

Reproducing Disciple-Making Groups across Global Peoples

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Introduction

Jesus commanded us to “make disciples of all ethnê” by teaching whole groups to be “obeyers” of **all** Jesus commanded. In response to the seeming impossibility of reaching whole families or clans or “social units,” the mission community has sometimes defaulted to reducing Jesus’ Great Commission to merely the discipling of individuals.

A further complication in our rapidly-globalizing world: the ethnê do not stay within the lines we have conveniently drawn for them on the map. They move around. Somalis have come to America, Filipinos have gone to the Middle East, Pashto churches are being built in India and Vietnamese are headed to Malaysia. If we are to focus on a specific people, *where* are we to focus on the people? Where their numbers are greatest? Where the people are the most open?

Jesus actually worked with *global peoples*. While focusing on the Jews in their homeland, Jesus actually launched a movement that spread to the dispersed parts of the Jewish people. Further, while not diminishing his primary focus on the Jews, he both directly impacted and set into motion strategies that would result in movements among several other *global peoples* (the Romans, Greeks, “Arabic” peoples and North African Peoples) who ironically were in *diaspora* in the homeland of his focus people.

The focus of this discussion will be on the historical, biblical, and strategic patterns of movements (often called disciple-making movements—DMM -- or church planting movements--CPM). These patterns indicate movements are not only the best way to transform whole people groups, clusters and affinity blocs, but that such movements should be the norm of our expectations, not the exception. The several case studies of ongoing movements and a developing global initiative called the Ephesus Vision will focus on proven application.

Clearly, many *global peoples* are in *diaspora*. This dispersion may be voluntary or involuntary and may be driven by one or more issues which include but are not limited to motivations such as economic, environmental (including natural or man-made disasters), and political (wars, ethnic violence, etc.) -

The focus of this presentation is on *global peoples* who are mainly considered “unreached” or “least evangelized.” We believe transformation best happens among them in movements that spread more deeply and more quickly than is often thought possible. “Ministry to” global peoples or “addition results” among *global peoples* alone are not tenable if we really want to see change.

This presentation does not focus on “missio-migrant” *global peoples* (“harvest force,” if you will) such as the many Filipino migrants around the world -- except as these “missio-migrants” must be considered a key part of the solution in reaching the “least gospel-access” peoples. For example, 70% of migrants to the US list “Christian” as their religion. What is their role?

The current global sending of missionaries and all the projected results of these mission efforts do not support sufficient future progress in reaching global “unreached peoples.” Todd Johnson and his team noted at the recent Lausanne Leaders’ meeting in Bangalore that 86% of Muslims, Hindus and Buddhists do not know a Christ-follower and more comprehensively, 29% of the

world's population has no real access to the Gospel. Rather than doing more of the same and expecting different results, strategies with proven exponential results must be considered.

The Harvest Field: A Brief History of People Groups and People Group Clusters

The concept of people groups can got its modern start in the 1950s. We could begin with the 1951 publication of the first edition of the *Ethnologue*. This is perhaps only right and proper since it was Cameron Townsend who first began to investigate the need for multiple Bible translations and then identify the scope of the many languages in the world. But the idea of languages needed some refinement. The missions think-tank MARC was investigating the idea of people groups. In 1955, Donald McGavran's *Bridges of God* discussed the idea of "homogenous units" (later people groups); his thinking would influence Ralph Winter and many others.

These ideas percolated for nearly two decades. The 1960s saw some surveys: one of West African nations and tribes and evangelism, conducted (perhaps surprisingly to us) by the World Council of Churches; another, in 1965, the first preliminary 32-page edition of Operation World.

Then, in 1974, these ideas bubbled over. The first full edition of Operation World was published. Ralph Winter gave his famous address at the Lausanne Congress in the same year, and an Unreached Peoples Directory was distributed there. MARC published the first of its *Unreached Peoples Annually* series.

Into the 1980s, people were making lists of unreached peoples, but when an objective was defined, of course, the first debate was about how to know when it was accomplished. The idea of "unreached" implied a group could be reached. When was a group reached? The famous 1982 Chicago meeting settled that question, although without setting any numerically-measurable level, and so we've continue to debate the specifics of measurement to this day.

We have also debated the precise number of "peoples." The question of just how many peoples there are in different groups has at times been a bloody battlefield, although today fortunately it is more a matter of genteel disagreement. Different lists take different approaches, have different purposes and get different results, no matter how many people might ask for a final number. Ralph Winter was fond of saying that missionaries really do not know how many people groups there are until they have taken the plunge and have lived among a people.

