bennett concurs with Hendricks’ observation by saying, “Mentoring is a relationship. It is a relationship between two people.”³⁹ Each of the biblical mentoring relationships aforementioned and those shared henceforth are found to be meaningful and sustained. All of these examples are indeed special relationships, not mere agreements or partnerships that operate under cold obligatory contracts. Neither do they suggest a lecturer/listener model of instruction as this is the least effective method of teaching/learning.

There are some common characteristics of mentoring that appear throughout the Bible. As each of the following biblical mentoring relationships is reviewed, it is clear that these did not take place in sterile classroom environments. Rather, these relationships were fostered in regular, often day-to-day, journeys.

Jethro and Moses lived in the same household; therefore, each had easy access to the other. Moses had the opportunity to watch this older man for long periods of time as he spent his days around him. They worked together. They interacted with each other. They learned each other’s personalities and patterns. This is how Jethro knew the way Moses was leading and judging the people. He observed his behavior. He offered a suggestion to improve his leadership effectiveness.

Joshua literally lived with Moses as they moved beyond Egypt and toward the land of promise. They journeyed together. They were partners. Joshua was known as “Moses’ assistant.”⁴⁰ Moses gave Joshua assignments. Joshua was expected to complete them and return

---

³⁸ Ibid.

³⁹ Bennett, *Mentoring School*, 16.
the results to Moses. He was accountable to Moses, his mentor. For example, Joshua was among the men tasked to spy out Canaan, bring back fruit, and give a report. He and Caleb proved to be worthy mentorees.

Later, regarding Joshua’s task to lead Israel, Moses encouraged Joshua to “be strong and of good courage.” Finally, Joshua would be told by God, “Moses My servant is dead. Now, therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them.” Moses and Joshua’s relationship lasted through the duration of Moses’ life, but Moses’ instruction would have an enduring affect on Joshua’s leadership ability. This example shows that mentoring relationships of the biblical nature are lasting.

Accountability and accessibility are also characteristics of biblical mentoring. As mentoring occurred in scripture, relational accountability developed. Willard says, “Only through adhering to a tireless process of accountability…will we rise to the heights God intends for each of us to reach.” Adam was accountable to God as God came asking Adam, “Where are you?” God expected an answer. Joshua and Caleb were accountable to Moses as Moses expected them to fulfill an assignment and to report on it. Samuel repeatedly declared the words of the Lord to Saul and David, holding them accountable. Jesus and Paul exhorted their followers and corrected their conduct when it was not consistent with their teachings. Hull argues, “If we

\[40\] Josh. 1:1.
\[41\] Deut. 31:7.
\[42\] Josh. 1:2.
\[44\] Gen. 3:9.
have not taught obedience and encouraged it through accountability, we have not discipled.”

Jesus and Paul demonstrated accountability in their mentoring relationships.

Each biblical mentoring relationship also involved accessibility. Adam walked with God in the coolness of each day as God made Himself accessible. Moses and Jethro obviously worked alongside each other as herdsmen. Samuel remained as close to Saul as was allowed and was accessible to David as well. “The soul of Jonathon was knit to the soul of David, and Jonathon loved him as his own soul.” These two were so accessible that each of their lives was threatened by Saul. Barnabas’ very name revealed his willingness to come alongside others, making himself accessible. Priscilla and Aquila were accessible to Paul and he was accessible to the ones he mentored. In each biblical mentoring relationship, these mentors and mentees lived with, walked alongside, worked with, or at the least communicated regularly with one another.

Coming alongside to encourage, accountability, and accessibility were evidenced in all of these biblical mentoring examples. Also, sustainability was proof that these relationships were both genuine and effective. Furthermore, involvement was a major component in all of these. Each was deeply involved in relationships. Because of this involvement, all of the mentees were transformed in some profound way. Hendricks teaches, “Maximum learning is always the result of maximum involvement.”

Throughout the Old and New Testaments, from God himself, through Moses, and onto Jesus and Paul, these elements are clear. Mentoring is indeed witnessed throughout the biblical record as the overwhelming strategy for discipleship. However, as shared earlier, there is no

---


46 1 Sam. 18:1b.

“hard and fast distinction between discipleship and mentoring.” The two are synonymous whether referring to Old or New Testament examples. As stated earlier and for the remainder of this project, Christian or biblical mentoring is discipleship.

---

48 Howard and William Hendricks, 183.
CHAPTER FOUR

History and Development of Mentoring Men for the Master, International

From Conception to Birth

For nearly 60 years, Dr. Bill Bennett has been mentoring men either formally or informally, and much of the time, both. From a call to preach to a call to mentor, Bennett has been assured of the certain and continual call of God upon his life. He shares,

From my first pastorate to the present, I have had an extraordinary desire to help young pastors, sensing their need to have someone “come alongside” of them who would teach and encourage them.

During his tenure as pastor of FBC Fort Smith, AK (1975-1986), Bennett instituted a summer mentoring program. He continually mentored men throughout this time, especially young ministers. He recalls, “In 1986 God clearly called me to leave the pastorate and begin to mentor men as clearly as He called me to preach.” He had no script, only a clear call of God. He states, “He did not instruct me as to how I was to proceed in this task of mentoring.” Bennett just knew he was led by God to do it.

As mentioned earlier, Bennett resigned the pastorate and testifies, “First Baptist Church of Fort Smith graciously paid me a sufficient salary to travel across the nation in order to mentor. He “ministered primarily to struggling young pastors and their wives.” His mentoring

---

1 Bennett, *Handbook*, 16.


3 Ibid.


5 Ibid.
call was affirmed during this time. He still did not know what the future of his mentoring looked like. He just knew God was preparing a future for him. At the time, he was not necessarily thinking of an organization, but he was definitely thinking of a ministry, and one that would outlast him.

In 2000, nearly 14 years from the time he heard the Spirit say, “The greatest ministry of your life is ahead of you,”6 Bennett attended a national conference on mentoring at Denver Seminary in Denver, Colorado. The Lord used that conference to speak into his heart. That experience, combined with his call to mentoring, eventually led him to incorporate Mentoring Men for the Master under North Carolina law.

At the same time, various people had desired to contribute financially and a 501(c) 3 non-profit status would enable MMM to officially organize and receive such contributions. The name of the organization, Mentoring Men for the Master, was simply, but profoundly conceived in his heart. Two years later, with the help of a newly formed board of directors made up of nine men, the organization changed its name to add International because of its current work in India and its desired work elsewhere abroad.7 Mentoring Men for the Master, International had come alive.

The Early Days

In the early days of mentoring under the auspices of MMM, Bennett met with whichever men would accept his offer and met them in several different places. He mentored anyone who seemed interested in being mentored (and still does so). He would meet men one-on-one, but also met them in groups to maximize his time and influence. He would meet men at a local restaurant, share encouraging words from the Scriptures, have prayer, and challenge them in

---

6 Ibid, 16.

7 Ibid.
various aspects of spiritual disciplines. He would also meet individual men in other locations. He would then come alongside them between mentoring sessions to hold them accountable.

After varying lengths of time, many men would desire him to continue mentoring them, while others either quit attending the formal meetings or stopped responding to Bennett’s calls. Bennett shares, “Some men go up like rockets and fall down like sticks,” referring to many men’s eager desire to grow spiritually at the beginning, only to grow weary, lose heart, and forsake the mentoring relationship. Bennett adds, “I will stay with a man for as long as he will allow me. I never give up on anyone. A man will have to give up on himself before I will. Then, I still do not give up.”

His mentoring sessions were conducted at his house, local churches, and a local restaurant, and were always conducted in a forum environment, so men could respond and participate. Men would invite others whom they thought would benefit from Bennett’s mentoring. These small groups began to attract additional men. Later, he would refer to meetings with advanced mentees as the round table.

Young seminary students from SEBTS were among the first of those who attended the mentoring sessions, but mentoring was not limited to seminary students or to those who expressed being called to vocational ministry. While many years prior almost exclusively involved vocational ministers, Bennett states, “Later I observed that serious laymen also needed an encourager who would do the same thing for them. Thus I extended my ministry to laymen as well as clergy.”

Mentoring has occurred just as much outside the formal sessions as it has inside them. The coming alongside has always been a key component of MMM’s philosophy and strategy.

---

8 Bennett, personal conversation, October 2011.
Howard Hendricks shares, “Mentoring often takes place in an informal setting [as well].” Bennett has, from the outset of his mentoring, provided a formal setting for mentoring to occur where he would instruct his students. On the other hand, he has consistently been available to meet men individually and to exchange phone calls and (as technology advanced) emails with each of his mentees. Hendricks offers that a mentoring relationship “grows out of exposure to a person.” Bennett has tirelessly exposed his life to that of other receptive men whether in public or in private.

**Growing Pains**

One of Bennett’s first mentees, even before the organization was established, was a business owner named Martin Graddon. Graddon still lives in the Wilmington area, but had attended Calvary Baptist where Bennett had served as Pastor and had been meeting with men weekly for prayer and encouragement. Graddon shares that the meetings first took place at the church and involved mostly men from that church, but Bennett had a vision to make it available to all men who were interested. He encouraged the men to consider alternate locations to accommodate the need.

According to Graddon, the group met at Bennett’s home, then toward the end of 1999, moved to Freedom Baptist Church which gave more men access. At his home, Bennett mentored mostly pastors, but again, did not want to exclude others. Bennett had shared he did not want to keep mentoring exclusively for just one church. In 2000, the group moved to a more regionally

---


11 Ibid.
located place, Freedom Baptist, then to McDaniel’s Farm restaurant in Wilmington where in functioned from 2004-2008. The group in his home started with less than ten men and at Freedom Baptist, over twenty attended. The McDaniel’s Farm group grew to about thirty.

The group began to be called a “mentoring school” and was moved to a ministry named Horizon (a church) in 2008. Where only one group had been meeting on Saturdays initially, a Friday group was added. Each group still meets early mornings on each of those two days and the total between the two groups is right around 80. A Wednesday “forum” has been added in the Wilmington area and nearly twenty attend with Bennett leading.

Graddon testifies that the mentoring was somewhat informal at first while it was at Calvary Baptist, but it progressed into a more formal process. Bennett always made available a lesson plan for each meeting and handed out an outline. He also expected the men to complete certain assignments. An accountability aspect was included as well. Graddon recalls, “This just happened.” He adds that there was not some grand announcement or presentation about structural changes, particularly regarding accountability. The accountability component developed from the pairing of men to be prayer partners into an accountability partnership.12 As Charles and Win Arn espouse, “The goal (of the Great Commission and the New Testament) was clear: make disciples.”13 This is what MMM has aspired to do from its conception and inception. Accountability has aided this goal.

Bennett eventually published Handbook for Mentoring Men for the Master and this became the main sourcebook, outside the Bible, for mentoring. However, Bennett continued to develop and make lessons available for the men to view and to take with them. Thad Faulk, then

12 The preceding information was provided exclusively by Martin Graddon during a telephone interview conducted on October 15, 2011. Graddon was one of MMM’s first mentees and still attends the mentoring group each Friday morning at Horizon in Wilmington, NC.

13 Arn and Arn, 25.
Bennett’s assistant (now Executive Director of MMM), helped set up intentional accountability groups. Men were now asked to contact their accountability partners each week, talk about the scriptures they were internalizing, discuss about their meaningful times with God, share their prayer concerns and other pertinent issues and needs.

From the mentoring school at Horizon, other MMM mentoring schools have been established. There are currently eight different bases (or schools) for mentoring. Seven are in the following North Carolina areas: Carolina Beach – First Baptist Church Carolina Beach, Coats – Coats Baptist Church, Middlesex – Antioch Baptist Church, Richland Creek – Richland Creek Baptist Church, Wilmington (two schools, one held Fridays and one held Saturdays) – Horizon (church), and Wilson – New Hope Missionary Baptist Church. One school outside of North Carolina is held in Daytona Beach, Florida – First Baptist Church Daytona Beach.

The two Wilmington, NC schools are co-led by Dr. Bennett and MMM’s Executive Director, Thad Faulk. Faulk has been mentored by Bennett for over eight years. Faulk also leads the school held in Coats, NC as well as newly formed “27/17 Groups,” mentioned below. The other six schools are each led by mentees of Bennett, Faulk, and/or MMM.

Average attendance the schools/groups are as follows:

- Carolina Beach – 10
- Coats – 15
- Middlesex – 10
- Richland Creek – 20
- Wilmington/Horizon (Fridays) – 35
- Wilmington/Horizon (Saturdays) – 35
- Wilson – 12
Daytona Beach, FL – 12

27/17 Groups (Wilmington) – 50

According to these average numbers, there are 199 men in attendance among all MMM mentoring groups combined. These are modest numbers reported by Faulk.

