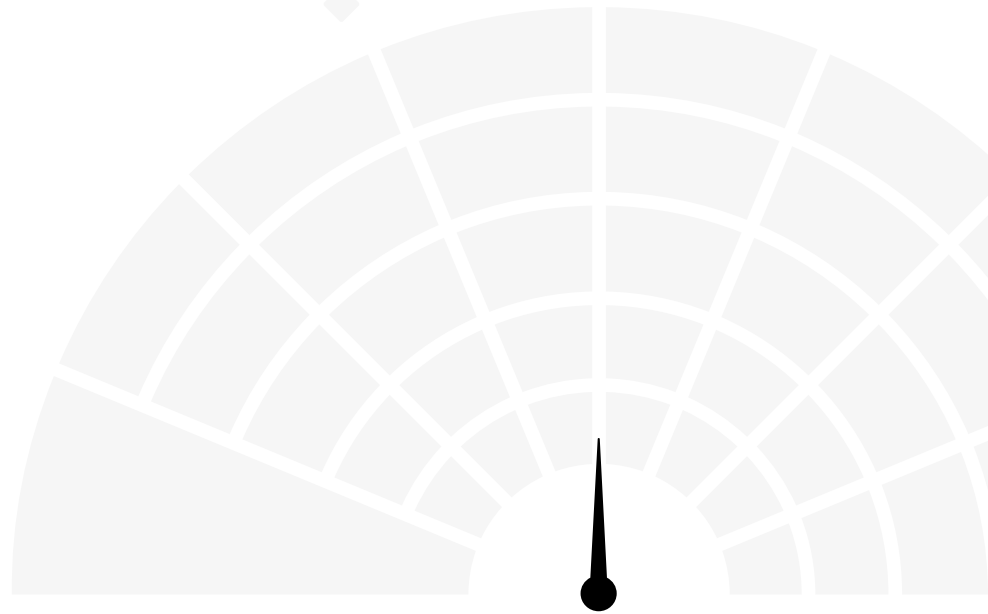


A faint, light gray world map is visible in the background, composed of a grid of small squares.

QUARTERLY REPORT

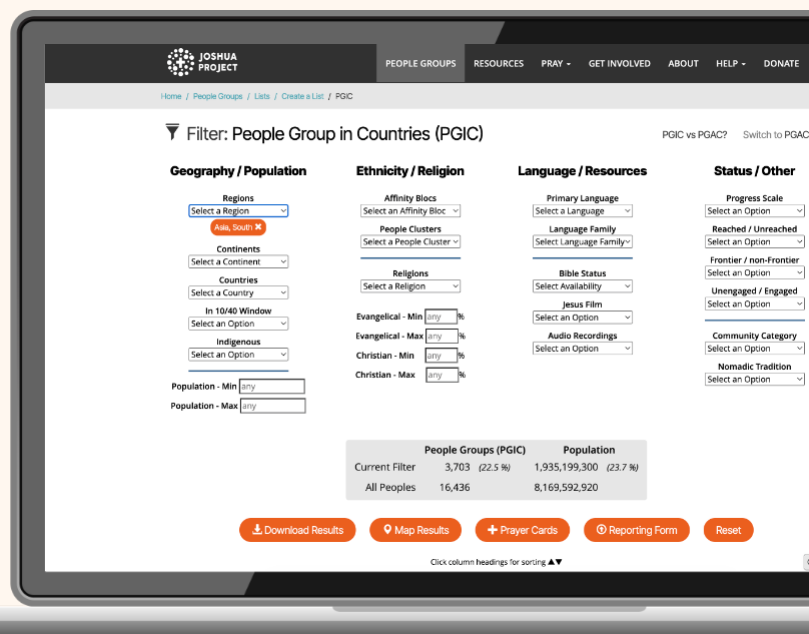
JULY 2026 EDITION



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NEW JOSHUA PROJECT DATA PERSPECTIVES



QUICK SUMMARY

Joshua Project has added new website data perspectives, including an All Religions map, Language Families groupings, and custom list-building tools for People Groups in Country and across Countries, with new filters for nomadic status, community category, and engagement level.

Things are rarely static at Joshua Project these days. Several new web data perspectives have recently been added to the Joshua Project website.

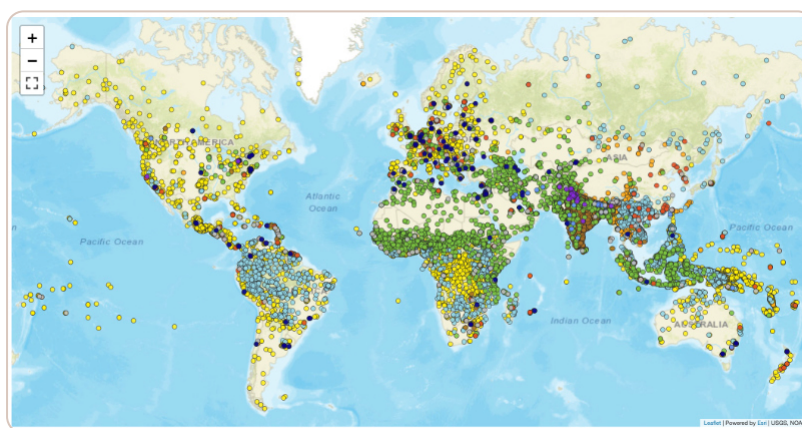
ALL RELIGIONS

See a map showing all People Groups in Countries (PGIC) colored by primary religion. Notice that Judaism and Sikhism are now shown as major world religions.

Clicking a religion name takes you to a listing of people groups with that primary religion. Or clicking a dot on the map takes you to a specific people group profile.

CLICK THE LINK BELOW TO VIEW

<https://joshuaproject.net/global/religions>



LANGUAGE FAMILIES
https://joshuaproject.net/language_families

Language families are groups of languages that descend from a common ancestral language, like branches growing from the same tree. Linguists group them by inherited similarities in core vocabulary, grammar, and sound patterns so they can trace historical and current relationships.

People groups with more gospel progress in a language family may be good candidates to minister among unreached groups in the same language family.

Languages**People Groups**

Language ▲	Code	# People Groups w/ this Primary Language	# Unreached w/ this Primary Language
Abaza	abq	2	2
Abkhaz	abk	6	3
Adyghe	ady	11	11
Kabardian	kbd	8	8
Totals:	4	27	24

[Home](#) / [People Groups](#) / [Lists](#) / [Create a List](#) / PGIC

Filter: People Group in Countries (PGIC)

Geography / Population**Regions**

Select a Region

Asia, South ✕

Continents

Select a Continent

Countries

Select a Country

In 10/40 Window

Select an Option

Indigenous

Select an Option

Population - Min Population - Max **Ethnicity / Religion****Affinity Blocs**

Select an Affinity Bloc

People Clusters

Select a People Cluster

Religions

Select a Religion

Download Results

Map Results

Prayer Cards

Reporting Form

Reset

CREATE A LIST

Create custom people group lists based on your interest and criteria, using either of these two perspectives:

- People Groups in Country (PGIC)

https://joshuaproject.net/people_groups/filter_pgic

- People Groups across Countries (PGAC)

https://joshuaproject.net/people_groups/filter_pgac

You can learn more about these two perspectives at

http://joshuaproject.net/people_groups/counts

Options for Nomadic, Community Category (India), and Engagement status were recently added to further refine your selection. Use the buttons at the bottom to download the data or prayer cards, see a map, or report activity about the list you created.

SUMMARY

TOP LINE NUMBERS



PEOPLE GROUP LIST

The list grew on net.

PGAC People Groups
Across Countries

2 groups were added and 1 removed,
a net gain of 1.

PGAC People Groups
In Country

43 were added and 17 removed,
for a net gain of 26.

STATUS CHANGES

Five groups **moved from** unreached to not
unreached.

The Frontier count **rose by 4 groups** that
were newly classified as Frontier.

1 moved to a regular unreached group,
and none moved to no longer unreached.

DATA REFRESHES

Population was updated for 16,090 groups.
Christian Adherent percentages changed for
19 groups and Evangelical percentages for 15.

SCRIPTURE AND LANGUAGE ACCESS

498 language resources were added
outside of scripture.

New scripture translations totaled 56:
7 full Bibles, 21 New Testaments, and
28 Portions.

ACROSS COUNTRIES

1

2 groups were added
Jewish, Persian (Mashadi)
Arab, Saidi - Coptic

2

1 removed
Jewish, Chabad-Lubavitch

3

**Five groups moved from
unreached to not unreached.**
Ilchamus in Kenya
Amhara, Wollo in Ethiopia
Oromo, Wollo / Yejju in Ethiopia
Hmong Njua in Myanmar
Jewish, Chinese in Taiwan

4

**The Frontier count rose by 4
groups that were newly
classified as Frontier.**
Arab, Saidi in Egypt
Arab, Saidi in Greece
Tai Doi in Myanmar
Mantsi in Vietnam

5

**1 moved to a regular
unreached group, and none
became no longer unreached.**
Taman, Htamandi in Myanmar

[Click to view the latest database updates](#)

HOW PHASES OF ENGAGEMENT GET ASSIGNED



QUICK SUMMARY

Joshua Project assigns a Phase of Engagement to people groups by combining **organizational bulk submissions**, **individual field reports**, and **GAPP activity data**. Confidence rises when multiple inputs converge on the same phase. Thousands of submissions are needed to visualize phases on the website by year-end.

