

## Editorial Comment

Ralph D. Winter



Whether it is about Islam or secularized public school books, getting the right things to the right people is very crucial.

### Best Mission Book Yet

In the bulletin you hold in your hands we present one of the chapters of perhaps the best book introducing missions in the past few years. Every serious believer should own and digest this small, keen book written by Stan Guthrie, who recently joined the editorial staff of *Christianity Today*. Take a taste in this issue of *Mission Frontiers*! See pages 6-8.

Here also you will find a crucial analysis of the remaining task of missions, prepared by two of the editors of history's most detailed compilation of measurements of the expansion of the Christian cause. Maybe you did not notice it, but two huge (and expensive) Oxford Press volumes have appeared under the title *World Christian Encyclopedia, 2nd Edition*. However, the massive interpretation of those two appears in an equally large (and even more impressive) tome called *World Christian Trends*.

The condensed summary and analysis on pages 16-23 will give a key-hole view into these remarkable treasures.

### When God is Allah!

In view of the massive amount of confusion in America these days about Muslims, we present David Johnston's powerfully sane summary of a key issue—the use of *Allah* for the God of the Bible. See pages 12-13. Fact is, millions of Christians were praying to *Allah* long before a pagan Teutonic word G O D was chosen (by near-savages in Northern Europe) to refer

to the supreme being of the Bible. Today 60 million Christians still have the word *Allah* in their Bibles for the One we, in English, call *God*. Today, 30 million Christians in Indonesia attract Muslims to a better understanding of the *Allah* in their Christian Bibles and New

Testaments and Gospel portions. *Where did Mohammed get the word "Allah"? From the Christians of his day!*

### Christian Jihads?

However, a flood of letters pro and con came to us in response to Don McCurry's article on Christian Militarism. He is one of today's most widely respected experts on Islam, with many years of residence in an Islamic country. He was not asked to tell all the immense amount he knows about Islam, just to give us insight into the tendency to *jihad* in Christian history (*jihad* being an Arabic word for *crusade*).

It is SO HARD for Christians to avoid comparing the best of Christian history with the worst of Muslim history!

For example, dare I point out that John Calvin, early in his career, acted almost like a Taliban leader in Geneva (and got thrown out), even urging the execution of a scoffer who dared to question the doctrine of the Trinity?

### Why All the Earnest Confusion?

The biggest single problem for us today as we look askance at Islam is the fact that Christianity before 1500 was to some great extent an underground or forest-savage religion while Islam had inherited and long promoted the intellectual and technological prowess of the Roman Empire, build-

ing for Islam a significantly magnificent history.

When the Muslims took over Egypt they ended a war between two kinds of Christians and declared toleration of religion.

When the Muslims took over Jerusalem they ruled the city with equanimity, assigning equal space inside the walled city for Jews, Christians and themselves. This lasted for 1300 years.

But, suddenly when Gutenberg unleashed the Bible to run strong in the societal bloodstream of these northern savages (but not within Islam), what happened?

One result was the sudden blooming of science, from astronomy to biology. Another was the industrial revolution building on the mass market newly created by Wesley's evangelism—namely, the unprecedented bond of trust between newly-honest people from city to city, without which mass production would have been useless. Also, there were advances in medicine, humanitarian breakthroughs, hospitals, general education, and finally high technology. All this fairly burst on the scene and massively boosted the West into a world prominence which is now the envy of much of the rest of the whole earth.

Other nationalities are just as smart—Chinese, Hindus, Africans—but in all cases are struggling to leave behind huge burdens of the past from which Biblical perspective alone can rescue them.

But when (in our stridently secularized society) will people understand the truth behind the Western global explosion? They won't. *Not as long as 90% of Evangelical young people feed merely and mainly on secular textbooks in both public and even Christian schools and Christian colleges.*

### What Can We Do?

Here in Pasadena we have been busy. We have spent ten years rediscovering the Biblical backbone of the Western phenomenon, rewriting it all into a massive new curriculum that can function as an M.A degree, but also as

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***If Sunday Schools begin to track with what their students are taught each week in public schools, this can work a remarkable change of attitude toward school work and more important, an exciting Christian perspective on otherwise secular events.***

the 3rd and 4th years of college, and now even as a first year of college. You may already know about this.

### **Okay, Buckle Your Seat Belts**

However, a new twist on this constitutes the most daring vision in all our 25-year history, and involves a completely new strategy. Having spent ten years packaging all this as an amazing *integrated* whole for off-campus student use, we want now to repackage it once more for use in Sunday Schools to allow them to track week-by-week with what their kids are learning in secular schools during the whole week.

To do that, the hundreds of key insights which we already have garnered must now be reorganized into *booklets which will systematically and precisely supplement, chapter-by-chapter, the chapters in the main secular textbooks* which Sunday School kids are studying during the week.

Why do this? First, because churches in America must realize that after billions of investment in Christian schools and Christian colleges, 90% of Evangelical young people still are immersed for all their school years in secular schools. And the churches of this country must not go on ignoring what they are learning! The future of missions depends on a revolution in this context.

### **Who Was D. L. Moody?**

At one outstanding Christian school the history teacher was asked how he went about adding information about D. L. Moody to the secular textbook they used. (Remember: the influence of Moody in his day probably even exceeded Billy Graham's today.) This Christian teacher replied, "Who was D. L. Moody?"

But, even when, for textbook publishers and teachers, the state of California developed detailed specifications that actually portray fairly accurately the tenets of Christianity as a

*religion*, those specifications do not get D. L. Moody into the story. That is, students get the bare theology of the faith but are offered no hint of the amazing power and historical impact of Christianity *as a movement*. How can young people become missionaries optimistic about major changes due to the Gospel they take to foreign countries if they are ignorant of its impact on their own country?

We can go on forever adding "band-aids" of information six months before or after kids hit something at school. Nothing can take the place of *adding fact and insight the same week the issue surfaces in their classroom*.

### **Thirty Hours vs. Thirty Minutes**

If this catches on, churches can put up signs, "Drop your children off at our Sunday School and we'll help them get 'A's at school."

Otherwise what kids learn in 30 hours a week at school easily overshadows the 30 minutes in Sunday School. The best example I know of for the greater reality of what is learned in those 30 hours at school is a true story about a little boy who came running home from school and told his mother—with astonishment in his voice—"Mommy, I saw a map of

Palestine in school today." She was unimpressed. He said it again and again. When she refused to be surprised, he stopped, stunned, and said, "You mean there really is a Palestine?" His obvious perspective is that what he was learning at church was fairy tales.

Why in Sunday School are kids only exposed to the Bible? What about the 2000 years of the Bible's incredible impact on world history? If all they learn at school is what Christians are supposed to believe—the virgin birth, the resurrection, etc.—and they study physics without knowing that Kepler, Newton, Faraday, James Clerk Maxwell, Lord Kelvin etc. were devout believers—and *that this gave these pioneer scientists an all-important faith that nature is orderly and that laws of nature are discoverable*—their faith in the Bible is stunted.

What if our kids don't know that in the 1740s a great revival swept the Atlantic seaboard, producing an inter-colonial church government and laying the groundwork for the American Revolution and the Constitutional Convention? Well, their confidence in the power of the Gospel to change society is impoverished.

*And they may give it up for that very reason.*

**W**e want to salute Rick Wood, our former Managing Editor, for the exciting new task to which he has been assigned. We seem often to be giving away some of our best people to other ministries which particularly need our people. This time it is a major research function for Luis Bush, who was the man in God's hands in the development of the amazing global "AD2000 Movement."

Rick's work for us for 14 years is thus suspended for a time, and we are dramatically confronted with the vast hole he and his good wife Lorena are leaving us to fill. This is one reason for the slight delay in this first issue of *Mission Frontiers* for 2002.

Do pray for us just in general. Staffing the many emerging opportunities coming our way as we work behind the scenes is exceedingly difficult, even though we are experiencing a slight upswing in mature people joining our team.



# New Paradigms for Churches and Mission Agencies

Stan Guthrie

A missions elder from a megachurch told Sam Metcalf of Church Resource Ministries in Pasadena, California, why his church had decided to discontinue the ministry of a missionary. “We didn’t approve of what the missionary was doing, so we told him that he and his family had to return to the States,” the elder said. “After all, he’s supported by us 100 percent. He’s our missionary.”

“But doesn’t he work for an agency?” Metcalf asked. “Aren’t they his employer and supervisor?”

Yes,” the elder replied, “but we pay the bill; the agency doesn’t.”<sup>1</sup>

## Can-Do Spirit

Long-term missionary interest is bubbling in a lot of churches at the launch of the third millennium, with important questions for all stakeholders in the missions enterprise. Like the example above, however, not all are comfortable. Churches, mobilized by everything from the

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can-do entrepreneurial spirit of their business people, short-term vision trips by members, and the process of rubbing shoulders with increasingly multicultural neighbors, are becoming more and more creative in their attempts to obey Christ’s Great Commission to make disciples among all nations. While overall missions interest seems static at best in North America, when measured by long-term workers sent and money spent (see Chapter 3), on the local level some congregations are more creative and energized than ever.

There is no one way to “do” missions in the local church, though there are many wrong ways. Nor is there an ideal size to be effective. Tom Telford’s list includes everything from the 225-member Candia Congregational Church in Candia, New Hampshire, to megachurches like Wooddale Church in Eden Prairie, Minnesota, and The Elmbrook Church in Waukesha, Wisconsin.<sup>2</sup>

In his book *Missions in the 21<sup>st</sup> Century: Getting Your Church into the Game*, Telford lists nine elements for a top-flight program: outward focus; 30 percent or more of the budget to missions; a training program for candidates; missions education throughout the church’s programs; church sending its own people; must be concerned about and praying for the lost; a pastor who leads in missions helping other churches in missions; and a strong local evangelism program.<sup>3</sup>

## What About Agencies?

However, after reading the list, one mission agency executive groused that working with sending organizations was conspicuously absent. For some churches, that is no oversight. Citing what they see as the high costs and ossified thinking in traditional missions agencies, a sizable bloc of churches, sometimes called “megachurches” for their size and clout, has decided to go it alone. In effect, they, either by themselves or as members of a larger association of like-minded churches, have decided to become

their own agencies. These churches, such as the members of the Willow Creek Association, are now strategizing, training, deploying, and evaluating the success or failure of workers largely without the input of agencies. Of course, they risk making the same mistakes and relearning the very same lessons the agencies have done over the decades—worst of all, needlessly.

A big reason for the separatism is money. These churches don't like the "high costs" agencies say it takes to send missionaries these days and believe they can do it more cheaply. However, they will still sometimes avail themselves of mission-founded schools for missionary kids or other resources paid for by somebody else. Irritatingly, to the agencies, some of the high costs churches complain about are caused by things they demanded agencies provide for their people—such as 401 (k)'s and medical insurance.

Some churches refuse to send missionaries through outside agencies, to cut out the "middleman." Others, less radical, support only their own people, usually in part because of budgetary constraints. Part of the reason for the estrangement of these long-term partners is theological. Some in the church-only movement see the church, either locally or through denominational boards, as the only legitimate sender of missionaries.<sup>4</sup> Independent boards are seen as, at best, necessary evils, because the church hasn't gotten its missions act together. They are not given the same status as the church.

Most churches, however, are willing to dance with their long-time agency partners, who know the ropes when it comes to cross-cultural ministry, obtaining visas, and the thousand and one details associated with missions. Bethlehem Baptist is one that has chosen not to re-invent the wheel. Missions pastor Tom Steller says, "I don't feel we have the time or expertise to do what a well-run agency can do."<sup>5</sup>

Even the many more congregations that choose to work with mission agencies now ask tougher, more probing questions of their long-time ministry partners than they did. Fading is the old paradigm of agencies simply harvesting the money and manpower of supportive and compliant churches. Agencies, so much a force in the modern missions movement since William Carey's day, are being forced to justify everything they do. Agencies have discovered that he who pays the piper calls the tune, even in missions.

## Money Matters

Raising support remains a formidable obstacle for many would-be missionaries thinking about going through traditional, independent agencies. The process can mean visiting scores of churches around the country, families in tow, and can last 18 months, two years, or more. Some missionaries, who might be good in ministry but bad in raising funds, never make it.

In response, a few very large churches have committed to support a smaller number of missionaries at 100 percent of their financial needs. Instead of paying 100 missionaries \$25 a month, the idea is to pay one worker \$2,500 a month, for example—saving on his or her wear and tear and speeding the start of actual ministry. Other local churches have banded together in consortia, such as ones in Indianapolis and the Twin Cities, and agree to support a pool of workers at significant financial levels. In exchange, the missionaries and candidates are expected to do ministry in these churches and get to know their church members.<sup>6</sup> For these churches, a five-minute Sunday night presentation once every four years just won't cut it anymore. This approach fits well with the baby boomer desire for personal, hands-on contact and involvement.

A downside to these kinds of concentrated support is the risk that supporting churches may splinter, close, or change their ministry focus. Such developments leave their workers far more vulnerable than those working under the old paradigm. If a church that supports a missionary 100 percent collapses because of internal strife, that missionary must return home. However, if that church provides only a small fraction of his support, the ministry can go on.

## A Question of Control

Another problem is that a church can decide, for whatever reason, that a missionary family no longer fits its strategic vision. One worker and his family doing Bible translation work among Muslims were forced back to the U.S. after a supporting church's leadership decided to focus on church planting. (The missionary wondered how church planting could be done apart from the Bible, but that is a different story.)

When Paul Borthwick, former minister of Grace Chapel in Lexington, Massachusetts, wrote an article entitled "What local churches are saying to mission agencies" in *Evangelical Missions Quarterly* (July, 1999), Larry Sharp of UFM International penned a quick response, "What an agency leader would say to local churches" (January, 2000). "Agencies and churches pull in different directions when it comes to missionary evaluation and accountability," says Jim Reapsome, editor-at-large for *World Pulse* and *Evangelical Missions Quarterly*. In a column he said churches want regular performance reports, more say in missionary deployment, up-to-date financial support information, pastoral care for missionaries, and current information on agency personnel needs. He says most agencies come up short in these areas. He likens churches and agencies to a team of horses pulling in different directions.

"For more than 40 years I have traveled with both horses, both as a pastor and as a member of several mission boards," Reapsome said. "I have listened to both

sides and am amazed that they cannot find time to sit down and listen to one another with mutual respect, trust, and appreciation. They must get off the path of mutual criticism.”<sup>7</sup>

While the dialogue between churches and agencies has been civil (for the most part), it has, at times, been painful. Like an employee writhing under a tough review from the boss, agencies have not always enjoyed all the questioning. But, slowly, they are learning to live with it. Those who embrace the creativity of churches, learn from it, and correct its excesses will prosper in the 21<sup>st</sup> century. For while the local church is not the only element the Lord of missions uses, it is the key one.

“Local churches are the key to world missions,” stated Paul Beals, professor emeritus at Grand Rapids Baptist Seminary, in an article for the Evangelical Missiological Society’s *Occasional Bulletin*. “They are the source of missionary personnel, of financial support and of informed prayer. They are the engine, under God, that drives world mission.”<sup>8</sup>

Bethlehem Baptist Church, a large congregation in downtown Minneapolis, illustrates the point. BBC sent its first missionary out in 1890, but its overseas outreach program slowly slipped into dormancy. But in 1983 the speaker chosen for the missions conference was unable to come at the last minute, and the pastor was hastily inserted in his place. As he planned, prayed, and pored over the great missionary themes in the Bible, the pastor’s heart was ignited for the glory of God around the world. That pastor’s name was John Piper, the author of the instant missionary classic *Let the Nations Be Glad: The Supremacy of God in Missions*. Among its maxims: “Missions exists because worship doesn’t.”

