

1. How often it is shared (e.g., over half of the videos on YouTube have less than 500 views, while those considered viral—fewer than one percent of videos—have more than 1 million views).
2. How quickly it is shared (e.g., 40,000 hits in one hour).

Discipleship movements are, of course, different from merely sharing a video on social media; after all, popularity is not the driving force behind discipleship. Discipleship movements are people responding to the call of God to both *be* a disciple and then to *make* disciples—or even more technically accurate, to make disciple-makers. But in comparison to Western church growth patterns and processes, multiplication does have the similar qualities of being shared often and quickly. For clarity's sake, I'll label these as frequency and rapidity.

Frequency

The impact of frequency comes when believers share the gospel and their faith story often and widely. Many people will not respond to this sharing, but some—those who deeply desire to be a part of the kingdom of God—eventually will. The goal is to find the people who are truly searching and hungry to know God, not just those who are curious or casually interested.

Rapidity

Once someone does respond, the focus of the disciple-maker shifts from sharing with many to investing deeply in the few who respond by mentoring and modeling the core practices of the Christian faith. This is where the impact of rapidity comes into play. The mentor disciple encourages and equips the new disciple to begin sharing the gospel (relatively) quickly. And the disciple-making process begins with another generation.

In truth, the believers sharing their faith need only be a few faith steps ahead of the person they are discipling. Sometimes the sharing of faith happens even before the point of conversion. The person sharing reveals what she knows without being limited by what she doesn't know. Her own faith and knowledge increase rapidly as she comes to faith. Her mentor disciple continues to pour into her and provides teaching, knowledge, support, and accountability. Deeper doctrinal or theological questions that can't be answered are escalated up the mentoring/discipleship chain of relationships to someone who is sufficiently knowledgeable and equipped to teach. Once addressed, the new disciple continues to grow on her faith journey.

An Example

As an example, let's say a new believer, Tom, has put his faith in Christ only two months ago through the influence of his co-worker Eric. Eric encourages Tom to begin praying for God to reveal to whom he should share the good news of his new faith. In prayer he is reminded of Frank, his neighbor three doors down with whom he occasionally invites over to have a beer and watch a game. Following the Spirit's promptings, Tom shares his story of how he was introduced to Christ, his understanding of the significance of being saved from sin and the joy of having new life and the Holy Spirit living inside him.

Frank is curious, but skeptical. After all, this was out of blue: He and Tom have never talked about spiritual matters before—it's always been about sports and the frustrations of their jobs. But Frank has a gut feeling Tom may be on to something. Tom's always been a normal guy in the three years they've known each other, so for him to talk about this so openly and plainly impresses Frank. He senses Tom's commitment and convictions are genuine. And on a deeper level, Tom's newfound hope and conviction make Frank keenly aware

of his own hopelessness. Could this Jesus stuff be real after all, and could it be the solution to his own emptiness?

With some apprehension, Frank shares his thoughts with his wife, Sue. Sue is taken aback—she's only heard Frank talk about religion a handful of times in their seven-year marriage, and those were always critical. But she sees this is different. The fact that Frank would share something this personal speaks volumes, given the lack of intimacy that has crept into their marriage over the last several years. Though a bit afraid of where all this might be going, she surprises herself by suggesting that they have Tom and his wife over for dinner to talk more about it.

The Keys to Frequent and Rapid Sharing of Faith

The way in which both Tom and Frank share their faith—as immature or preliminary as it may be—is not uncommon in multiplication. This rapid sharing of the news of Jesus is also a pattern repeated many times over in the Bible. The accounts of the woman at the well in Samaria (John 4), the Gerasene man who Jesus freed from many demons (Mark 5), Zacchaeus the tax collector (Luke 19) and the apostle Paul (Acts 9) are all typical examples.

Many Christians in the West look on this process (especially the rapidity) with skepticism. They question the wisdom of someone so new in the faith—or perhaps not yet even in the faith—being sufficiently qualified. This is natural and expected, given the Western church's emphasis on teaching and education (as described in chapter 1: 'Is It Working?'). If your perspective of spiritual education defaults to a programmatic event with an authorized teacher as the model for spiritual and biblical knowledge, it's natural to presume that it takes years or even decades to be equipped to lead someone else to faith and disciple them.

But the programmatic teaching approach doesn't include a one-on-one discipleship relationship with a personal faith mentor. This relationship includes frequent communication (multiple times per week), training and accountability around things like prayer, reading the Scriptures, and working through questions and application.

I'll speak to this below in more detail, but let me summarize by saying this process works in multiplication because it's based on obedience to the call of God and not on the knowledge level of the person sharing—though knowledge certainly has value. Non-believers both recognize and respond to the evidence and pursuit of genuine faith and belief that are motivated by God's love (and, of course, the working of the Holy Spirit).