Recently, MMM has developed “27/17 Groups,” inspired from Proverbs 27:17. Each of these groups is facilitated by a small group leader. These leaders have been MMM mentees, and the groups are held anywhere that each desires to formulate and meet. They form as mentees become more mature in their walks with Christ and step forward as leaders. There are currently nine such groups meeting in the Wilmington area and they are overseen by Faulk.

A recent curriculum/module has been developed by Faulk and the 27/17 Groups will use this and other future modules for twelve week sessions. Some groups have already used the first module. Each module is being designed with the Ten Imperatives as the foundation of the lessons. Each lesson is designed to be read, studied, and high-lighted by a facilitator, and then led by the same. Each lesson has practical applications and assignments at the end. There is a place for an accountability partner to sign off on the completed assignments.

Faulk desires for there to be more 27/17 Groups forming in the future. The 27/17 model and concept is the future of MMM, according to Faulk. He believes that many men will not attend a more formal school or classroom environment, but will attend a less formal one. These smaller groups can be held anywhere: restaurants, homes, coffee shops, churches, etc. The objective is to get as many men involved in a concentrated process of mentoring/discipleship as possible.
Ten Imperatives for Continuing Spiritual Growth

Paramount to the foundation and function of MMM is the formation of what Bennett describes as the “Ten Scriptural Imperatives for Continuing Spiritual Growth.” He has also called these as “The Ten I’s.” Further, since it is understood these are scriptural, this word has been dropped. Most recently they have been documented as the “10 Absolute Life-Changers of Men; Guaranteed—from the book which cannot lie.”

These Ten Imperatives are an original discovery of Bennett. He recalls, “I spent considerable time in prayer and study before the Lord revealed these disciplines to me.” Bennett recalls that these were revealed by God in Scripture. No source is more reliable. “Considered by many to be the greatest preacher since the Apostle Paul, [Charles] Spurgeon always appealed to the Scriptures as authoritative.”

Bennett knew that men needed to know “the specific [spiritual] disciplines required for ‘conforming to His (Christ’s) image’.” He continues that these disciplines are “clearly stated in Scripture.” These are the disciplines that MMM utilizes in order to hold men accountable to practice. These are not all-inclusive, but they cover all major areas of the Christian life. Each discipline (imperative) will be explained in detail as described by Bennett, while supported by scriptural references and other notable sources.

---

14 Bennett, Handbook, 176.
15 Ibid.
16 Bennett, 10 Absolute Life-Changers, 2.
17 Ibid, 1.
19 Bennett, 10 Absolute Life-Changers, 1.
20 Ibid.
Imperative #1: The Internalization of the Word of God (Jos. 1:8; Jas. 1:18-25)

The first Imperative for Continuing Spiritual Growth is the one upon which the other nine hinge. Bennett states, “The Bible is God talking.”21 Since the ten imperatives are each derived from the Word of God, it only makes sense that the first is the Internalization of the Word. Bennett shares, “I first heard the word internalize at the 2000 National Conference on Mentoring in Denver, Colorado.” As he prayed and thought through what it meant to conform to the image of Christ, it became clear that internalizing the Word of God was the most essential discipline that one must apply himself to. After all, Col. 3:16a shares, “Let the word of Christ dwell in you richly in all wisdom.” This imperative is the key for mentoring as Bennett shares,

The purpose of mentoring is…to show one how to discipline his life by being controlled by the Holy Spirit by internalizing the Word of God that he may conform to the image of Christ.22

Bennett based his supposition to internalize upon the Bible itself. Joshua 1:8 is the fundamental verse for this first imperative. This verse states,

This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

John MacArthur asks, “How can we be assured of having…acceptable thoughts and meditations? Josh. 1:8 gives us the answer.”23 Just as godliness comes through discipline (1 Tim. 4:7b), Jerry Bridges states, “Discipline toward holiness begins with the Word of God.”24 Internalization involves an intentional four part process, according to Bennett. He explains,

---


22 Bennett, Handbook, 22.


We must know the Word in our heads by diligent study. We must stow it in our hearts by memorization and meditation. We must show it in our lives by obeying its teachings. Then we can now sow it in our world by our witness.  

John Westerhoff concludes, “The Scriptures are the Christian’s primary means for developing a relationship with God,” and internalizing them must be primary as well. One must get the Word “on the inside.” The Psalmist said, “Your Word I have hidden in my heart that I might not sin against You.”

One has not truly internalized until he is employing all four parts of the process explained by Bennett above. Many study, but do not memorize. However, memorization is a must and is not only for the gifted or those interested in memorization. Dallas Willard contends, “Bible memorization is absolutely fundamental to spiritual formation.” Others memorize, but never meditate upon what they memorize. This is essential to staying connected with God’s ever-speaking Word. Gordon MacDonald writes, “The act of meditation is like tuning the spirit to heavenly frequencies.”

Thus, those who do not memorize and meditate eventually forget the Word because they have not hidden the Word in their hearts. Therefore, a significant portion of believers violate James 1:22 by not ‘doing’ the Word. They also have become forgetful hearers and have not looked into the perfect law of liberty and continued in it in order to be blessed in everything they do, according to James 1:25. If the first three parts of the process of internalization are not

25 Bennett, Handbook, 158.


27 Ps. 119:11.


fulfilled, one will struggle to sow or spread the Word through witnessing. It is this last aspect of internalization which perpetuates the Great Commission.

Internalization can and will change a person from the inside out as Heb. 4:12 declares

For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. 30

Since the Word is a discerner, it is “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 31 The one who effectively internalizes the Word experiences the benefits mentioned. Without internalization, one cannot effectually practice the other nine disciplines.

Bennett holds, “The basis of mentoring is internalization of the Word, but the Word without the Spirit will not work the miracle of God’s grace in the human heart.” 32 The infilling of the Spirit is provisioned mainly from the internalization of the Word. The Word is central.

**Imperative #2: The Infilling of the Holy Spirit (Eph. 5:18)**

The second Imperative for Continuing Spiritual Growth is of the utmost importance. It follows the first because of its close connection. Terry Brandin, retired educator from Floyd County Schools in Rome, GA writes, “What makes a person succeed is what is inside him.” 33 Both the Word and the filling of the Spirit must be on the inside of one for him to be a successful Christian. Bennett asserts, “The Word of God and the Spirit of God share a dynamic relationship

31 2 Tim. 3:16.
33 Personal letter to the author from Terry Brandin, high school teacher. October 27, 2011.
and interdependence.”

Also, he purports, “To be filled with the Spirit is to be filled with the Word.” Conclusively the Spirit and the Word are inseparable. Jesus called the Holy Spirit, “The Spirit of Truth” and He prayed to the Father regarding His disciples, “Sanctify them by Your truth. Your Word is truth.” Thus, it is the sanctifying power of the Word that fuels the filling of the Holy Spirit. Albert Edward Day holds,

> God has not abandoned us to human effort and determination. We can be assured that the indwelling power of the Holy Spirit 'helpeth our infirmities' (Rom. 8:26) and enables us to do the will of God.

The Spirit indwells a believer from the time of rebirth, but the believer might not necessarily be filled with the Spirit. Charles Stanley says, “The Holy Spirit was sent to control us,” yet we do not always yield control to Him. An indwelt believer does not translate to be a Spirit-filled believer or else Paul would not have said, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.” This passage is the one with which this imperative is associated.

> “The filling represents our spiritual condition in Christ.” While not completely explainable, the infilling is a reality that MMM mentees are encouraged to seek. Bennett admits, “We cannot explain Him (the Holy Spirit), but like the wind we can experience His power,

---


36 John 14:17.

37 John 17:17.


40 Eph. 5:18.

which is more ferocious than the wind.”\textsuperscript{42} About the infilling, he adds, “The filling occurs when one surrenders all to Jesus Christ and makes Him Lord of all.”\textsuperscript{43} Oswald Chambers says, “Give Him (the Spirit) ‘elbow room’ and He will manifest Himself in you, and other people will recognize Him.”\textsuperscript{44}

Bennett declares that there are two main reasons to be filled with the Spirit. He says, “God demands it [and] the demands of the Christian life require it.”\textsuperscript{45} As Eph. 5:18b asserts, “Be filled (literally be being filled) with the Holy Spirit,”\textsuperscript{46} the command is undeniable. As Bennett points out, the command is also “in the imperative mood…plural in number…in passive voice…and in present tense.”\textsuperscript{47} All of this means that the command is “not optional…given to every believer…comes from the outside…and is a repeated event.”\textsuperscript{48} Charles C. Ryrie agrees, “Christians are commanded to be continually filled with the Spirit.”\textsuperscript{49}

While the baptism of the Spirit occurs at salvation, the infillings are subsequent to salvation. Infillings follow salvation and can (and should) be repeatable occurrences in the life of a believer. Bennett affirms, “While the baptism of the Holy Spirit occurs only once, the

\textsuperscript{42} Bennett, \textit{The Indispensable Role}, 1.

\textsuperscript{43} Ibid., 34.

\textsuperscript{44} Oswald Chambers, \textit{Conformed to His Image} (London: W. & F. MacKay & Co. Ltd., 1955), 21.

\textsuperscript{45} Bennett, \textit{My Discovery}, 13ff.

\textsuperscript{46} Bennett, \textit{The Indispensable Role}, 85.

\textsuperscript{47} Ibid.

\textsuperscript{48} Ibid.

infilling…occurs as one [repeatedly] surrenders to the Holy Spirit.”

He holds, “The price of the infilling is…total surrender, body, soul and spirit to the Holy Spirit.”

Hence, there are times when one is not surrendered to the Spirit as the Spirit can be quenched or grieved. Bennett shares, “The Holy Spirit may be present in you, but He demands to be President in you.” Believers ought to desire to be filled with the Spirit, especially those who aspire to lead or mentor others. Blackaby and Brandt write, “For a spiritual leader to lead God’s people effectively there must be clear evidence of a Spirit-filled life.” Ryrie concludes, “The filling of the Holy Spirit is probably the most important aspect of the doctrine of the Holy Spirit.”

**Imperative #3: Intimacy with the Father (Ps. 27:4)**

The third Imperative for Continuing Spiritual Growth relates to one’s purposeful and meaningful times with God. The Master Mentor, Jesus, spent disciplined time with His Heavenly Father. Mark 1:35 states, “Now in the morning, having risen a long while before daylight, [Jesus] went out and departed to a solitary place; and there He prayed.” Jesus recognized the value of being alone with His Father at the very beginning of His day. Since He was anointed by the

---


51 Bennett, *My Discovery*, 3.

52 Bennett, *The Indispensable Role*, 84.


54 Ryrie, 155.
Spirit at His baptism, He was led by the Spirit in His daily activities. Elizabeth Elliot offers, “If we are Christians, we have the Spirit of God. We are disciplined by that Spirit.”

It is apparent no one can have a Spirit-filled life characterized by internalizing God’s Word without being intimate with the Father. Bennett shares, “No person will ever conform to the image of Christ apart from having a meaningful time with God daily in prayer.” Prayer connects children of God with their Father. So, regular times with God help maintain those connections. Bennett says, “It is good to set aside a certain time every day to fellowship with your Heavenly Father.” Without disciplined prayer times, life will be out of balance. Ronnie Floyd shares, “Your personal walk that receives focus…every day will help you keep the lens clear. What will it take? Focus and discipline.”

Some guidelines can help disciples (mentees) be focused and disciplined in the area of intimacy with the Father. Bennett outlines these. They are: 1.) A Special Time, 2.) Sufficient Time, 3.) A Special Place, 4.) A Special Plan, 5.) A Special Book, 6.) A Special Spirit, and 7.) A Special Hunger for God. All of these combined can foster an intimate relationship with the Father, but it takes effort. Oswald Sanders writes, “We are at this moment as close to God as we really want to be.”

A daily time should be chosen for the expressed purpose of having meaningful times with God or else these times will not simply avail themselves. These times should be long enough to

56 Bennett, 10 Absolute Life-Changers, 45.
57 Bennett, Beginners, 18.
58 Ronnie Floyd, 10 Things Every Minister Needs to Know (Green Forest: New Leaf Press, 2007), 24.
59 Bennett, 10 Absolute Life-Changers, 47ff.
60 Oswald Sanders, Enjoying Intimacy with God (Grand Rapids: Discover House Publishers, 2000), 11.
adequately foster a good prayerful experience. Just as Jesus went to a solitary place for prayer, so should all His followers. The plan can be customized according to the follower’s liking. This plan is basically a tool to maintain focus. Part of the plan involves the Bible. This special book is to be studied, memorized, and meditated upon. These times afford one these opportunities. Floyd says, “Your prayer time must be controlled by the Holy Spirit.”\textsuperscript{61} The Holy Spirit is the special factor in prayer.