Bethlehem caught his vision and began setting goals. The 1,100-member church, with a \$580,000 missions budget, invests part of it in its own inner-city neighborhood helping the jobless become employable. In 1990 the church purposed to plant three churches by 2000. That goal has been met. Another was to send 200 church members as missionaries. That goal is still in process.<sup>9</sup>

Still, it hasn’t taken the church long to turn things around. Missions mobilizer and agitator Tom Telford, on staff with United World Mission, has named Bethlehem among the top 21 missions-minded congregations in the U.S.<sup>10</sup>

Missions Pastor Tom Steller says simply, “Long-term missionary interest is bubbling strong again at BBC.”<sup>11</sup> 🌐

### Discussion Questions

1. Which do you think is God’s primary means to spread the gospel—local churches, denominational mission boards, independent mission boards, or something else? Why?
2. What factors contribute to the high cost of missionary support? How can it be lessened?

3. Does your church work well with mission agencies, or vice versa?

4. What are some creative approaches your organization can use to engage in global ministry more effectively and more faithfully to the Scriptures?

### Further reading:

“When local churches act like agencies,” by Sam Metcalf, *EMQ*, April 1993.

“What local churches are saying to mission agencies,” by Paul Borthwick, *EMQ*, July 1999.

“What an agency leader would say to local churches,” by Larry Sharp, *EMQ*, January 2000.

“Growing local church initiatives,” by John Siewert, *Mission Handbook* (Monrovia: MARC, 1997).

“The right stuff: Former umpire calls 21 churches on the ball in missions involvement,” by Deann Alford, *World Pulse*, August 21, 1998.

*Missions in the 21<sup>st</sup> Century: Getting Your Church into the Game*, by Tom Telford, with Lois Shaw (Wheaton: Harold Shaw Publishers, 1998).

“Mission societies: Are they biblical?,” by Frank M. Severn, *EMQ*, July 2000.

1. Samuel F. Metcalf, “When local churches act like agencies, *Evangelical Missions Quarterly*, April 1993, p. 142.

2. Deann Alford, “The right stuff,” *World Pulse*, 21 August, 1999, p.1.

3. “The right stuff,” p. 2.

4. John A. Siewert, “Growing local church initiatives,” *Mission Handbook 1998-2000* (Pasadena: Mission Advanced Research and Communication Center, 1997), p. 59.

5. Tom Steller, interview by author via Internet, 11 November 1999.

6. *ASKAMISSIONARY NEWSLETTER* (see <http://www.askamissionary.com>; send an e-mail with the word “subscribe” in the message area to [askamissionary@xc.org]).

7. Jim Reapsome, “Pulling together,” *World Pulse*, 3 December 1999, p. 8.

8. Paul A. Beals, “The triad for Century 21,” *The Occasional Bulletin*, Spring 1999, p. 1.

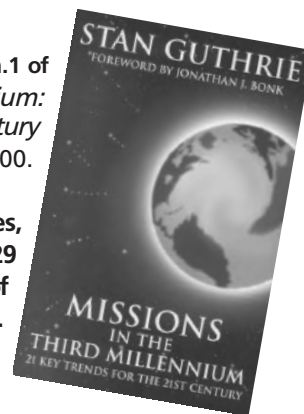
9. “The right stuff,” pp. 1-2.

10. “The right stuff,” p. 1.

11. Tom Steller, interview by author via Internet, 11 November 1999.

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To order copies, see pages 28-29 of this issue of *Mission Frontiers*.



# Two Case Studies on Church-Agency Partnerships

*Excerpted from the March 2002 edition of the ACMC Mobilizer*

From "A Partnership Made For Heaven"

by Mark Struck, who has served with United World Mission and the local church



Mark Struck

**U**WM is philosophically committed to winning nationals to Christ and training them to plant churches. This is the end goal of every partnership with an American local church. But every partnership is custom-designed. And while a church may not be prepared to engage in direct evangelism and church planting, it can bring many different gifts

and strengths that support that ultimate goal. It's important to help churches understand their role in light of the big picture.

My job as Vice President of International Partnerships is to facilitate such partnerships with local churches. It may sound like a church calls UWM out of the blue and I jump on a plane to sign an agreement a week later. But the process of partnering with a church is actually a lengthy one that usually follows six distinct stages:

**1. Listening.** After a lengthy phone conversation, we travel to the church and usually spend an initial 3–4 hours with its key missions leaders and church staff. We realize that when a church calls UWM, that church has traveled a journey shaped by many factors. We listen to its story and discern its "DNA"—its gifts, resources, hopes and vision for what it believes God is calling it to accomplish globally. UWM normally pays the cost for this initial meeting.

**2. Stimulating.** Once we're convinced as an agency that the church and UWM are a good fit, we assist the leaders in stimulating church-wide vision for its future missions involvement. We paint pictures for the congregation of what is occurring in the area where it wants to work, and the real opportunities that lie before it.

**3. Envisioning.** When the church is on board, we work together to establish a clear vision for what the partnership will accomplish.

**4. Serving.** We next serve the church by lending our expertise to equip it with tools, skills and training essential for the task ahead.

**5. Engaging.** The church begins its initial ministry. The church must be committed to praying for its people group and helping to research a strategy for starting a church planting movement among the people group.

**6. Advancing.** Ideally, over time the church will send its own missionaries and short-term teams, and will develop a prayer movement for the target area, country or people group.

Imperative for our entering a partnership agreement is the church's commitment to see the work through to completion. It must understand that a commitment to a people group may require 5, 10 or 20 years.

Some churches' leaders wonder if the church can keep such a commitment for five or more years. We remind those leaders who are married that they once vowed before God that they would love and cherish their spouses "until death do us part"—regardless of what the future held. Leaders then often agree that they can make that same long-term vow for the sake of bringing the gospel to the peoples of world.

Once we are convinced that the church possesses this sort of commitment, we are willing even to begin work in new fields on basis of a church's proposal. Our ministries in [two countries in Asia] began because local churches initially proposed them. In some cases when local churches initiate proposals for UWM's ministry, we do decline the offer and point them to other agencies....



## From "We Found That We Needed Agencies"

by Porter Speakman, Missions Pastor, Central Church of God, Charlotte, NC



Porter Speakman

**W**e decided to send our missionaries directly to the field without the help of an agency. Looking back, we were quite naive. We essentially believed that sending people for longer terms would not involve any particularly different challenges than sending them on short-terms. We were wrong.

We first sent two women to Panama. Immediately we encountered numerous com-

plicated background checks and bureaucratic paperwork in order to acquire their visas. Then we needed to consider where to secure medical insurance and a pension plan. Once our workers arrived on the field we had to furnish their office, which raised another question. What if our missionaries returned home soon? What would we do with our office furnishings sitting in Panama?

We also sent my youngest, grown son to minister in Ecuador. He coordinated our incoming short-term teams. One day while he was traveling on a bus, bandits hijacked the bus and forced everyone out for a couple of hours. While we were thankful that no one was hurt, we realized that we could encounter even more difficult political upheaval. We knew that if our missionaries were ever taken hostage, we lacked the expertise to negotiate with terrorists or foreign governments.

We decided that we indeed needed mission agencies through which to send our people. Agencies offer the church wise placement of workers, expertise on the field, and contacts in the host country.

So we earnestly began looking for agencies willing to partner with us. We found one in particular that is proving to be an excellent fit for us.

This agency approves Pentecostals for service. It also has developed ways for missionaries to receive quality training in shorter stints, closer to home. This agency does not work exactly where we have developed relationships, so this was our area of compromise. But we are willing to sacrifice in this area in order to benefit from an agency's strengths. Our church still autonomously sends missionaries serving for terms of one year or less. But we send long-term missionaries (which we define as service for more than one year) through mission agencies.

I would encourage the church that is considering sending longer-term missionaries without an agency's help to exercise extreme caution. Such a church is shouldering a tremendous responsibility for its missionaries' safety,

health and supervision in ministry. It's a big task for which not many churches are prepared. As mentioned previously, we are a church of 8,000. We are well staffed and financed for missions, yet we found that we weren't equipped for the job of mission agency. I'm not sure how smaller churches would pull it off successfully.

Yet I would also want to exhort mission agencies. On behalf of churches that want more involvement than sending paychecks, I encourage you to understand that we do not abdicate responsibility for our missionaries to you when they go. We have invested much in them and want to remain vitally involved. We want feedback from you and interaction with you. We are looking for good training borne out of your expertise on the field.

Finally, it frustrates me to see such need around the world, yet to see agencies erect unnecessary and artificial barriers that stifle cooperation. Please keep the big picture in view. Let's find ways to accentuate what we have in common, and let's complete the task of world evangelization together.



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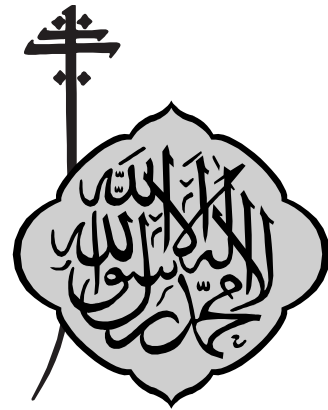
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# Are God and Allah the Same?

David L. Johnston



Contrary to what others may teach and preach, I remain unconvinced that the God of the Qur'an is any different from the God of the Old Testament. If we say Jews worship the same God as we do, then we must logically grant Muslims the same "privilege." After all, they recognize Jesus as the Christ (though their definition is vague and comes nowhere near satisfying us), pointing to His virgin birth, spotless life and miracles – going a lot further in our direction than do Jews!

I am not saying the Qur'an is Scripture like the Old Testament. There is certainly that sense in which Christians share a deep affinity with Jews because they share part of the same Scripture. I am not talking about the text, however, but about the theology behind it. I am simply arguing that since Muhammad started at the same point as the Bible with regard to creation (the one God who created all there is), we are talking about three faiths (Judaism, Islam, and Christianity) that have this doctrine in common. As one reads the Qur'an (much of it reads like the Psalms or other parts of Scripture), one discovers the all-powerful God, the originator of all that is, the sustainer and the provider of all good things that humans (and other creatures) need. He is also the God of Adam and Eve (though she is not mentioned by name in the Qur'an), of Abraham, Isaac, Ishmael, and Jacob. Is there another God like that? Granted, the element of fatherhood is missing, and love is not emphasized (though mercy and forgiveness are often mentioned)

But surely, if Paul could look at an Athenian statue and proclaim to his pagan audience that this is the "God" who raised Jesus from the dead, we certainly can proclaim to our Muslim friends that the Creator God they worship is the one who sent Jesus to redeem us from our sins! When

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it comes to the doctrine of creation we stand on common ground, and this in turn empowers us in the necessary task of breaking down the centuries-old enmity between Christians and Muslims.

To summarize, I see five positive reasons why I believe Muslims, like the other monotheists (Christians and Jews), are speaking of the same God. The reasons are philological, cultural/linguistic, theological, practical, and missiological.

**1. Philological:** The word "Allah" is a Semitic word parallel to the Hebrew "El," referring to the highest god, creator of all that is. You can read the "Allah" and "ilah" (the generic word for a "god" in Arabic) articles on this in the *Encyclopaedia of Islam*. Scholars of all stripes agree on this. Hebrew and Arabic are cognate languages (same Semitic origin, with Aramaic between Hebrew and Arabic), with many words in common, not to mention the wide cultural overlapping as well.

**2. Cultural/Linguistic:** Arab Christians used the word "Allah" for "God" before Islam came along, and continue to do so today. It is the only Arabic word for God – which our Arabic Christian brothers and sisters were using even before Islam. We are talking about 15 million Christians in the Middle East whose Bible translations have always used "Allah" for God, and whose liturgy and prayers are all directed to Allah as Father, Son, and Holy Spirit!

**3. Theological:** Allah was considered the highest god at the pre-Islamic shrine at Mecca. The Qur'an in many passages gives witness to the Supreme God, creator of the heavens and the earth, the God of Adam, Abraham, Isaac, Jacob, David, and other biblical figures as well. It also mentions Arabian monotheists by the name of *haneef*, and Muhammad claims them as precursors of Islam. What is more, when Muhammad finally marched triumphantly into Mecca (630, only two years before his death), after eight years of self-imposed exile, he cleansed the pagan shrine of all other deities and proclaimed that it would now be dedicated solely to the One True God, Allah. This is an interesting act of contextualization, actually one example among many intentionally carried out by



Muhammad. Finally, right from the start it is clear he believed and taught that he was a prophet preaching the same faith as the Jews and Christians.

Though he deviated much more from Christianity in the end, he never contradicted the basic biblical story line from Genesis to the prophets. (In the details, however, he follows much more the oral traditions passed down by the Arabian Jews than the Scriptures—of which he probably never had a copy for himself anyway.)

**4. Practical:** Often the opposing argument goes, “They say they are worshipping the same God but in fact, because their faith is borne out of Satan’s deceit, they are really worshipping the devil.” First of all, I don’t believe anyone worships the devil while they are consciously worshipping God. He is the only one who can judge the human heart and discern its true intentions. But then secondly, as John says, “We know that we are children of God and that the world around us is under the power and control of the evil one” (I John 5:19). I would not want to be naive: any system that sets itself up against the gospel of our Lord Jesus falls into John’s category of “the world.” That is certainly John’s intention in linking “the Jews” (Jesus’ overt enemies in his gospel) to “the world.”

On the other hand, wouldn’t we want to say that a person groping for God in their prayers (from whatever background) is at least a potential recipient of God’s mercy in Christ? Only Jesus can judge the deepest intentions of the heart. The New Testament teaches us that through his Holy Spirit the “Son of Man who came to seek and to save the lost” is wanting to draw this precious seeker to himself. Thus when someone says, “I love God and want to draw nearer to him,” I take that at face value and try to lead him or her on from there.

**5. Missiological:** Without common ground we cannot even begin a conversation with a Muslim friend. If my opening statement is, “You and I believe in a different God,” we have already lost a precious bridge to his or her heart. If in fact we can agree on a common Creator God who created humans as His deputies on earth, holding them accountable through the words of His prophets, and warning them of the judgment to come, then yes, we can start in a familiar place and build from there. This has certainly been our experience in years of ministry in the Middle East. 🌐

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## A rose by any other name is still a rose, but what about the Deity?

Elliot Paulson

On the levels of the *Famous* and *Familiar* names for the biblical God and the Muslim Allah, God and Allah are the same. But on the level of the *Family* name, the biblical God and the Muslim Allah *are not the same*, for without the biblical *Family* name of Father, the Muslim rosary of the ninety-nine names of Allah is one bead too short.

A Muslim who believes in the Allah of the ninety-nine most beautiful names, believes in the Merciful Master of the *Famous* and *Familiar* names who calls him his servant. But he *cannot* believe in the loving Father of the *Family* name, who calls him his child.

A Christian who believes in the biblical revelation of God also believes in the Merciful Master of the *Famous* and *Familiar* names who calls her his servant. But she also has the privilege to pray to the loving Father of the *Family* name, who calls her his child.