The Phase of Engagement framework gives mission leaders something Evangelical percentage alone cannot: **a picture of where the work actually stands**. But a framework is only as useful as the data behind it. This article explains how Joshua Project assigns a phase to a people group, and why we need your help to do it at scale.

THREE DATA INPUTS, ONE PUBLISHED PHASE

Phase of Engagement data reaches Joshua Project through three channels. Confidence in a published phase comes from convergence: *the more submissions point to the same phase, regardless of which channel they arrived through, the stronger the assignment*. Ten field reports clustered around Phase 4 build meaningful

confidence on their own. Additional inputs from bulk submissions and activity data from the GAPP App further strengthen it.

1 ORGANIZATIONAL BULK SUBMISSIONS

Mission agencies and networks that track engagement phases can submit data in bulk. Because phase numbering varies across the mission world, Joshua Project verifies that submitted phases map correctly to the 0-to-7 Engagement Scale before recording them. Where definitions align, the submission is recorded with a date and source. Where they differ, we work with the organization to clarify the mapping. For example: one organization uses "Adoption" as their Phase 1. Adoption is not the equivalent of Entry, so when that organization reports Adoption, we do not assign it to Phase 1. It remains Phase 0. Their remaining phases, however, align cleanly and are recorded accordingly.

2 INDIVIDUAL FIELD SUBMISSIONS

Field workers, researchers, and church leaders submit individual reports through [The Joshua Project Information Collection Tool](#), available in seven languages and growing. The Collection Tool presents the 0-to-7 phases directly and provides access to the full Phases of Engagement Toolkit for reference. Submitters choose from the standard scale, so no definition of mapping is required. These submissions carry high information value because they often come from people with sustained, direct presence among a specific people group.

3 ACTIVITY-BASED PHASE CALCULATION FROM GAPP

This input derives a phase from aggregated, anonymized ministry activity data rather than asking anyone to report a phase directly. Activity types map to the phase to which they correspond, and counts are used to calculate a phase assignment:

ACTIVITY TYPE	MAPS TO
Gospel shares / evangelistic conversations	Phase 2: Evangelism
Baptisms, discovery group participation	Phase 3: Discipleship
Church starts, regular gatherings with indigenous leaders	Phase 4: Local Church
Second-generation church plants	Phase 5: Reproducing Church
Fourth-generation church streams, network formation	Phase 6: Multiplying Church
Cross-cultural sending from within the people group	Phase 7: Sustained Gospel Presence

Volume matters. 132 baptisms is a different signal than 3. The activity count informs both the phase assignment and the confidence level we attach to it.

CONVERGENCE, NOT THE HIGHEST NUMBER

Joshua Project does not automatically accept the highest reported phase. A single report claiming Phase 6 does not override three independent reports pointing to Phase 3.

Phase of Engagement will also carry data confidence score. More inputs and tighter agreement between them raise confidence. High volume with significant disagreement across inputs lowers it. A people group with fifteen submissions clustering around Phase 4 will display a different confidence level than one with two widely divergent reports. This transparency matters: *the people using this data to deploy workers and allocate resources deserve to know how much the evidence behind a number converges.*

WE NEED THOUSANDS OF SUBMISSIONS BY YEAR-END

Joshua Project's goal is to have the Phase of Engagement visualized on the website by the end of the year. Reaching meaningful visualization requires thousands of incoming data fields from organizations and field workers who have direct knowledge.

If your organization tracks engagement phases or ministry activity data and is not yet sharing it with Joshua Project, we want to reduce the friction of doing so. That means working within your existing frameworks, collaboratively verifying terminology mappings, and building submission pathways that

respect your security and organizational protocols.

The global body of Christ can be better informed about the remaining task. But only if those with the closest view are willing to share what they know.

Contact us to set up a data-sharing conversation

research@joshuaproject.net

Explore current ways to submit data

joshuaproject.net/data/submit

SCAN THE QR CODE
TO SUBMIT DATA





THE CORRIDOR IS OPEN

QUICK SUMMARY

Uzbekistan's economy is booming. GDP grew 7.7%, foreign investment reached \$10B, and diaspora remittances reached \$8.2B. This signals a strategic opening for gospel access among the Uzbeks, a Frontier People Group of 37 million with 0.1% or fewer Christian Adherents. The open trade corridors and scattered diaspora create a multi-node missions opportunity that demands specific skills, not just vision.

In the first half of 2025, Uzbek workers abroad sent home \$8.2 billion in remittances. That was a 27% year-over-year jump, driven mainly by Russia, Turkey, and South Korea (*Times of Central Asia*, October 2025). While most mission strategists looked at that number and saw a labor mobility statistic, it also reveals a sprawling network map.

Uzbekistan is not just growing economically. It is connecting. And every connection is a node that matters for gospel access.

THE NUMBERS ARE REAL

Uzbekistan's economy grew by 7.7 percent in 2025, up from 6.7 percent the year before, with the World Bank projecting

growth of 6.4 percent in 2026, well above the regional average of 2.4 percent. Foreign direct investment hit approximately \$10 billion in 2024; the highest on record. Saudi Arabia's Association of Clean Water Administrators Power has committed \$13.7 billion to energy projects in Uzbekistan, making it its largest market outside the Kingdom. The European Bank for Reconstruction and Development now rank it among its top five investment destinations globally.

This is not a trend. It is a structural shift, and it has been building since 2016 when President Mirziyoyev began dismantling the economic isolation that had defined the country for decades. Unified exchange rates, simplified customs rules, trade

liberalization, and privatization of state enterprises have collectively produced sustained Gross Domestic Product (GDP) growth of roughly 6 percent a year, reaching 7.7 percent in 2025, and a national poverty rate that fell from 8.9 percent in 2024 to 5.8 percent in 2025 (*World Bank, Macro Poverty Outlook*, April 2026).

Uzbekistan's economy reached roughly \$147 billion in 2025 (*World Bank, Macro Poverty Outlook*, April 2026), several times the size of its smaller Central Asian neighbors. With approximately 37 million people, it is the most populous of the five Central Asian republics.

WHY THIS IS A MISSIONS SIGNAL

Uzbekistan sits at the center of a region where the gospel has rarely, if ever, taken root in a way that reproduces. The Uzbeks are classified as a Frontier People Group, meaning they are less than 0.1 percent Christian with little or no access to the gospel in any form. Most of the 37 million Uzbeks in Uzbekistan have never had a sustained conversation with a follower of Jesus.

When a country like this “opens for business,” the strategic calculus changes. Economic liberalization does not just invite capital. It invites people, and people carry ideas. Business visas become residency pathways. English-language training creates relational access. IT development gives access to educated young professionals who are asking questions about meaning, systems, and what makes a just society.

This is not theoretical. The historic Silk Road carried more than silk. It carried the Nestorian church deep into Central Asia in the 6th and 7th centuries.

The same corridors that moved commerce moved the gospel. The question is whether the church today recognizes what the merchants of that era understood: trade routes are access routes.

THE MULTI-NODE PICTURE

Here is where most missions analysis stops short. We tend to think of Uzbekistan as a single dot on a map. It is not. The Uzbek people exist across a network of nodes: villages in the Fergana Valley, regional cities like Samarkand and Namangan, the capital, Tashkent, and a growing diaspora scattered across Russia, Turkey, South Korea, and, increasingly, Western Europe.

That \$8.2 billion in remittances is not just a household income story. It represents millions of Uzbeks living outside Uzbekistan, many of them in contexts with greater access to the gospel than is available at home. The diaspora node is already active and largely unengaged by the missions community.

A coherent strategy for the Uzbek people does not focus exclusively on Tashkent. It maps the full network and asks where each node can be engaged using the available resources. Some nodes require long-term residency and language learning. Others are accessible to diaspora-focused churches in Istanbul or Seoul who already share geography with Uzbek workers.

BUSINESS AS MISSION: WHAT THE OPPORTUNITY ACTUALLY REQUIRES

The current environment in Uzbekistan is genuinely favorable for Business as Mission (BAM). The government is actively seeking vocational expertise, transparent management, and professional development capacity. Specific gaps exist in information technology, English-language education, agricultural modernization (Uzbekistan just borrowed \$400 million to accelerate agricultural mechanization), and professional services of all kinds.

But “favorable environment” does not mean “easy.” The barriers to effective BAM in Uzbekistan are real:

- Bureaucratic friction remains, especially for foreign-owned enterprises

- State-owned enterprises still dominate banking, energy, and transport
- Geopolitical dependence on Russia creates volatility (Russia’s economic slowdown is the primary external risk to Uzbekistan’s growth trajectory)
- Relational trust develops slowly in a culture shaped by decades of state surveillance

The practitioners best positioned for this environment are not idealists with a vision statement. They are operators with specific skills, a long horizon, and a team. The quadruple bottom line (spiritual, social, economic, environmental impact) is a useful framework, but it does not substitute for a viable business model. A BAM venture that cannot sustain itself cannot sustain a witness.