Fortunately, today the lists are very close and generally agree, at least, on population, differing only in how one handles the castes of India. We know the number of people groups is in the thousands--over 10,000, for all researchers. Such a number is difficult for most people to grasp, and for most strategies to consider. No single agency can send workers to all of these groups, so who should they send workers to first? Who should be engaged first? How many should be sent? Where will we get the many workers needed?

Thankfully, some simplification is available, if we choose it. The idea of people group clusters likewise developed, even if it hasn't gotten as much press. In 1982, the first edition of the World Christian Encyclopedia didn't have a list of 11,500 people groups - largely because the manuscript was lost during political instability in Africa. But it did list five races and 432 macro-peoples, and this might be considered one of the first "cluster" lists. In the late 1990s, consultations and prayer campaigns were held around the idea of "Gateway People Clusters."

The idea of the People Group Cluster has been much more fully fleshed out in the work of Patrick Johnstone, and now underlies the Joshua Project list (as well as others).

Admittedly, the larger list of unreached peoples is problematic -- especially depending on how one evaluates and counts the castes of India. The list of people group clusters is simpler and smaller.

The Harvest Force: Strategies for Engaging People Group Clusters

So, for the most part, we agree on 253 people clusters in 17 affinity blocks. (Justin, who has spent much time as a computer programmer, could wish for 256 clusters in 16 blocks, but the world is messy.) Of these, 107 clusters are “least reached” (less than 2% evangelical and less than 5% Christian of any tradition) according to Joshua Project. Most of the clusters have populations in the millions.

Agencies were once known by their engagement with geographic regions. The early Protestant societies of the 1800s began on the coasts. Then, agencies were formed with the idea of going “Inland” which was reflected in their names: Africa Inland Mission, China Inland Mission, Sudan Interior Mission, and so forth. With the advent of People Group-thinking, agencies began restructuring themselves to focus on or “engage” peoples. The Cooperative Baptist Fellowship was perhaps the first to do so in February, 1993. More recently, denominational boards like the International Mission Board and agencies like our own, ActBeyond (formerly *Mission to Unreached Peoples*), have done so as well.

For agencies to organize teams along cluster lines is a significant strategic shift which implies teams are focused on peoples from these Clusters and People Groups *wherever* these peoples might be located. Yet, there remains a significant challenge that beggars the imagination. Yes, it might be simpler to think in clusters, and yes, it might be right to acknowledge the need to reach them wherever they have gone in the world, but no matter how you slice the pie, two billion people cut off from the Gospel is still an enormous task.

If there were one hundred unreached clusters, a mission board with, say, 5,000 workers, could devote about 50 workers to each of these unreached clusters if it were to do so in an artificial, engineered sort of way. These groupings could be a significant and strategic force--but in the face of a people cluster of, say, 105 million Urdu Muslims, what can they hope to accomplish?

CPMs and Clusters: A Biblical Patter of Engagement

Our answer? They can start a church-planting movement (aka disciple-making movement). These movements have gotten considerable attention in the past several years. We will only briefly review this concept here. A church-planting movement (CPM), or disciple-making movement (DMM), consists of the rapid multiplication of indigenous churches planting churches that sweeps through a people group(s).

These movements do not happen because missionaries (whether North American, Korean, Latin American or any sending area) are sent in sufficiently large numbers to buy buildings, advertise services, build mega-churches, pastor them, or run the show. Theology aside, we simply cannot logistically do that.

A CPM happens when the Gospel *rapidly multiplies* through a population: as disciples make disciples (who in turn make disciples); as leaders raise up leaders; as churches plant churches.

It spreads much like what happened when the Apple iPhone was first introduced. No one had to tell my kids how to use my iPad: they simply picked it up, and started poking at it, and the next thing I knew they were playing games and asking to download their own. In the same way, CPMs do not require extensive theological education: people simply take a Bible story and ask themselves, “What is God telling us to do?” Then they do it, and share the story with someone else, who does the same. This discipling can be done by any Christian – young or old. We’ve seen pre-Christians sharing the Gospel with their friends and families even before they become committed believers, simply by retelling Bible stories someone told them. As whole families come to faith, the Gospel spreads along relational lines.