My prayer for both Muslims and Christians is paraphrased from Ephesians 1:16-19: I keep asking that the God of our Lord Jesus Christ, the glorious *Father*, may give you the Spirit of wisdom and revelation, *so that you may know him better*. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which the *Father* has called you, the riches of the *Father's* glorious inheritance in the saints, and the *Father's* incomparably great power for us who believe. 🌐

*Elliot Paulson is a missionary with 17 years of service among Muslims in Eurasia.*



The December issue of *Mission Frontiers*, focusing on “The Many Faces of Islam,” prompted many readers to write letters to the editor. Some of these are excerpted below. All but the first are responding to Don McCurry’s article on “Islam and Christian Militarism.” Note, at the end of this collection, that Don McCurry replies to these letters.

### Don’t Ignore Palestinians’ Pain

I was shocked to open my *Mission Frontiers* this morning and to read [Rick Wood’s] rather off-the-cuff comment, “This phenomenon (the stunning brutality of Islamic terrorism) has been around for some time—Israel has battled it for the last 53 years of its history”.... I abhor any killing of innocent civilians by governments or by groups, but to throw in that “poor Israel” sentence at the beginning of your article is to ignore the deep pain of the suffering of the Palestinian people for 53 years. Terror tactics are weak people fighting for something, right or wrong, but when done by people under occupation we have often praised it and called those doing it freedom fighters. And, by the way, for many years one of the more radical Palestinian resistance groups was headed by one professing to be a Christian, not a Muslim at all.

There is more to this issue than to lump it as “Israel battling the stunning brutality of Islamic terrorism.” If the Jewish lobbyists can convince you and others to equate all the Palestinian struggle for their rights as of the same nature as what happened on September 11, then they will have scored a big one. I do not want to see our Christian media falling into that trap. Ask just about any of my colleagues who have lived and served as witnesses for Christ among the Muslims and Christians of the Middle East.

Sincerely yours,  
Raymond Weiss,  
Orange City, IA

*Rick Wood replies:*

*I do not believe that my statement was inaccurate or untrue. While the Israeli/Palestinian conflict involves rights to land, it is not simply a territorial dispute between two peoples. The solution would*

*be simple if it were. The solution to this dispute is so elusive because the very existence of Israel on any portion of “Muslim” land is an intolerable affront to the followers of Islam. Israel’s existence is a shame upon Islam and only through Israel’s extermination can the shame be removed. (See Bob Blincoe’s article on page 18 of the last issue.)*

*The U.N. voted to create Israel and a Palestinian state, but the Arab nations rejected the U.N. vote. On the day when Israel declared its independence, the Arab League Secretary, General Azzam Pasha, declared “jihad,” or holy war. He said, “This will be a war of extermination and a momentous massacre.” The Mufti of Jerusalem, Haj Amin Al Hussein, stated, “I declare a holy war, my Moslem brothers! Murder the Jews. Murder them all.” Then five Islamic countries attacked to eliminate the infant Jewish state. There have been three other major wars to eliminate Israel and countless terrorist attacks.*

*There have been many opportunities for the Palestinians to have a state of their own, but each time they or their Arab benefactors have refused because it meant allowing the Jews to remain in some small portion of Muslim land. The suicide bombers with dreams of paradise are motivated by their Islamic faith, not simply by territorial aspirations. Those who ignore this key element will strive in futility for a solution to this long-standing conflict.*

### Don’t Forget Palestinian Christians

Thank you for the excellent issue on “The Many Faces of Islam”. The articles were all very good, especially the one by Kenneth Cragg. However,

my concern here is more directed toward the excerpt from the book by Don McCurry entitled “Islam and Christian Militarism”, and his comments on the treatment of the Muslims in the Holy Land and their violent responses. I have not read his book, and since your article was only an excerpt, perhaps he has in fact dealt in another place in his book with my concern below.

True, it has been the Muslims who have lashed back with suicide bombs in Jerusalem and other areas of the Holy Land, but I’m sorry he didn’t mention that the many Palestinian Christians in the West Bank and Gaza have also been victims of oppression by the Israelis. They have not been completely silent in their suffering, given the books written by Elias Chacour (*Blood Brothers*) and others. But they have been there suffering all the same, even ignored in the tours of the Holy Land by American Christians sponsored by certain evangelical organizations. When making comments against the background of the September 11 attacks, one of course has to single out the violent wing of Islam. But when we discuss the Israeli part in the oppression of Muslims, please do not forget that the Arab Christians in the West Bank and Gaza are also suffering. We join with them in our prayers that they are suffering redemptively.

In Christian love and concern,  
Bill Wagoner

### Premise Wrong, History Selective

I read Don McCurry’s article on “Islam and Christian Militarism” with interest, having thought long and hard about the question of Christians bearing arms myself. I agree with many of his conclusions (military atrocities have been wrongfully committed in the name of Christ; this hampers our witness to Muslims who desperately need to hear the gospel), but his major premise is wrong. There can be no area of a believer’s life outside the lordship of Jesus Christ, including politics. Most Muslims have a better grasp of the fact that there must be a relationship between one’s religious beliefs and political views than do many Christians....

Secondly, his history of Muslim-Christian military engagements is a bit selective. The “occupied Muslim

lands”, to use his phrase, were in most cases conquered in the first place by force of Muslim arms. The Crusades were not the initial military confrontations between cross and crescent; the Battle of Tours in 732 AD, where Charles Martel defeated the Muslim forces and kept the rest of Europe from being overcome by Islam, would be a better historical example.

Thirdly, McCurry definitely skews the military history between Jews and Muslims. In condemning the Crusades (which most modern Christians do), he overlooks the fact that Muslim rule there was established by military conquest! ....

Probably the most telling sentence in the whole article is, “The Muslims, in spite of various peace efforts, are waiting for the most propitious time to commence jihad militarily.” The United States’ policies regarding Israel may or may not be wise; we have *never* provided “unquestioning support” of Israel, the article’s assertion to the contrary notwithstanding. But as long as the USA or any other country admits that the state of Israel has a right like any other state to exist within secure borders, we shall always be an enemy of Islam in the eyes of many Muslims (not all, to the latter’s credit). And as long as Jews want to live anywhere as Jews, they will always be the target of jihad by many Islamic elements.

We are indeed sent out as sheep in the midst of Islamic wolves; McCurry is certainly correct in that. He is also correct in stating that we must avoid complicating clashes on nationality, patriotism, and politics, whenever possible. Unfortunately, unless we decide to subscribe to a dualistic hierarchy of “spiritual concerns” vs. “worldly matters”, like the Gnostics of old, this may not always be possible. The good news is that *all* power on heaven and earth has been given to our Lord Jesus Christ, and one day *all* kingdoms—political, financial, national, spiritual, whatever – will be under His Lordship.

Respectfully submitted,  
Glen I. Reeves, MD,  
Modesto, CA

### Scapegoat of Governments

... Mr. Don McCurry supports and promotes Bin Laden’s position quite clearly with regards to the US, in the

name of God no less. His failure is in delivering a quickie editorial without understanding what he is talking about. Jihad is glossed over with a wave of the hand. All of Christianity throughout the ages is condemned for even lifting a hand when self-defense is allowed clearly.

In Islamic tradition, McCurry does something unusual. He preserves Islamic honor. However, in the process he makes a scapegoat of every government associated with Christians....

David Mathes

### Honest and Balanced

Thank you for publishing the article “Islam and Christian Militarism” by Don McCurry. It is an honest and balanced description of the encounter between Islam and “Christianity” down through the centuries and into our own time. I hope you are not discouraged or intimidated by [others] ....

There is little hope for peace in the Near East until Western countries in general and the U. S. in particular learn to see the situation more accurately and reach a more even-handed policy toward the countries involved, including Israel. Christians especially ought to be free of the political bias which impairs judgment and confuses faithfulness to Christ and his kingdom with loyalty to a particular national or international agenda. Mr. McCurry has helped us in this.

Yours in Christ  
James Vanderlaan, Ph.D.

### Some Points Debatable

Although I agree with Don McCurry’s thesis that Christian missionaries need to be very careful about how they associate and identify with the foreign policies of their governments, there are some points that Don mentions that are debatable.

The point that Mohammed used the warring Byzantine Christians as his model for jihad, while it implicates the Byzantine Empire, does not justify Mohammed’s use of violence and conquest to advance Islam....

Don’s point that Christian missionar-

ies to Muslims are sheep among wolves is well-taken, though many Muslims are indeed peace-loving and excel in moral virtues, often to a greater degree than Christians boasting of the same excellence. I agree however, with Don, that Christian missionaries among Muslims must be humble and must avoid political debates, triumphalism, or direct attacks on Islam as a religion, with which it shares many similarities, despite vital differences. Pointing Muslims to the historical and living Christ, and inviting them into the Kingdom of God through faith in the death and resurrection of Jesus Christ, his atonement for the forgiveness of sins, his imputed righteousness and his presence in the indwelling Spirit: this is the true spiritual battle that we are engaged in as Christian messengers of the Good News to Muslims....

Anonymous

### Don McCurry replies:

The words that I wrote were neither meant to approve or disapprove of American foreign policy. They were written as objective pieces of history, and the purpose of their writing was to show *how we are perceived by others*.

Also, please note, we go forth to preach the Kingdom of God and the Good News of Jesus Christ. We are not to be confused, as American Christians, as to what our message is.

Jesus said, “If my kingdom were of this world, then would my servants fight; but my Kingdom is not from here.” Martin Luther developed the doctrine of the two swords: the temporal sword, that is the state, and the spiritual sword, that is, the Gospel message in the Word of God. As missionaries, our job is not to defend our foreign policy, but rather to present the good news of our Lord Jesus Christ and his kingdom.

May the Lord show us all how to be both good citizens of our respective countries and even better citizens of his wonderful kingdom.

Don McCurry, Colorado  
Springs, CO

# Which peoples need priority attention?

THOSE WITH THE LEAST CHRISTIAN RESOURCES

Todd M. Johnson and Peter F. Crossing, World Evangelization Research Center



*Editor's note: This is the first report of the Research Track of the Unreached Peoples Consultation to be held in Singapore at the end of October later this year. The authors hope to encourage similar strategy reports related to the major blocs of unreached peoples.*

The Bible frequently draws attention to the complex mosaic of peoples who compose the human race. In the Great Commission found in Matthew 28, the command of Christ is to 'Go and disciple all peoples' (*panta ta ethne*). In Revelation 7 the completion of the Commission is shown to John as 'a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb' (NRSV). A primary challenge for mission research today then is to describe the current realities of that Commission as accurately as possible. In both *World Christian Encyclopedia* (WCE, Barrett, Kurian, and Johnson, Oxford University Press, 2001) and *World Christian Trends* (WCT, Barrett and Johnson, William Carey Library, 2001) we carefully examined the status of the world's peoples in relation to the gospel of Christ. The following tables are derived from our publications, especially Part 8 "Ethnosphere" in WCE and Parts 18 and 28 "Ethnolinguistics" and "Geotargeting" in WCT.

## A list of the world's ethnolinguistic peoples

Utilizing censuses, informants, published and unpublished reports, and scores of other sources, we first built a list of the world's ethnolinguistic peoples. The list was best constructed by intersecting two other lists, (1) the world's 395 ethnocultural families, and (2) the 13,509 languages found in the newly-published *The Linguasphere Register* (Dalby, 2001). This approach yielded a list of 6,600 cultures and 12,600 ethnolinguistic peoples. The latter is defined as 'a people in one country with a unique race code and a specific language as a mother tongue.' One example is Turks in Turkey speaking *osmanli*. Our list appears in its entirety, alphabetically by country, then by ethnolinguistic people, in WCE, Part 8.

## Measuring Christians and evangelization

For each of the ethnolinguistic peoples it is possible to determine their religious composition. Although some peoples are entirely Christian, Muslim, Hindu, etc., many peoples have multiple religious affiliations. For example the Chechen of Russia are 63% Muslim, 21% atheist, and 16% nonreligious. Our analysis of religions was accomplished through the use of church membership rolls, censuses, numerous other sources, and a careful distribution of the known national situation into a country's constituent peoples. Part 8 of WCE presents a global survey of 12,600 peoples by percentage affiliated Christian and other religions.

For Christians, an important follow-up to understanding the religious situation of a people is to determine what evangelistic resources are available and in use among that people. Fortunately most of these resources are language-based and therefore can be readily matched up with a list of ethnolinguistic peoples. Thus we know that although the Jesus film is available to the 190,000 Armenians in Iran, it is not yet available to the 1.1 Bakhtiari in the same country. On the other hand, in Nepal, the 13 million Eastern Pahari have a whole Bible in their mother tongue, the 700,000 Newar have only the New Testament, the 640,000 Awadhi have only Gospel portions, and the 28,000 Thami have absolutely nothing.

Measuring 20 or so such evangelistic resources, we developed a formula for estimating the number of evangelized individuals in any people. This is explained in detail in WCT, Part 24 "Microevangelistics", pages 756-757. The results are shown in Table 9 below in column 7, E% (percent of this people evangelized). This measurement is the basis for our tripartite analysis of the globe, namely Worlds A (less than 50% evangelized), B (50% or more evangelized but less than 60% affiliated Christian), and C (60% or more affiliated Christian).

Table 1. Untargeted peoples by Target code.

Target code	Basic ministries	Peoples	Population
1.00	0	3	19,700
1.01	1	21	237,000
1.02	2	45	872,000
1.03	3	65	2,348,000
1.04	4	73	5,846,000
1.05	5	50	10,238,000
1.06	6	57	8,922,000
1.07	7	74	14,197,000
1.08	8	93	13,541,000
1.09	9	64	15,377,000
1.10	10	51	3,624,000
1.11	11	56	7,617,000
1.12	12	62	11,855,000
1.13	13	75	25,999,000
1.14	14	23	24,111,000
1.15	15	3	67,400
		<b>815</b>	<b>144,871,000</b>

## Which peoples are untargeted?

With 20 or so measurable resources for evangelism it is possible to construct a scale related to the number of resources among each people. In *WCT*, Part 28 “Geotargeting” we do so by examining the presence or absence of 24 basic ministries. Here we define an untargeted people as one with less than 15 basic ministries. These are given the target code ‘1’ (T=1). The range of codes is shown above in Table 1. The codes correspond to the number of basic ministries among a people (e.g. 1.05 means 5 basic ministries among that people). Thus, the list of 815 untargeted peoples is compiled by finding those peoples in the list of 12,600 peoples in Part 8 “Ethnosphere” who have less than 15 basic ministries (i.e.  $T \leq 1.15$ ). The 815 peoples are listed below in Table 9.

## Understanding the 815 untargeted peoples

A series of tables below reveals significant patterns among the 815 untargeted peoples:

**Table 1** shows the distribution of these peoples by Target code.

**Table 2** lists the top ten countries by untargeted peoples revealing two major clusters: one in Sudan-Chad and the other in Central/South Asia.

**Table 3** illustrates the range of size of these peoples. Note that only 26 of the 815 (3%) are over 1 million, whereas nearly half are 10,000 or under.

**Table 4** shows their distribution by percent evangelized. All are under 50% and are thus classified as World A or least-evangelized.

**Table 5** reveals the fact that 77% are majority Muslim (representing fully 95% of the population of all 815 peoples), as are the 31 largest T=1 peoples.

**Table 6** enumerates the 815 peoples by region, showing that South-central Asia holds a third of these peoples and nearly half of their population.

**Table 7** presents the untargeted peoples by the macrozone of their mother tongue. (Explanations of this concept can be found in *WCE* Part 9 “Linguametrics.”)