THREE CONCRETE QUESTIONS FOR LEADERS

If you are a missions leader, mobilizer, or potential marketplace pioneer, these are the questions worth sitting with:

1. **Who is already there?** Before designing new strategies, map existing engagement. Which agencies have personnel in Uzbekistan? What BAM ventures are currently operating? Where are the gaps in the network?
2. **Where is your node of access?** Not everyone needs to be in Tashkent. If you have relational access to Uzbek diaspora communities in your city, you

are already positioned at a node. What would it mean to engage that node seriously?

3. **What does your skill set actually open?** The Uzbek government is hungry for specific capacities. A vague call to “go” is not a strategy. What does your professional background qualify you to offer, and does that qualify as a legitimate, sustainable enterprise in the Uzbek context?

The Silk Road was not built by people who were waiting for better conditions. It was built by people who understood that the corridor was open and moved while it was. The corridor is open. The question is who will show up, and in what form.

A photograph of a wooden bridge with a lattice railing, spanning a small stream in a lush, green forest. The bridge is made of light-colored wood and has a simple, functional design. The surrounding trees are dense and vibrant, with sunlight filtering through the leaves, creating a warm, dappled light effect. The bridge appears to be a natural part of the landscape, blending into the environment.

WHERE THE MAP RUNS OUT

Using worldview diagnosis to find the fault lines that open the door to the Gospel

QUICK SUMMARY

Every worldview has fault lines where its map fails lived experiences. The Research Cultural Insights Accelerator helps field teams diagnose those gaps across six categories, build Gospel bridges from them, and research social structures that determine whether emerging churches take indigenous root.

When a field team characterizes a people group as 'resistant,' that is usually a conclusion masquerading as an observation. Resistance is real, but it is not a strategy. Worldview diagnosis is.

Every person you are trying to reach already has a map. It tells them where they are, what is real, where they are going, and what to do when they are lost. When you present the Gospel, you are not delivering information into a neutral space. You are presenting an alternative map to someone who already has one. How that person responds depends heavily on whether your map addresses the terrain their current map cannot navigate.

This is the core insight behind one dimension of the Research Cultural Insights Accelerator, a field application tool within the [Phases of Engagement](#) framework. Research Cultural Insights is not a single question. It is a layered set of inquiries that become progressively more operational as engagement deepens. Worldview diagnosis is the most critical layer in early phases, because you cannot build a Gospel bridge before you understand what map people are using. But it is not the only layer, and it is not sufficient on its own as engagement matures.

Later phases require a different angle of culture. How does this people group gather? Who holds social authority, and

how is that authority recognized or transferred? How are decisions made at the household and community level? How do leaders emerge, and what disqualifies them? These are not background details. They are the questions that determine whether an emerging church will be indigenous or perpetually foreign, sustainable or dependent. This article focuses on the worldview layer, because that is where most teams need to start.

SIX CATEGORIES, ONE DIAGNOSTIC FRAMEWORK

Every worldview, across every culture and religion, makes claims in six categories. These are not abstract philosophies. They are the diagnostic questions that reveal where a map works and where it breaks down.

Category	Diagnostic Question
THEOLOGY	Is there a God? What is that God like: distant or relational, personal or impersonal, one or many?
METAPHYSICS	What is real? Is the physical world the only reality, or is there a spiritual dimension? Is matter good, evil, or neutral?
EPISTEMOLOGY	How do we know what is true? Through Scripture, reason, tradition, experience, or intuition?
ETHICS	What is right and wrong? Is morality fixed or fluid, and where does it come from?
ANTHROPOLOGY	What is a human being? What is our problem, and what is our potential?
HISTORY	Where is all of this going? Is history linear, cyclical, or random? Is there a destination?

A field team that can work through these six categories for the people group they serve has a strategic map.

EVERY MAP HAS A FAULT LINE

Every non-Christian worldview is internally coherent up to a point. Then it runs into terrain which it cannot explain. That fault line is the entry point: not as a debate tactic, but as an honest diagnostic. The question is not 'where are they wrong?' It is 'where does their map stop matching the terrain of their actual experience?'

Worldview	Fault Line	Gospel Bridge
ANIMISM / FOLK RELIGION	<i>Fear</i>	Sovereignty: Jesus has total authority over the spirit world. Spiritual slavery gives way to the peace of a child whose Father is King.
ISLAM	<i>Assurance</i>	Adoption: a holy God who is also Father. Standing before Him does not depend on the next deed.
BUDDHISM	<i>Dignity</i>	Restoration: the self is not an illusion to be extinguished but an image-bearer to be redeemed. Sin is the root problem; new creation is the solution.
HINDUISM	<i>Grace</i>	Substitution: Jesus absorbed the karmic ledger once. Liberation comes through a gift, not through accumulated merit across lifetimes.
SECULAR MATERIALISM	<i>Foundation</i>	The Logos: reason and moral intuition exist because they are grounded in a rational, moral Creator. Hunger for justice is evidence of the map being denied.

These are not rhetorical moves. They are structural observations about what each worldview promises and where it cannot deliver. Paul did not walk into Athens and tell the Athenians they were wrong about everything. He found the fault in their map, the unknown God (Acts 17:23), and showed how the Gospel resolved it. He was not being clever. He was strategic.

WHAT THIS CHANGES IN THE FIELD

Pre-engagement study goes deeper than cataloging practices. The diagnostic question is not what a people group does religiously. It is what map they are using and where it fails them. That shift positions workers for Gospel conversations that engage.

Gospel presentation is grounded in the people group's actual map. The most common engagement error is presenting the Gospel as additional information rather

than a better map. Starting from the fault line connects the message to the dissonance people already feel.

BEYOND WORLDVIEW: WHAT LATER PHASES DEMAND

Worldview diagnosis answers the question: where is the door? As engagement progresses, the questions shift. A church does not grow in a cultural vacuum. It grows in a specific social structure, and whether it takes root or remains an outsider phenomenon depends on the second layer of cultural research.

Researching cultural insights in later phases means asking:

- How does this people group gather?
- How are leaders selected, and what gives them legitimacy: inheritance, earned status, election, or spiritual conferral?

- How are decisions made at the household and community level?
- What social structures govern marriage, inheritance, and conflict resolution?
- What does honor and shame look like, and how does public acknowledgment of belief affect social standing?

Teams that skip this layer produce churches that are structurally foreign: led by the wrong people, gathering in the wrong ways, deciding through processes that feel alien to insiders.

QUESTIONS FOR YOUR TEAM

1. For your primary people group, can you identify the fault line in their worldview: the place where their map produces dissonance with lived experience?
2. Does your pre-engagement study process include a structured worldview diagnostic?
3. When your workers present the Gospel, are they starting from the fault line in the existing map or from an outline developed in a Western context?
4. What Gospel bridge are you developing for the specific fault that your people group's worldview cannot resolve?

Joshua Project is developing field training to help teams, networks, and organizations research cultural insights and translate them into contextual strategies. If your team could benefit from this training, or if you have field learning to contribute, contact us at research@joshuaproject.net



TOP TEN REASONS TO PRIORITIZE

FRONTIER PEOPLE GROUPS

QUICK SUMMARY

Frontier People Groups (FPGs) represent one-fourth of humanity with almost no gospel access. Ten biblical, strategic, and justice-based reasons argue for prioritizing FPGs in missions, including God's command, Paul's example, demographic realities, and the deliberate cross-cultural effort they uniquely require.

One-fourth of humanity lives in Frontier People Groups, communities with less than one Christian for every 1,000 people who do not have any multiplying churches. Among the many legitimate claims on missions strategy, personnel, and funding, Frontier People Groups deserve the utmost priority because they represent the world's greatest gap in gospel access. Here are ten reasons Frontier People Groups deserve priority:

1 **God is gathering worshipers from all peoples and commands us to join Him.**

In Genesis 12 and 22, God promised Abraham that all the families and nations of the earth would be blessed through his offspring. In Matthew 24 and 28, Jesus both foretold and commanded the

gospel's proclamation among all nations. From Genesis to Revelation, God's redemptive purpose has always included all peoples, not just accessible, responsive, or pragmatically convenient peoples. Since that was God's promise and aim, it must shape our goals as well.

2 **There are still unfilled seats at the wedding banquet.**

Jesus told the parable of a master who told His servants, "*Go out to the highways and hedges and compel people to come in, that my house may be filled*" (Luke 14:23). This parable showed God's heart for the Gentiles (the nations) to be invited into his fellowship. His heart is that heaven's celebration will resound with a multitude from every nation, tribe, people, and language before the Lamb (Revelation 7:9).

But we aren't there yet. **Frontier People Groups are the people groups who do not yet have a multitude of Christ followers.**

When we count a people group as one group even if they live in multiple countries, there are 10,421 people groups in the world. Of those, 31% are Frontier People Groups. These are not simply less-reached populations. They are peoples who have had hardly any access or response to the gospel.

