

Think of it this way: If the targeted outcome of your church's ministry is equipping people to be disciple-makers, then salvations will be appropriately included in the results as a key milestone in their development. But if your target is salvations, you may or may not see your people become disciple-makers (unless you emphasize this through another ministry focus).

This topic overlaps with a number of other contrasts highlighted in 'Part 2: Contrasts', namely:

- The way Christians see themselves and their life purpose (see *Contrast #5* on page 101)
- The priority of training (see *Contrast #7* on page 108)
- The corporate practice of measuring disciple-makers (see *Contrast #9* on page 115)
- The invitation to a call (see *Contrast #16* on page 152)
- The importance of obedience in the practice of faith (see *Contrast #19* on page 161 and see *Contrast #21* on page 172)
- The engagement of people in the discipleship process immediately—even prior to conversion to Christ (see *Contrast #23* on page 181)

This concept of salvation in Christ is best understood if it is examined in the entire context of discipleship and not as a stand-alone event. This holistic emphasis should help individual followers of Christ understand the opportunity, necessity, and urgency to both be a disciple and to disciple others.

**Contrast #7 – Primary Method:
Teaching vs. Training**

A method describes the manner in which we go about our activities; it's an order or system. Analyzing a method will reveal underlying

108

assumptions, motivations, expectations, and beliefs that sometimes we're aware of but in many cases we never question. Analyzing methods can also reveal actions and behaviors we weren't aware we were doing because we simply never evaluated our methodology—we just kept doing what had always been done.

When looking at the most common corporate practices of the legacy church in the West, it becomes apparent that teaching is the primary method being deployed. This has some significant implications on how disciples of Jesus are made.

Teaching as THE Essential Activity

Consider how widely and often teaching is expressed in the average Protestant CAWKI congregation. To begin with, the sermon is easily the most prominent aspect of the weekly gathering. The entire service is built around it and it usually consumes the largest block of time. Children's programming typically utilizes educational, age-appropriate, curriculum-based methods and processes. We encourage believers to participate in supplemental Bible study, whether it's in Sunday School, in church-sponsored groups during the week, on their own, or in outside ministries like Bible Study Fellowship. Many Christians have additional learning intake from popular Bible teaching videos or podcasts.

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Considering what's not included in the legacy church's activities also provides some insight. My experience is that many churches don't emphasize discipleship. They don't have discipleship programs or processes in place, they don't promote discipleship or the qualities of a disciple of Christ. Churches that do emphasize discipleship often do so in an educational context, like attending a class or participating in a study. "Discipling"

in a legacy context often means assisting someone who's already a Christian reach higher levels of understanding in their biblical, doctrinal, or theological knowledge.

CAWKI can inspire, exhort, encourage, and inform—primarily through large group events or through other media—to highlight the importance of things like personal knowledge of Jesus, experiencing God, and maintaining a relationship with him. But it is limited in how it can practically support people in living out Jesus' commands and teachings in daily life. There are precious few mechanisms in place to provide effective modeling, coaching, mentoring, and accountability.

As a whole, the legacy Protestant church teaches quite well. CAWKI pastors teach so frequently and at such an advanced level that they've set an example very few people in the congregation can follow. Consider what message it sends to congregants when teaching is so highly prioritized corporately but discipleship is not. It shouldn't surprise us that so few legacy church congregants consistently and actively engage in disciple-making.

It would seem that CAWKI's emphasis on teaching is grounded in the assumption that knowledge is the key to faithfully following Jesus' teachings and example.¹ Of course, biblical and doctrinal education are important. But is education the essential ingredient for equipping people to follow Jesus? How much teaching is necessary to equip someone to make another disciple?

Teaching as AN Essential Activity

The primary method for a disciple-multiplying movement is based on training—which involves teaching, but it also involves many more elements. The goal is not just to educate, but to equip people to be disciple-makers as consistently and quickly as possible. This is

something almost anyone can do and all Christians are called to do, whatever their level of skill or giftedness.

It's developmental, not unlike many other processes that involve repetitive practice to gain competency. Think of the way we learn other things in life that are more than just intellectual knowledge: Golf, woodworking, martial arts, painting, riding a bike, gardening, public speaking, scuba diving, etc. You would never expect people to be proficient in these activities by listening to a speaker talk about them. Instead, you would teach a concept, then demonstrate, then let them try it. After some correction and focused advice, you let them try it again until they reach a base level of competency. Then you move on to the next concept and repeat the process. The same is true for training someone to disciple others.

Teaching is only one aspect of discipleship, and as surprising as this may sound, it's not the most important. I encourage you to read the gospels and compare the number of times Jesus emphasized obeying his commands versus learning the Scriptures. Review Jesus' comments to the professional experts of the Old Testament, the teachers, scribes, and Pharisees, and see how Jesus chastised them for their lack of obedience of the Scriptures they claimed to know so well.

In presenting this contrast I feel compelled to assure you of my own personal belief in the validity and value of teaching the Word of God. First of all, teaching is my primary personal gift of the five APERS

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church network is considered an important step toward the proper and healthy functioning of the church. They play an extremely important role, just as they do in a legacy church approach.