**Table 8** does the same by race.

**Table 9** lists the 815 untargeted peoples. Column 1 is a people’s reference number in *WCE* Part 8 “Ethnosphere” where more detailed information can be found. Column 4 refers to a people’s population in AD 2000. Column 5 represents the majority religion of the people where H=Hindus, J=Jews, M=Muslims, Q=Nonreligious, T=Tribal religions, and Z=Zoroastrians. Column 6 lists the target code and Column 7 the percent evangelized of each people.

## Untargeted in the context of least-evangelized and unreached peoples

The list of 815 untargeted peoples should be properly thought of as a subset of some 4,000 World A (least-evangelized) peoples. It is also a subset of the world’s 10,000 unreached minipeoples. These two numbers and concepts are reconciled in “All Humanity in Mission Perspective” in *Perspectives on the World Christian Movement* (Winter and Hawthorne, 1999, p. 521). Our list here or in *WCE* does not delve into the areas of caste, clan or any other finer form of distinction beyond the ethnolinguistic classification. It is therefore not a comprehensive list of all that remains to be done in frontier missions. There are many World A peoples and unreached minipeoples not on this list without adequate resources or a viable indigenous church.

Table 2. Top Ten Countries by number of untargeted peoples.

Country	Peoples	Population
Sudan	65	8,465,000
Afghanistan	46	8,413,000
Nepal	45	790,000
Chad	40	1,698,000
China	35	21,536,000
Indonesia	33	12,350,000
Russia	32	3,540,000
India	32	14,843,000
Iran	31	26,339,000
Uzbekistan	23	3,341,000
	<b>382</b>	<b>101,315,000</b>

Table 3. Untargeted peoples ranked by size.

Size	Peoples	Population
Over 10 million	2	23,487,000
1 million - 10 million	24	61,197,000
500,000 - 1 million	36	25,349,000
100,000 - 500,000	106	23,886,000
50,000 - 100,000	70	4,924,000
10,000 - 50,000	195	4,926,000
1,000 - 10,000	274	1,053,000
100 - 1,000	97	49,200
under 100	11	640
	<b>815</b>	<b>144,871,000</b>

Table 4. Untargeted peoples ranked by E%

E%	Peoples	Population
E% < 0	132	3,419,000
0 < E% < 20	299	38,416,000
20 < E% < 30	207	59,045,000
30 < E% < 40	114	19,602,000
40 < E% < 50	63	24,389,000
	<b>815</b>	<b>144,871,000</b>

Table 5. Untargeted peoples by majority religion

Majority Religion	Peoples	Population
Muslims	626	138,151,000
Buddhists	60	3,131,000
Ethnoreligionists	38	1,726,000
Hindus	26	1,282,000
Jews	61	579,000
Zoroastrians	3	3,300
Nonreligious	1	100
	<b>815</b>	<b>144,871,000</b>

Table 6. Untargeted peoples by UN region

Region	Peoples	Population
Africa	278	33,633,200
Eastern Africa	42	1,949,000
Middle Africa	44	1,732,000
Northern Africa	128	22,199,000
Southern Africa	1	1,200
Western Africa	63	7,752,000
Asia	444	107,211,000
Eastern Asia	39	21,607,000
South-central Asia	278	66,430,000
South-eastern Asia	54	13,469,000
Western Asia	73	5,705,000
Europe	78	3,997,800
Eastern Europe	57	3,899,000
Northern Europe	13	15,100
Southern Europe	6	9,800
Western Europe	2	73,900
Latin America	11	26,390
Caribbean	3	380
Central America	1	510
South America	7	25,500
Northern America	2	830
Oceania	2	175
Australia-New Zealand	1	65
Melanesia	1	110
	<b>815</b>	<b>144,871,000</b>

## The continuing challenge of Christian resources

Many readers will be personally familiar with peoples which have lower priority target codes (T=2 to T=10) which nonetheless have great spiritual needs. The Western Punjabi of Pakistan are a least-evangelized people group; however, because they have benefited from additional ministries, their target priority is T=3. There are even largely Christian people groups (T=8 or more) who need discipleship. However, this analysis highlights that ministry amongst those peoples, as needed as it may be, is on a different level of need—people in Target 2-10 groups will hear the gospel, if not daily (T=9, T=10), then at least in a generation (T=2). The Western Punjabi children, photographed on page 16, have a chance to hear the gospel in their lifetime (T=3). By contrast, with less than 15 basic ministries, it may take 200 years, and up to 2,000 years, to present the gospel to everyone in a Target 1 group. If you're the one waiting for the good news, this is just not quick enough.

The list of untargeted peoples then represents top priorities within a larger frontier missions strategy. With thousands of potential targets clamoring for attention in the 20th century, it is no wonder that these peoples were overlooked by mission agencies and churches. Unfortunately even today the situation remains much the same. Current mission opportunities are found mainly among already Christian or heavily-evangelized peoples. It is not difficult to see that those peoples with the least resources should receive immediate attention. The starting point is the hidden ministry of intercessory prayer. The list below is immediately useful as a tool for prayer—asking God to speak to his people to obey the Great Commission by going into *all* peoples, and especially these. Then, as mission agencies and churches begin to show interest, a new wave of ministries will go where they have never gone before.

Table 7. Untargeted peoples by macrozone.

Macrozone	Peoples	Population
Indoeuropean	180	44,139,000
Eurasian	196	37,681,000
Afroasian	184	27,971,000
Sinotibetan	97	13,555,000
Austronesian	44	12,828,000
African	87	7,082,000
Transafrican	21	1,498,000
Australasian	3	117,000
South American	3	870
	<b>815</b>	<b>144,871,000</b>

Table 8. Untargeted peoples by race.

Race	Peoples	Population
Asian	262	59,259,000
Indo-Iranian	148	45,842,000
Middle Eastern	194	26,074,000
African	135	9,411,000
European	63	3,535,000
Austro-Asiatic	5	681,000
Oceanic	2	58,100
Early African	2	7,300
Afro-American	1	3,100
American Indian	3	870
	<b>815</b>	<b>144,871,000</b>

To review the foundations of this research and to order copies of the *World Christian Encyclopedia* or *World Christian Trends*, note the William Carey Library advertisement elsewhere in this issue of *Mission Frontiers*. For further background and context related to these findings visit our website at [www.globalchristianity.org](http://www.globalchristianity.org).

Table 9. Untargeted peoples by country.

Ref	People Name	Language	Population	Rel Target	E%	Ref	People Name	Language	Population	Rel Target	E%		
1	2	3	4	5	6	7	1	2	3	4	5	6	7
<b>Afghanistan</b>													
1	Afghani Tajik (Tadzhik)	dari	4,066,954	M	1.12	28.0	52	Southern Pathan	pashto	227,204	M	1.10	22.0
3	Aimaq-Hazara	qedai-nao-hazara	159,043	M	1.11	15.0	53	Southern Uzbek	south uzbek	1,838,393	M	1.12	24.0
4	Amulah	ashkund cluster	5,907	M	1.03	5.0	54	Taimani (Char Aimaq)	taimani	408,967	M	1.11	15.0
5	Ashkuni (Wamayi)	ashkuni	10,947	M	1.02	3.0	55	Tangshuri	tangshewi	1,204	M	1.11	15.0
8	Bashkarik	kalami	1,204	M	1.02	2.0	58	Tirahi	tirahi	7,818	M	1.00	2.0
9	Berberi	aimaq	177,308	M	1.11	15.0	59	Tregami	tregami	4,544	M	1.01	4.0
12	Darwazi (Badakhshani)	darwazi	15,048	M	1.09	11.0	60	Turkmen (Turkoman)	turkmen	571,773	M	1.11	17.0
13	Firozkohi (Char Aimaq)	firozhohi	204,484	M	1.12	16.0	64	Waigeli (Nuristani)	wai-ala	13,632	M	1.02	3.0
14	Gawar-Bati (Narisati)	gawar-bati	13,644	M	1.02	2.0	65	Warduji	warduji	4,544	M	1.10	13.0
16	Grangali (Nangalami)	nangalami	6,016	M	1.00	2.0	66	Western Baluch (Baloch)	west balochi	284,896	M	1.08	16.0
17	Guhjali (Wakhi, Wakhani)	wakhi cluster	9,986	M	1.02	2.0	68	Wotapuri-Katarqalai	wotapuri	5,907	M	1.00	2.0
22	Jamshidi (Char Aimaq)	jamshidi	90,882	M	1.10	15.0	69	Zargari	zargari	9,088	M	1.07	12.0
23	Jat (Jatu, Jati, Musali)	jakati	1,425	M	1.01	2.0	<b>Albania</b>						
24	Jewish	pashto	136	J	1.10	25.0	76	Jewish	tosk cluster	374	J	1.08	28.0
25	Kamdeshi (Shekhani)	kam-viri	6,141	M	1.01	2.0	<b>Algeria</b>						
26	Karakalpak	karakalpak	2,849	M	1.09	8.0	83	Ahaggaren Tuareg (Hoggar)	ta-haggart	34,058	M	1.08	17.0
27	Kazakh	kazakh	2,849	M	1.09	19.0	86	Azjer Tuareg (Ajjer)	kel-ajjer	22,030	M	1.04	9.0
28	Kho (Citrali, Qasqari)	kho-war	5,907	M	1.02	3.0	87	Belbali (Idaksahak)	koranje	2,763	M	1.02	8.0
29	Kirghiz	kirghiz	782	M	1.11	19.0	91	Chaamba Bedouin (Shaanba)	badawi-sahara cluster	65,775	M	1.07	26.0
30	Kowli Gypsy (Churi-Wali)	domari	6,816	M	1.04	12.0	92	Dui-Menia Bedouin	badawi-sahara cluster	94,414	M	1.07	26.0
31	Kurdish	kurdi	22,720	M	1.09	15.0	96	Gourara Berber	gurara	22,030	M	1.09	19.0
32	Malakhel	malakhel	3,010	M	1.01	3.0	98	Hamyau Bedouin	hassaaniyya	2,196,695	M	1.07	25.0
33	Moghol	mogholi	4,544	M	1.03	6.0	99	Hausa	hausa	9,441	M	1.10	32.0
34	Munji-Yidgha (Munjiwar)	munji	3,933	M	1.01	2.0	100	Ifora Tuareg	ta-mahaq	15,736	M	1.05	10.0
35	Ormuri	ormuri	4,951	M	1.02	3.0	102	Jewish	general français	566	J	1.12	39.0
36	Pahlavani	pahlavani	2,272	M	1.09	11.0	105	Menasser Berber	menasser-metmata	15,736	M	1.06	11.0
37	Parachi	parachi	8,602	M	1.01	3.0	107	Mozabite Berber (Ghardaia)	mzab	78,848	M	1.09	21.0
38	Parya (Laghmani)	laghmani	1,363	M	1.03	7.0	108	Nail Bedouin (Uled Nail)	badawi-sahara cluster	31,471	M	1.07	26.0
39	Pashayi (Pashai)	north pashayi cluster	159,338	M	1.01	2.0	111	Ruarha Bedouin	badawi-sahara cluster	142,754	M	1.06	23.0
43	Prasuni	prasuni	3,129	M	1.01	3.0	113	Shawiya (Chaouia)	shawiya	1,648,821	M	1.12	23.0
47	Sanglechi (Eshkashimi)	sanglechi	3,129	M	1.02	5.0	114	Sidi Bedouin	badawi-sahara cluster	109,835	M	1.07	26.0
48	Sau	sau	4,515	M	1.01	3.0	117	Suafa Bedouin	badawi-sahara cluster	98,820	M	1.07	26.0
49	Shughni (Kushani)	shughni-bajuvu	24,068	M	1.02	3.0	118	Tajakant Bedouin	hassaaniyya	1,290,322	M	1.07	20.0
50	Shumashti	shumasti	1,202	M	1.01	3.0							