David, the Psalmist, had a special hunger for God that all believers should aspire to have. This special hunger developed a special heart in David. Morley writes, “The Secret to lasting obedience is a renewed heart.”\textsuperscript{62} David renewed his heart through his close, intimate relationship with God. The Bible says, “The LORD has sought for Himself a man after His own heart.”\textsuperscript{63} David is known as this ‘man after God’s own heart.’ He greatly desired the Lord. He testifies,

One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.\textsuperscript{64}

David desired the Lord, sought Him through prayer, and dwelt in His presence by meditating on the things of God, primarily His Word. David declared, “O how I love Your law; it is my meditation all the day.”\textsuperscript{65} This particular Psalm (27:4) is the impetus for the third imperative. Without intimacy with the Father, the Spirit-filled life characterized by the internalization of God’s Word cannot be achieved. Oswald Chambers writes, “The whole of spirituality is that my

\textsuperscript{61} Floyd, 47.


\textsuperscript{63} 1 Sam. 13:14b.

\textsuperscript{64} Ps. 27:4.

\textsuperscript{65} Ps. 119:97.
human nature should retire and let the new disposition have its way.”\textsuperscript{66} This can only occur as children of God draw into a closer relationship with Him.

**Imperative #4: Intentional Involvement in the World Mission of Christ (Matt. 28:19-20)**

Making disciples cannot occur unless current followers of Christ go. Disciples of Christ are those who go in order to make disciples. True followers reproduce. Bennett says,

> The Father sent Jesus into the world ‘to seek and to save that which was lost,’ (Luke 19:10) and after his resurrection from the dead Jesus commanded his followers to carry out the same mission.\textsuperscript{67}

Therefore, imbedded in the Great Commission are the elements of intentionality and continuity. Disciples have a never-ending charge to continue fulfilling the Great Commission. Win and Charles Arn write,

> [Christ] saw a disciple as one who becomes a follower, who is taught, who is nurtured in the faith, who in turn goes out to make disciples, who are taught, who in turn go out [and do the same].\textsuperscript{68}

“Without commitment, discipleship cannot happen,”\textsuperscript{69} states Ron Bennett. Obviously, discipleship begins with the reaching of the lost. The gospel must be continually shared by those who are already saved in order for the mission to continue being fulfilled. Bill Hull affirms, “Every disciple should make disciples.”\textsuperscript{70} In mentoring, which is discipleship, mentors encourage others to share the gospel by commending this non-optional, and essential imperative.


\textsuperscript{67} Bennett, *Handbook*, 73.

\textsuperscript{68} Arn and Arn, 24.

\textsuperscript{69} Bennett, *Intentional Discipleship*, 15.

\textsuperscript{70} Hull, *DiscipleMaking*, 20.
No individual follower of Christ is omitted from carrying out the world mission of Christ in order that the lost might be won to Christ. “Jesus makes clear that the command to ‘go and make disciples’ includes the concept of ‘winning’.” Winning others is everyone’s responsibility, not just those who have a passion or supposed gift for evangelism.

The Great Commission which is the marching orders to carry out this world mission of Christ states,

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.

This preceding passage is the corresponding Scriptural reference for this fourth Imperative for Continuing Spiritual Growth. The ‘going’ is emphasized by many evangelists, but as Danny Akin puts it, “The imperative or command of verse 19 is ‘make disciples’.” “Christ commanded His disciples to reproduce in others the fullness of life they found in Him.” Without practicing this imperative of reproduction, all Christian mentoring/discipleship would cease.

Imperative #5: Interrelating with Others to Share One’s Life (1 Thess. 2:8)

This imperative is fundamental to MMM’s model. 1 Thess. 2:8 is as Bennett shares…”the ‘Golden Text’ for mentoring in the Bible in [his] judgment, and the one which

---

71 Arn and Arn, 13.
72 Matt. 28:19-20.
73 Daniel L Akin, Five Who Changed the World (Wake Forest: Southeastern Baptist Theological Seminary, 2008), 10.
describes [his] approach to mentoring.” Paul writes in this passage, “We loved you so much that we were delighted to share with you not only the gospel of God, but our lives as well, because you had become so dear to us” (NIV). Bennett modifies or qualifies the passage slightly so as to personalize it for the purpose of mentoring. This variation reads, “I love you so much that I am delighted to share with you not only the gospel of God, but my life as well because you have become so dear to me.”

This passage is the one that affirms what Bennett had been doing genuinely from his heart. Mentoring is sharing of one’s life with another. Bennett says, “I searched the Scriptures to discover what God had to say about mentoring.” This is the passage that could be spoken from the heart of the mentor into the life of the mentee. “Discipling is hard work. The discipler (mentor) makes a commitment to invest his life in his student.” Interrelating requires a commitment.

Interrelating in a mentoring relationship requires an inter-dependence of one another. There are at least four ways this inter-dependent relationship is carried out. Interrelating involves: 1.) meeting together for mutual encouragement, 2.) ministering to others by using spiritual gifts, 3.) mentoring through spiritual partnerships, and 4.) intercessory prayer. Of course, there are probably other ways interrelating could be expressed, but the above components provide a thorough explanation.

75 Bennett, Handbook, 15.
76 Ibid., Title Page.
77 Ibid., 1.
79 Bennett, 10 Absolute Life-Changers, 79f.
Interrelating with others is not conditioned upon denominational affiliation or even personal convictions. Bennett asserts, “The members of the Church must respect the differences of their fellow members.”80 Some people might have a problem with attending movies, going to sports events, or even wearing of certain jewelry, but these issues must not hinder the members of God’s family to interrelate with others within the body of Christ. They also must “realize that members with opposing views on non-essentials can both be perfectly right with God.”81 Lastly, one day “everyone will give account of himself to the Lord,”82 so conflicting over non-essentials simply is of no eternal significance.

Without interrelating, mentoring cannot take place, because mentoring is all about relationships. Tony Dungy, former head football coach of the Indianapolis Colts shares, “Mentor leaders walk alongside the people they lead.”83 Every mentor leads someone and interrelating is the way it is proven. Interrelating, while involving a collective aspect, must be personal and focus on each individual. Rod Dempsey states, “Discipleship begins with the individual.”84 Discipling others is like training warrior leaders. “Each one has to be hand-crafted, one at a time, by a time-tested process.”85

80 Ibid., 81.
81 Ibid., 83.
82 Ibid.
Imperative #6: Investing Your Money Redemptively with the Lord (Matt. 6:19-20)

Living out each of these imperatives requires discipline. Discipline is a matter of obedience. There is no more practical way to discipline oneself than in the area of stewardship. Jesus said,

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.  

This imperative stated in its entirety is “Investing Your Money Redemptively with the Lord Beginning with the Tithe in Your Church.” Tithing and giving beyond are examples of laying up treasures in heaven. Bennett asks, “How can you lay up treasures in heaven?” He answers, “We do this by spending our money on things which are going to heaven.”

The church is carrying out the mission of Christ and this effort is funded by the faithful giving of God’s people. “If we give as God has commanded, beginning with the tithe to our local church, God will bless us above measure” – Mal. 3:10. Mentors model obedience through giving and “obedience is essential to discipleship.” Not exclusively with regards to financial giving, Boyce says, “You must give it all. You cannot hold back even a fraction of a percentage of yourself…you must be the Lord’s entirely.”

---

87 Bennett, 10 Absolute Life-Changers, 87.
88 Bennett, Handbook, 147.
89 Bennett, 10 Absolute Life-Changers, 87.
90 Boyce, 130.
91 Ibid., 114.
Giving is an aspect of stewardship. Stewardship is the way God’s resources are managed. It involves using one’s time and talents, but it also involves using one’s treasures (finances). What a Christian possesses is not even his. John Maxwell says, “Nothing truly belongs to us; everything actually belongs to God.”

Once stewardship is established in the local church, followers of Christ should consider other ways to support the work of Christ. Several of these ways could include 1.) paying expenses for short-term missions, 2.) giving to special ministries, 3.) helping missionaries get their education, 4.) providing housing or equipment for missionaries. Any giving that furthers the cause of Christ is ‘redemptive giving.’

Obedient, faithful, and disciplined followers of Christ give redemptively beginning with the tithe to their local church, and they teach others to do the same. John MacArthur shares, “Giving is a command. In Luke 6:38, the Greek for ‘give’ is in the imperative, which makes it a command from Jesus that must be obeyed.”

Imperative #7: Identification with, Support of, and Service in a Local Church (Heb. 10:25)

Since the local church is the agency to carry out Christ’s mission in the world, all believers should be identified with, support, and serve in a local church. For a disciple of Christ, identification with, support of, and service in a local church are matters of stewardship. “We yield our body, mind, and spirit for his purposes” and his purposes are accomplished through

---


93 Bennett, *10 Absolute Life-Changers*, 92f.


the employment and deployment of his people, organized. The church gives all believers the
opportunity to serve. Heb. 10:25 admonishes all believers, “[Do not forsake] the assembling of
ourselves together, as is the manner of some, but [exhort] one another, and so much the more as
you see the Day approaching.” This scripture marks this imperative.

Ps. 100:2 says, “Serve the LORD with gladness; come before His presence with singing.”
Michael Green asserts, “Men filled with him are full of joy, full of thanks, and ready to submit in
love to other members of the Christian body.” 96 When a man loves God he will want to serve
God. Whitney shares, “Serving in the church of God is one of the clearest manifestations of
loving God Himself.” 97 There are six observations about serving that Bennett explains. The first
two observations regard the believer: 1.) Every Christian is expected to serve, and 2.) Every
Christian is gifted to serve. The last four observations regard the matter of serving itself: 3.)
Serving is hard work; 4.) Serving is satisfying and fulfilling work; 5.) Serving requires
discipline; and 6.) Serving will be rewarded. 98

Imperative #8: Intense Devotion to One’s Family Especially His Wife (Eph. 5:25)

The marriage relationship is a picture of the Lord Jesus Christ and His bride, the church.
In speaking of marriage, Paul says, “This is a great mystery, but I speak concerning Christ and
the church.” 99 Men must love their wives as Christ loved the church. 100 This is commanded. This
is the eighth of the Ten Imperatives for Continuing Spiritual Growth.

99 Eph. 5:32.
Men struggle with devotion to their families, especially their wives, because there are so many other demands upon them, or perhaps, so many temptations before them. Some are self-originated; other demands are imposed by other sources. “Married men will often admit, for example, that praying with their wives is a very difficult thing.”¹⁰¹ This is why men must have disciplined prayer lives on their own apart from their wives. If men are not devoted to spiritual disciplines themselves, they will not have the confidence to encourage their wives to be devoted.

Wives need the examples of Spirit-filled husbands because “[they] must be filled afresh with the fuel of the Holy Spirit.”¹⁰² Husbands fuel their wives as they are Spirit-filled. “We need to lead spiritually, like Christ, in our homes since spiritual oneness with her husband is every woman’s desire.”¹⁰³ However, to lead his wife, a man must be led himself. He must yield to God in every way.

Praying for his wife, but especially with his wife, is another way a man can demonstrate his devotion to her. He encourages her through praying with her. Gary Smalley says, “Encourage your wife and [you will] deepen your marriage.”¹⁰⁴ Fred Lowery says, “Communication is the lifeblood of a marriage relationship,”¹⁰⁵ and how better can a man learn to communicate with God than to communicate with God about her?

As a husband internalizes scripture, he will strengthen his devotion to his wife, thus his marriage. For example, by internalizing passages that speak on marriage, a husband will insure

¹⁰⁰ Eph. 5:25.
that he knows how to treat his wife. He is more likely to be devoted to his wife as he learns what God has to say about the marriage relationship. “Submitting your character to scripture builds your wife’s trust in you.”\textsuperscript{106} Hence, when a man practices the first and third imperatives, he grows in his ability to fulfill the eighth one. Getz affirms this by saying, “Men should fortify themselves through regular study of the Word of God and prayer.”\textsuperscript{107}

As men are disciplined spiritually, thus devoted to their wives, they can demonstrate a good example to their children. Again, the Word of God will show a man how to be a better family man, particularly, a more effective dad. “Manhood is defined as Father God, who will instruct his son [or daughter].”\textsuperscript{108}

A man’s discipline and devotion toward his wife and family will flow out of his disciplined and devoted relationship with his own Heavenly Father. “We cannot reach the goal of becoming mature without being disciplined in all things.”\textsuperscript{109} Whether it is the relationship with his wife or his children, practicing all of the imperatives will strengthen his inner life that he might function effectively for the sake of his family.