3 God's primary means of gospel propagation is the church.

God's design is for the church to spread the gospel. Normally, the gospel takes root and spreads through local believers and churches that can evangelize and disciple family members and friends, most often within their own people group. But in Frontier People Groups, that kind of local gospel witness is missing. If people come to faith, they cannot be incorporated into any culturally relevant body of believers. This is why Ralph Winter preferred the term "unincorporable people groups" instead of "unreached people groups."

4 Much mission effort naturally flows toward existing churches, which can divert focus away from frontier peoples.

Because of the importance of churches, many mission efforts work primarily with existing churches, diverting focus away from frontier peoples needing cross-cultural efforts. Whether distant or nearer in culture, somebody must be willing to cross cultures into Frontier People Groups for new churches to be birthed. Our focus on working with churches can actually keep us from making churches accessible for all peoples. Valuing the local church must mean valuing work where the church is not.

5 Most missionaries go where they are invited, not to Frontier People Groups.

Missionary sending often follows invitation, infrastructure, and existing relationships. Frontier ministry requires leaders to build pathways where those supports are weakest or absent.

Although Frontier People Groups are 31% of all people groups and represent the greatest needs, they receive only a small fraction of international mission workers. The Body of Christ worldwide must increase relationships and infrastructure to send workers to the frontier and be willing to accept the risks and unclear outcomes in pioneer missions.

6 Frontier People Groups make up the largest portion of unreached people groups.

One fourth of the world's population belongs to Frontier People Groups. Even if the Body of Christ was committed to the unreached, that commitment should result in a focus on Frontier People Groups which make up 72% of Unreached People Groups. Instead, most work among the Unreached takes place among groups who have already had a lot of traction and are no longer Frontier.

7 Paul set an example of not building on someone else's foundation.

If we take Paul as our missionary example, he said in Romans 15:20, "... I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation." In verse 23, he said, "But now, since I no longer have any room for work in these regions..."

Paul's primary missionary goal was to present the gospel to those who had not heard it before. This does not devalue ministries that strengthen existing churches, but it does remind us that mission strategy should still give special attention to peoples and places where Christ is not yet known.

8 We know where the greatest church planting needs are, and those populations are growing rapidly.

The 3,209 Frontier People Groups include around 1.9 billion people.

Geographically, roughly four out of five unreached people groups are in the 10/40 Window.

Religiously, 97% of the Frontier People Group population are found among Muslim or Hindu people groups.

Demographically, more people live in Uttar Pradesh and Bihar than in all the United States. Birth rates also affect both the size of the harvest field and the relative availability of laborers. The largest missionary sending countries, including the United States, South Korea, and Brazil, have less than one-third the birth rate of many Muslim-majority countries.

We know where we need to focus efforts and need to gain traction before the gap between missionary force and missionary field widens even more.

9 There is a profound injustice of gospel opportunity.

Christians are rightfully concerned about justice issues. God is a righteous judge, and Christians should be involved in justice-oriented ministries focused on welcoming refugees, prison reform, child protection, poverty alleviation, ending human trafficking, and more. The deepest injustice, however, is being born among the millions within Frontier People Groups who live their entire lives most likely never meeting a Christ follower, hearing the gospel in a meaningful way, or encountering a church rooted in their culture and language.

10 Frontier People Groups require highly intentional, difficult, cross-cultural mission efforts.

It's hard to stumble into Frontier People Group ministry. It does not usually happen through ordinary patterns of evangelism and church planting. It requires a high degree of intentionality and real sacrifice. Therefore, it demands our most careful attention, mobilization, training, and prioritized deployment of resources.

If we do not prioritize frontier ministry deliberately, it will almost always be crowded out by easier, safer, more natural, more measurable, and more immediately rewarding forms of ministry.

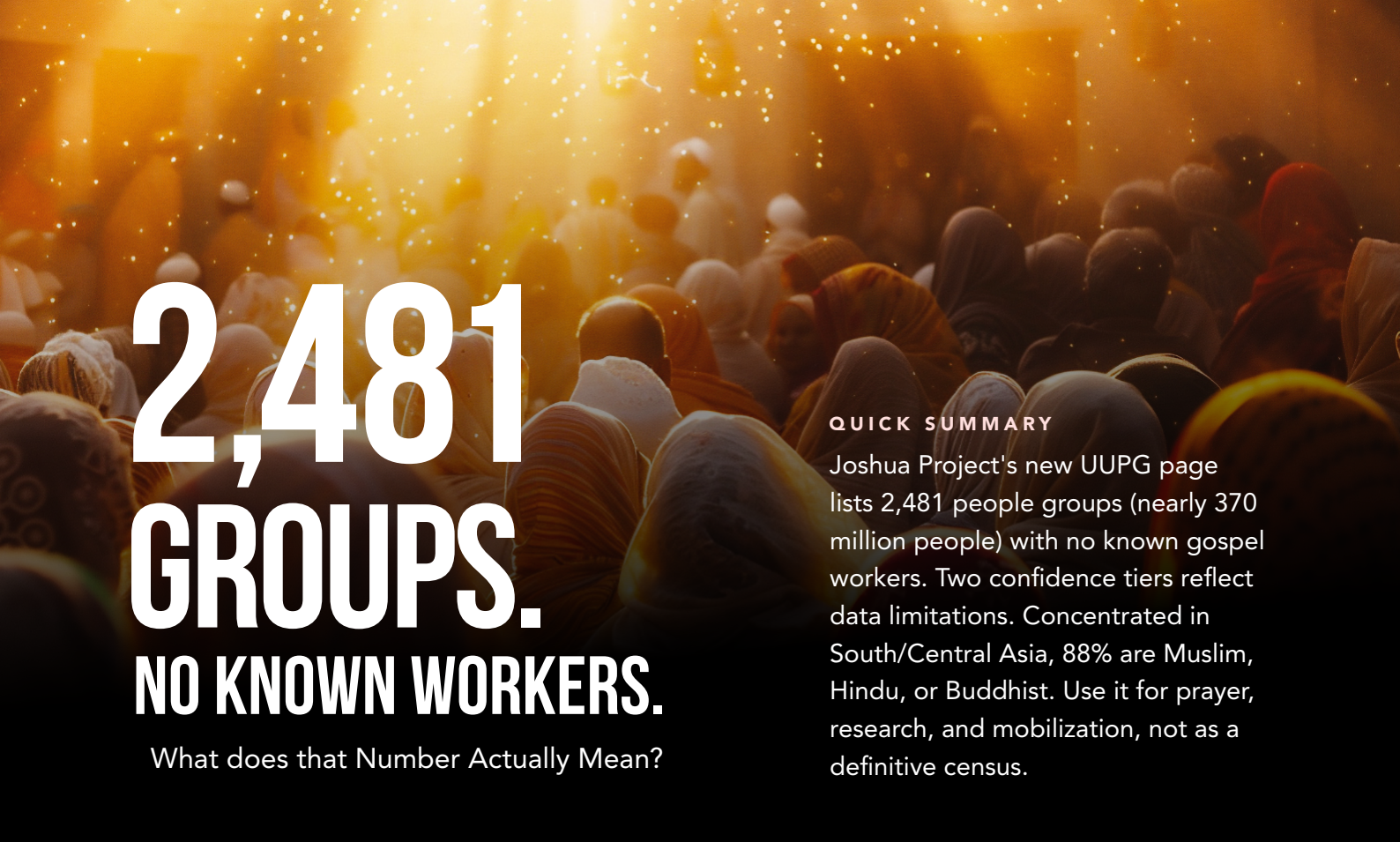
SCAN THE QR CODE
TO ADOPT TODAY



As you strategically plan your mission efforts, please prayerfully consider how your organization can help address the greatest gap in gospel access in the world among Frontier People Groups.

To help aid these efforts, Joshua Project has created a global Frontier People Group Adoption Matching System. Become an Adoption Facilitator or Adopter today.

For more information, see joshuaproject.net/adopt.



2,481 GROUPS. NO KNOWN WORKERS.

What does that Number Actually Mean?

QUICK SUMMARY

Joshua Project's new UUPG page lists 2,481 people groups (nearly 370 million people) with no known gospel workers. Two confidence tiers reflect data limitations. Concentrated in South/Central Asia, 88% are Muslim, Hindu, or Buddhist. Use it for prayer, research, and mobilization, not as a definitive census.

Joshua Project has launched a dedicated page for Unengaged Unreached People Groups (UUPGs): joshuaproject.net/unengaged. The page lists 2,481 people groups, totaling nearly 370 million people, with no known sustained effort to share Christ and establish self-sustaining churches among them.

FRONTIER VS. UNENGAGED: TWO DIFFERENT GAPS

These two categories measure fundamentally different things.

Frontier people groups are defined by gospel response: fewer than 1 in 1,000 are evangelical Christians and no self-sustaining church movement has taken root. Workers may be present. Church planting efforts may be underway. The gap is in the response... so far.