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Some of the other key factors that contribute to multiplication are:

- The quality of faith and obedience level of the disciple who is sharing
- The spiritual receptivity and readiness of the person(s) hearing
- The clarity of the call to trust Christ, follow him in obedience, and participate in his kingdom mission
- The pattern and level of mutual accountability established in the discipleship network
- The advance work of the Holy Spirit in the heart of the person hearing—the most important factor of all

Though this frequent and rapid sharing is not typically seen in a Western church cultural context, it's common in other cultures today. We consistently see evidence of it from our networks in multiple locations in Africa, as an example. It's not uncommon for someone who comes to Christ to lead someone else to faith and begin discipling them in twenty-four hours. We have records of this process in multiple

networks leading to nine generations of believers in a discipleship chain within twelve months, all with significant evidence of a genuine, maturing faith and obedience to Christ's commands. To see the gospel spread so quickly in non-Western cultures speaks more about Western culture than about the validity of frequently and rapidly sharing faith in Christ.

Multiplication: The Why

Now that we've laid out what multiplication is, let's turn our attention to why it's so important in assessing CAWKI and its effectiveness in accomplishing the mission Christ gave the church.

Relational Investment and Accountability

In a healthy DMW approach, typically one disciple invests significant time in discipling another person(s). This investment involves mutual reading of the Bible, being transparent and accountable with each other for life choices, decisions, dealing with temptation and overcoming sinful habits, obedience to Jesus' commands and way of life, understanding of Scripture and how to study it on their own, as well as resolving issues of theology and doctrinal practices.

At the risk of creating some kind of legalistic yardstick, allow me to offer a sense of context: My personal branch of DMW models and encourages each person to read a significant amount of Scripture (on the order of twenty-five chapters) each week, to do a basic, inductive study of Bible passages each week and to spend significant time in prayer each day (thirty minutes to an hour or more). To many these will sound like legalistic requirements; I assure you they are not. They are life-giving practices that get organically passed from one disciple to another. Each disciple decides how to practice their faith. The

consistent and regular practice of these disciplines (along with having a personal faith mentor) equips even people that are new to Christianity relatively quickly and prepares them to disciple others.

This one-to-one (or one-to-few) approach—as opposed to a one-to-many approach—both models and trains the core elements of belief in a way that is accountable and tangible, where each mentor can validate their disciple's readiness to disciple someone else. These qualities simply cannot be achieved in a program-oriented CAWKI approach.

Multiplication vs. Addition

Multiplication is the natural outcome of a one-on-one (or one-on-few) approach to discipleship. This allows for a relatively quick spiritual formation and faith development (when compared to a CAWKI ministry model). It produces subsequent generations of believers that eventually creates a movement of the gospel.

The results come slowly at the beginning, due to the individual approach and the time invested in discipling others until they are equipped to make a disciple. Frankly, the early stages of the process appear low-impact and unimpressive. But over a relatively short amount of time the results speak for themselves.

This can be clearly seen in the illustration of Table 1. Consider on one hand starting with a single follower of Christ who discipled one other person, and over the course of one year equips that person to begin discipling another person. At the end of this year, the first follower is available to disciple another person and the process continues.

This is compared to a megachurch congregation that grows from 10 to 10,000 in weekly worship attendance. This church then plants another campus of 10,000 attenders in the second year, and plants a similar 10,000-attender each year after that.

Keep in mind that discipling one person each year is very reasonable. It takes almost no resources, apart from each person's time, availability, and discipline to continue in the process.

On the other hand, launching a new CAWKI campus of 10,000 each year would be an extremely difficult achievement. As a point of reference, Wikipedia currently lists 109 churches of 10,000 or more in attendance in the U.S., with ten churches of 30,000 or more.¹ This seems impressive at first glance. But bear in mind that it has taken decades for those churches to reach that level of attendance. To grow to 10,000 in a single year has (to my knowledge) never been done in the West. The amount of financial backing, organizational systems and the construction of facilities (even in a multi-campus arrangement) large enough to accommodate the worship and support ministries for a congregation of that size in that short time frame are comically prohibitive.

Year	Disciple/Year	Attendees/Year
1	2	10,000
2	4	20,000
3	8	30,000
4	16	40,000
5	32	50,000
10	1,024	100,000
15	32,768	150,000
20	1,048,576	200,000
25	33,554,432	250,000
30	1,073,741,824	300,000
33	8,589,934,592	330,000

Table 1: Comparing the Results of Multiplication vs. Addition

The point of the illustration is to show how the approach of adding more churches as destinations for people to attend is ineffective—and *massively* so. It will not produce the results necessary to make an impact. Consider that (as of this writing) the population in the U.S. increased by 2,002,609 from the previous year alone (more on this below).²

A CAWKI ministry model can never produce multiplication. Section 2: Contrasts, will explain why this is the case. But to summarize the point here, CAWKI—even in its most successful and noteworthy cases, and even when rapidly creating new congregations—is a strategy of addition, not multiplication.

To Overcome Population Growth

As of this writing, global population growth is 1.07–1.08 percent. The U.S., with a current population of over 328 million people, is growing at a slower rate: .62 percent. From 2017–2018 the population in the U.S. grew by slightly over two million people, almost half of which (48 percent) was the result of international migration and the rest through births.³

This rate of growth is considerably higher than the growth of churches. To match this growth, there would have to be significantly more churches started. Research from 2000–2004 shows that a net gain of 13,024 churches was required to keep up with the U.S. population growth at the time. But the slow growth rate of churches coupled with the number of churches that closed their doors means we fell short of the mark by 10,000 churches.⁴

Also from that era, researcher Thom Rainer concluded that only 6 percent of the 1,159 U.S. churches his team surveyed in 2002 were

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