**Imperative #9: Intentional Discipline of the Physical Body (1 Cor. 9:27)**

One of the most challenging disciplines to practice is that of the physical body. J.I. Packer shares, “While bodily wellness is important, wellness of soul is more important.”\textsuperscript{110} This is affirmed in the preceding eight imperatives. Surely, one can see it is vital to get all the other

\textsuperscript{106} Arterburn and Stoeker, 202.


\textsuperscript{109} Getz, *The Measure*, 265.

imperatives into operation, but this ninth one should not be omitted. “Paul definitely believed in
physical exercise,”\textsuperscript{111} records Gene Getz. While Paul said, “For bodily exercise profits a
little,”\textsuperscript{112} he still said it profits. This text is often misused as an excuse for the undisciplined
person to remain physically out of shape.

While discipline is necessary for godliness, it is also necessary for physical healthiness.
Actually, the two are inseparable as Paul declared, “But I discipline my body and bring it into
subjection, lest, when I have preached to others, I myself should become disqualified.”\textsuperscript{113} This is
the text that makes this imperative pertinent.

Paul is saying that the whole person must be disciplined that the gospel not be hindered
as its message is shared through his whole life. Also, “It is only in setting out to obey Christ
completely that we find true freedom.”\textsuperscript{114} Believers must experience freedom even in their
physical lives, before they can be most effective in sharing the message of freedom with others.
Notably, “When we are not functioning well physically, it affects both our psychological and
spiritual lives.”\textsuperscript{115}

**Imperative #10: Instant Repentance and Cleansing of All Sin (Ps. 51:17)**

Francis Shaeffer contends, “Man is not basically good. Man is fallen.”\textsuperscript{116} He is simply
restating the words of Paul, who writes, “For all have sinned and fall short of the glory of

\begin{itemize}
\item \textsuperscript{111} Getz, \textit{The Measure}, 266.
\item \textsuperscript{112} 1 Tim. 4:8a.
\item \textsuperscript{113} 1 Cor. 9:27.
\item \textsuperscript{114} Elizabeth Eliot, \textit{The Liberty of Obedience} (Nashville: Abingdon, 1981), 57.
\item \textsuperscript{115} Getz, \textit{The Measure}, 267.
\end{itemize}
Because of this sin problem, sin must be dealt with. This tenth and final imperative deals with the sinfulness of man by demanding something is to be done about it. “God has called us not just to personal victory, but to a life of holiness.”

Since we are tempted numerous times a day, sin is not lacking; thus holiness is impeded by sin. This is why repentance and cleansing must be instant. Thomas Constable writes, “Refusal to confess sin in the life blocks answers to prayer.” The Psalmist says, “If I regard iniquity in my heart, the Lord will not hear.” Sin must be confessed for one to be heard and instant repentance cannot occur without instant confession.

Perhaps, few people understand the reason why their prayers are not being answered is because sin has gone unconfessed. Also, confession must be joined with repentance. Admittance or agreement does not prove repentance. Francis M. Cosgrove, Jr. clarifies, “Repentance means a change of attitude, a change of mind,” as well as a change in behavior. Cosgrove adds, “There must also be a change of desires.” To repent means to change.

In order to conform to the image of Christ, constant contrition is essential. David said, “The sacrifices of God are a broken spirit, a broken and a contrite heart – these, O God, You will not despise.” God accepts the meek, lowly and humble. Peter said, “God resists the proud, but give grace to the humble. Therefore, humble yourselves under the mighty hand of God that He

---

117 Rom. 3:23.
120 Ps. 66:18.
121 Francis M. Cosgrove, Jr., Essentials of Discipleship (Dallas: Roper Press, 1988), 53.
122 Ibid.
123 Ps. 51:17.
may exalt you in due time.”\footnote{124} There is no greater time to be humble than when sins are being confessed and repented of.

Sin is ‘missing the mark’ and confession and repentance lead to cleansing, which move believers back in line with the goal: conformity to the image of Jesus Christ, specifically His conduct and His character. Man cannot know God more fully if he does not turn from his sins. A.W. Tozer said, “Knowledge of such a Being cannot be gained by study alone…first, we must forsake sin.”\footnote{125} The Apostle John, in 1 John 1:9, said, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Without confession and repentance, there can be no cleansing; therefore, there can be no true knowledge of God. Missionary Bertha Smith says, “All sin must be confessed up to date.”\footnote{126} Once believers are cleansed, they are once again usable for the glory of God. Charlie Riggs says, “When we get pulled off God’s pathway we can quickly return through confession of sin.”\footnote{127} Genuine believers cannot live genuine Christian lives when sins are not confessed. Adrian Rogers says, “One of the marks of a true Christian is that he feels dirty when he has sinned.”\footnote{128} He must be cleansed. John R. Rice states, “Many a good prayer cannot be answered by a holy God because of sins in the life and heart of the one who prays.”\footnote{129} For prayers to be answered, sins must be confessed and repented of.

\begin{thebibliography}{9}
\item 124 1 Pet. 5:5b-6.
\item 129 John R. Rice, \textit{Asking and Receiving} (Murfreesboro: Sword of the Lord Publishers, 1942), 283.
\end{thebibliography}
Whether it is prayer, service, worship, or any other aspect of a believer’s life, none can be effectually functional unless this believer’s life has been cleansed. Furthermore, according to Oswald Sanders, “Only the pure in heart can have the vision of God and for that, cleansing is essential.”

After all, it is during Jesus’ most famous sermon, the Sermon on the Mount, that he said, “Blessed are the pure in heart for they shall see God.”

Bennett says, “If there is full confession and repentance, there will be full cleansing,” and when there is full cleansing, there can be a filling and purity. When this occurs, one can see God at work.

---

130 Sanders, Oswald, *Enjoying Intimacy with God* (Grand Rapids: Discovery House Publishers, 2000), 35.

131 Matt. 5:8.

132 Bill Bennett, personal conversation, October 2011.
CHAPTER 5

Philosophy and Organizational Structure of Mentoring Men for the Master, International

Philosophy

“Every Christian needs a person who will meet with him regularly and hold him accountable for the way he is living.”¹ These are the words of Bennett and MMM; the two are synonymous. Because Bennett firmly believes this, he has been meeting with men for well over 50 years, mentoring them, that they might discipline themselves for the purpose of godliness (1 Tim. 4:7b) in order to be conformed to the image of [Jesus Christ] (Rom. 8:29). The primary means by which this is accomplished is through the internalization of the Word of God.

Bennett holds, “Christ must be received individually, but He must be shared corporately with our brothers if we would grow into the likeness of Christ.”² MMM has held, from its inception, that men must do this “by meeting [regularly] for mutual encouragement.”³ There are countless Christian men’s activities and events occurring all over the country at all times, during all seasons, but not all have the objective of growing into Christ-likeness. Some meet just for fellowship. MMM’s Module 1.1 states, “A mentor should love his mentee so much that he will not just enjoy a ‘coffee-drinking’ relationship, but will ask tough questions.”⁴

Many men’s groups/ministries seek to win the lost or perhaps strengthen the saved, but these are short-term objectives. MMM’s philosophy is found in the Golden Text, 1 Thess. 2:8.

¹ Bennett, 10 Absolute Life-Changers, 80.
² Equipping Men for the Battle, Module 1.1 (Boone: L’Edge, 2011), 56.
³ Ibid.
⁴ Ibid., 57.
Bennett’s personal paraphrase of this verse declares, “I love you so much that I am delighted to share with you not only the gospel of God, but my life as well.” 5 MMM believes it is not enough to get men saved. Men must enter into loving and accountable relationships.

Mentoring requires time, energy, and sacrifice. It requires giving one’s life to and for another. This is what Jesus did for His twelve disciples and this is what MMM includes in its mentoring philosophy. Bennett has stated repeatedly, “Mentoring is not another Bible study, a Sunday School class, or another prayer meeting. Mentoring is a relationship.” 6

Jesus gave his twelve disciples three and a half years of constant attention. Jerry Falwell says, “Each stage of a person’s spiritual growth is associated with a special person whom God sends for that purpose.” 7 Jesus is the model for this special person and a mentor is that special person. Prov. 27:17 says, “As iron sharpens iron, so a man sharpens the countenance of his friend,” and men must have other men to sharpen them in their relationships with God. Spiritual growth and sharpening cannot occur in just a thirty to forty minute Bible study one day a week. It must happen in the context of on-going relationships. These relationships take time, commitment, and focus.

The reason why men must have these on-going relationships is because God made men for each other. Prov. 17:17 says, “A friend loves at all times and a brother is born for adversity. Bennett shares, “God Himself has created us as inter-dependent or ‘members one of another’” (Eph. 4:25). 8 The Bible is clear that we need each other. Eccl. 4:9 says, “Two are better than one, because they have a good reward for their labor.”

---

5 Bennett, Handbook, coverpage.
6 Bennett, Mentoring School.
8 Bennett, 10 Absolute Life-Changers, 79.
This relational component has undergirded MMM’s philosophy and leads Bennett to determine that mentoring would include his coming alongside his students as well as teaching his class. The coming alongside element is what distinguishes MMM. While other programs might have curricula, assignments, and expectations, many are lacking a perpetual relationship element outside of a classroom experience.

Regular meetings and personal mentor/mentee contacts help foster the discipline MMM believes is necessary in conforming to the image of Christ, and conforming to His image demands spending meaningful time with God and others who have the same goals in mind. As affirmed in the first Imperative for Continuing Spiritual Growth, a discipline of internalizing the Word of God is foundational to mentoring and discipleship. “We must discipline our lives for a healthy diet of the Word of God,” purports Jerry Bridges. 9 As a matter of fact, an essential aspect of MMM’s philosophy is discipline in all ten of the imperatives. Kent Hughes suggests, “We will never get anywhere in life without discipline.” 10

Hence, discipline is central to MMM be mentoring approach. John Westerhoff shares, “Discipline is something we practice, an exercise.” 11 MMM encourages discipline in everything it teaches. Donald S. Whitney claims, “Whatever the discipline, its most important feature is its purpose.” 12 The purpose of MMM’s approach is to help men reach the goal of Christ-likeness. Westerhoff continues, “Our spiritual exercises are means, not ends.” 13 MMM gently and lovingly expects men to discipline themselves and holds them accountable for doing so.

---

9 Bridges, The Pursuit, 97.
11 Westerhoff, Spiritual Life, 65.
Another key part of MMM’s philosophy is that it believes men must be held accountable for the disciplines or else it will be nearly impossible for them to conform to the image of Christ. Barna suggests, “One of the great and underutilized benefits of the church is to provide a means of accountability for those who seek to grow in Christ.” Application of faith and accountability for the working of it are musts. Martin Lloyd-Jones writes, “There is no purpose in having a basis or a confession of faith unless it is applied. So we must assert the element of discipline as being essential to the true life of the church.”

This application of faith is insured through the accountability aspect of MMM. The battle for spending meaningful time with God is fought on three fronts: priorities, scheduling, and discipline. MMM determines to help men spend time with God and develop in Christ-likeness through genuine relationships, regular meetings, and loving accountability

**Organizational Structure**

MMM’s organizational approach is multifarious. It is intended to facilitate its philosophy of mentoring men in the Ten Imperatives for Continuing Spiritual Growth. MMM began with a single man, Bennett, who had a single call and passion: to come alongside Christian men and help them discipline themselves for the purpose of godliness that they might be conformed to the image of Christ.

Although MMM’s structure is diverse, it is an organized one. It is a relatively simple one as well. Since MMM’s beginning, meetings have been held weekly. The weekly meetings range

---

13 Westerhoff, *Spiritual Life*, 68.

14 Barna, 32.

from one hour to an hour and a half. Most recently, out of the Wilmington schools smaller
groups known as “27/17 Groups” have been formed.

Each of the groups, regardless of size, has used the Ten Imperatives from their
beginnings as their guide for mentoring. Recently, MMM has published and provided for use by
these schools its first course module which consists of the “Ten I’s”. There is also an
accountability system in all groups. Each leader establishes his own system of accountability
partnerships. “Partners provide a non-threatening system of mutual accountability.”

As stated, each school/group has a leader, who has been and is still being mentored at
some level by Bennett and/or MMM. Just as Jesus did, there is discipling of individuals, small
groups, and larger groups. Allan Coppedge shares, “[Jesus] models for future disciples a ministry
to large numbers of people while at the same time making disciples of a few.” Above all, the
leader of each group is accessible to each man involved. Furthermore, Bennett, Faulk, and the
MMM schools are each accessible to one another, providing a mentoring network. Currently,
there are an estimated total of 200 men regularly involved in MMM.