UUPGs are defined by mission activity or its absence: no known sustained presence, no

known workers, no reported effort to plant churches. The gap is not in the response. The gap is that no one has gone.

A group can be frontier and engaged. A group can be frontier and unengaged. The UUPG list captures the second category: places with no known witness at all.

WHY THIS LIST IS NEW TERRITORY FOR JOSHUA PROJECT

Joshua Project has cataloged the progress of the gospel among people groups for decades. What it has not done, until now, is systematically track engagement status. The Phase of Engagement framework, developed, is the infrastructure that enables engagement tracking.

The UUPG page is built on that foundation. And because the foundation is new, the data carries limitations that mission leaders need to understand.

TWO CONFIDENCE TIERS: WHAT THEY MEAN IN PRACTICE

The UUPG list uses two confidence levels for engagement status.

- **Strong confidence:** These groups have been cross-referenced with partner organizations whose tracking systems specifically record engagement status. Multiple networks have confirmed no reported engagement. This is the highest-confidence category in the list.
- **Preliminary confidence:** These groups are listed as unengaged because Joshua Project has no, limited, or incomplete reports of engagement among them. They are Frontier People Groups: less than 0.1% Christian of any kind and no church movement. But the unengaged designation is a starting assumption, not a verified conclusion. Because Joshua Project has not historically tracked engagement, many of these groups may have meaningful engagement underway that have simply not been reported to us. We are transparent about that uncertainty through the preliminary confidence tag rather than presenting the list as more definitive than it is. This

is the conservative posture: when we do not know or have limited reporting, we default to unengaged until reports are more verified. It is better to prompt a report confirming engagement than to silently exclude a group that genuinely has no workers.

REFLECTING A GAP IN DATA, NOT JUST A GAP IN PRESENCE

When a group appears on this list, the most precise statement is that no, limited, or incomplete reports have been submitted to Joshua Project. That is not the same as confirming that no engagement exists. Covert work in restricted-access contexts, indigenous movements without outside connections, and unreported field activity all represent real possibilities for groups in this list.

77% of UUPGs are in South and Central Asia. 88% are Muslim, Hindu, or Buddhist. Many are in restricted-access nations where open missionary work is illegal or dangerous. The combination of geographic concentration and access barriers means underreporting is not an edge case. It is a structural feature of this data.

Use this list as a research and mobilization tool, not as a definitive census of the unengaged.

WHAT IMPROVES THIS LIST: REPORTED PHASES OF ENGAGEMENT

The single highest-impact data point for improving this list is Phase of Engagement. It is also one of the easiest to report.

If your organization is working among a group on this list, a five-minute report at joshuaproject.net/data/submit

updates the data for every researcher, mobilizer, and agency connected to Joshua Project.

If you have no current connection to a group on this list, it is a starting point for prayer, research, and strategic deployment. Begin with one group, one name, one sustained ask to God to send workers to those who have never heard.

SCAN THE QR CODE
TO SUBMIT DATA



WHERE THE GOSPEL IS LEAST ESTABLISHED

The West African Quarterly and the Unfinished Task

QUICK SUMMARY

The West African Quarterly is a field-grounded Joshua Project publication documenting unreached peoples across the Sahel. It elevates African Church voices, provides strategic missions intelligence, and equips churches, agencies, and diaspora communities to pray and mobilize toward West Africa's frontier people groups.



*"How then will they call on him in whom they have not believed?
And how are they to believe in him of whom they have never heard?
And how are they to hear without someone preaching? And how are
they to preach unless they are sent?" - Romans 10:14–15*

There is a map on the wall of many mission agencies around the world. On it, certain regions have marks distinguishing places and people groups where the gospel of Jesus Christ has barely taken root. West Africa holds a significant portion of those dots. Not because the Church is absent. Quite the opposite. West Africa is home to some of the most vibrant, growing, Christian communities on the

planet. And yet, within the same geography, across the Sahel belt stretching from Senegal through Mali, Burkina Faso, Niger, and into northern Nigeria, there are millions of people who have never encountered a credible witness to Jesus Christ.

This is the tension that the West African Quarterly was born to address - and to refuse to let the Church ignore.

A RESOURCE BORN FROM REALITY, NOT THEORY

The West African Quarterly is not a publication written from a distance. It is a field-grounded, research-driven publication produced as a resource in the global missions community. Its contributors are researchers, missionaries, and church leaders who live within or are closely tied to West African contexts. Their writing carries the weight of real engagement and instructive wisdom for all who call themselves followers of Jesus.

To understand why this matters, consider the numbers. Nigeria alone is currently deploying over 17,000 full-time cross-cultural missionaries. Ghana, Benin and Côte d'Ivoire have churches across the region that are mobilizing, sending, and sacrificing. Yet the Sahel still has densely populated communities with little to no evangelical presence. The church is moving, but strategy, information, and coordination are often missing. Workers in isolated field locations are cut off from broader missiological reflection. Agencies duplicate efforts in places already reached, while other places and people remain waiting for more key workers and leaders to help.

The West African Quarterly exists to close that gap - with precision, with depth, and with a heart set on the glory of God among every people.

WHAT THE PUBLICATION ACTUALLY DOES

The Quarterly operates with three clear, deliberate aims.

First, it documents what is actually happening.

Not in vague impressions, but with the kind of clarity and specific detail that allows churches, mission agencies, and field workers to make real decisions. When you read about a specific people group - their population, their religious landscape, their cultural access points, their current level of gospel engagement - you are reading something that can be acted upon. This is strategic intelligence in the truest sense. Knowledge of where the church is, is not, and could be, moves the Church forward in the process of discerning the Holy Spirit's leading.

Second, it tells the story from within West Africa.

There is something profoundly important about this. Missions history has too often been shaped by external narratives - outsiders defining what a region needs, what a people group is like, what the strategy should be. The West African Quarterly deliberately elevates insider voices. The African Church has been rooted by the powerful hand of God through a variety of means; it is not a mission field waiting to be saved by the global West. It is a sending church, a praying church, a suffering church - and a church uniquely positioned to reach its own neighbors and beyond.

Third, it functions as a steady catalyst.

West Africa's voice in global missions conversations, at times, has been most attended to in the wake of crisis or conflict. The West African Quarterly keeps it consistently visible and continually engaged. Issue after issue, it holds the unreached before the eyes of those who might otherwise be solely engaged in local ministry.

THE FRONTIER IS REAL - AND IT DEMANDS HONESTY

The unique context and contribution of West Africa as a missional force is worthy of global attention and prayer. The Sahel is a place where workers have been persecuted and driven out. Where believers face not just social rejection, but genuine physical danger or death. To engage the frontier peoples of West Africa is to take seriously what Jesus said when He sent out His disciples:

"I am sending you out as sheep in the midst of wolves."
— Matthew 10:16

The Apostle Paul wrote from prison, from persecution, from places where his life was under constant threat. He wrote about being beaten, shipwrecked, left for dead — and his conclusion was not to retreat. He affirmed God's vision and heart through his choices and relied on a worldview shaped by the Kingdom of God alive and growing.

"For me to live is Christ, and to die is gain."
— Philippians 1:21

The publication is asking its readers to take the frontier seriously - to not domesticate the Great Commission into something comfortable and safe when millions of people are without access to the good news.

THE AFRICAN CHURCH AS A SENDING FORCE

One of the most significant realities in global missions today is the rise of the African sending church. This shift is not incidental. It is, many believe, part of God's sovereign design - that the church closest to the frontier is also the church best equipped to cross it.

Consider the shared linguistic and cultural landscape. A Hausa-speaking Nigerian believer carries a natural bridge to Hausa communities in Niger that no outsider can replicate. A Ghanaian missionary living among the Fulani has access to relationship that proximity and shared history make possible. They are culturally near neighbors; not the same, but similar in some important ways. The West African Quarterly is deeply committed to this reality. It does not position the African Church as a recipient of others' academic missions strategy, but as a primary actor in the evangelization of the continent's least reached peoples.

"Whom shall I send, and who will go for us?"
— Isaiah 6:8

That question is being answered today in churches across Lagos, Accra, Ouagadougou, and Abidjan. The Quarterly helps those who say "Here I am, send me" to go with knowledge, with strategy, and

with the wisdom of those who have gone before them.

PRACTICAL ENGAGEMENT: HOW TO USE THIS RESOURCE

The West African Quarterly is designed to be read with action as the result. Here is what that can look like in practice.

For the local church, the Quarterly provides a steady stream of specific content that can be applied to prayer. Each issue presents people groups with enough detail to make intercession concrete - not vague prayers for "Africa," but specific prayers for specific communities, specific barriers, specific gospel workers. Prayer is the engine of mission.

For mission agencies and sending organizations, the publication functions as structured field intelligence. It helps leaders identify gaps, avoid duplication, and coordinate efforts across the region. Good strategy requires good information, and the Quarterly provides both with integrity.