Ref	People Name	Language	Population	Rel Target	E% 6	E% 7	Ref	People Name	Language	Population	Rel Target	E% 6	E% 7
1	2	3	4	5	6	7	1	2	3	4	5	6	7
121	Tougourt Berber	tugurt	6,757	M	1.09	19.0	2044	Bideyat (Beri)	beri-aa	4,895	M	1.03	9.0
122	Tuat Berber	tuat	22,030	M	1.08	16.0	2045	Bidjo	bidijo	23,388	M	1.03	9.0
123	Wargla Berber (Ouargla)	wargla-ngusa	5,630	M	1.09	19.0	2046	Bilala (Boulala)	bilala	173,928	M	1.04	9.0
125	Ziban Bedouin	badawi-sahara cluster	219,670	M	1.06	23.0	2053	Bulgeda (Kokorda)	kanuri cluster	22,188	M	1.08	21.0
<b>Andorra</b>													
143	Jewish	general español	281	J	1.13	48.0	2056	Daju of Dar Dadju	saarong-ge	29,406	M	1.04	10.0
<b>Armenia</b>													
287	Azerbaijani (Azeri Turk)	north azeri	17,598	M	1.13	31.0	2057	Daju of Dar Sila	daju-sila	74,291	M	1.04	10.0
288	Balkar	literary karachay-balkar	810	M	1.09	21.0	2059	Dangaleat	dangla-korlongo	34,371	M	1.05	9.0
290	Chechen	chechen	239	M	1.06	18.0	2060	Daza	daza-ga	359,344	M	1.03	7.0
291	Darghinian	dargwa	253	M	1.08	23.0	2061	Dekakire (Baggara)	badawi-sahara cluster	6,886	M	1.07	24.0
296	Kazakh	kazakh	352	M	1.11	35.0	2063	Fongoro (Gelege, Kole)	gele	1,225	M	1.03	8.0
307	Uzbek	central uzbek	260	M	1.13	41.0	2066	Gadang	gadang	4,710	M	1.04	9.0
<b>Aruba</b>													
313	Jewish	shao-jiang	144	J	1.08	29.0	2076	Hemat (Baggara)	baggaari	11,476	M	1.07	21.0
314	Turk	osmanli	205	M	1.10	31.0	2086	Kanembu	kanembu	85,292	M	1.07	19.0
<b>Austria</b>													
452	Bosniac (Muslmani)	standard srpski	73,895	M	1.14	48.0	2089	Kendeje	maba cluster	1,804	M	1.04	8.0
<b>Azerbaijan</b>													
487	Avar	north avar	48,546	M	1.08	21.0	2092	Kibet	kibeet cluster	34,694	M	1.03	9.0
491	Caucasian Mountain Jew	judeo-tat	15,468	J	1.05	13.0	2098	Kreda (Karra)	daza-ga	62,180	M	1.03	9.0
492	Dargin	dargwa	940	M	1.08	21.0	2101	Kuka	kuka	97,588	M	1.03	8.0
495	Jewish	yiddish cluster	13,148	J	1.10	42.0	2107	Mahamid Baggara	baggaari	11,476	M	1.07	20.0
496	Judeo-Kurdish	judeo-kurdish	6,188	J	1.08	20.0	2110	Mararit	abiyyi	53,959	M	1.05	16.0
498	Khinalug (Ketsh Khalkh)	khinalugh	1,934	M	1.04	15.0	2114	Masalit	kaana-masala	64,728	M	1.07	20.0
499	Kryz (Dzhek, Katsy)	kryz	7,806	M	1.04	16.0	2116	Massalat	kaana-masala	50,800	M	1.06	17.0
501	Lak	lak	1,261	M	1.06	18.0	2117	Mawa	mahwa	6,365	M	1.03	8.0
502	Lezgian (Lezghi)	south lezgin cluster	183,382	M	1.06	19.0	2122	Migaama	migaama	30,768	M	1.03	9.0
506	Persian	standard farsi	1,066	M	1.12	35.0	2125	Mimi (Amdang, Mututu)	simi-andang-ti	39,849	M	1.03	9.0
510	Tajik	tajiki	773	M	1.13	37.0	2129	Mokulu	mokilko	16,170	M	1.03	9.0
511	Talysh (Lenkoran)	talishi	150,040	M	1.06	19.0	2142	Runga	runga	27,342	M	1.04	10.0
515	Turkish	osmanli	19,503	M	1.11	38.0	2143	Saba	saba	3,334	M	1.04	11.0
518	Uzbek	central uzbek	1,519	M	1.14	43.0	2150	Sinyar (Shamy)	taar-shamy	11,955	M	1.03	9.0
<b>Bahrain</b>													
534	Jewish	kuwayti-qatari	617	J	1.14	36.0	2155	Sungor (Asungor)	a-songor-i	29,915	M	1.04	10.0
<b>Bangladesh</b>													
547	Baluch (Eastern Baloch)	east balochi	6,148	M	1.08	17.0	2156	Surbakhhal	maba cluster	7,651	M	1.04	8.0
587	Parsi	parsi-i	297	Z	1.11	23.0	2157	Tama (Gimr)	tamo-ngo'bo	80,198	M	1.03	9.0
594	Tajpuri (Rajbansi)	rajbangshi	12,916	T	1.15	26.0	2158	Teda (Tubu, Gorane)	tuda-ga	36,281	M	1.04	10.0
<b>Barbados</b>													
611	Jewish	standard english	32	J	1.14	43.0	2163	Turku Arab (Tekrur, Turkol)	turku	15,303	M	1.04	13.0
<b>Belorussia</b>													
669	Azerbaijani	north azeri	5,051	M	1.13	34.0	2164	Ubi	south kotoko cluster	1,323	M	1.04	8.0
677	Jewish	yiddish cluster	61,417	J	1.11	49.0	2167	Yalna	south kotoko cluster	24,752	M	1.03	9.0
679	Kazakh	kazakh	2,285	M	1.12	39.0	2169	Zaghawa (Zeghawa, Beri)	beri-aa	28,548	M	1.04	10.0
692	Uzbek	central uzbek	3,566	M	1.13	44.0	<b>China</b>						
<b>Benin</b>													
737	Shanga	shanga	1,127	T	1.04	9.0	2207	Amdo (Hbrogpa)	ambo	901,466	B	1.08	18.0
<b>Bermuda</b>													
753	Jewish	samaná-english	21	J	1.12	44.0	2212	Atuense	atuense	579,135	B	1.07	15.0
<b>Bhutan</b>													
765	Eastern Bhutanese (Shar chop)	sharchagpa-kha	237,885	B	1.06	12.0	2213	Aynu (Abdal, Aini)	sakhalin-aynu cluster	5,808	M	1.06	16.0
778	Sangla	tsangla	151,014	B	1.05	12.0	2235	Chinese Jew	kuo-yü	253	J	1.13	34.0
782	Tibetan (Llasa, Lhasa)	urban utsang	4,673	B	1.09	22.0	2237	Chinese Shan (Dai Nuea)	tai-neua	278,394	B	1.09	22.0
<b>Brazil</b>													
1077	Mayo	mayu-bo	170	T	1.03	8.0	2238	Chinese Tajik (Tadzhik)	sarikoli	37,372	M	1.05	15.0
<b>Burkina Faso</b>													
1355	Bobo Jula (Zara)	zara-dan	13,079	M	1.08	19.0	2241	Choni	choni	24,367	B	1.06	10.0
1357	Bozo (Sorogo)	tieya-xo	2,387	M	1.03	8.0	2242	Choni (Northern Tibetan)	choni	25,251	B	1.07	14.0
1391	Maranse (Kadeno)	marensen	3,450	T	1.06	14.0	2249	Dagur (Dagur, Qiqihar)	daur	135,094	T	1.04	10.0
1414	Tuareg (Udalan, Bella)	ta-mahaq	32,254	M	1.10	18.0	2271	Groma	groma	12,626	B	1.07	15.0
1422	Yarse	moo-re	221,709	M	1.11	36.0	2297	Hui (Chinese Muslim)	kuo-yü	63,885	M	1.14	40.0
<b>Burundi</b>													
1427	Arab	syro-palestinian	2,009	M	1.14	37.0	2298	Hui (Dungan, Tunya, Huizui)	kuo-yü	9,580,912	M	1.14	40.0
1436	Swahili	standard ki-swahili	6,695	M	1.13	39.0	2299	Hui (Huizui)	kuo-yü	1,010	M	1.14	49.0
<b>Cambodia</b>													
1475	Western Cham (Cambodian)	west cham	276,745	M	1.09	20.0	2300	Humai (Rumai) Palaung	rumai	2,020	B	1.05	12.0
<b>Cameroon</b>													
1755	Turku Arab (Tekrur, Turkol)	turku	7,542	M	1.04	19.0	2310	Jyarung (Rgyarong)	jiarong	111,231	B	1.03	8.0
<b>Central African Rep</b>													
2012	Runga	runga	22,884	M	1.04	12.0	2315	Kazakh	kazakh	1,238,063	M	1.11	29.0
2024	Turku Arab (Tekrur, Turkol)	turku	3,615	M	1.04	20.0	2324	Kirghiz	kirghiz	157,693	M	1.11	22.0
<b>Chad</b>													
2035	Abu Sharib (Abou Charib)	abu-sharib	55,218	M	1.03	9.0	2340	Lhoba (Lho-pa)	luo-ba	10,479	B	1.03	9.0
2037	Babalía Arab	babaliya	5,012	M	1.04	10.0	2341	Lhomi (Shing Saapa)	lhomi	1,263	T	1.07	15.0
2040	Barein	barein	5,219	T	1.04	10.0	2344	Loyu (Lopa)	loyu	2,525	B	1.02	6.0
2041	Barma (Bagirmi, Lisi)	tar-barma	63,911	M	1.08	21.0	2365	Ngolok (Golog)	golog	106,939	B	1.07	14.0
<b>China</b>													
2207	Amdo (Hbrogpa)	ambo	901,466	B	1.08	18.0	2380	Panang	banag	12,626	B	1.07	14.0
2212	Atuense	atuense	579,135	B	1.07	15.0	2394	Riang (Yin)	riang-lang	3,156	B	1.05	12.0
2213	Aynu (Abdal, Aini)	sakhalin-aynu cluster	5,808	M	1.06	16.0	2398	Salar	salar	97,722	M	1.11	20.0
2235	Chinese Jew	kuo-yü	253	J	1.13	34.0	2400	Sangla	tsangla	11,489	B	1.05	15.0
2237	Chinese Shan (Dai Nuea)	tai-neua	278,394	B	1.09	22.0	2403	Sharpa Bhotia	sherpa	758	B	1.08	20.0
2238	Chinese Tajik (Tadzhik)	sarikoli	37,372	M	1.05	15.0	2408	Sotati-po	sotati-po	5,050	B	1.07	14.0
2241	Choni	choni	24,367	B	1.06	10.0	2412	Sulung	phoke cluster	50,502	B	1.08	24.0
2242	Choni (Northern Tibetan)	choni	25,251	B	1.07	14.0	2415	Tatar (Tartar)	tatar	5,429	M	1.09	22.0
2249	Dagur (Dagur, Qiqihar)	daur	135,094	T	1.04	10.0	2418	Thami	thami	6,313	B	1.02	6.0
2271	Groma	groma	12,626	B	1.07	15.0	2420	Tseku	tseku	12,626	B	1.08	17.0
2297	Hui (Chinese Muslim)	kuo-yü	63,885	M	1.14	40.0	2422	Tuerke (T'urk)	ili	126	M	1.10	16.0
2298	Hui (Dungan, Tunya, Huizui)	kuo-yü	9,580,912	M	1.14	40.0	2431	Uighur (Kashgar)	east uyghur	8,034,533	M	1.13	34.0
2299	Hui (Huizui)	kuo-yü	1,010	M	1.14	49.0	2435	Wakhi (Vakhan, Wakhigi)	wakhi cluster	6,692	M	1.03	10.0
2300	Humai (Rumai) Palaung	rumai	2,020	B	1.05	12.0	2447	Yellow Uighur (West Yugur)	west yugur	13,636	B	1.11	19.0
2310	Jyarung (Rgyarong)	jiarong	111,231	B	1.03	8.0	<b>Christmas Island</b>						
2315	Kazakh	kazakh	1,238,063	M	1.11	29.0	2460	Indo-Pakistani	general hindi	65	H	1.14	41.0
2324	Kirghiz	kirghiz	157,693	M	1.11	22.0	<b>Comoros</b>						
2340	Lhoba (Lho-pa)	luo-ba	10,479	B	1.03	9.0	2568	Arab	comores	593	M	1.13	36.0
2341	Lhomi (Shing Saapa)	lhomi	1,263	T	1.07	15.0	2577	Swahili	standard ki-swahili	771	M	1.13	41.0
2344	Loyu (Lopa)	loyu	2,525	B	1.02	6.0	<b>Croatia</b>						
2365	Ngolok (Golog)	golog	106,939	B	1.07	14.0	2970	Rumelian Turk	osmanli	2,236	M	1.12	44.0
2380	Panang	banag	12,626	B	1.07	14.0	<b>Cyprus</b>						
2394	Riang (Yin)	riang-lang	3,156	B	1.05	12.0	2999	Jewish	dhimotiki	180	J	1.13	43.0
2398	Salar	salar	97,722	M	1.11	20.0	<b>Egypt</b>						
2400	Sangla	tsangla	11,489	B	1.05	15.0	3126	Ababdah	ti-bedaauye	68,470	M	1.05	18.0
2403	Sharpa Bhotia	sherpa	758	B	1.08	20.0	3131	Arabized Nubian	masri	376,583	M	1.13	36.0
2408	Sotati-po	sotati-po	5,050	B	1.07	14.0	3133	Bahariya (Beharia)	badawi-sahara cluster	20,541	M	1.06	19.0
2412	Sulung	phoke cluster	50,502	B	1.08	24.0	3134						