There remains to be a board of advisors for MMM who provides budgetary guidance and
fund-raising assistance. This godly group of men also gives counsel to Bennett and Faulk who
direct MMM’s future vision and day-to-day operations. The board members are all mentees of
Bennett and MMM. Some lead mentoring schools/groups as well. From within the board of
advisors, to Bennett, to Faulk, to the leaders of the current schools, MMM intends to continue
organizing for growth. Reaching more men for the purpose of discipleship remains the thrust of
MMM’s efforts. MMM would affirm the following words:

---


17 Allan Coppedge, The Biblical Principles of Discipleship (Grand Rapids: Francis Asbury
Press, 1989), 52.
We must take strategic steps in our churches, colleges, and seminaries to ensure that Christians of this generation receive instruction in how to have a quality ministry of spiritual multiplication.\textsuperscript{18}

Although MMM continues to plan for and facilitate growth, its objective is not simply to start groups of men to merely produce numbers or for the sake of meeting. Some small groups have as its goal to create so many units in a certain amount of time. MMM has no such stated goal. Again, the objective is not just to produce a certain number of groups or men, nor is it to simply get men to meet for Christian fellowship. Ron Bennett shares, “The discipleship growth process involves a marvelous mix of human discipline and God’s grace.”\textsuperscript{19} When this discipline and divine empowerment join together, men’s lives can be truly transformed.

\footnotesize
\begin{itemize}
\item \textsuperscript{19} Bennett, \textit{Intentional Discipleship}, 18.
\end{itemize}
CHAPTER 6

Form, Function, and Effectiveness of Mentoring Men for the Master, International

MMM’s effectiveness is found in its flexible form. Its form somewhat depends upon each particular mentoring group. However, there are some common characteristics of each group. Following is an explanation of the general form and function of the MMM mentoring strategy. Also, to describe the effectiveness of MMM an analysis of surveys taken by MMM mentees will be reported, while a series of interviews with MMM mentees is included.

Form and Function

MMM’s form allows for latitude within each mentoring group. While there are elements consistent with every group, there are others that pertain only to individual groups. Herein, MMM’s form and function will be explained.

As Bennett offered himself to mentor men, particularly young ministers and seminary students, then laymen over the years, he held formal weekly sessions from the beginning. This is still a common element in MMM’s form. However, while Bennett first held some of his weekly mentoring classes on a seminary campus, later and current mentoring sessions have been and are held at churches, restaurants, and other places of choice, depending on leaders and groups.

Regardless of location, the commonality is the group session. It is a dynamic that is a vital part of mentoring. All of MMM’s mentoring groups meet weekly. Some groups meet all year long, while others meet in semesters (i.e. spring and fall). Each group meets for an hour to an hour and a half. As a group meets, there are specific functions or activities that are involved. The first is prayer. The group sessions start out with opening prayer.
Second, the group as a whole recites the Pledge to the Bible at the beginning of the sessions. Some groups recite the Victory Pledge. As listed in Bennett’s first published mentoring handbook, the following pledge is recited aloud as mentees stand with their Bibles held up in each of their hands:

This is my Bible.
It is God’s inerrant Word.
It is my most valuable earthly possession.
I will, therefore, make it a lamp unto my feet and a light unto my path, and I will hide its words in my heart that I might not sin against God.
The Bible is God talking to me personally.
I will, therefore, listen to it carefully and obey it fully.
And I will endeavor to internalize it in my life by doing four things:
- I will know it in my head by diligent study;
- I will stow it in my heart by memorization and meditation;
- I will show it in my life by obeying its teachings;
- I will sow it in my world by witnessing.
Hereafter I will never be the same, never, never, never!
In the name of Jesus, for His honor and glory, both now and forevermore, Amen.¹

The mentees are encouraged to memorize the pledge as it is foundational to how they are “disciplining (or exercising) themselves for the purpose of godliness.” The Victory Pledge is something that some groups use and some do not. If used, the typical order is for groups to recite the Pledge to the Bible first, then the Victory Pledge. The purpose of the Victory Pledge is to encourage mentees to declare the victory they have in living the Christian life. The Victory Pledge is as follows,

I am too anointed to be disappointed.
I am too blessed to be depressed.
I am too chosen to be frozen.
I am too elected to be rejected.
I am too inspired to be tired.
I have more to shout about than to pout about,
And I have more to sing about than to complain about.²

² Ibid., 159.
Next, within the group session, the mentees break up into assigned accountability groups. These can have from three to six mentees. If there are new mentees, the leader will ask them to join an existing accountability group. Many times, the new mentees have been invited and/or brought by an existing mentee. The accountability groups typically have three to four main questions that are asked among its members. The following questions are:

1. Have you had a meaningful time with God daily this last week and if so, what was it/were they like?

2. Have you internalized a Scripture assignment or perhaps another Scripture? Can you quote that now?
   a. How has God spoken to you through that Scripture?
   b. How are you applying that Scripture in your life?

3. Did you complete your last week’s assignment?

4. Are you coming the mentoring session next week? If not, why not?

After the questions and discussions, the groups will have prayer with each other.

Once the groups finish at a given time limit, the leaders of some groups will ask who would be able to quote the scripture assignment from the previous week. Other leaders will call upon certain men, while leaders of other groups will go in order, one by one, around the room, giving every man an opportunity to quote the scripture he has internalized.

Leaders have been previously taught by Bennett or another MMM mentor to never shame any mentee, nor to call him out, hence discouraging him, but to always give him an opportunity to “pass.” Mentees are told something like, “It is okay. You can do this brother. Keep at it.” Once a mentee has quoted his verse, the others affirm/applaud the effort of that mentee. The mentee who quotes is, at times, asked, “How did the Lord speak to you through that verse?” Then, the leader continues to call on others to quote.
After groups have shared their scripture assignments, some groups have a teacher who has prepared a lesson from the Scripture teach. The lesson is based on one of the Ten Imperatives. Those who do this typically use the curriculum made available by MMM. Others might not use the curriculum, but still highlight one of the Ten Imperatives and discuss it. Those who use the curriculum refer to the curriculum book, pertinent chapter, and guide the mentees through the lesson for that week.

At the end of each chapter, there is at least one assignment for the mentees to complete. Sometimes there are multiple assignments. Some assignments can be done at the moment. Most require the mentee to complete it for the next week. An accountability partner is asked to check the assignments and sign off, if completed. Assignments are clarified for the next week.

The weekly hour to hour and a half sessions are just half of what describes the MMM’s functionality. The coming alongside element is the essence of MMM’s model. Through the week, beginning with Bennett, mentors are available at all times for their mentees. Bennett has and still does provide the ideal example for MMM by making himself accessible and available. As described earlier in this project, coming alongside is reflective of the character of the Holy Spirit as Jesus said, “And I will pray the Father, and He will give you another Helper that He may abide with you forever.”

As the mentor comes alongside his mentees, he must be a continual example of a disciplined and Spirit-filled believer himself. He must maintain humility and deflect any glory to God. The bottom line is that he must be exercising himself for the purpose of godliness. There must be consistent and sustained character and conduct reflective of Christ’s as mentees need the

---

3 John 14:16.
example. He must be worthy of being followed. Paul said, “Imitate me as I also imitate Christ,” thus the mentor must be able to say the same.

The mentor must be available for the mentees and be ready to provide constant prayer, counsel, scriptural encouragement, and accountability. After all, Jesus did this. He taught His disciples how to pray. They heard and watched Him pray. He counseled them. He shared scripture. He told them what the Father was saying. He asked them questions to hold them accountable.

While many small group ministries (i.e. Sunday School) meet for a group Bible study, many times there is virtually no coming alongside for the purpose of genuine and effective discipleship. There might be some prayer and care or ministry efforts, but the accountability element is lacking. Someone must serve as the one who will provide this much needed accountability. Mentors are such people.

Below, MMM’s form and functionality is described in the following simple list:

- A weekly hour to hour and a half group session with mentees
- Prayer as a large group
- Accountability partners meet
- Questions and discussion among accountability groups
- Expectation to quote assigned Scripture for the week
- The mentor(s) come(s) alongside mentees through the week
  - Prayer
  - Accountability
  - Counsel/guidance

---

1 1 Cor. 11:1.
As stated earlier, there is flexibility in MMM’s form. Each mentoring school (or group) takes on a personality of its own. Its main leader/facilitator decides how it will function specifically. General guidelines and mentoring elements are consistent among groups, but it was never the intention to duplicate an exact or rigid model.

**Effectiveness**

**The Survey Described**

A survey was conducted for this project in order to evaluate and report the effectiveness of MMM’s discipleship strategy. The most reasonable way to gather this data was to take a survey from only those men currently involved as mentees in the MMM mentoring strategy. The survey was taken by 50 men ranging from 20-70. These men have been involved in MMM’s mentoring process ranging from a year to over five years.

The survey was conducted through an online survey tool produced, administered and monitored by www.surveymonkey.com. This particular online survey service allows one to customize a survey and collect responses given by survey respondents. The surveys are taken via the internet and each of these was taken by each of the 50 individuals with their own computers in their own private settings. No time limit, pressure, or outside influence was administered. No type of supervision was given. No enticements or rewards were given to any man for completing the survey. The only instructions given were the address to the survey’s web link, http://www.surveymonkey.com/s/FSWL65F, and the instructions on the online survey itself.
The ages of the men are approximate and known because of the demographic information of the youngest and oldest members of the mentoring groups. Other demographics were not recorded. Also, the men involved in taking the surveys have been Christians ranging from a year to multiple decades. Again, only professing Christian men who are participants in MMM’s mentoring process were included in this survey. The survey was designed with ten questions listed in Appendix A.

On the online survey, each respondent was instructed to answer according to what his level of discipline was in each of the ten areas. Each was given the following instructions that were listed at the beginning of the survey:

For this survey, you will be rating yourself based on your discipline of the Ten Imperatives for Continuing Spiritual Growth prior to mentoring and presently. Please rate yourself on a scale from 0-5.

Example:
Internalization of the Word of God: How disciplined were you/are you with internalizing God's Word?

Choose only one in each vertical column:
0=Not at all
1=Rarely
2=Occasionally
3=Frequently
4=Regularly
5=Extremely

Each was asked to rate himself prior to mentoring and presently. There was a column for each of answers to be chosen. Only one could be selected. In other words, a respondent could choose one number from 0-5 as his answer in the prior to mentoring column and one number from 0-5 in the presently column. The survey recorded the total number of answers for each of the levels, 0-5, in each of the columns, and for each of the ten questions.
The Survey Reported

As described above, the survey was taken by 50 of MMM’s mentorees. The following will report the data gathered from these respondents. Each of the ten areas surveyed correspond to the Ten Imperatives for Continuing Spiritual Growth and are included hereafter. Since the scale ranges from 0-5, with 0-1 representing “not at all” and “rarely” and 4-5 representing “regularly” or “extremely,” the results are mostly reported with these two ends of the scale in consideration.
1. Internalization of God’s Word

Charts 1.1 and 1.2 report 18 of 50 respondents or 36% as “not at all” disciplined (0 on a 0-5 scale) in this area prior to mentoring, and an additional 20 of 50 respondents or 40% report they were “rarely” disciplined (1 on a 0-5 scale) prior to mentoring. That is a total of 76% of all respondents. Conversely, only 1 of 50 respondents report being “not at all” or “rarely” disciplined in this same area presently. However, while only 1 of 50 respondents or 2% report being “regularly” (4 on a 0-5 scale) or “extremely” (5 on a 0-5 scale) disciplined prior to mentoring, 33 of 50 or 66% respondents report being “regularly” or “extremely” disciplined presently. That is a shift from 76% of the respondents being less disciplined in the area of Internalization of God’s Word to 66% being more disciplined.

Chart 1.1

![Chart 1.1](image1)

Chart 1.2

![Chart 1.2](image2)
2. Infilling of the Holy Spirit

Charts 2.1 and 2.2 report 12 of 50 respondents or 24% “not at all” sensitive (0 on a 0-5 scale) in this area prior to mentoring, and an additional 16 of 50 respondents or 32% report they were “rarely” sensitive (1 on a 0-5 scale) prior to mentoring. That is a total of 56% of all respondents. Conversely, 0 of 50 respondents report being “not at all” or “rarely” sensitive in this same area presently. However, while only 5 of 50 respondents or 10% report being “regularly” (4 on a 0-5 scale) or “extremely” (5 on a 0-5 scale) sensitive prior to mentoring, 36 of 50 of respondents or 72% report being “regularly” or “extremely” sensitive presently. That is a shift from 10% of the respondents being less sensitive in the area of Infilling of the Holy Spirit to 66% being more sensitive.