For young believers and emerging leaders - wherever they are, whether in West Africa, the diaspora, South America, Europe, or the Middle East - the Quarterly offers a vision of what it means to give your life to something larger than comfort. The frontier peoples of West Africa are image-bearers of God, created for a relationship with their Maker, waiting - whether they know it or not - for someone to come and share the keys to eternal life and the power of God that saves and frees.

For diaspora communities, this resource is particularly vital. Millions of West Africans

now live in cities across Europe, North America, Asia, and the Middle East. Frontier people groups, including nomadic Fulani, Tuareg communities, and others, have diaspora populations scattered across the globe. The geography of mission is no longer only in the land of the Sahel. It is also in the cities of Paris, Riyadh, São Paulo, and Jakarta. The connections across the globe flow back into the West African context and geography.

THE UNFINISHED TASK

Every people group that has a church today was once without one. Every language that now has a Bible translation was once without the written word of God. What is impossible with human strategy becomes possible when the Spirit of God moves through praying, obedient people.

The West African Quarterly is not the only tool for addressing the unfinished task of the Great Commission. But it is a valuable, impactful tool - a carefully built, faithfully maintained tool - in the hands of a Church that is called to finish what has been started.

"This gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come."

— Matthew 24:14

Every unreached people group is, in a profound sense, an invitation from God to His Church. An invitation to go. To pray. To give. To send. To stay.

Staying informed as children of God who care about the Great Commission is part of

loving God with all your mind. Read it. Pray through it. Share it with your church. Let it reshape how you see West Africa — not as a distant mission field, but as one of the most urgent and significant chapters in the story of God's redemption of the world.

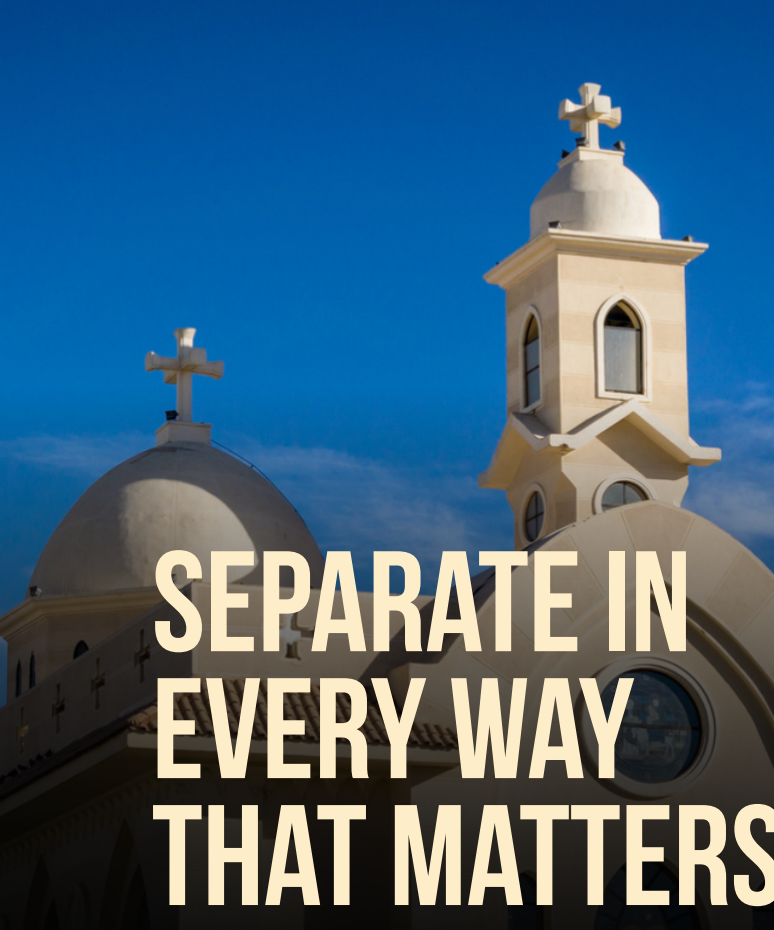
The frontier is real. The workers are rising. The Gospel is unstoppable.

Will you engage?

The West African Quarterly is a resource of Joshua Project. It is available for churches, mission agencies, field workers, and individuals committed to the Great Commission task among unreached and frontier peoples in West Africa.



[Download the latest issue of
The West African Quarterly](#)



SEPARATE IN EVERY WAY THAT MATTERS

Why Joshua Project split Egyptian Arabs and Saidi Arabs along religious background lines, and what it means for your strategy.



QUICK SUMMARY

Egypt's Egyptian Arab and Saidi Arab people groups were split into four groups because Muslim and Coptic communities share language but not social worlds, creating genuine barriers to church planting that distorted mission data when counted together.

Egypt is not one mission field. For the strategist working with Egyptian Arabs or Saidi Arabs, this is not rhetorical. It describes a structural reality that has quietly distorted data for years. Joshua Project has formalized what many practitioners have known on the ground: the Muslim-background and Coptic-background populations within these people groups are **not meaningfully accessible to each other and** treating them as a single group has sent the wrong signal to the global church about where the need is greatest.

WHAT CHANGED, AND WHY

Joshua Project has now classified four distinct groups in place of two: [Egyptian Arab Muslim](#), [Egyptian, Coptic, Arab, Saidi - Muslim](#), and [Arab, Saidi - Coptic](#). Saidi

Arabs are the Arab population of Upper Egypt, the southernmost and more rural stretch of the Nile Valley, culturally distinct from the cosmopolitan communities of Cairo and the Delta.

The decision to split these groups rests on two long-standing pillars of people group methodology: language barriers on one side, and acceptance barriers on the other. Both Muslim and Coptic Saidi Arabs speak Sa'idi Arabic. The barrier is not linguistic. It is social. Inter-marriage across the Muslim-Coptic line is effectively nonexistent. That single fact is the primary diagnostic. When endogamy, a custom of marrying within a particular tribe, holds firm across generations, there is no single people group but two communities sharing geography.

OUTSIDE SOUTH ASIA: A METHODOLOGICAL PRECEDENT

This classification decision is significant because Joshua Project has historically applied religious-background distinctions primarily within South Asia. Indian Tamil Hindus and Indian Tamil Muslims, for example, have long been listed as separate people groups because caste, religious practice, and social boundaries combine to create a genuine barrier to the gospel moving between them.

Outside South Asia, the standard practice has been to group populations by ethnolinguistic identity regardless of religious composition. Egypt is a deliberate departure from that default, and the reasoning is instructive: the determining question is not whether a population practices a different religion. The question is whether the social boundaries created by that religious identity are strong enough to constitute a genuine barrier to acceptance, community formation, and ultimately to church planting.

When religious identity produces endogamy, geographic segregation, separate economic infrastructure, and a differential response to the gospel, it has crossed the threshold of a genuine acceptance barrier.

In Egypt, all those conditions are present. This is not a theological observation about Islam and Christianity. It is a sociological observation about two communities whose worlds do not meaningfully intersect.

THE FIELD REPORTS: TWO WORLDS, SAME ADDRESS

Field workers in Upper Egypt have reported conditions that go well beyond social awkwardness or religious preference. In much of the Sa'id region:

- Villages are organized by religious identity. A village is either Muslim or Coptic. Mixed settlements exist, but they are the exception.
- Where communities do share a town, the infrastructure is parallel and separate. There are Muslim markets and Coptic markets. Commerce, credit, and community happen within tradition, not across it.
- Social crises, including illness, death, and dispute resolution, are handled within the religious community. Cross-community support is rare and typically limited to formal civic contexts.
- A Muslim in Saidi Arab territory who comes to faith in Christ faces a compound problem. His own community treats conversion as social death. But Coptic churches, shaped by centuries of survival instinct, often view Muslim Background Believers with deep suspicion. He is not welcomed there either.
- The result is that Muslim-background seekers and new believers in these communities require a distinct church planting strategy, not a variation on what is already working among Coptic Saidis.

This last point is the operational core of the classification change. The presence of

Coptic churches in Upper Egypt is real. The Coptic Orthodox Church is one of the oldest Christian communities on earth, with deep institutional roots across Egypt. The same holds for Egypt's evangelical churches. The overwhelming majority of Egyptian evangelicals come from a Coptic Christian background, and the country's registered, publicly meeting evangelical congregations draw their membership almost entirely from Christian-heritage families rather than from Muslim converts. But those churches, however vital, are not accessible entry points for Muslim-background Saidis. They represent a gospel witness to one community, not a bridge to another.

THE DATA PROBLEM: HIDDEN GAPS

When Muslim-background and Coptic-background populations are counted together in a single people group profile, the resulting metrics are misleading for the very leaders who most need accurate intelligence.

Egypt's Coptic population represents somewhere between six and ten percent of the country, depending on the source. In

some communities, it is higher. When that percentage appears in a single people group profile, it inflates the apparent Christian presence and deflates the apparent need. A mission leader scanning the data sees a group that looks less unreached than it is. Prayer, personnel, and funding decisions are made on that reading.

The Muslim-background Egyptian Arab is genuinely unreached. The Coptic-background Egyptian Arab has indigenous evangelical churches and deep roots in Egypt's Christian heritage. Holding them in the same record does not serve either community. It obscures the unreached majority and understates the assets of the existing church among the Copts.