When do we know it’s a movement? Although some churches and some streams will stall, if enough streams of churches reproduce to the fourth generation, experience shows that forward momentum and growth and ability to impact their culture can continue and begin to take root in that culture to bring transformation

Since a movement multiplies rapidly, it can scale from a handful of people to quickly encompass millions. A small team can catalyze a movement that can reach a few thousand, a hundred thousand, a million, ten million, or more. This kind of impact has already happened, and is happening. Globally, there are over 100 church planting movements known to be growing right now. Some older movements are very large in size, while newer ones are still small.

While a CPM can sometimes take a long time to ignite, once it launches, a newly-started CPM can scale to millions of people in an amazingly fast period of time. This exponential possibility pushes a strategy team and trained believers to take the mindset of itinerating through several places, seeking the “Person of Peace” who will be the start of a CPM, rather than focusing on one place only. Instead of settling down in one town and “being the church” in that town, an apostolic team seeks to “start the church” in multiple towns. Built into this mindset is the idea that the worker cannot stay in one place forever. Whether the movement starts or not, the workers must move on, leaving the work in the hands of locals. There are too many peoples to reach.

If this sounds familiar, it should. It is what the early apostles did. We have to acknowledge the task is very large and the workforce is very small. We have to find more workers, and the only way to find sufficient workers is to make disciples and send them out to their friends and families. Only a viral movement will scale to the level of millions of people. Theological issues aside, we simply cannot send enough cross-cultural missionaries to start all the churches needed to change the world.

Biblical Patterns: Sometimes we have made “missiology” too complex and shallow at the same time. Jesus’ approach is actually simple and deep. A young woman, a junior in college, who took a graduate course Kent taught recently, summed it up well:

Last semester, I took a business management course and the two words that summed up the course were *effectiveness* and *efficiency*. From a business perspective, things have to be effective and efficient to reach success. Same goes for missions, but in a more serious way. If the way missions is done is not effective and efficient for that specific area, lost people will

not be reached. But when you go in knowing what God has spoken in scripture then the goal of reaching lost people will be more efficient and effective . . . It is brilliant.

Jesus gave the greatest example of this. He did not just come in and rule over all the people like most expected. He picked out twelve disciples and said, “Follow me.” He trained and equipped them to continue his ministry after He left. . . . As we look at different ways to be effective and efficient in the mission field, why not look to the man who perfectly illustrated to us the strategies to go into all the nations proclaiming the gospel? He disciplined, trained and equipped twelve to finish His task after He left through the guidance and empowering of the Holy Spirit (John 16:5-11). One person cannot reach the nations on their own. As Jesus came fully God, but also fully human, **He could not reach the multitude on His own, especially since He knew He would not be here long** [emphasis mine]. So from the beginning of His ministry, He had to train and equip people to continue His ministry after He left.

To reach *global peoples*, we need to look to the world’s Greatest Strategist and His key patterns.

Love and Obey: His focus on the greatest commandment (Deuteronomy 6) of loving God with every part of us is designated by the first key Hebrew word *shema*. This word is often merely translated in English as “Hear.” Yet, before the famous “Hear, O Israel, the Lord our God, the Lord is one” of Dt. 6:4 is found “Hear, O Israel, and be careful to obey” of Dt. 6:3. *Shema* could more completely be understood as “hear and obey.”

Thus, Jesus’ words about the greatest commandment (Dt. 6:5) are clearly in the context of loving and obeying God. This combined phrase of “love and obey” is reiterated numerous times in John 14 and 15 (and in many ways in other places).

Following Jesus is not about saying a few key words in a carefully-crafted prayer. It is about obeying and loving, loving and obeying. When mission efforts focus on either turning people into converts who come to a religious club meeting on a certain day of the week (“raise your hand, pray these words,” etc.) or on only doing good deeds but not calling for change in their focus of love and obedience, true discipleship is thwarted and maybe even creates antibodies to true “obedience-ship.”

Using *Shema* Lifestyle, Actions and Statements: A Visible, Un-pretentious Spiritual

Approach: Deuteronomy 6:6-9 then illustrates how to make this love and obedience evident to others. We are to remind ourselves and indicate to our close family and neighbors that we seek to love and obey God. This desire is to be symbolized by continual conversation and symbolic evidence on our wrists and our doorframes, visible to us and our closest relationships.. We are to indicate our desire to love and obey God to strangers by the evidence on our forehead and our gates, that these truths have been “impressed upon our hearts.” We are to live our faith out loud and naturally, an open expression of our love and obedience to God.