Chart 2.1

![Chart 2.1](image)

Chart 2.2

![Chart 2.2](image)
3. Intimacy with the Father

Charts 3.1 and 3.2 report 12 of 50 respondents or 24% “not at all” disciplined (0 on a 0-5 scale) in this area prior to mentoring, and an additional 12 of 50 respondents or another 24% report they were “rarely” disciplined (1 on a 0-5 scale) prior to mentoring. That is a total of 48% of all respondents. Conversely, 0 of 50 respondents report being “not at all” or “rarely” disciplined in this same area presently. However, while only 6 of 50 respondents or 12% report being “regularly” (4 on a 0-5 scale) or “extremely” (5 on a 0-5 scale) disciplined prior to mentoring, 36 of 50 of respondents or 72% report being “regularly” or “extremely” disciplined presently. That is a shift from 48% of the respondents being less disciplined in the area of Intimacy with the Father to 72% being more disciplined.

Chart 3.1

Chart 3.2
4. Involvement in the World Mission of Christ

Charts 4.1 and 4.2 report 13 of 50 respondents or 26% “not at all” involved (0 on a 0-5 scale) in this area prior to mentoring, and an additional 12 of 50 respondents or another 24% report they were “rarely” involved (1 on a 0-5 scale) prior to mentoring. That is a total of half of all respondents. Conversely, 3 of 50 respondents or 6% report being “not at all” or “rarely” involved in this same area presently. However, while only 6 of 50 respondents or 12% report being “regularly” (4 on a 0-5 scale) or “extremely” (5 on a 0-5 scale) involved prior to mentoring, 38 of 50 of respondents or 76% report being “frequently” to “extremely” involved presently. That is a shift from 50% of the respondents being less involved in the area of Involvement in the World Mission of Christ to 76% being more involved.
5. Interrelating with Others to Share One’s Life

Charts 5.1 and 5.2 report 17 of 50 respondents or 34% “not at all” purposeful (0 on a 0-5 scale) in this area prior to mentoring, and an additional 14 of 50 respondents or another 28% report they were “rarely” purposeful (1 on a 0-5 scale) prior to mentoring. That is a total of 62% of all respondents. Conversely, only 1 of 50 respondents or 2% reports being “not at all” or “rarely” purposeful in this same area presently. However, while only 4 of 50 respondents or 8% report being “regularly” (4 on a 0-5 scale) or “extremely” (5 on a 0-5 scale) purposeful prior to mentoring, 32 of 50 of respondents or 64% report being “regularly” or “extremely” purposeful presently. That is a shift from 62% of the respondents being less purposeful in the area of Interrelating with Others to Share One’s Life to 64% being more purposeful.

Chart 5.1

Chart 5.2
6. Investing Your Money Redemptively Beginning with the Tithe to the Local Church

Charts 6.1 and 6.2 report 16 of 50 respondents or 32% “not at all” or “rarely” active (0 and 1 respectively on a 0-5 scale) in this area prior to mentoring. Conversely, no respondents report being “not at all” or “rarely” active in this same area presently. Further, 18 of 50 respondents or 36% report being “regularly” or “extremely” active (4 and 5 respectively on a 0-5 scale) prior to mentoring. 41 of 50 of respondents or 82% report being “regularly” or “extremely” active presently. That is a shift from 36% of the respondents being less active in the area of Investing Your Money Redemptively… to 82% being more active.

Chart 6.1

Chart 6.2
7. Identification with, Support of, and Service in a Local Church

Charts 7.1 and 7.2 report 10 of 50 respondents or 20% “not at all” or “rarely” involved (0 and 1 respectively on a 0-5 scale) in this area prior to mentoring. Conversely, 1 of 50 respondents or 2% report being “not at all” or “rarely” involved in this same area presently. Also, 27 of 50 respondents or 54% report being “regularly” or “extremely” involved (4 and 5 respectively on a 0-5 scale) prior to mentoring. 43 of 50 of respondents or 86% report being “regularly” or “extremely” involved presently. That is a shift from 54% of the respondents being less involved…in a Local Church to 86% being more involved.

Chart 7.1

Chart 7.2
8. Intense Devotion to One’s Family, Especially His Wife

Charts 8.1 and 8.2 report 13 of 50 respondents or 26% “not at all” or “rarely” devoted (0 and 1 respectively on a 0-5 scale) in this area prior to mentoring. Conversely, only 1 of 50 respondents or 2% report being “not at all” or “rarely” devoted in this same area presently. Further, 16 of 50 respondents or 32% report being “regularly” or “extremely” devoted (4 and 5 respectively on a 0-5 scale) prior to mentoring. 45 of 50 of respondents or 90% report being “regularly” or “extremely” devoted presently. That is a shift from 32% of the respondents being less Devoted to One’s Family, Especially His Wife to 90% being more devoted.

Chart 8.1

![Chart 8.1](image1)

Chart 8.2

![Chart 8.2](image2)
9. Intentional Discipline of the Physical Body

Charts 9.1 and 9.2 report 16 of 50 respondents or 32% “not at all” or “rarely” disciplined (0 and 1 respectively on a 0-5 scale) in this area prior to mentoring. Conversely, 2 of 50 respondents or 4% report being “not at all” or “rarely” disciplined in this same area presently. Further, 12 of 50 respondents or 24% report being “regularly” or “extremely” disciplined (4 and 5 respectively on a 0-5 scale) prior to mentoring, while 30 of 50 of respondents or 60% report being “regularly” or “extremely” disciplined presently. That is a shift from 32% of the respondents having less Discipline of the Physical Body to 60% having more discipline.
10. Instant Repentance and Cleansing of All Sin

Charts 10.1 and 10.2 report 19 of 50 respondents or 38% “not at all” or “rarely” sensitive (0 and 1 respectively on a 0-5 scale) in this area prior to mentoring. Conversely, none of the respondents report being “not at all” or “rarely” sensitive in this same area presently. Additionally, 10 of 50 respondents or 20% report being “regularly” or “extremely” sensitive (4 and 5 respectively on a 0-5 scale) prior to mentoring, while 44 of 50 of respondents or 88% report being “regularly” or “extremely” sensitive presently. That is a shift from 38% of the respondents being less sensitive in the area of Instant Repentance and Cleansing of All Sin to 88% being more sensitive.

Chart 10.1

Chart 10.2
Conclusions Drawn from Survey

The above data reports a significant change in every area of discipline (Ten Imperatives for Continuing Spiritual Growth) from less discipline to more discipline. Table 1 displays totals from all ten areas of discipline.

### Table 1

Results of Online Survey

<table>
<thead>
<tr>
<th>Discipline (Imperative)</th>
<th>Prior to Mentoring</th>
<th>Presently</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not at All</td>
<td>Rarely</td>
</tr>
<tr>
<td>Internalization of God’s Word</td>
<td>18</td>
<td>20</td>
</tr>
<tr>
<td>Infilling of the Holy Spirit</td>
<td>12</td>
<td>16</td>
</tr>
<tr>
<td>Intimacy with the Father</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>Involvement in the World Mission of Christ</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>Interrelating with Others to Share One’s Life</td>
<td>17</td>
<td>14</td>
</tr>
<tr>
<td>Investing Your Money Redemptively...</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Identification/Support/Service in Local Church</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Intense Devotion to One’s Family</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Intentional Discipline of the Physical Body</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Instant Repentance/Cleansing from Sin</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>Total Responses</td>
<td>106</td>
<td>114</td>
</tr>
</tbody>
</table>
In Table 1 above, several marked differences are worth noting. **Prior to mentoring**, 106 of 500 or 21.2% of all respondents answered that they were “not at all” disciplined in the area of Internalization of God’s Word, whereas only 1 of 500 responded the same for **presently**. Also, if only the next column, “rarely” is added, a total of 220 of 500 or 44% were “not at all” to “rarely” disciplined in this same area **prior to mentoring**. The total for both columns **presently** is 9 of 500, or 1.8% of respondents answered that they were “not at all” or “rarely” disciplined in this area.

Additionally, 105 of 500 or 21% of respondents answered they were “regularly” or “extremely” disciplined in this first area **prior to mentoring**, while 368 of 500 or 73.7% answered they were “regularly” or “extremely” disciplined **presently**. Although this favorably shows while at least 2 of 10 men being mentored by MMM were already disciplined in this area, another 50% increased their disciplines tremendously. Further, the only column that showed virtually no significant fluctuation is the middle one, “frequently,” which is a 3 on a 0-5 scale. **Prior to mentoring**, 78 of 500 or 15.6% marked this response, while 80 of 500 or 16% marked the same for **presently**.

The results reveal that out of 500 mentees, 317 or 63.4% showed that **prior to mentoring** they were either “not at all,” “rarely,” or “occasionally” disciplined in all 10 areas. However, these response columns (“not at all,” “rarely,” or “occasionally”) dropped when reported **presently** to only 52 of 500 admitting they were disciplined as such. This means only 10.4% describe themselves as being on the lower end of the scale while presently being mentored by MMM.
Testimonies from Mentees

The following testimonies are included to demonstrate the influence Bennett and MMM have had upon those involved. The following men are a mixture of vocational ministers, laymen, seminary students, business owners, etc. Each man has been personally mentored by Bennett and/or MMM in a unique way. Each of the following individuals was interviewed by a scheduled phone appointment. Each was asked the same questions in the same order. The questions were not qualified as to influence any of the interviewees. The interview questions are included in Appendix B.

Thad Faulk

Thad Faulk is the current Executive Director of MMM. He is responsible for the day-to-day operations of the ministry. He was first invited to a mentoring session in 2004 by a friend named Martin Graddon, whom he worked for at McDaniel’s Farm Restaurant in Wilmington, NC. He knew Bennett as one who was a retired pastor who had a heart for young men going into the ministry.

He subsequently met Bennett for breakfast where he expressed to him his call to ministry. Bennett told him he loved him and wanted to help. This statement proved to be a significant one in Faulk’s life. Bennett invited him to the mentoring school at Freedom Baptist Church, the location of the school at the time. Faulk said he would be there, but did not show up. Bennett followed up with a phone call for accountability, addressing the fact Faulk did not keep his word. Faulk’s experience with this was unpleasant for him. He responded by saying Bennett was judgmental and said, “I was not a Bill Bennett fan for a year and a half.”
However, men had been praying for him. His negative feelings about Bennett subsided and he realized Bennett was trying to help him, literally to love him. Bennett proceeded from then on to “press him very hard,” says Faulk. This meant Bennett sought him out and offered himself to Faulk to lovingly challenge him in the spiritual disciplines and to hold him accountable.

Faulk began to internalize God’s Word, as taught by Bennett. He was amazed at how he was able to memorize Scripture. He felt called to the ministry of mentoring. Bennett affirmed him in that. People around him began to notice a change in his life. His understanding of Scripture was growing exponentially. People at his job began approaching him for counseling. He was leading people to Christ at his job. He said, “They would be lined up at my door at times waiting to talk to me about the things of the Lord.” Faulk shares that while the relationship has changed somewhat because of the ministry, he says, “He is never not going to be my mentor. Had Dr. Bennett not come alongside me, I do not know where I would be today.”

**Martin Graddon**

Martin Graddon is a business owner. He met Bennett at Calvary Baptist Church in Wilmington in 1995, while Bennett was serving as interim pastor. Men were meeting in a forum that Bennett led weekly and Graddon attended. There was accountability in these meetings. Men were asked questions about personal spiritual matters. Bennett challenged the men always to spend time with God, to pray, and to internalize Scripture. Graddon testifies that while this was indeed a challenge for him, it was not a burden.

“I was changed a thousand percent,” Graddon says. He said he started getting up early and praying. He became more of the priest of his home. He said on a scale of one to ten, he
would have put himself at a two prior to being mentored by Bennett, but at a five or six presently. He learned the power that comes from internalizing God’s Word. He says, “This gives the Holy Spirit something to give back to you.” Because of what has occurred in his life, he shares that he now “comes alongside” other men. He confesses that God pulled back the curtain during his time of mentoring with Bennett/MMM and showed him there is always room for improvement.