WHAT THIS MEANS FOR STRATEGY

The practical implications for organizational leaders and field strategists are direct:

Church planting strategies developed for Coptic-background populations do not transfer to Muslim-background populations in the same geographic area. Separate profiles reflect separate strategies.

TAKE ACTION

The updated profiles for all four groups are now live on Joshua Project. We invite you to review them and share them with your network of field workers, mobilizers, and agency leaders.

We are also actively seeking field reports from practitioners working in contexts where religious background has produced a similar level of social separation. If you are seeing parallel dynamics, we want to hear from you. Your firsthand knowledge directly informs classification decisions and, by extension, global church strategy.

Submit a [field report](#) or contact our research team at research@joshuaproject.net



WHAT LANGUAGE DOES YOUR MOVEMENT SPEAK?

QUICK SUMMARY

A missiological piece on why language depth determines movement breakthrough. Trade language reaches the mind; heart language reaches the emotions; local idiom translation reaches identity. Where churches default to trade languages, Scripture goes unengaged and movements stall.

Three languages, three depths of reach: trade language, heart language, and the local idiom language.

The global Church has invested enormously in Bible translation. The result is remarkable: more people groups have access to Scripture in their language today than at any point in history. But access is not engagement. And engagement is not gospel momentum.

This is the diagnostic question at the heart of the Scripture and Resources Access

Accelerator in the [Phases of Engagement](#) Toolkit: not whether a translation exists, but whether the language of the church reaches the identity of the people it is trying to reach.

There are three levels at which language operates in mission contexts. Each one reaches a different depth. Most established churches operate at the first level and mistake comprehension for transformation.

THREE LEVELS OF LANGUAGE, THREE DEPTHS OF REACH

LEVEL	WHAT IT IS	EXAMPLE	WHAT IT REACHES
Trade Language	The dominant regional language of market, government, and school. Understood but felt as public and formal.	Spanish in indigenous Mayan villages; Russian in Central Asia; French in West Africa	The mind
Heart Language	The native mother tongue spoken at home. Carries deep emotional weight.	Kekchi in Guatemala; Uzbek in Uzbekistan	The emotions
Local Idiom Translation	The heart language plus the community's own vocabulary. Makes Scripture feel native, not imported.	Isa Al-Masih instead of an imported Western term for Jesus in Muslim contexts	The identity

The practical implication: a person may fully comprehend a message delivered in a trade language without ever being formed by it. Comprehension is not transformation. Movements do not begin until the message speaks to identity.

WHEN THE CHURCH LOCKS IN

In many Frontier People Group regions, established churches adopted a trade language as the primary language of liturgy, preaching, and discipleship. That decision, often made decades ago for practical reasons, has quietly become a ceiling on growth.

When a national church body is institutionally anchored to a trade language, new translations in the heart language of surrounding unreached populations face serious headwinds. They are viewed not as tools for mission but as threats to liturgical unity or theological integrity. The result is a paradox: churches that are geographically close to frontier communities but functionally inaccessible to them.

A veteran church-planting catalyst with documented movements across multiple contexts has noted that in his experience, he has never seen a sustained movement begin in a trade language. That observation deserves serious attention from leaders, not as a theological argument but as a strategic data point.

THE EVIDENCE FROM THE FIELD

Two cases illustrate the pattern.

In Guatemala, the [Kekchi](#) people represent one of the more documented movement breakthroughs in the Western Hemisphere. The turning point is consistently linked, by practitioners on the ground, to the shift from Spanish-language outreach to Scripture and discipleship in the Q'eqchi' heart language. Spanish was functional. The heart language was formative.

In Bangladesh, a similar dynamic played out over a longer arc. William Carey's foundational translation work in the early 19th century produced a Bengali Bible rooted in Sanskrit-based terminology and vocabulary that resonated with Hindu-background readers but created unnecessary distance for Muslim-background Bengalis. The Muslimani Bengali Bible, which uses terminology more familiar to Muslim readers while preserving theological content, preceded a measurable shift in response among Muslim-background Bengalis.

The comparison is not a verdict on either translation. It is an observation about fit: the right language, reaching the right depth, for the right community.

A 1,400-YEAR-OLD CASE STUDY

Philip Jenkins, in *The Lost History of Christianity* (2008), offers a stark historical test. The church of Roman North Africa produced Augustine, Tertullian, and Cyprian, yet it could not survive once its props were removed. Christianity there remained the religion of the Latin-speaking urban elite; the indigenous Berber majority received the faith in a colonial trade language, with no Scripture in their own tongue. So, when the Roman framework gave way, the church had no roots to fall back on, and it contracted steadily for centuries. By the 1070s, nearly four hundred years after the conquest, so few bishops remained in all Christian Africa that the church there could not assemble the three required by canon law to consecrate a new one; the candidate had to be sent to Rome. Within another century or so, it was gone entirely. Jenkins draws the same

pattern from Syriac and Armenian Christianity: where the church translated into the heart language, it developed roots that outlasted political pressure. Where it relied on an imperial trade language, it was structurally brittle.

THE HARDER QUESTION: RELIGIOUS IDIOM TRANSLATIONS

The Bangladesh case opens a conversation that many agencies have found difficult to hold. Religious Idiom Translations (RITs) use vocabulary drawn from the religious world of the receptor community, including terms like *Isa Al-Masih* in Muslim contexts rather than imported Western equivalents. Critics argue this blurs theological boundaries. Proponents argue it removes unnecessary cultural barriers.

Both concerns are legitimate, and the evidence is genuinely mixed at the first-generation level. What is less contested is what happens in the second generation: believers raised with Scripture in their own conceptual language, using terms that connect to their daily vocabulary and identity, tend to exhibit stronger theological retention and greater capacity to disciple others in their context.

The language of the church shapes what the church becomes. This is not a brief for any specific translation philosophy. It is an observation that leaders should not allow institutional momentum or donor optics to substitute for honest missiological evaluation, ensuring we stay true to the original meaning of Scripture while assessing what is actually producing biblically faithful fruit and what is producing stagnation.

WHAT ORGANIZATIONAL LEADERS NEED TO ASK

Before framing this as a translation debate, consider the strategic questions underneath it:

- Where Scripture in the heart language exists but is not being used in church life or discipleship, how are our partnership models reinforcing that gap or encouraging use of the heart language?
- In contexts where Religious Idiom Translations are in use, do we have longitudinal data on fruit and fidelity? Or are we reacting to first-generation concerns without tracking second-generation outcomes?

WHAT LEADERS SHOULD DO NOW

Scripture engagement is not a translation question. It is a strategy question. The goal is not a Bible in every language. The goal is a community of disciples in every people group, formed and multiplied by Scripture in a language that reaches the heart.

When established churches function as gatekeepers rather than catalysts, that dynamic needs to be named and addressed. Where heart-language and idiom-appropriate Scripture exist but are not being deployed, the limiting factor may not be the translation, but the institution around it.

The most urgent task for leaders is not producing more translations. It is auditing whether existing translations are reaching the contexts they were designed for, and whether the partnerships around them are accelerating or slowing down that process.

A hand is shown typing on a laptop keyboard. Overlaid on the image is a large, semi-transparent circle. Inside the circle, the letters 'AI' are prominently displayed in a large, white, sans-serif font. Surrounding 'AI' are several words in different languages: '中文' (Chinese), 'Español' (Spanish), 'हिन्दी' (Hindi), 'Français' (French), 'Русский' (Russian), 'Deutsch' (German), '日本語' (Japanese), 'Italiano' (Italian), and 'Deutsch' (German). The background is a blurred image of a laptop keyboard and a hand holding a pen.

LANGUAGE TRANSLATIONS BECOMING AVAILABLE AND HOW AI IS BEING USED

QUICK SUMMARY

AI-assisted translation is expanding Joshua Project's data into Spanish, Portuguese, and Korean, with more to follow. A human-reviewed pipeline ensures accuracy on theological and sensitive terms, finally making global missions intelligence accessible in the languages workers actually use.

For most of Joshua Project's history, our data has been available only in English. If your team, your partners, or the people you're mobilizing don't speak English, it hasn't fully reached them. That's changing. We've started moving Joshua Project content into more languages, and over the coming months, you will see it arrive across the site.

First come the resources you use to mobilize others (people-group adoption guides, church media kits, prayer

materials), so you can put them in front of a congregation or a national partner in their own language. From there, it extends into the core: people-group profiles, the content around them, and country data. The first three languages will be Spanish, Portuguese, and Korean, with more to follow as the work scales. The goal is not to translate a website as a novelty. It is the same strategic intelligence you rely on, and the tools you hand to others, reaching the workers and partners who were previously reading it secondhand, or not at all.

HOW IT WORKS

Translating one profile into one language by hand used to cost hours of a skilled bilingual person's time. Multiply that by thousands of profiles and dozens of languages, and there is a number no missions budget approves. That is math, which is why this has never happened before. AI changes the math — but not the way the hype suggests.