Ref	People Name	Language	Population	Rel Target	E%	Ref	People Name	Language	Population	Rel Target	E%		
1	2	3	4	5	6	1	2	3	4	5	6		
3150	Maaza Bedouin	badawi-sahara cluster	17,802	M	1.06	19.0	4751	Bungku	bungku	23,077	M	1.05	17.0
3154	Saadi Bedouin	badawi-sahara cluster	13,694	M	1.06	19.0	4759	Butonese (Butung, Lajolo)	wolio	34,531	M	1.05	14.0
3155	Siwa (Oasis Berber)	siwa	38,343	M	1.02	7.0	4824	Gayo (Gajo)	gayo cluster	211,132	M	1.05	14.0
<b>Equatorial Guinea</b>													
3193	Indo-Pakistani	general hindi	453	H	1.13	38.0	4870	Jambinese Malay (Batinese)	djamb	938,342	M	1.07	19.0
<b>Eritrea</b>													
3204	Beni Amer (Bisharin)	ti-bedaauye	110,092	M	1.07	19.0	4911	Kaur	kaure	58,648	T	1.06	13.0
<b>Estonia</b>													
3219	Azerbaijani	north azeri	1,103	M	1.13	34.0	4934	Kerinci (Mokomoko, Ulu)	lubu cluster	351,886	M	1.05	11.0
3227	Jewish	yiddish cluster	2,932	J	1.10	45.0	4962	Kumberaha	koneraw cluster	255	M	1.01	2.0
3240	Uzbek	central uzbek	531	M	1.13	43.0	4976	Lampungese (Lamponger)	lampung	2,065,184	M	1.06	16.0
<b>Ethiopia</b>													
3256	Beni Amer (Bisharin)	ti-bedaauye	6,256	M	1.06	18.0	4981	Laudje	lauje cluster	50,842	M	1.07	20.0
3306	Harari (Adere, Gesinan)	ge-sinan	40,073	M	1.07	25.0	4988	Lembak (Orang Sindang)	lembak	58,648	M	1.08	18.0
3315	Jewish	ivrit	938	J	1.13	38.0	5012	Lubu	lubu cluster	41,297	T	1.04	8.0
3355	Shabelle (Shebelle)	af-soomaali	12,513	M	1.08	24.0	5014	Luwu	northeast luwu	424,215	M	1.07	21.0
3378	Wayto (Weyto)	general amarinya	2,909	M	1.13	36.0	5047	Maronene	moronene	35,019	M	1.06	18.0
<b>Fiji</b>													
3408	Jewish	standard oceanian-english	114	J	1.14	43.0	5057	Menadonese Malay	malayu-manado	106,054	M	1.07	24.0
<b>French Guiana</b>													
3572	Jewish	general français	109	J	1.14	49.0	5063	Merau Malay	berau	27,553	M	1.04	12.0
<b>Gambia</b>													
3661	Kalanke	kalanke-kango	2,611	M	1.10	22.0	5083	Musi	musi	175,943	M	1.09	17.0
3670	Moor (Maure)	hassaaniyya	19,580	M	1.08	25.0	5118	Ogan	ogan	351,886	M	1.06	13.0
3674	Susu (Soso)	soso	2,611	M	1.09	27.0	5132	Pancana (Kapontori)	pancana cluster	21,508	M	1.04	12.0
<b>Georgia</b>													
3681	Avar	north avar	3,891	M	1.08	20.0	5154	Pubian	pubian cluster	610,869	M	1.05	18.0
3682	Azerbaijani (Azeri Turk)	north azeri	282,882	M	1.12	34.0	5166	Ranau	monsok-dusun	70,377	M	1.08	26.0
3686	Chechen (Shishan, Kokhchi)	chechen	561	M	1.06	19.0	5169	Rawas	rawas	175,943	M	1.08	20.0
3694	Jewish	yiddish cluster	9,571	J	1.10	45.0	5170	Rejang	rejang cluster	1,376,789	M	1.08	20.0
3695	Kazakh	kazakh	2,420	M	1.11	35.0	5207	Sekayu	sekayu	469,182	M	1.07	15.0
3697	Lezgian	south lezgin cluster	3,328	M	1.05	16.0	5250	Southern Pesisir	pesisir cluster	611,590	M	1.05	16.0
3706	Tajik	tajiki	1,097	M	1.13	39.0	5253	Suku Batin	suku-batin	82,107	M	1.07	18.0
3708	Turkish	osmanli	2,830	M	1.11	38.0	5255	Sumbawane	sumbawa	351,886	M	1.07	19.0
3711	Uzbek	central uzbek	1,200	M	1.13	41.0	5270	Taluki	taloki cluster	530	M	1.04	14.0
<b>Guinea</b>													
4045	Boin (Tenda Boeni)	o-ni-yan	14,861	M	1.04	12.0	5297	Ternate (Ternatan)	vehicular ternate	57,820	M	1.08	26.0
4056	Jahanke (Diakhanke)	azayr	15,785	M	1.06	17.0	5330	Ulumandak (Ulunda)	ulumanda cluster	37,288	M	1.05	16.0
4069	Nalu	nalu	15,317	M	1.04	9.0	<b>Iran</b>						
4073	Soninke (Serahuli)	proper soninke	5,944	M	1.04	15.0	5399	Azerbaijani (Turk)	south azeri	10,761,664	M	1.13	27.0
4080	Yalunka (Dyalonke)	yalunka	183,910	M	1.09	18.0	5400	Azerbaijani Jewish	kurdit	1,354	J	1.10	21.0
<b>Guyana</b>													
4128	Jewish	guyanese-english	69	J	1.12	40.0	5401	Bakhtiari	haft-lang	1,136,727	M	1.04	10.0
<b>Hungary</b>													
4178	Bosniac (Muslimani)	standard srpski	52,185	M	1.15	49.0	5403	Bashkardi	bashkardi	6,770	M	1.06	12.0
<b>India</b>													
4252	Bedia	panchpargania	116,368	H	1.08	17.0	5408	Fars	fars	6,770	M	1.02	8.0
4264	Bhilala	bhilala	643,777	T	1.09	18.0	5412	Gazi	gazi	6,770	M	1.02	8.0
4271	Bhunja (Bunjia)	bhunja	6,792	H	1.07	13.0	5415	Ghorbati Gypsy (Kowli)	domari	135,404	M	1.05	18.0
4298	Champas (Rong, Rupshu)	changhang	10,137	B	1.08	20.0	5428	Jewish Tat (Judeo-Tatic)	judeo-tat	677	J	1.04	13.0
4300	Chaudangsi	chaudangsi	1,825	B	1.02	7.0	5430	Karakalpak	karakalpak	40,621	M	1.08	10.0
4302	Chero	proper chiru	36,593	H	1.03	11.0	5431	Karingani	karingani	16,722	M	1.03	7.0
4318	Darimiya	darmiya	2,027	B	1.03	11.0	5432	Kazakh	kazakh	4,793	M	1.10	29.0
4320	Deccani	deshi-marathi	12,725,611	M	1.14	40.0	5433	Khalaj	khalaj	40,533	M	1.09	16.0
4368	Halbi (Bastari, Halba)	halbi	758,219	H	1.12	25.0	5434	Khorasani Turk	oghuz-2	761,406	M	1.11	22.0
4391	Jaunsari (Pahari)	jaunsari	100,961	H	1.07	16.0	5435	Khunsari	khunsari	20,311	M	1.01	5.0
4393	Juango (Puttoos)	juang	27,470	H	1.05	13.0	5437	Larestani (Lari)	lari	33,851	M	1.02	9.0
4404	Kanauri (Kanawari)	kanauri	63,759	H	1.07	17.0	5438	Luri (Lori, Feyli)	luri	4,870,090	M	1.05	16.0
4412	Keer	keer	3,751	H	1.07	15.0	5439	Mamasani	luri	125,378	M	1.03	12.0
4423	Khowar (Chitrali, Qashqari)	kho-war	19,057	M	1.03	9.0	5441	Mazanderani (Tabri)	mazandarani	3,444,769	M	1.07	23.0
4445	Kudiya	malayalam cluster	101	T	1.12	34.0	5442	Mussulman Tat	muslim-tat	10,155	M	1.04	12.0
4463	Lhoba (Luoba)	luo-ba	237,602	B	1.03	7.0	5443	Natanzi	natanzi	6,770	M	1.02	7.0
4464	Lhomi	lhomi	1,318	B	1.08	18.0	5444	Nayini	nayini	6,770	M	1.02	7.0
4476	Malai Pandaram	malapandaram	608	T	1.12	20.0	5449	Qashqai (Kashkai)	qashqai	947,831	M	1.10	17.0
4486	Manda	manda	4,055	H	1.05	19.0	5453	Shikaki	shikaki	27,081	M	1.06	13.0
4499	Matia	matia	10,137	H	1.12	24.0	5454	Sivandi	sivandi	6,770	M	1.02	7.0
4522	Nahari	east nahari	20,273	H	1.10	19.0	5455	Soi	soi	6,770	M	1.02	7.0
4524	Nesang Bhotia	nyam-kat	608	B	1.08	16.0	5456	Southern Baluch (Baloch)	south balochi	534,387	M	1.09	15.0
4548	Parengi	parengi	4,866	T	1.10	22.0	5460	Takistani	takestani	301,092	M	1.05	12.0
4562	Puh Bhotia	larkye	6,792	B	1.03	8.0	5461	Talysh	talishi	118,161	M	1.06	16.0
4573	Rangkas	rangkas	1,014	B	1.03	11.0	5463	Turkmen (Turkoman)	turkmen	1,055,058	M	1.12	24.0
4580	Sangla	tsangla	5,068	B	1.04	11.0	5468	Western Baluch (Baloch)	west balochi	617,241	M	1.08	17.0
4582	Sanskrit	tsanskrit	8,717	H	1.11	39.0	5470	Zott Gypsy (Nawar)	northeast anazi	1,286,342	M	1.13	30.0
4605	Sungnam	sungnam	1,723	B	1.04	11.0	<b>Iraq</b>						
4608	Tamaria (Tumariya)	panchpargania	6,487	H	1.11	20.0	5484	Ghorbati Gypsy	domari	123,531	M	1.05	16.0
4616	Thebarskad (Sumtsu)	sunchu	4,359	B	1.04	11.0	5492	Jewish	yahudi	171	J	1.07	24.0
4641	Yakha	yakha	811	B	1.02	7.0	5505	Urdu (Islami, Undri, Urudu)	standard urdu	2,311	M	1.15	38.0
4646	Zangskar (Zaskar)	zangskari	12,063	B	1.09	19.0	5506	Zott Gypsy (Nawar)	syro-mesopotamian	23,115	M	1.12	27.0
<b>Indonesia</b>													
4653	Abung (Northern Lampungese)	abung cluster	764,499	M	1.06	18.0	<b>Israel</b>						
4659	Alas-Kluet (Bataj)	alas-kluet cluster	93,836	M	1.06	19.0	5539	Berber Jew	judeo-tamazigh	2,561	J	1.09	19.0
4704	Banjarese (Banjar Malay)	banjar	2,084,846	M	1.04	13.0	5540	Black Israelite/Hebrew	talkin-black	3,073	J	1.12	41.0
4731	Bimanese	bima	586,477	M	1.08	21.0	5543	Caucasian Mountain Jew	judeo-tat	9,117	J	1.05	16.0
<b>Iran</b>													
5399	Azerbaijani (Turk)	south azeri	10,761,664	M	1.13	27.0	5563	Judeo-Greek	yevanitika	51	J	1.12	24.0
5400	Azerbaijani Jewish	kurdit	1,354	J	1.10	21.0	5564	Kurdistani Jew (Kurdim)	kurdit	30,730	J	1.12	25.0
5401	Bakhtiari	haft-lang	1,136,727	M	1.04	10.0	5568	Moroccan Jew	yudi	269,913	J	1.08	24.0
5403	Bashkardi	bashkardi	6,770	M	1.06	12.0	5569	Mussulman Gypsy	domari	7,683	M	1.04	15.0
5408	Fars	fars	6,770	M	1.02	8.0	5576	Samaritan (Shomronim)	syro-palestinian	512	J	1.13	36.0
5412	Gazi	gazi	6,770	M	1.02	8.0	5581	Tunisian Jew	judeo-tunisian	8,707	J	1.08	30.0
5415	Ghorbati Gypsy (Kowli)	domari	135,404	M	1.05	18.0	<b>Italy</b>						
5428	Jewish Tat (Judeo-Tatic)	judeo-tat	677	J	1.04	13.0	5617	Judeo-Italian	italkian	4,011	J	1.08	25.0
5430	Karakalpak	karakalpak	40,621	M	1.08	10.0	5629	Pomak	bulgarski	2,068	M	1.13	43.0
5431	Karingani	karingani	16,722	M	1.03	7.0	<b>Ivory Coast</b>						
5432	Kazakh	kazakh	4,793	M	1.10	29.0	5730	Soninke (Sarakole)	proper soninke	118,628	T	1.07	17.0
5433	Khalaj	khalaj	40,533	M	1.09	16.0	<b>Jordan</b>						
5434	Khorasani Turk	oghuz-2	761,406	M	1.11	22.0	5800	Bedouin Arab	ti-bedaauye	853,676	M	1.06	23.0
5435	Khunsari	khunsari	20,311	M	1.01	5.0	5810	Najdi Bedouin	north anazi	60,024	M	1.12	21.0
5437	Larestani (Lari)	lari	33,851	M	1.02	9.0	<b>Kazakhstan</b>						
5438	Luri (Lori, Feyli)	luri	4,870,090	M	1.05	16.0	5819	Avar	north avar	2,737	M	1.08	18.0
5439	Mamasani	luri	125,378	M	1.03	12.0	5820	Azerbaijani	north azeri	88,760	M	1.13	