**Mark Smith**

Mark Smith is the current Youth Pastor at Lakeview Baptist Church in Hickory, NC. His parents knew Bennett from 16th Street Baptist Church in Greensboro where Bennett pastored many years prior. Smith was a grader for Bennett while he was attending Southeastern Baptist Theological Seminary (SEBTS). He saw the Holy Spirit working in Bennett’s life and saw God’s hand upon him. Smith says, “I wanted what he had, so I watched him. I listened to him.” After a while, he found himself saying, “Lord, I want You.” Although he was already a believer, he hungered for more. He said what he received from Bennett was “more caught than taught.”

Because of the mentoring Bennett offered him, Smith determined to model the principles he learned. He felt like Bennett’s son. He still uses Bennett’s writings and teachings in his present ministry. Also, because of the impact Bennett and mentoring had upon his life, Smith wrote his doctoral dissertation on discipleship in the home.

**Brad Lynch**

Brad Lynch is the Pastor of North Albemarle Baptist Church in Albemarle, NC. Bennett knew his dad who had pastored in the Wilmington, NC area around 1997, Lynch testifies. He
reconnected with Bennett in 2005 after he had graduated from SEBTS. He says that Bennett took a personal interest in him. “I wanted to be with him,” Lynch shares. From 2005-2007, Lynch joined a MMM group led by Bennett at a restaurant across from University of North Carolina Wilmington (UNCW). He moved to Albemarle in 2007 to pastor his current church.

Prior to meeting Bennett and being mentored, Lynch confesses he was trapped in legalistic thinking. He was always trying to perform for God. He shares that Bennett’s love for him never wavered and he was always “in his corner.” He came to understand that God loved him the way Bennett did.

Bennett showed him God’s way of loving. He says, “He (Bennett) latched onto me. He cared for me. It changed me.” Lynch’s most impactful experience being mentored was learning intimacy with the Father. He was performance-based, but his relationship with Bennett “opened everything up for him.” He learned he does not have to work, perform, or check off all the boxes for God to love him. Now, because of the influence Bennett and MMM have had upon him, Lynch says, “It is ingrained for me to look for guys to mentor. It is always a part of me now. I see everything through the eyes of mentoring.” Currently, he has a strong connection with Bennett, employs MMM’s teachings in his ministry, and leads mentoring groups.

**Ronnie Huneycutt**

Ronnie Huneycutt is in management at Probuild, a building supplies company in NC. In 2007, a friend named Matt Trepple invited Huneycutt to a MMM group. He was currently attending Scott’s Hill Baptist Church in Wilmington, NC. His Sunday School teacher, Dwayne Fleming invited him to attend MMM at Horizon (a church) in Wilmington. Huneycutt was intrigued by Scripture and that which Bennett shared. He was amazed at the accountability
involved in the mentoring group. Because of his initial experience, he memorized the entire 53rd chapter of Isaiah.

Huneycutt says, “Dr. B singled me out.” He shares that Bennett was always available for him. Because of his encounters and relationship with Bennett and MMM, he has had a continuous desire to internalize God’s Word. He says now he preaches “from the Word being inside of me.” His major impactful experience is what internalization does. He says, “Memorization is just part of the mind. Internalization is an organism.”

**Josh Franklin**

In 2001, Josh Franklin wrote in his prayer journal that he needed a mentor and what he desired in and from one. He did not want someone who had, in his own words, “flamed out morally.” Four years later, in 2005 while at a chapel service at SEBTS, he saw and read a flyer advertising a mentoring class held on the campus by Dr. Bill Bennett. Franklin went to the classroom the first time where about ten men were gathered. Five minutes into Bennett’s message, Franklin said, “This man is the real deal.” Bennett asked, “What is the purpose of your life as a Christian?” He answered with Rom. 8:29 and 1 Tim. 4:7b. “He said it was to be conformed to the image of Jesus and you do it by exercising yourself for the purpose of godliness,” shares Franklin.

Franklin says, “He did not ask me to do anything he was not doing.” He said, “Dr. Bill put my train onto a set of tracks. He got me going on a path of spiritual growth. He gave me a map of how to have a consistent quiet time.” One of the impressionable experiences is that Bennett drove more than two hours weekly to hold the mentoring class on campus. Franklin could not understand why only fifteen men would begin with Bennett at the beginning of the
semester and only seven or eight would remain. “Even my father-in-law who had been in ministry for twenty years went once or twice and did not return,” says Franklin.”

Franklin shares Bennett immediately availed himself to him. He met him for breakfast. He held him accountable. He began to invite other men to be mentored. He could not believe there were not droves of seminary students flocking into the mentoring class.

During his mentoring experience, Franklin began to witness a difference in his preaching. Scripture began to flood his mind as he internalized the Word of God. He became more disciplined physically. He said prior to meeting and being mentored by Bennett that he loved Jesus, felt full of the Holy Spirit, and had thrills in spiritual activity, but had no model to follow. Bennett and the disciplines he taught became that model.

He started a mentoring group in January 2011 at his current church he now pastors, Antioch Baptist Church in Middlesex, NC. He speaks of the overall impact of his mentoring relationship with Bennett, “It was the spiritual growth fast-track. I could tell I was stronger to resist temptation. I could tell the Lord was pleased with me at this point.” His final comment regarding the impact of this mentoring relationship is, “Be full of the Word of God and be led by the Holy Spirit.” He will be pursuing a doctorate in education beginning in March of 2012.

Jim Gillespie

Jim Gillespie is the Men’s Ministry Director at Richland Creek Baptist Church in Richland Creek, NC. He met Bill Bennett in 2003 while working as an employee at SEBTS. He was saved for about a year when in 2004, he sat in on a mentoring session taught by Bennett. He says, “He (Bennett) gave me all he had.” He says, “Besides salvation mentoring is the best thing
that has ever happened to me.” He shares that while a miraculous change took place in him, it was not easy. He says, “Dr. Bennett honestly loves me. He is called to pour his life into men”

Gillespie testifies that Bennett has given him the tools he needs to lead men. He is convinced that the model MMM employs is the answer for discipleship. This is because it teaches the spiritual disciplines. His most impactful experience is realizing, “This book (The Bible) is true. It works.”

**Dwayne Fleming**

Dwayne Fleming is a businessman in Wilmington, NC. He is also the current Chairman of Board of Directors for MMM. In 2007, he had outgrown all that his father-in-law had taught him, both professionally and spiritually. He looked for an available mentor. One man whom he felt was qualified was too busy. Bennett attended a prayer breakfast at Scott’s Hill Baptist Church where Fleming is a member. Fleming went to McDaniel’s Farm Restaurant where Bennett led a mentoring group. He saw that there were Scripture assignments and accountability. As Fleming would share with Bennett what he was teaching currently in Sunday School, Bennett would ask, “What’s your text? Where are you teaching from?” This was convicting as sometimes Fleming could not answer him.

Fleming began to struggle as his wife got cancer. He met with Thad Faulk and shared his struggles. Faulk helped him get beyond a victim mentality. During this time accountability and prayer in MMM became impactful for him. Bennett showed him love and grace, yet he learned he must continue internalizing God’s Word. Fleming learned that “when internalizing stops, sanctification stops.” As he continued mentoring with MMM, he recalls the Word and the Spirit together with an example to follow is what is necessary in mentoring. Bennett and MMM
provided this. MMM has impacted Fleming so much that he is now the Chairman of the Board for MMM and leads a mentoring school in Wilson, NC.

**Allen Holmes**

Allen Holmes is the lead pastor of Daystar Christian Fellowship in Greensboro, NC. He has known Dr. Bill Bennett since 1997. He met Bennett as he was attending SEBTS. He was having difficulties in his marriage and a friend referred him to Bennett. He admits, “I was desperate and I knew Dr. Bennett was a retired pastor and a professor.”

Holmes testifies that Bennett taught him, not only theology, but how to pray and study his Bible. “He expected me to discipline my life, but constantly told me that he believed in me and that I could ‘do it’.” Holmes dropped out of seminary and worked on his marriage. Bennett helped him get back into seminary. “He also recommended me to my first church and walked with me through a forced resignation,” shares Holmes.

Holmes tells, “He came alongside me and told me that I would make it and that he was going to help me. He did. He taught me to get with God, to get in the Word, and to pray.” Holmes says that he went from being religious to walking with God everyday and went from being ‘task-driven’ to ‘people-oriented’. His doctoral dissertation was inspired from his journey of crisis, through which Bennett walked with him the whole way. He shares, “He (Bennett) is my father because I did not really have one growing up.”

**Walt Fletcher**

Walt Fletcher is a parts and service director at Fairway Ford in Burgaw, NC. He was an unbeliever when he met Bill Bennett, and thought that he was saved. He had heard of Bennett at
his church, Scott’s Hill Baptist in Wilmington, NC. It was not until after he started mentoring with Bennett and MMM that he was converted. He was invited to attend a mentoring group at McDaniel’s Farm Restaurant in 2004 and after 18 months, he realized he was not a believer. He said, “I lost interest in the things of the world and the Word of God was the catalyst.”

Although Fletcher had a religion, he had no understanding of being a Christian prior to mentoring with Bennett. He shares that the mentoring experience provided encouragement and accountability. He said, “I felt no condemnation and that it was possible to walk with God.” Bennett showed him how to be a godly man, husband, and friend. He says, “I was in control of my own life, but I became a follower (of Christ) through this experience.” Speaking of the impact MMM has made upon his life he shares, “I learned the Holy Spirit lives in me. His power is within me. He takes all the pressure off me.”

**Horace Malpass**

Horace Malpass is retired from a long career with General Electric. He met Bill Bennett when Bennett was the interim pastor of Calvary Baptist Church in Wilmington, NC. He attended mentoring with MMM off and on from 2000-2009, but in 2009 he says, “The Holy Spirit spoke to me and told me I had done all the external things and now it was time for me to get serious about Him controlling my life.” He shares that there has been a world of difference from where and how he lived even three years ago.

Along this mentoring journey, Malpass admits he gets up earlier in the mornings now than he did when he was working. He says, “When I was working, I was not allowing the Holy Spirit to control my life.” He has gained a deeper understanding of what he needs to do because of what God expects from him. Of Bennett, he says, “He has always been an encourager. He has
never tried to force anything. It has always been in love.” The greatest impact in Malpass’ life has been his prayer life and yielding to the Holy Spirit. “Mentoring with Bennett and MMM has changed my life,” he says.

**Burt Vezina**

Burt Vezina works in the electrical industry. He serves as a layman and is the Chairman of Deacons at Lake Forest Baptist Church in Wilmington, NC. He met Bennett at a mentoring session held at Freedom Baptist Church in Wilmington, NC in 2002. He testifies that it was around Easter and the first day he attended, he heard a man named Steve quote Is. 52:1-12. He says, “This blew me away. I knew then these guys thought it was really important what they were doing.”

Vezina shares that although he was saved at seven years old, through the years he had walked far away from God. He had enmity and strife in his heart because of his earthly father until he began to apply the principles and practice the disciplines taught in mentoring. He states, “Christianity is not just a good book with good teachings. When His Word becomes a part of us, it changes us.” He continues, “It is the Word living inside of us, not just living in a book. Dr. Bennett helped me understand this.”

Regarding his life prior to and upon mentoring, Vezina shares, “We (he and his wife) were secular humanists. Our so-called faith had no impact on us. It was like a virus had infected our home.” He is speaking of the impact mentoring had upon him and his whole family. During his time of mentoring, he was inspired to complete a bachelor’s degree in Christian worldview. Within his church, he says he is high-lighting the importance of discipleship.
Personal Analysis and Final Thoughts

I met Dr. Bill Bennett initially through a phone call that I made to him in the fall of 2008. I had assumed the responsibility of overseeing men’s ministry in my current ministry setting and was looking for ideas on discipleship. Personal mentoring and discipleship were my passion and men were asking for each of these. A fellow pastor on staff at the time gave me Dr. Bennett’s name and phone number and shared how he had been mentored by him.

During that initial phone call, I expressed my desire to disciple men and the need in my current environment to do so. I asked Dr. Bennett if he could share with me about his discipleship philosophy and strategy. He did so briefly, but did not linger there for long. Rather, he asked me if I could quote the Ten Commandments, in order. I was somewhat caught off guard by this question. Shamefully, I could not quote the Ten Commandments. I could not even recall them all. (I had been a Christian for nearly four decades and was nearing completion of a seminary degree.) He then asked if I could quote the Beatitudes. I could not.

From that first phone call until now Dr. B (as many refer to him) has mentored (discipled) me. He has continually held me accountable by asking me pointed questions regarding my walk with God. He inquired and still inquires about my spiritual disciplines. He is interested in how the Lord is speaking to me through His Word. He challenges me to continue moving forward in my relationship with Christ that I might continue to conform to His image.