Jesus’ Strategies: Jesus’ key strategic concepts are most succinctly described in Luke 10. These patterns are concisely stated in two similar experiences found in Matthew 9 and 10 but evident in most of Jesus’ interactions.

1. Jesus sent them to be dependent upon and accept the hospitality of the focus communities. This approach counters our tendency to go in with all the resources and solutions. This approach makes spiritually hungry people more willing to receive what we have to offer when we have first received what they have to offer.

2. Jesus sends them to both do miraculous deeds and to speak good news of the Kingdom (*shema* deeds and words).
3. When someone responds to the *shema* lifestyle or statement or action – shows spiritual interest and speaks *peace* back – the team is to stay in that *oikos*. This term does not mean “building.” It is better translated “household.” Modern parlance might speak of a social unit. Jesus commands them not to move around, but stay with the one who has accepted them into his or her social unit.
4. Luke 10:16 underlines the “listening” or “hear and obey” theme. If they listen and by implication, obey the messenger, they are obeying Jesus. Jesus makes this role explicit in Matthew 28:20 where He commands all of his followers to teach people **to obey all** Jesus’ commands (not be taught all His commands, as often misstated).

In Luke 10 and throughout the Gospels, we see Jesus setting the pattern of finding those God was already drawing, discipling whole groups to faith, reproducing leaders, teaching them that all will be taught to them by God (John 6:45) through his Holy Spirit. These reproducing, obeying groups of disciples will transform their own culture and go beyond their own culture under the guidance of the Spirit.

Jesus repeatedly modeled this approach. He tested Zaccheus’ obvious spiritual hunger by inviting himself to Zaccheus’ house – and Zaccheus gathered his social unit to listen to Jesus – and Zaccheus demonstrated that he both loved and obeyed God by his restitution to those whom he had wronged. Jesus broke cultural and gender norms to see if the Samaritan woman would move with Him from the need of physical water to the need of spiritual water. In love and obedience, she shared with the village and leaders, and they responded together. He delivered the Gerasene demoniac and then asked him to show his love and healing by sharing with the many communities of the Decapolis.

Jesus modeled this approach from the very beginning. Andrew appears to be one of the first persons of peace whom Jesus discipled. In John 1, we see Andrew and another person indicate spiritual interest by spending a day with Him. Andrew immediately brings Peter to Jesus. Jesus speaks to Peter seemingly about a change of identity and character but probably to test his spiritual interest.

Peter’s next recorded encounter appears to be when Jesus asked Peter to stop the “end of the day” work of cleaning nets and boats by allowing him to use Peter’s boat as a speaking platform (Lk. 5). Peter indicated, at least, a willingness to offer “hospitality.” Jesus then asked for an act of obedience: to fish during what every fisherman knew was a “non-fishing” time. Jesus performed a miracle which almost sank two boats. It is at this point that Jesus asked them to follow Him.

Mark 1 alludes succinctly to Jesus’ invitation and Peter’s acceptance to follow Him. Afterwards, Jesus went to the synagogue and performed another miracle, and remained with the household of Simon and Andrew. He healed Peter’s mother-in-law.

What follows shows some initial results from finding persons of peace. Andrew, then Peter indicate spiritual interest, extend hospitality, take initial steps of obedience, hear and see evidence of the Kingdom, and then invite Jesus to stay in their household. This implied approval and performed miracles leads to massive response as the “whole town” (v.33) sought him.

Proof of Concept in the Book of Acts: The book of Acts indicates that by following this very pattern, Jesus's disciples turned the Mediterranean world upside down. They started movements not only across the "geography" of Jerusalem, Judea, Samaria and the ends of the earth but across cultural boundaries to both Hellenistic and Judaistic Jerusalem: to multi-cultural Judea; to the hated Samaritans; and to various *global peoples* including Romanic, Grecian and other people groups of the region. Turning the world upside down could not happen by reaching a series of individuals.

All but three people in the book of Acts are seen coming to faith in groups. Some examples are: Cornelius and his household (which is well beyond just a biological family); Lydia and her household; and the Philippian jailer and his household. Acts 4:4 states that the "number of men" who believed grew to about five thousand. The phrasing here possibly indicates these men might be heads of households.

Paul and his teams: We see this pattern fulfilled by Paul and his teammates. (Note Paul is almost always with a team. Even several of "his" letters are actually co-authored).