Ref	People Name	Language	Population	Rel Target	E%	Ref	People Name	Language	Population	Rel Target	E%	
1	2	3	4	5	6	1	2	3	4	5	6	7
5828	Crimean Tatar	crimea-tatar	3,123	M	1.12	26.0						
5829	Dargin	dargwa	1,888	M	1.08	23.0						
5830	Dungan (Hui, Huizui)	hui-zu	29,721	M	1.13	37.0						
5837	Ingush	ingush	19,621	M	1.06	17.0						
5838	Jewish	yiddish cluster	18,849	J	1.10	45.0						
5839	Karachai (Alan)	literary karachay-balkar	2,026	M	1.10	23.0						
5840	Karakalpak (Black Hat)	karakalpak	1,366	M	1.10	19.0						
5843	Kirghiz	kirghiz	13,904	M	1.11	32.0						
5849	Lezgian	south lezgin cluster	13,700	M	1.06	19.0						
5858	Tajik	tajiki	25,138	M	1.13	37.0						
5860	Turkish	osmanli	48,668	M	1.11	37.0						
5861	Turkmen	turkmen	3,790	M	1.12	27.0						
5865	Uzbek	central uzbek	373,119	M	1.13	43.0						
<b>Kenya</b>												
5870	Baluch	south balochi	602	M	1.08	19.0						
5939	Nubian (Sudanese)	ki-nubi	16,713	M	1.07	23.0						
5947	Parsi	parsi-i	728	Z	1.12	35.0						
5964	Segeju (Dhaiso)	ki-daiso	60,161	M	1.08	21.0						
5966	Shabelle	af-soomaali	1,504	M	1.09	28.0						
5989	Zanzibari (Hadimu)	ki-unguja	3,008	M	1.13	37.0						
<b>Kirgizstan</b>												
5992	Avar	north avar	1,088	M	1.08	19.0						
5993	Azerbaijani	north azeri	17,411	M	1.13	27.0						
5994	Balkar	literary karachay-balkar	2,352	M	1.09	20.0						
5998	Central Asian Jew	bukharik	382	J	1.12	23.0						
5999	Chechen	chechen	3,171	M	1.06	18.0						
6001	Crimean Tatar	crimea-tatar	3,227	M	1.12	25.0						
6002	Dargin	dargwa	2,736	M	1.08	22.0						
6003	Dungan (Hui, Huizui)	hui-zu	40,758	M	1.13	38.0						
6008	Ingush	ingush	653	M	1.05	16.0						
6009	Jewish	yiddish cluster	6,249	J	1.10	42.0						
6011	Karachai (Alan)	literary karachay-balkar	2,769	M	1.10	22.0						
6012	Kazakh	kazakh	41,188	M	1.11	34.0						
6013	Khalka Mongol (Mongolian)	halh	94	Q	1.11	35.0						
6017	Lezgin	lezgin	2,751	M	1.07	19.0						
6024	Tadzhik (Persian Tajik)	tajiki	36,994	M	1.12	36.0						
6026	Turkish	osmanli	23,502	M	1.11	36.0						
6027	Turkmen	turkmen	992	M	1.12	27.0						
6029	Uighur (Kashgar Turki)	east uyghur	40,593	M	1.12	32.0						
6031	Uzbek	central uzbek	620,312	M	1.13	41.0						
<b>Kuwait</b>												
6053	Najdi Bedouin	north `anazi	177,447	M	1.12	22.0						
<b>Laos</b>												
6080	Chinese Shan	tai-neua	141,259	B	1.09	24.0						
<b>Latvia</b>												
6164	Azerbaijani	north azeri	2,451	M	1.13	31.0						
6177	Kazakh	kazakh	919	M	1.11	35.0						
6182	Lezgin	lezgin	236	M	1.07	20.0						
6192	Tajik	tajiki	306	M	1.13	39.0						
6196	Uzbek	central uzbek	825	M	1.13	43.0						
<b>Libya</b>												
6279	Awjilah Berber	wajili	2,242	M	1.04	12.0						
6289	Halebi Gypsy (Nawari)	domari	33,628	M	1.04	16.0						
6293	Jewish	yudi	112	J	1.07	32.0						
6294	Jofra Berber	wadi-al-jawf	22,979	M	1.11	7.0						
6298	Nefusa Berber (Jemmari)	nefusi	44,838	M	1.09	20.0						
6310	Tuareg (Hoggar, Ghat)	ta-mahaq	18,888	M	1.08	18.0						
6315	Zuara (Zwara, Zuraa)	jerba	33,628	M	1.09	18.0						
<b>Liechtenstein</b>												
6321	Jewish	standard hoch-deutsch	43	J	1.13	48.0						
<b>Lithuania</b>												
6324	Azerbaijani	north azeri	1,312	M	1.11	28.0						
6333	Karaite (Karaim)	karaim	1,835	J	1.10	26.0						
6334	Kazakh	kazakh	662	M	1.11	36.0						
6342	Tajik	tajiki	521	M	1.13	40.0						
6345	Uzbek	central uzbek	1,451	M	1.13	41.0						
<b>Madagascar</b>												
6406	Jewish	general français	239	J	1.13	43.0						
6432	Swahili	standard ki-swahili	3,188	M	1.13	41.0						
<b>Malawi</b>												
6449	Jewish	global english cluster	197	J	1.12	33.0						
6465	Swahili	standard ki-swahili	2,185	M	1.13	43.0						
<b>Malaysia</b>												
6475	Bajau Kagayan	mapun	4,449	M	1.10	22.0						
6498	Butonese	wolio	13,346	M	1.05	14.0						
6501	Central Sama (Sinama)	siasi	44,488	M	1.09	21.0						
6525	Hui	kuo-yü	11,122	M	1.12	39.0						
6548	Lahanan	lahanan	552	T	1.02	9.0						
6553	Lelak	lelak	347	M	1.03	11.0						
6572	Northern Sinama (Bajau)	balingingi	51,900	M	1.07	16.0						
6583	Riau Malay	malayu-riau	88,976	M	1.08	23.0						
6610	Southern Sama (Bajau)	si-butuq	27,478	M	1.10	20.0						
<b>Maldives</b>												
6651	Maldivian (Malki, Mahl)	dhivehi	281,815	M	1.07	19.0						
<b>Mali</b>												
6659	Bozo (Hain, Xan)	hainya-xo	11,234	M	1.05	13.0						
6668	Futa Jalon Fulani	futa-jalon	59,082	M	1.10	26.0						
6669	Idaksahak	daksahak	36,421	M	1.03	9.0						
6670	Jeeri Fulani	futa-tooro	41,625	M	1.10	22.0						
6679	Nimadi	nimadi	225	T	1.02	5.0						
6684	Saharan Arab	hassaaniyya	157,273	M	1.08	23.0						
6687	Soninke (Sarakolle)	proper soninke	833,988	M	1.08	19.0						
6691	Tahoua Tuareg (Aulliminde)	east ta-wlemmet	224,511	M	1.09	23.0						
6694	Timbuktu Tuareg (Antessar)	ta-nslemt	295,409	M	1.10	23.0						
6696	Udalan Tuareg	east ta-wlemmet	269,612	M	1.09	20.0						
<b>Mauritania</b>												
6725	Berabish Bedouin	hassaaniyya	40,043	M	1.08	27.0						
6726	Black Moor (Maure)	hassaaniyya	640,691	M	1.09	33.0						
6728	Delim Bedouin	hassaaniyya	120,130	M	1.08	28.0						
6730	Duaish (Idaouich)	znaga	5,339	M	1.03	6.0						
6733	Imragen (Aita, Foikat)	hassaaniyya	534	M	1.07	26.0						
6735	Masna	znaga cluster	1,602	M	1.03	6.0						
6736	Nimadi (Ikoku)	nimadi	267	M	1.01	4.0						
6737	Regeibat	hassaaniyya	106,782	M	1.08	28.0						
6741	Tasumsa (Hadj, Hassan)	hassaaniyya	93,434	M	1.08	28.0						
6742	Trarza (Brakna)	hassaaniyya	226,911	M	1.08	28.0						
6743	Tuareg	ta-mahaq	75,281	M	1.07	14.0						
6745	White Moor (Bidan)	hassaaniyya	533,909	M	1.09	33.0						
6747	Zenaga	znaga	30,700	M	1.05	13.0						
<b>Mayotte</b>												
6778	Malay	bahasa-malaysia	102	M	1.13	39.0						
6781	Swahili	standard ki-swahili	3,282	M	1.12	41.0						
<b>Moldavia</b>												
7084	Azerbaijani	north azeri	2,669	M	1.13	30.0						
7097	Jewish	yiddish cluster	69,588	J	1.10	45.0						
7098	Kazakh	kazakh	1,120	M	1.11	34.0						
7108	Tajik	tajiki	598	M	1.13	40.0						
7112	Uzbek	central uzbek	1,402	M	1.13	43.0						
<b>Mongolia</b>												
7133	Darkhan	oyrat	14,082	T	1.10	26.0						
7140	Khoton (Hui, Dungan)	hui-zu	3,008	M	1.12	32.0						
<b>Morocco</b>												
7162	Berber Jewish	judeo-tamazigh	1,411	J	1.07	14.0						
7163	Black Moor (Sudani)	hassaaniyya	564,417	M	1.07	26.0						
7167	Drawa Berber	ta-shelhit	372,515	M	1.08	20.0						
7168	Filala Berber	ta-shelhit	279,386	M	1.08	20.0						
7170	Ghomara Berber	ghomara	56,442	M	1.09	20.0						
7183	Tekna Berber	ta-shelhit	465,644	M	1.08	20.0						
7186	Warain Berber	ta-mazight	242,699	M	1.08	20.0						
7187	White Moor (Bidan)	hassaaniyya	2,257,667	M	1.08	28.0						
<b>Mozambique</b>												
7205	Jewish	general portugues	197	J	1.13	45.0						
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Ref	People Name	Language	Population	Rel Target	E%	Ref	People Name	Language	Population	Rel Target	E%		
1	2	3	4	5	6	1	2	3	4	5	6	7	
7522	Thakali	thakali	8,615	B	1.05	11.0	9864	Didoi (Dido, Tsezy)	didoi	6,965	M	1.03	13.0
7523	Thami	thami	28,295	T	1.02	5.0	9877	Georgian Jew	kharthuli	1,175	J	1.11	38.0
7524	Thudam Bhotia	thudam-bhotia	1,800	B	1.02	6.0	9880	Giukh (Hinux)	giukh	235	M	1.04	18.0
7527	Ticherong	dolpo-tichurong	2,417	B	1.07	14.0	9881	Godoberi (Ghibditli)	ghodoberi	2,939	M	1.04	14.0
7528	Tilung	kulung-pelmung cluster	1,197	T	1.03	7.0	9887	Hunzib	hunzib	1,998	M	1.03	10.0
7529	Tseku	tseku	4,786	B	1.08	13.0	9890	Ingush (Galgai, Ingus)	ingush	252,726	M	1.06	20.0
7530	Tsum	phoke cluster	4,786	B	1.07	18.0	9898	Kapuchin (Bezhetin)	kapuchin	2,939	M	1.04	17.0
7533	Vayu	vayu	2,826	T	1.02	5.0	9899	Karachay (Alan)	literary karachay-balkar	150,240	M	1.10	24.0
7534	Walungchung Gola	olangchung-gola	15,627	B	1.08	16.0	9900	Karaité (Karaim)	karaim	676	J	1.10	26.0
7538	Yakha	yakha	10,900	B	1.02	6.0	9901	Karakalpak	karakalpak	6,157	M	1.10	19.0
7539	Yamphu Rai	kulung-pelmung cluster	4,786	H	1.02	5.0	9902	Karatin (Karatai)	karatin	7,082	M	1.03	13.0
<b>Nicaragua</b>													
7704	Jewish	nicaraguense	507	J	1.13	40.0	9908	Khvarshin (Khwarshi)	khvarshi	2,116	M	1.04	18.0
<b>Niger</b>													
7723	Air Tuareg (Air)	ta-yrt	198,793	M	1.09	21.0	9910	Kirghiz	kirghiz	41,715	M	1.11	30.0
7727	Asben Tuareg (Kel Air)	ta-yrt	150,221	M	1.09	21.0	9919	Kvanadin (Bagulal)	kvanadin	6,509	M	1.03	13.0
7731	Daza (Dazaga)	daza-ga	20,160	M	1.06	12.0	9920	Lak (Laki, Kumux)	lak	117,327	M	1.06	20.0
7735	Hoggar Tuareg (Ahaggaren)	ta-haggart	10,730	M	1.08	16.0	9922	Lezghian (Lezghi)	lezgin	295,337	M	1.07	21.0
7737	Kawar	yerwa	53,651	M	1.07	19.0	9966	Tabasaran (Ghumghum)	tabasaran	97,447	M	1.06	17.0
7740	Manga Kanuri	manga	410,376	M	1.09	17.0	9967	Tajik	tajiki	38,188	M	1.12	38.0
7742	Moor (Maure)	hassaaniyya	171,219	M	1.10	30.0	9972	Tindin (Tindi)	tindal	6,759	M	1.03	13.0
7745	Shuwa Arab (Baggara)	shuwa	67,197	M	1.10	26.0	9974	Turkish	osmanli	9,889	M	1.11	40.0
7748	Tahoua Tuareg	east ta-wllemmet	470,383	M	1.09	23.0	9975	Turkmen	turkmen	39,716	M	1.12	29.0
7750	Teda (Tubu)	teda-daza cluster	53,758	M	1.06	16.0	9980	Uighur	east uyghur	2,571	M	1.12	34.0
7752	Udalan Tuareg	west ta-wllemmet	21,460	M	1.09	21.0	9983	Uzbek	central uzbek	126,819	M	1.13	43.0
7756	Zaghawa	beri-aa	47,039	M	1.04	7.0	9990	Western Baluch	west balochi	294	M	1.08	25.0
<b>Nigeria</b>						<b>Rwanda</b>							
7790	Bagirmi (Lisi, Tar Barma)	tar-barma	2,676	M	1.07	14.0	10006	Swahili	standard ki-swahili	10,826	M	1.13	41.0
7997	Kanembu	kanembu	1,115	M	1.05	17.0	<b>Sahara</b>						
8018	Kotoko (Makari)	lagwan	26,472	M	1.06	19.0	10010	Arosien Bedouin	hassaaniyya	3,814	M	1.07	23.0
8066	Manga Kanuri	manga	529,643	M	1.11	29.0	10013	Imragen	hassaaniyya	11,734	M	1.07	24.0
8183	Teda	daza-ga	2,230	M	1.02	2.0	10014	Izarguien	hassaaniyya	17,601	M	1.07	23.0
8192	Tuareg (Aulliminden)	west ta-wllemmet	20,071	M	1.09	18.0	10015	Moor (White, Black)	hassaaniyya	26,402	M	1.08	23.0
8195	Tyenga	shanga	3,992	T	1.04	9.0	10017	Regeibat	hassaaniyya	38,136	M	1.07	23.0
<b>Oman</b>						<b>Saudi Arabia</b>							
8322	Kumzari	kumzari	3,813	M	1.04	11.0	10085	Harasi	harsusi	15,125	M	1.04	11.0
8323	Mahra	mahri	50,835	M	1.05	14.0	10087	Hui	kuo-yü	21,607	M	1.13	39.0
8329	Shahari (Jibbali)	jibbali	31,772	M	1.06	14.0	10095	Mahra (South Arabic)	mahri	25,928	M	1.05	11.0
8331	Southern Baluch	balochi-émigré	381,261	M	1.11	22.0	10102	Shahara	shehri	41,053	M	1.05	15.0
<b>Pakistan</b>						<b>Senegal</b>							
8346	Baltistani Bhotia	balti	326,721	M	1.09	23.0	10122	Black Moor (Maure)	hassaaniyya	47,406	M	1.09	29.0
8358	Deghwari	dehwari	14,600	M	1.10	16.0	10139	Jahanka (Diakhanke)	jakhanka-kango	27,564	M	1.09	18.0
8362	Eastern Baluch	east balochi	3,045,585	M	1.09	21.0	10163	Susu (Soso)	soso	28,443	M	1.10	26.0
8368	Gowro (Gabaro)	kalami	250	M	1.05	13.0	10165	Tukulor (Takarir)	haal-pulaar	832,575	M	1.13	33.0
8375	Indus Kohistani	maiya	258,948	M	1.03	9.0	10166	White Moor (Bidan)	hassaaniyya	94,812	M	1.10	30.0
8377	Jewish	standard urdu	908	J	1.13	41.0	10169	Zenaga	znaga	1,896	M	1.04	14.0
8379	Kalkoti	kalkoti	5,101	M	1.04	13.0	<b>Seychelles</b>						
8380	Kamdeshi (Shekhani)	kam-viri	2,097	M	1.01	4.0	10178	Swahili	standard ki-swahili	77	M	1.13	41.0
8381	Kanauri (Kanawari)	kanauri	4,694	H	1.07	19.0	<b>Singapore</b>						
8384	Kho (Chitralli, Khowar)	kho-war	269,605	M	1.03	10.0	10235	Hui (Dungan)	kuo-yü	13,803	M	1.14	43.0
8386	Kolai (Kohistani-Shina)	kolai	352,103	M	1.05	14.0	<b>Somalia</b>						
8390	Lassi	lassi	10,954	M	1.09	17.0	10373	Baraawe (Swahili)	ci-miini	36,913	M	1.13	32.0
8393	Narisati (Arandui)	gawar-bati	1,956	M	1.05	17.0	10375	Boon	af-boon	73	M	1.01	3.0
8401	Prasuni	prasuni	4,694	M	1.03	10.0	10377	Dabarre	af-tunni	32,299	M	1.07	12.0
8404	Rajkoti	kalami	15,648	M	1.02	4.0	10378	Danakil (Afar)	'afar-af	72,645	M	1.09	17.0
8409	Southern Baluch	south balochi	2,544,573	M	1.09	21.0	10380	Garre	af-garre	217,935	M	1.02	4.0
8417	Turkmen	turkmen	9,389	M	1.12	24.0	10384	Jiddu	af-tunni	36,913	M	1.07	12.0
8418	Turvali	torwali cluster	87,646	M	1.06	19.0	10385	Juba Somali (Rahanwein)	af-maay	692,847	M	1.10	21.0
8422	Ushojo (Ushuji)	ushojo	2,410	M	1.05	12.0	10386	Midgan (Ribi, Waribi)	aweera cluster	7,265	T	1.01	3.0
8425	Wanetsi	wanetsi	108,224	M	1.08	14.0	10388	Sab (Digil, Bimal)	af-soomaali	254,258	M	1.09	28.0
8426	Western Baluch	west balochi	1,082,801	M	1.08	18.0	10389	Shabelle (Shebelle)	af-soomaali	26,152	M	1.08	25.0
<b>Palestine</b>						<b>Somaliiland</b>							
8453	Samaritan (Shomronim)	syro-palestinian	687	J	1.14	43.0	10400	Danakil (Afar)	'afar-af	56,654	M	1.09	20.0
<b>Peru</b>						<b>South Africa</b>							
9466	Morunahua (Foredefa)	moru-nahua	190	T	1.04	9.0	10476	Zanzibari	ki-unguja	1,223	M	1.13	39.0
9486	Pisabo (Pisahua)	pisa-bo	513	T	1.03	11.0	<b>Spain</b>						
<b>Philippines</b>						<b>Sri Lanka</b>							
9531	Bajau (Sea Gypsy, Laut)	moken cluster	53,177	M	1.04	11.0	10533	Ceylon Moor	north sri-lanka-tamil	1,391,319	M	1.14	38.0
9532	Bajau Kagayan	mapun	22,942	M	1.09	22.0	10542	Mappilla (Moplah)	malayalam	4,518	M	1.12	35.0
<b>Poland</b>						<b>Sudan</b>							
9704	Karaité (Karaim)	karaim	2,714	J	1.09	16.0	10552	Afitti (Ditti, Unietti)	dinik	6,278	M	1.03	11.0
<b>Qatar</b>						<b>South Africa</b>							
9775	Southern Baluch	balochi cluster	11,981	M	1.08	17.0	10555	Andang (Mima)	simi-andang-ti	75,865	M	1.03	5.0
<b>Romania</b>						<b>Spain</b>							
9818	Pomak	bulgarski	23,443	M	1.12	41.0	10560	Arabized Ghulfan	sudani	27,903	M	1.14	35.0
<b>Russia</b>						<b>Sri Lanka</b>							
9830	Afghani (Pathan)	pashto	852	M	1.11	36.0	10561	Arabized Kadaru	sudani	27,924	M	1.13	33.0
9842	Avar (Dagestani, Batlux)	north avar	603,898	M	1.08	20.0	10568	Arabized Midob (Tidda)	sudani	55,149	M	1.13	33.0
9843	Azerbaijani	north azeri	335,685	M	1.13	34.0	10577	Arabized Zaghawa	baggaari	84,240	M	1.08	21.0
9844	Balkar	literary karachay-balkar	78,301	M	1.09	22.0	10582	Awlad Mana	beri-aa	33,465	M	1.03	5.0
9852	Central Asian Jew	bukharik	1,411	J	1.12	24.0	10589	Baygo	sudani	1,424	M	1.12	29.0
9853	Central Circassian	cherkes	50,736	M	1.08	24.0	10590	Bederia	baggaari	588,691	M	1.09	24.0
9855	Chechen (Shishan, Kokhchi)	chechen	898,456	M	1.06	19.0	10591	Beja (Beni-Amer)	ti-bedaauye	501,325	M	1.07	25.0
9863	Dargin (Darghin, Dargwa)	dargwa	353,141	M	1.08	23.0	10592	Beja (Beni-Amer, Ababda)	ti-bedaauye	905,482	M	1.06	19.0