What adds to the uniqueness about my personal journey through this mentoring/discipleship process is how my call has been impacted. I responded to a call to vocational ministry on April 27, 1997. I was currently serving as a deacon and youth leader at my home church, Hollywood Baptist Church, in Rome, Ga. I resigned a great position as a
computer network administrator, walking away from one career into the unknown future of ministry.

I left that job on Friday, October 31, 1997 and began in full-time vocational ministry on Monday November 3, 1997. On that first day in my new office, I sat at my desk in my unfamiliar office asking the Lord, “What in the world am I doing here and what am I going to do?” I had become the new youth minister. As I prayed, the Lord spoke to me about the two letters Paul had written Timothy. So, I opened my Bible and began to read 1 Tim. 1:1 and forward until my eyes locked in on 2 Tim. 2:2, “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.”

Upon reading that key passage, I knew what I was supposed to do. Oh, I could quote the Great Commission passage, but did not know how I would practically fulfill it. What God impressed me with was that I was simply to meet people, particularly young people at the time, and walk with them spiritually, showing them the things I had learned myself. I realized I was not Paul, Timothy, Barnabas, and definitely not Jesus. I was just Mark. As Mark, I was to offer to others what I possessed. I had no idea how I was to do this, but I knew since I was a somewhat older man, I should probably take young men along with me.

So, that is what I began to do. I chose certain young men out from among the larger group of teens whom I was leading, and others whom I had shared the gospel with, invited them to join me in various venues to share scripture with them, and pray with them as well as share my personal experiences with them. As my ministry positions and responsibilities changed through the years, I continued doing all I knew to do.

I met a brother in Christ in 2000, Ken Ward, who impressed upon me the importance of knowing scripture by being able to recall it for specific issues. I had not previously experienced
the profundity of this. Our relationship grew and I developed a deeper hunger to know God’s Word in more than merely an informational sense, rather an experiential one.

Let me fast forward back to 2008. Although I had been walking with the Lord for nearly 40 years, memorized numerous scripture, and had helped many others along their journeys, something was still lacking. That something was discipline. I also lacked an intentional manner to disciple others so they could really be held accountable. When I met Dr. B, this all changed. Dr. B taught me the importance of discipline through sharing his life with me.

I began walking through a mentoring/discipleship relationship with Dr. B and quickly, but over time, I had discovered what I absolutely knew to be the missing link in every discipleship program, course, strategy, or process I had ever encountered in church ministry. This missing element is really made up of several ingredients. These are not all inclusive, but they are the main ingredients to this missing link. I have discovered they are: relationship, accountability, and coming alongside. Really, the last rises as the most profound of all. All involve personal care and contact, but with a purpose for helping another grow into the likeness of Christ.

*Coming alongside* is what Dr. B taught me that the Holy Spirit does in the lives of believers who are sensitive to Him. The Holy Spirit is the Helper. In a similar manner, a mentor, a more mature disciple, comes alongside others and helps guide them toward truth. Although there are many ways to define or describe the important spiritual disciplines believers ought to practice, Dr. B discovered and articulated ten. MMM refers to these as the Ten Imperatives for Continuing Spiritual Growth.

I began to practice these disciplines more intentionally and allowed Dr. B to hold me accountable to do so. I internalized key passages assigned to me through memorization,
meditation, obedience, and witnessing. I had informally been encouraging others to do the same as well. Part of my ministry had involved this since my first day in vocational ministry, but I just did not understand how exactly I was to continue.

Within a year, through Bennett’s guidance, I established a mentoring group in the church where I serve. As I shared the process with men, some became interested. Many were not and still are not involved nor are they interested. I believe the reason why most are not drawn or attracted is because of the work that is involved. However, becoming a devoted follower of Christ is not promised to be easy.

The process for this type of mentoring/discipleship begins where someone is. No one is expected to do more than he can. No one is forced to do more than he is willing. No one is ridiculed or punished if he does not fulfill an assignment, but he is encouraged to do better and to keep going.

As revealed earlier in this project, this type of discipleship involves formal and informal sessions or encounters. Practically speaking, when we started the mentoring group in my current ministry setting, we had about fifteen men to attend a weekly one hour session. I still lead this. I teach on one of the scriptural imperatives each week. Each man is asked to internalize a scripture every week. Initially, each is asked to memorize the Ten Commandments in order as well as the Beatitudes.

From this point forward, men are asked to complete assignments that I give them. Recently, we began using the first module published by MMM called *Equipping Men for the Battle*, Module 1.1. These men have accountability partners. They are asked to hold one another accountable to internalize scripture and complete their assignments. We are still in what I would call the infancy stage as we have been meeting for two years and have used the first module for
one quarter (twelve weeks). The first year or so involved meeting weekly, praying, and sharing scripture until we developed more of the MMM structure.

While we have only had the first module for a short period of time, we have been employing the principles Bennett has taught me. I continue to model the coming alongside with as many men as will allow me. This is the informal component of this method of discipleship. We will continue the formal sessions on a weekly basis, while breaking periodically.

The spiritual progress that men have made is reflected in the surveys compiled and reported herein. Men are regularly testifying how they are growing in their relationships with God and they are beginning to replicate themselves in others’ lives. Even some of the men’s wives have testified to the change they have witnessed in their homes. Again, our process is in its infancy stage, so long-term results remain to be witnessed, but the future outlook is incredibly promising.

The number of men attending weekly sessions hovers between twelve and fifteen. Numerous men have come along through invitations, listened to the teaching, and have decided not to be a part of this type of process. Others seem to stay for a brief period. What seems to encourage some dissuades others: personal accountability.

Believers know they ought to be doing something in order to “be more like Jesus” or to do as Paul says, “become conformed to the image of Christ.” However, when challenged with specific ways to do this, particularly through exercising themselves for the purpose of godliness (1 Tim. 4:7b), many resist and take an easier route such as a lecture type of Bible study, a video-led ‘discipleship’ course, a traditional Sunday School class, or maybe even their own personal devotional experiences. The problem with these is that there is virtually no personal accountability involved.
The future for MMM and its style, method, or manner of discipleship is promising to me. My plan is a simple one. I will continue to invite others to join in this type of process. I continually share my vision that all who are involved should endeavor to disciple at least six others over a three year period upon being discipled/mentored by me for this same length of time. If all did this and continued, at the end of 30 years, 362,797,056 people would be involved.

Jesus said for us to make disciples. Really, only through the power of the Holy Spirit is a disciple made. I know of no other way to help facilitate the production and reproduction of devoted followers than through mentoring. It is up close and personal. It involves accountability. It depends heavily upon relationships. It demands the giving of one another’s very lives for others. This is the way Jesus did it, especially with His disciples. He taught them to do the same.

I believe it will take three to three and a half years for the people whom I have been discipling to be disciplers/mentors themselves where they are able to do the same as I have done with them. However, each can begin now where they are, just as I did in November 1997, and no one has to be a full-time vocational minister. All followers of Christ are called to the gospel ministry.

Some mentees are new believers who have been introduced to the gospel by others who are currently being mentored. Many of the mentees are those whom have never been a part of a genuine mentoring/discipleship relationship. Men’s ages range from the early 20’s into the 70’s. When polled by asking for a show of hands, almost all men at any given time raise their hands when asked, “How many of you would say no one has ever mentored or discipled you spiritually?” Conversely, no one seems to admit they have been personally mentored during their span of life. This continues to show me the average church is lacking something: the effective
fulfillment of the Great Commission as this charge from Jesus does not end with asking someone to pray a sinner’s prayer, walk an aisle in a church, be baptized, or attend a Bible study.

No one can really “make a disciple” nor can anyone make anyone be a disciple. We can invite people to repent, and receive Christ, but it is through the power of the Holy Spirit and a volitional act of each individual to become a disciple of Jesus Christ. As an old song says, “I have decided to follow Jesus,” each has to make this a daily and recurring decision. The type of mentoring/discipleship offered and described herein helps people fulfill this commitment and commission.

This project has examined the discipleship model produced through Dr. William L. Bennett and the organization established by him, Mentoring Men for the Master, International. Special attention has been given to Bennett’s call, influence, and involvement in the establishment and continued operation of MMM as its Founder and President. The biblical nature of mentoring has been communicated, while defining biblical mentoring as discipleship. Numerous examples both from the Old and New Testaments have been provided, with Jesus being the example of the Master Mentor.

The philosophy, history, and development of MMM have also been examined with a chronicled timeline. A plethora of sources on discipleship have been incorporated, undergirding this unique strategy. The Ten Imperatives for Continuing Spiritual Growth have been explained in detail as this is the foundation from which MMM’s mentoring strategy functions. While MMM maintains a model of gathering men weekly in groups for prayer, accountability, and scripture internalization, its uniqueness is found in what it calls coming alongside. While form is essential and the development of curriculum modules help facilitate the model, MMM’s function
trumps form. Its form is flexible, depending upon individual leaders and groups as the chemistry of each is unique.

Numerous people have been resourced throughout this project in light of MMM’s discipleship strategy. Dr. Bill Bennett, the Founder and President, Thad Faulk, currently the Executive Director, and a number of mentees, have contributed to the compilation of the information contained herein. A level of effectiveness has been measured through the use of an online survey of 50 current MMM mentees. Testimonies of mentees, including a personal analysis, have been included. MMM is organized to continue functioning as a mentoring and discipleship force as well as a resource for other individuals, churches, and discipleship groups for generations to come. Plans are to continue starting new mentoring groups, as well as producing subsequent curriculum modules.
APPENDIX A

Questions for Online Survey

1. Internalization of the Word of God: How disciplined were you/are you with internalizing God's Word?

2. Infilling of the Holy Spirit: How sensitive were you/are you to this imperative?

3. Intimacy with the Father: How disciplined were you/are you in your time spent with God?

4. Intentional involvement in the world mission of Christ: How involved were you/are you in the world mission of Christ?

5. Interrelating with others to share one's life: How purposeful were you/are you to mentor others?

6. Investing your money redemptively with the Lord: How active were you/are you to invest your money redemptively with the Lord?

7. Identification with, support of, and service in a local church: How involved were you/are you in a local church?

8. Intense devotion to one's family, especially your wife: How devoted were you/are you to your family, especially your wife?

9. Intentional discipline of the physical body: How disciplined were you/are you in taking care of your physical body?

10. Instant repentance and cleansing from all sin: How sensitive were you/are you to the repentance and cleansing from your sins?
APPENDIX B

Questions for Interviews with Mentees

1. Describe your first encounter with or initial season of your life around Dr. Bill Bennett and/or MMM.

2. Describe any significant transformative moments throughout your relationship with Dr. Bennett and/or MMM.

3. Describe how this relationship with Dr. Bennett and/or MMM has impacted your life overall.
BIBLIOGRAPHY

“Abide definition.”  
http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G3306&t=KJV  
(accessed October 7, 2011).

“Accountable definition.”  
http://dictionary.reference.com/browse/accountable  


_________. *Spiritual Disciplines Within the Church*. Chicago: Moody Press, 1996.
VITA

Mark Keith Huckaby

PERSONAL
  Born: July 19, 1968
  Married: Krista Lee Kay Huckaby, June 25, 1988
  Children: Jessika Taylor Huckaby Neal, born May 3, 1990
              Tia Lee Huckaby, born June 30, 1995

EDUCATIONAL
  A.A.S, Community College of the USAF, 1995
  B.S., Shorter University, 2000
  M.A.R., Liberty Baptist Theological Seminary, 2005
  M.Div., Liberty Baptist Theological Seminary, 2010
  D.Min., Liberty Baptist Theological Seminary, 2012

MINISTERIAL
  Ordination: May 31, 1998, Hollywood Baptist Church, Rome, Georgia

PROFESSIONAL
  Associate Pastor, Hollywood Baptist Church, Rome, Georgia, 1997-2005
  Senior Pastor, Antioch Baptist Church, Hartsville, South Carolina, 2005-2006
  Chaplain, United Hospice, Florence, South Carolina, 2006-2007
  Chaplain, Healthfield Hospice, Rome, Georgia, 2007-2008
  Young and Median Adults Pastor, First Baptist Church Daytona Beach,
              Daytona Beach, Florida, 2008-present

PARACHURCH
  Board Member, Mentoring Men for the Master, International, 2010
  Visiting Professor, Moldova Bible Seminary, 2010
February 14, 2012

Mark Huckaby

IRB Approval 1252.021412: Mentoring Men for the Master, International: The Unique Man, Ministry, and Model of Discipleship

Dear Mark,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB and we wish you well with your research project.

Sincerely,

Fernando Garzon, Psy.D.
IRB Chair, Associate Professor
Center for Counseling & Family Studies
(434) 592-5054