We do not let a model translate and publish content. AI handles the translation. The draft then moves through a pipeline: a terminology check against a fixed glossary of missions and theological terms, a review by native speakers and subject-matter experts, and finally publication. The model is one stage in that chain, not the whole chain. It does heavy, repetitive lifting, so our people spend their time on judgment, not typing.

There is a hard line on what we will not hand to AI: people-group names, theological and doctrinal terms, and anything security-sensitive. At this year's Missional AI gathering, an important theme was "fluency is not authority"—a model sounding sure of itself does not make it right, and a confident, wrong translation in those places is worse than none. These terms are pinned to approved sources and cleared by human reviewers before anything ships.

What this unlocks is less about technology and more about reach. When source content changes, updates flow to every language instead of stalling in a translation backlog. Before, translating languages one profile at a time was not justified; now it is possible to translate several at once. Mobilizers in São Paulo or missionaries from South Korea receive clarity of strategic information in the languages they think and pray in.

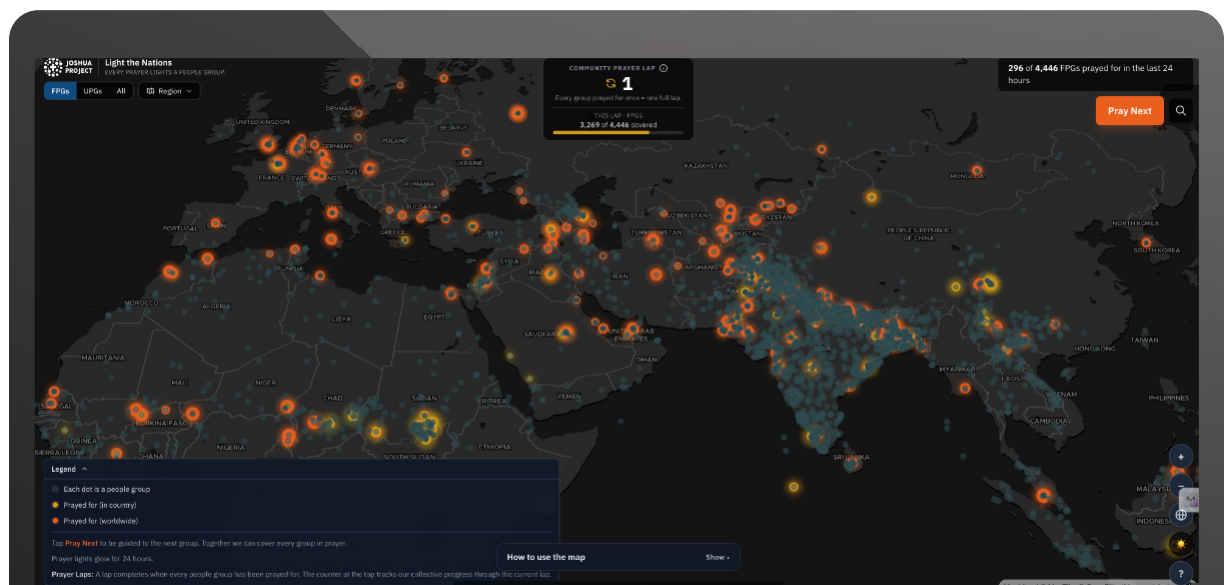
Spanish, Portuguese, and Korean come first; the languages most concentrated among unreached peoples or that best mobilize the global missions force come next.



Embed Code & Core Partners' Customization

QUICK SUMMARY

Joshua Project's Light the Nations prayer map is now embeddable on partner sites via simple copy-paste code. Partners can customize theme, geographic focus, placement, and attribution, turning the map into a native part of their own prayer pages and campaigns.

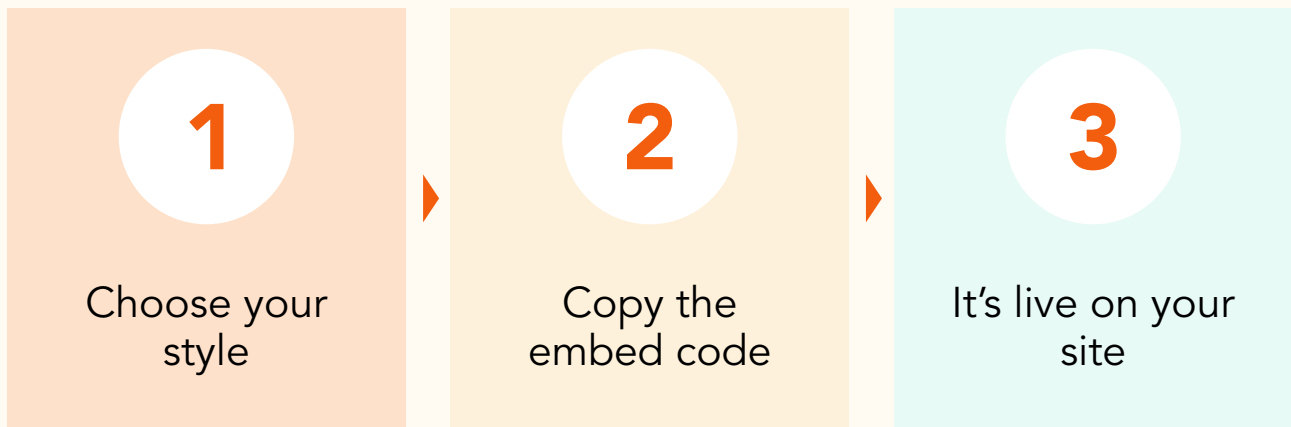


One thing your partnership gives you is the ability to run Joshua Project tools on your own site, rather than linking out to ours. **Light the Nations** is the first of these: a live, filterable map of unreached and frontier people groups with a daily prayer focus embedded directly in your pages. The practical effect is that the map stops being a place you send people and becomes part of your own prayer page, campaign site, or field

blog — your audience engages with it where they already are.

Setup is a copy-and-paste, not a development project. You choose the options you want on a single guide page, copy the snippet, and drop it wherever you would place any other embed. It pulls live from Joshua Project, so the data stays current on its own. The bar is low enough that a single missionary recently added it to a blogger site without help from us.

3-STEP EMBED SETUP



What you can change is the more useful part. The same embed adapts to your context:

- **Appearance.** Light or dark theme, with Joshua Project branding and filters shown or hidden, so it reads as part of your page.
- **Focus.** Select one or more countries, and the map narrows to the peoples there — so a partner working with the Sahel, or a single nation, shows exactly its field and nothing else.
- **Placement.** Drop it inline wherever it fits — a prayer page, a campaign section, a sidebar — or as a model that opens over your existing content and closes without pulling anyone away.
- **Attribution.** Tag the embed with your organization's name, and the prayers that come through it are attributed to you in our analytics, so you can see what your audience is praying for.

A few partners are already using it in different ways. Missio Nexus runs it on athirdofus.org, dark-themed and tagged, to track their campaign's prayer engagement. Lightbearers Global and GlobalCAST open it as a pop-over on their agency sites. It is the same embed in each case; what differs is the options chosen.

Light the Nations is the first of several tools moving to this embed-and-customize model, so what you set up here will carry over as more becomes available.

The embed guide walks you through every option — start at prayermap.joshuaproject.net/embed-guide. And if you would like assistance fitting it to your site or strategy, reach out; we are glad to walk your team through it.

SCAN THE QR CODE
TO GET STARTED



A NEW TOOL TO MOBILIZE CHURCHES IN YOUR NETWORK



QUICK SUMMARY

Joshua Project has launched the Church Media Kit, a free, downloadable resource designed to help missions leaders mobilize local churches toward Frontier People Groups. The kit includes videos, slide presentations, infographics, printable brochures, and maps. Each asset is ready to be used without additional preparation. Leaders can share the full kit across their networks at no cost.

You already know the data. The churches you work with may not.

That gap is exactly what Joshua Project's new **Church Media Kit** is designed to close. It is a free, shareable resource that puts Frontier People Groups' (FPGs) awareness content directly into the hands of local church leaders, in formats they can use right away.

WHAT'S INSIDE:

The kit includes five asset types; each built for a different church context:

Videos that communicate the global need clearly and accessibly



Slide presentations ready for Sunday services, classes, or small groups



Infographics that visualize the scale of FPGs



Brochures formatted for print and event distribution



Maps showing where FPGs are located around the world



Pastors can drop the slides into a message this weekend. Small group leaders can use the infographics to open a conversation. Missions committees can put the brochures in the hands of their congregation. No preparation required beyond sharing the link.

Why it matters for your network

More than 1.9 billion people live in Frontier People Groups today. That number rarely makes it into the pews. The Church Media Kit gives the churches in your network a research-backed, field-tested way to understand it and respond.

You do not need to build every bridge between your organization and local churches. This kit does a portion of that work for you.

How to use it

Download the kit and share it with every church leader in your sphere. The content is free to use and distribute. No log in is required.

Your partners in the local church are ready to engage. This kit gives them a place to start.

Visit: go.upg.io/p/churchmediakit

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