Ref	People Name	Language	Population	Rel Target	E%	Ref	People Name	Language	Population	Rel Target	E%	
1	2	3	4	5	6	1	2	3	4	5	6	
10595	Berti	berti	200,969	M	1.05	19.0	11407	Sened	jerba	5,464	M	1.08
10596	Bideyat (Beri)	beri-aa	5,898	M	1.03	5.0	11408	Tamezret	jerba	3,230	M	1.08
10597	Birked (Bergid)	murgi	110,917	M	1.02	5.0	11409	Taoujjout	jerba	959	M	1.08
10601	Burun (Barun, Borun)	mabaan	31,082	M	1.06	15.0	11410	Tmagourt	jerba	4,793	M	1.08
10605	Dair	thaminyi-ni-be	1,675	M	1.03	10.0	11413	Zawa (Zaoua)	zrawa	575	M	1.08
10606	Dar Fur Daju (Fininga)	fini	135,667	M	1.02	5.0	<b>Turkey</b>					
10608	Dar Sila Daju (Bokoruge)	bokor-u-ge	47,184	M	1.04	10.0	11420	Azerbaijani	south azeri	685,920	M	1.12
10610	Debri (Wei)	debri	1,362	M	1.03	9.0	11421	Balkan Gagauz Turk	gagauzi	344,981	M	1.10
10616	Dubasiyin	baggaari	65,544	M	1.08	21.0	11426	Chechen (Shishan)	chechen	6,659	M	1.05
10620	El Hugeirat	hassaaniyya	1,675	M	1.08	22.0	11427	Circassian	cherkes	277,897	M	1.09
10622	Erenga	erenga	47,284	M	1.03	10.0	11429	Crimean Tatar	crimea-tatar	133,182	M	1.11
10626	Fertit	baggaari	7,552	M	1.08	21.0	11430	Dimili Kurd (Southern Zaza)	dimli	1,145,058	M	1.04
10627	Fezara	baggaari	206,428	M	1.09	24.0	11441	Kara-Kalpak	karakalpak	66,591	M	1.09
10628	Fongoro (Gelege)	gele	1,460	M	1.03	7.0	11443	Kirghiz	kirghiz	1,618	M	1.12
10631	Fungor (Kau, Nyaro)	kraw-ka-iro	3,716	T	1.02	9.0	11444	Kumyk (Khaidak)	kumyk	1,332	M	1.10
10632	Fur (Furawi)	bele-for	717,093	M	1.06	19.0	11456	Shikaki Kurd (Kurdish)	shikaki	19,977	M	1.07
10634	Gawamaa	baggaari	609,181	M	1.09	24.0	11458	Spanish Jew (Hakitia)	djeuzmo-turkiye	11,986	J	1.08
10636	Ghulfan (Gulfan)	wunci-m-be	22,268	M	1.03	9.0	11465	Turkmen (Turkoman)	turkmen	1,312	M	1.11
10639	Guhayna	sudani	915,384	M	1.13	34.0	11467	Uighur	east uyghur	733	M	1.12
10642	Gumuz (Debatsa, Deguba)	dakunza	54,064	T	1.04	14.0	<b>Turkmenistan</b>					
10643	Habbania (Baggara)	baggaari	218,368	M	1.09	25.0	11472	Afghani	pashto	1,590	M	1.11
10650	Husseinat (Husaynat)	sudani	100,427	M	1.13	34.0	11474	Avar	north avar	662	M	1.08
10655	Jewish	sudani	27	J	1.13	42.0	11475	Azerbaijani	north azeri	42,236	M	1.13
10659	Kadaru (Kodhin)	kodin-ni-ai	11,722	M	1.03	9.0	11479	Chechen	chechen	642	M	1.06
10668	Kawahla	baggaari	606,707	M	1.09	24.0	11481	Dargin	dargwa	2,058	M	1.08
10670	Keiga Jirru	proper jirru	2,890	M	1.03	9.0	11485	Jewish	yiddish cluster	3,135	J	1.10
10673	Kerarish	baggaari	28,104	M	1.08	21.0	11486	Karakalpak	karakalpak	3,876	M	1.10
10676	Kineenawi	badawi-sahel cluster	16,617	M	1.08	22.0	11487	Kazakh	kazakh	112,038	M	1.11
10684	Lahawin	baggaari	99,885	M	1.08	21.0	11488	Kirghiz	kirghiz	803	M	1.11
10696	Maalia	baggaari	70,309	M	1.09	24.0	11490	Kurdish	kurmanji	5,553	M	1.08
10704	Mararit (Abiyi, Ebiri)	abiyi	20,725	M	1.04	11.0	11491	Lak	lak	3,090	M	1.05
10705	Masalit	kaana-masala	164,836	M	1.05	14.0	11493	Lezgin	lezgin	13,197	M	1.06
10708	Messiria (Baggara)	baggaari	374,410	M	1.09	24.0	11502	Tajik	tajiki	3,986	M	1.13
10709	Midob (Meidob, Tiddi)	tid-n-aal	42,533	M	1.02	5.0	11505	Uighur	east uyghur	1,656	M	1.12
10731	Rizeiqat (Rizaykat)	baggaari	251,978	M	1.08	23.0	11507	Uzbek	central uzbek	401,702	M	1.13
10735	Selim (Baggara, Beni Seli)	sudani	38,434	M	1.13	34.0	11508	Western Baluch	west balochi	35,799	M	1.08
10738	Sherifi	baggaari	114,155	M	1.09	24.0	<b>Uganda</b>					
10742	Shuweihaat	baggaari	61,427	M	1.08	21.0	11525	Arab	syro-palestinian	6,534	M	1.14
10745	Sinyar (Shamya)	taar-shamyan	5,898	M	1.04	6.0	11565	Nubian (Sudanese)	ki-nubi	17,205	M	1.07
10746	Somali	af-soomaali	1,180	M	1.12	37.0	<b>Ukraine</b>					
10750	Sungor (Assagori, Shaale)	a-songor-i	21,513	M	1.03	5.0	11591	Azerbaijani	north azeri	36,248	M	1.13
10751	Swahili	standard ki-swahili	14,745	M	1.12	35.0	11598	Chechen	chechen	1,806	M	1.06
10753	Tagale (Taqaalawin, Aquali)	tegal	49,478	M	1.04	15.0	11600	Crimean Jew (Krymchak)	crimea-tatar	666	J	1.11
10757	Tama (Tamongobo)	tamo-ngo'bo	44,235	M	1.05	15.0	11601	Crimean Tatar	crimea-tatar	45,900	M	1.12
10758	Teda	teda-daza cluster	5,898	M	1.03	5.0	11617	Karaithe (Karaim)	karaim	1,377	J	1.10
10765	Tingal (Kajaja)	tingal	11,834	M	1.04	13.0	11619	Kazakh	kazakh	10,303	M	1.11
10770	Tukam	tegal-kom cluster	11,834	M	1.04	13.0	11620	Kirghiz	kirghiz	2,250	M	1.11
10774	Tungur	baggaari	164,945	M	1.09	24.0	11625	Lak	lak	1,014	M	1.05
10775	Tunjur (Sokoro)	bele-for	1,180	M	1.06	20.0	11627	Lezghian	south lezgin cluster	4,718	M	1.06
10777	Turum	tegal-kom cluster	1,380	M	1.03	9.0	11640	Tabasaran	tabarasan	913	M	1.06
10784	Werni	guro-ra-warnang	3,135	T	1.04	13.0	11641	Tajik	tajiki	4,359	M	1.13
10791	Yerwa Kanuri	yerwa	215,865	M	1.08	24.0	11643	Turkmen	turkmen	3,335	M	1.12
10793	Zaghawa	beri-aa	146,018	M	1.04	9.0	11646	Uzbek	central uzbek	19,940	M	1.13
<b>Suriname</b>												
10816	Portuguese Jew	general portugues	250	J	1.14	46.0	<b>United Arab Emirates</b>					
<b>Taiwan</b>												
10965	Hui (Chinese Muslim)	kuo-yü	53,762	M	1.14	42.0	11683	Turk	osmanli	977	M	1.10
10984	Uighur	east uyghur	202	M	1.12	31.0	<b>USA</b>					
<b>Tajikistan</b>												
10989	Azerbaijani	north azeri	4,321	M	1.13	30.0	<b>Uzbekistan</b>					
10993	Central Asian Gypsy	tajiki	2,178	M	1.12	32.0	12029	Afghani Pathan	pashto	2,031	M	1.11
10994	Central Asian Jew	bukharik	5,929	J	1.12	23.0	12031	Avar	north avar	941	M	1.07
10996	Crimean Tatar	crimea-tatar	8,766	M	1.12	25.0	12032	Azerbaijani	north azeri	54,516	M	1.13
11000	Guhjali (Wakhi, Vakhan)	wakhi cluster	10,149	M	1.03	13.0	12033	Balkar	literary karachay-balkar	598	M	1.09
11001	Jewish	yiddish cluster	3,348	J	1.10	43.0	12041	Central Circassian	cherkes	260	M	1.08
11002	Kazakh	kazakh	13,823	M	1.11	34.0	12042	Chechen	chechen	1,235	M	1.06
11003	Kirghiz	kirghiz	77,565	M	1.11	31.0	12044	Crimean Tatar	crimea-tatar	231,727	M	1.12
11005	Lak	lak	1,699	M	1.05	11.0	12045	Dargin (Darghin)	dargwa	2,493	M	1.07
11012	Parya	laghmani	1,215	M	1.04	15.0	12046	Dungan (Hui, Huizui)	hui-zu	1,661	M	1.13
11013	Persian	west farsi	74,258	M	1.12	35.0	12055	Ingush	ingush	581	M	1.05
11016	Sanglechi (Ishkashimi)	sanglechi	608	M	1.04	18.0	12057	Judeo-Crimean Tatar	judeo-crimean-tatar	486	J	1.11
11017	Shughni (Shugnan-Rushan)	shughni-bajuvi	48,605	M	1.03	13.0	12059	Karachai (Alan)	literary karachay-balkar	404	M	1.10
11020	Turkish (Turk)	osmanli	933	M	1.11	37.0	12060	Karakalpak (Black Hat)	karakalpak	505,600	M	1.11
11021	Turkmen	turkmen	24,895	M	1.12	28.0	12061	Kazakh	kazakh	992,139	M	1.11
11023	Uighur	east uyghur	688	M	1.12	33.0	12063	Kirghiz	kirghiz	214,707	M	1.11
11025	Yagnob (Yagnobi)	yagnobi	2,552	M	1.04	18.0	12066	Kumyk	kumyk	875	M	1.10
11026	Yazgul (Yazgulam)	yazghulami	4,171	M	1.04	19.0	12067	Kurdish	kurmanji	2,257	M	1.08
<b>Tanzania</b>												
11172	Tumbatu	ki-tumbatu	153,072	M	1.14	33.0	12068	Lak	lak	3,446	M	1.05
11185	Zanzibari (Hadimu)	ki-hadimu	6,472	M	1.14	35.0	12070	Lezghian	lezgin	3,769	M	1.07
<b>Thailand</b>												
11219	Hui (Panthey)	kuo-yü	7,018	M	1.14	39.0	12074	Meskhetian Turk	osmanli	130,492	M	1.11
11221	Jewish	central thai	86	J	1.14	40.0	12083	Tabasaran	tabarasan	562	M	1.06
11222	Kedah Malay	malayu-kedah	6,140	M	1.06	21.0	12084	Tajik (Tadzhik)	tajiki	1,145,991	M	1.13
11275	Western (Cambodian) Cham	west cham	4,298	B	1.07	12.0	12088	Uighur (Kashgar Turki)	east uyghur	43,899	M	1.12
<b>Tunisia</b>												
11391	Arad Bedouin	badawi-sahara cluster	46,969	M	1.08	25.0	<b>Venezuela</b>					
11394	Duwinna Berber	chnini	4,122	M	1.07	12.0	12273	Turkish	osmanli	24,170	M	1.10
11400	Jerba (Gerba)	jerba	112,152	M	1.11	24.0	<b>Yemen</b>					
11405	Matmata	jerba	8,627	M	1.08	16.0	12407	Jewish	yemeni	1,087	J	1.13
							12409	Mahra (Mehri, Mahri)	mahri	69,731	M	1.05

# Singapore '02

A working consultation on advancing strategies of closure among unreached peoples

—Greg H. Parsons

## Background

At the gathering of the Great Commission Roundtable last spring in Malaysia, those in the Unreached Peoples track called for a gathering focused on what is left to be done among those without a church movement in their culture. That call was joined by representatives from the Global Network of Centers for World Mission, Interdev, Joshua Project II, and later others.

Recognizing the need to rally energy to bring the idea to reality, discussions were begun for the meeting to be held in Singapore. Tim Lewis (Frontiers), Chong Kim (Korean American Center for World Mission) and I comprise the administrative committee.

## Ethos

1. The focus of the meeting will be the Unreached People groups. These are defined as people groups within which there is no indigenous community of believing Christians able to evangelize this people group.

2. Key to this gathering will be the presentation, discussion and outcomes that will help provide strategies to see these peoples reached with a church movement. The idea of closure emphasizes finishing this task among all peoples parallel with what Jesus spoke about of in Matthew 16:18, reflected in Paul's ministry in Romans 15:19b-21 and in Rev. 5:9, 7:9.



Rev. Greg Parsons is General Director of the U.S. Center for World Mission. He's been on staff at the USCWM for 19 years.

3. Representatives from three major groups will participate:

a. *Mission Executives*

Representatives at the leadership level from as many mission agencies

***Foundational to this event will be reporting on where we are in the task, where the peoples are that have the greatest need, what's been done, and what needs to be done.***

as possible that are focused on one of the tracks (listed below).

b. *Macro-thinking field practitioners*

These are workers who are at the practical, field level *and* who are thinking broadly about how to see a movement happen among their whole people and beyond.

These are—in both cases—people who are willing and able to think and contribute “out-of-the-box.”

c. Representatives of *Centers for World Mission* or regional mobilizers

A small number of people who are directly involved in the Global Network of Centers for World Mission will also attend and have their own track. These are people who are working nationally or regionally to foster frontier missions in their area.

## Purpose

The gathering will be a working consultation on advancing strategies of closure among all unreached people groups.

Foundational to the event will be pre- and post-consultation reporting on (1) where we are in this task, (2) where the peoples are that have the greatest need, (3) what's been done to reach them as well as (4) what needs to be done. Pages 16-23 of this issue give an example of some of the

strategic information that will both lead into the consultation and grow out of it.

The gathering will be organized around tracks and megaspheres. These are: Muslim, Hindu (non-dalit or “popular” Hindu), Buddhist, Tribal. There will be “cross” track groups as well like Nomads, Researchers and Global Centers.

Most of the necessary track leaders are moving forward in their areas. Some of these track leaders have met and others will be meeting

in March to established both unified goals and outcomes from the meeting and their particular tracks. Also under consideration is how to best follow up the meeting and make its long-term impact as deep and wide as possible. These pre-gatherings will help to set the tone for the whole meeting as well.

The meeting venue is scheduled to be in Singapore from October 28 (evening) through October 31 (evening).

While each track will pursue their own outcomes, general initial outcomes include:

a. Advance in strategic thinking

b. Continuing track or tracks, perhaps in the megaspheres or a global UPG mission exec network

c. Revitalized *Centers for World Mission* network

d. Clearer understanding of the use of data in strategy

e. More to be developed...

The meeting is open to people who apply and fit the criteria. To be considered by the credentials committee, please email a blank message to: 2002App@uscwm.org You will receive an application. Or write to me at 1605 E. Elizabeth Street, Pasadena, CA 91104.