In Acts 15:9b, he states, "...*So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.*" The only way Paul's assertion is accurate with respect to the millions of people designated by this statement, is that he, like Jesus, led groups of believers to faith, who then reproduced this faith in other believers, who in turn also led even more people to faith – and who fully demonstrated and spoke the good news across the region.

Repeatedly, Paul and his teams enter a place, make spiritually inviting statements, perform spiritually impactful and/or miraculous deeds, and focus on those people of peace and their households who respond. They teach these leaders and groups to listen to the Father, to obey the Father and to pass the message along. They then move on to new areas but continue to mentor leaders through letters and repeat visits. The evident pattern is to Model, Assist, Watch and Leave (MAWL). This pattern of mentoring others to mentor others to mentor others is shown in 2 Timothy 2:2: *And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.* This simple sentence shows four generations: Paul mentors Timothy who mentors reliable people who will in turn mentor others. What an efficient and effective model!

A careful analysis of Paul and his teams' efforts show massive reproduction in what can be described as six streams across the region:

1. Cyprus – Acts 13:6 "They traveled through the whole island."
2. Phrygia – Acts 13:49 "The word of the Lord spread through the whole region."
3. Galatia
 - Iconium Acts 14:1 "Great number of Jews and Greeks believed"
 - Lystra – Paul was stoned and left for dead, but left some disciples (Acts 14:21)
 - Derbe – Acts 14:22 "... Won a large number of disciples"
2. Macedonia
 - Philippi – Families of Lydia and Jailer
 - Thessalonica – Acts 17:4 "Some Jews and a large number of God-fearing Greeks and many prominent women." (Note: after only 3 Sabbaths – 3-4 weeks – one of the best churches found in the New Testament was begun).

- Berea – many Jews believed and a number of prominent Greek women and many Greek men. (Acts 17:12)
- 2. Achaia
 - Athens – Acts 17:33 “...Some believed”
 - Corinth – Acts 18:8-Family of Crispus and many Corinthians believed
- 2. Ephesus – Acts 19:10 “This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord. (Note: This province (a large part of modern-day Turkey) contained, per the Roman census, about 15 million people).

Discipleship Movements in Clusters: Five Case Studies

So, if one accepts this biblical pattern, and even if one has heard of CPMs, the question remains: “Can this work in ‘my case’”? The following varied and real-world case studies could help answer this question.

Case Study 1--The B People: Consider the classical missionary case of a Western expatriate sent to a remote country with the goal of starting a church-planting movement. Our case involves a typical missionary family, whom we will refer to as D&J. They were deployed to the B people in 1989. Their initial strategy revolved around funding local believers sent out as church planters by local churches. After six were killed and no new churches were started, D&J entered a period of soul-searching. They then developed a new strategy based on Matthew 10 and Luke 10: finding a person of peace, sharing the Gospel only when the whole *oikos* of this person was open to listening, emphasizing prayer for people and healing the sick, and moving on after two or three nights in a single place. After three years of working and refining this strategy, in the fourth year several churches were launched. A third difficult phase of transition then occurred, in which they began training church planters to become church-planting catalysts. Church growth multiplied, and by 1999 an outside research team estimated there were likely around 5,000 churches among the B. By 2010, later research estimates there were perhaps 80,000 churches.

Case Study 2--The H People: The H are a very remote, mostly illiterate, very poor agricultural people group who live in about 5,000 villages spread throughout a single province in their home country. Some are also found in surrounding countries. Most are a day or two from the capital of their province. The strategy team knew from the beginning it would be impossible for an outside evangelist to go through all the mountains and plant churches in all of the villages. Instead, they devised a plan to plant seed churches in each county, which would have the vision to reproduce themselves throughout the county. They mobilized “insider” partners who were culturally as close as possible. For three and a half years no progress was made, but in the end, they found house church partners from a related indigenous group. Workers were trained in CPM principles using a method designed to be reproducible and which was implemented by the seed churches as well: ten steps that could be easily memorized. Of the workers sent out, 25% endured persecution and kept on and 75% returned home after 2 to 3 months. As a result of this, over a period of 5 years, over 200 churches were started with over 4,000 believers.