The most common point of confusion centers on how elders effectively oversee the distributed groups. It's obviously impractical—if **may be best to think of** not impossible—to have an elder in each and **leadership development in** every simple church in the network. But it **disciple-making context** can be a challenge to get your mind around **as an apprenticeship** an alternative because the CAWKI paradigm **process—think Yoda** is so dominant **and Luke Skywalker.** It may be helpful to remember that church is the people, not the building or the organization. In a DMW church the people gather in a variety of simple churches in a given city or region. Just as Paul directed Titus to “appoint elders in each city” (Titus 1:5), the footprint in which the elders function is the city/region where the collection of simple churches reside. As the number of churches grows, the number of elders can grow accordingly as wisdom permits and the need dictates.

**Contrast #13 – Maturity Gauge:
Knowledge vs. Christlikeness**

This topic is closely related to *Contrast #7 – Primary Method: Teaching vs. Training* (page 108). The point of this contrast is to consider what both CAWKI and DMW methods view, measure, and celebrate as outcomes.

Knowing About God

When it comes to gauging the effectiveness of a teaching-oriented ministry, the default action is to measure the knowledge gained.

Consider how the legacy church models, incentivizes, rewards, and celebrates the acquisition of knowledge—both overtly and indirectly.

The subtle danger with a teaching-centric method is in perpetuating a belief that knowledge of Scripture and doctrine is the measure of maturity. This is the essence of James' warning to his readers: Knowledge alone is not an adequate, saving faith in Christ. Even demons have knowledge that there is one God.⁴ This is also one of the issues Paul wrestled with the Corinthian church, who had an elevated and skewed view of their own spiritual maturity. “We know that ‘We all possess knowledge;’” Paul exhorted. “But knowledge puffs up while love builds up. Those who think they know something do not yet know as they ought to know. But whoever loves God is known by God” (1 Cor. 8:1–3).

The challenge comes in realizing the enormous barrier between knowing about God and knowing God. It is relatively easy to learn about God. Knowledge acquisition is easy to measure and validate which gives us a sense of accomplishment. But it requires much more time and disciplined effort to practice and apply learning: only then does learning become wisdom.

I don't want to paint this with too broad a brush—I realize many legacy churches actively challenge people to move beyond intellectualizing faith in Christ, and they are to be commended. But the fact remains we have a systemic approach to faith that centers on teaching. Knowledge alone doesn't transform our lives to be more like Christ; intellectual assent is not an exercise of faith.

Should we operate on the assumption that knowledge is the essential ingredient behind following Jesus (as mentioned in *Contrast #7 – Primary Method: Teaching vs. Training* [page 108])? How much knowledge do we need to be able to love God wholly and love others as ourselves? How much teaching is necessary to equip someone to

make another disciple? When do we address the problem of acquiring new knowledge before practicing the knowledge we already have?

Knowing God

In DM, it is immediately apparent to all involved—even to those who haven't yet professed faith in Christ—that those who are most mature are the ones who look most like Jesus. This is held up as both the goal of the faith and the natural outcome of practicing it.

Those who most look like Jesus may or may not have deep biblical and theological knowledge, but they are the best models to follow. They demonstrate the fruits of the Spirit most vividly—peace, love, joy, patience, kindness, goodness, faithfulness, gentleness, and self-control. They are the ones who do only what the Holy Spirit directs them to do. They are the ones least impacted by the world or their flesh. They are the ones who have a deeper evidence of abiding with Christ. And—though I offer this cautiously—the fruit of their lives is often evident: They make better disciples.

Like the legacy approach, DM also encourages biblical knowledge but with a different emphasis. In the West, we tend to view knowledge as intellectual, cognitive understanding. But the perspective on knowledge in disciple-making is more about understanding to a complete degree. For example, the Greek word most broadly used in the New Testament for knowing (*ginosko*) was even used to translate the act of sexual intercourse (as in Joseph had not “known” his wife Mary, who was a virgin, when their child Jesus was born in Matt. 1:25). To “know” meant to know completely, at every level: experientially and intellectually.⁵

We come to recognize, hear, and understand the voice of our Shepherd by actively listening, trusting, and applying what he tells us. We learn of God's faithfulness by actively stepping into the unknown and

138

trusting him even though the way forward is not clear. We can only truly understand what it means to be encouraged or comforted by the Holy Spirit when we are in difficult situations. These things can't be known only at an intellectual level.

DM is designed to immediately practice any insight gained from reading the Scriptures, with a view toward transformation into Christlikeness. We apply supportive and mutual, loving accountability around this process as a part of faith training at both the individual and group levels. The result is a life typified by Christ—surrender to and alignment with God, an abiding trust in him, obedience to Jesus through the leading of the Holy Spirit, and the commitment to shape these qualities in others. This positions us for a fruitful outcome.

I want to be realistic and fair: I'm not implying that CAWKI won't produce mature believers who look like Jesus. Neither am I implying that every believer in a DM ministry is mature.

I am, however, clarifying that the DM ministry model offers an advantage. CAWKI must go the extra mile and apply more diligence to ensure people move beyond the mere acquisition of knowledge as a gauge of spiritual maturity. DM more clearly, quickly, and repeatedly describes faith maturity as Christ-likeness. It is this clarity which contributes to the process of multiplication.

Contrast #14 – The Equipping Gifts: Shepherds & Teachers vs. APEST

As mentioned in Contrast #12 – *Leadership: Professional Clergy vs. Biblical Leader* (page 128), APEST is an acronym for the five-equipping gifts listed in Ephesians 4:11: apostles, prophets, evangelists, shepherds/pastors, and teachers. The context of the passage makes it