Case Study 3—A Cluster in Africa: Consider a case of majority-world workers among majority-world peoples. Their initial vision was to see local churches supporting church planters in close-by unreached areas, with a goal of 10,000 churches within ten years. Initial success was very limited: just 220 churches planted in 3 years (which was great--but ruthlessly evaluated, that pace wasn’t going to reach the goal). In mid-2005, the strategy was reshaped and centered on a

CPM-based strategy. Basic CPM training was given to all church planters, accountability was established, and churches started were in turn challenged to send workers of their own. The result was an explosion. Some 220 churches were planted in the first three years; 398 were planted in 2006, 923 in 2007, and 1,386 in 2008. By 2010, over 5,000 new churches had been started. This occurred in spite of massive persecution.

Case Study 4--An Asian City: CPMs have occurred in both rural and urban areas. In one very large urban city in East Asia, a strategy coordinator had been working for over eight years (and there were many, many other workers laboring there as well). This team worked primarily among non-English speakers with a lower education. The movement took far longer to take hold, but is now consistently the fourth generation of church planting. One factor seems to be the migration to the city of rural house church leaders with a heart for outreach and discipleship. Another factor seems to be a recent significant increase in openness and a decline in persecution.

Case Study 5--A burgeoning CPM in Asia: This particular movement happened mostly among migrant workers who moved into a densely populated region of East Asia looking for work. Over 68,000 churches were planted and 1.2 million new professions of faith made in the years from 2001 to 2007. The model was simple: “every lost person witnessed to, and every saved person trained to witness and become a trainer of trainers.” The strategy coordinator spent most of his time daily praying, witnessing to the lost, and training every believer to witness, train new believers, gather new believers into churches, and become a mature trainer of trainers. Leaders conducted 15 to 30 training sessions per month, each one to three hours in length. CPM assessment teams found that typically 20% of existing believers passed on what they learned and started multiplying chains of discipleship. The CPM further “jumped” from neighborhood to neighborhood and factory to factory as existing believers changed jobs or moved. When a factory completed its contract and closed, house churches within the factory would divide and transfer into new factories.

Crucial Elements: In each of these case studies, there are certain key elements that we see: prayer, evangelism, obedience-based discipleship, and reproduction. Every known movement features radical prayer--people spending hours a day praying for the lost. Every movement features people willing to take the plunge and reach out to their neighbors, seeking “People of Peace” who are open to the Gospel. Every movement features simple, obedience-based discipleship: in which they hear what God says to do in His Word, and then do it. Every movement features reproduction: people passing on to others what they themselves are doing. All of these key elements are done by everyone in the movement and led by local leadership, disciplined and trained to continue and pass on what was passed on to them and to lead the movement as it grew

It’s Possible: Maximum Multiplication Crossing Boundaries within a Global People

Movements now exist among large numbers of languages in their home cultures. Furthermore, movements with believers numbering in the thousands to the tens of thousands, have also occurred among the *diaspora* abroad. The Good News, like a fire, can and has “jumped the lines”— it’s been brought from city to city as migrants move, as believers return home to their villages, or as people change jobs. Moreover, it can jump between peoples within a cluster who share a common location and trade language. But how can we encourage this “jump” to happen on a broader scale?

Avoid Patronizing: Part of the key, modeled after Jesus' attitude, was that these apostles assumed that people would be drawn by God, taught by God, taught to obey and love God without ongoing dependence on the outside messengers or "disciplers."

Could it be that part of the problem today is our dependence on non-sustainable, non-reproducible patterns which do not teach everyone to obey Jesus out of love and dependence on the Holy Spirit and His word? In Steve Corbett and Brian Fikkert's *When Helping Hurts*, they note that every person is poverty-stricken in some way (Cf. Chapter 2). He may be poverty-stricken in relationship to God, to self, to others, or to the rest of creation. He notes that many focused on people's material or spiritual poverty have often rush in with the wrong solution while ignoring their own poverty in relationship to themselves. Such poverty leads to a god-complex of thinking we can solve the problems of others. Speaking specifically to issues of material poverty (but with application to seeking to impact *diaspora* peoples), they note: "...one of the biggest problems in many poverty-alleviation efforts is that their design and implementation exacerbates the poverty of being of the economically rich – their god-complexes – and the poverty of being of the economically poor – their feelings of inferiority and shame" (p. 62).

Follow the Model of the Master Strategist: What will it take to launch movements among *global peoples*? Perhaps we should:

1. Focus on discipling whole groups by teaching these groups to obey and love God and others; and to reproduce discipling groups and leaders who will in turn reproduce.
2. Model for them the following of lines of relationships even as Jesus modeled this for Paul and the apostles, and even as they modeled this for us to follow. In their case, these lines of relationship included synagogues, Greek market places, and even non-Jews, Gentiles and Romans).
3. Do not patronize them and make these peoples dependent. Model and teach dependence on God, rather than on the outsider. Believe that sooner rather than later, these groups and movements will:
 - a. Start groups/movements across cultural lines of peoples they both like and hate.
 - b. Replicate leaders.
 - c. Join quickly as equal partners in fulfilling the Great Commission.
4. Help them to launch movements among those like them *and* among those whom they do not like. To do less is heretical in light of Jesus' mandate to His Jewish disciples to go to the hated "half-breed" Samaritans and the ends of the earth which included the hated Roman conquerors.
5. Focus on lines of relationship which span across countries in order to speed the movement. People with the same ethnic roots often develop a different group-image than that of those in their place of origin (thus the different listings by some mission databases); yet the relational lines often remain strong to their own people group. Thus, launching a movement among one people group may more quickly spark movements in other people groups in the same cluster (family) of people groups. The following Ephesus initiative is an example and an ongoing effort based on biblical, historical, and sociological foundations.

Ethne and Ephesus Ongoing Initiative--A Merry Band of Fire-starters: An actual effort to impact groups which include some global peoples is already launched within Ethne, the global network for mission leaders focused on unreached peoples. At an Ethne Steering Committee meeting in 2008, a group of relentless evaluators asked how the various strategy groups within the Ethne movement could better work together. Out of that discussion came the idea of picking some specific clusters and developing a coordinated effort in each.

During Ethne 2009 in Bogota, the discussion broadened to the idea of “collaborative CPM efforts”, and work began on a priority list including such people group clusters as Sumatra, Fulani, Kurds and Bedouins. Instead of taking on individual people groups, would it be possible to engage whole clusters of peoples to catalyze church planting movements that “cascade” through related people groups?

At a follow-up meeting in 2010, several CPM practitioners and Ethne members, mostly from the West, asked themselves: “What would it look like to really do this?” All those involved had long-term practical experience implementing such movements on the field. Another meeting in 2010 at Lausanne included non-Westerners from Africa, Southeast Asia, India and other locations. After dialogue and improvements were suggested, they too agreed to be involved.

By late 2010, additional work was done on the priority list by using the framework from Joshua Project’s global research on unreached peoples and clusters. A draft priority list of clusters was circulated among many Ethne members and global researchers and finalized in early 2011, with about a dozen clusters.

In 2011, the Ethne Steering Committee met to determine how to make the Ethne Movement even more action-oriented. The Ephesus Vision, now much stronger and more developed, was proposed, discussed and adopted as a strategic focus for the Ethne Movement. Participants at a May 2011 gathering called *Closing the Gap* also spent considerable time working on this Ephesus Vision. Continuing work and meetings resulted in the Ephesus priority clusters being adopted for CPM focus, with strong facilitation teams beginning to emerge.

The main thrust of the Ethne12 meeting in Seoul, Korea in November, 2012 was to identify next steps in the Ephesus Vision: *In this generation, working together to initiate “cascading church planting movements” among the most neglected families of unreached people groups.*

In other words, what the Ephesus Vision seeks to do is not just start CPMs within individual groups, or even within clusters - but to intentionally seek to “urge the fire on” so that it jumps the lines and spreads throughout the cluster, and from cluster to cluster throughout families of peoples and whole affinity blocks. Admittedly, this initiative is a huge vision, but in our view it’s really the only way that the task is realistically going to be seen done.

Conclusion:

God has helped many rediscover Jesus’ approach and has used them to launch at least 100 movements among Unreached Peoples. While seemingly simple, the movements are deep because they are based on love and obedience of God.

Jesus celebrates those who had come to understand His approach. Immediately after his debrief with the seventy-two about their amazingly successful “Luke 10” experience, Luke 10 goes on to say that Jesus was full of joy that His disciples had learned the depth and simplicity of what was hidden “*from the wise and learned and revealed them to little children. Yes, Father, for this was your good pleasure.*”

Let us follow Jesus' simple, deep pattern of discipling groups of "obeyers" who then in turn reproduce and disciple other groups of obeyers who obey and love God: who heal the sick, help the poor, tell the good news and transform their people groups wherever they are--and beyond.