



Rooted in Scripture - Pointing to Jesus

BIBLE FOUNDATIONS

Has Everyone Heard?

The Gospel, the Nations, and the Unreached

The Short Answer

The Gospel is for every person, among every people, because Jesus is Lord of all.

Opening Memory Anchor

The Gospel is for every person, among every people, because Jesus is Lord of all.

Welcome

This guide is meant to send you back to Scripture. This Companion is designed for guided self-study or small-group use. Part One introduces the Gospel, the Great Commission, people-group language, and practical participation in mission. Part Two moves into the harder theological questions surrounding general revelation, the fate of the unevangelized, competing theological frameworks, God's justice, and unequal Gospel access.

Foundational truth The mission belongs to Jesus. Mission research can help Christians understand the world, but only Scripture defines the mission Christ gave His Church.

How to use this study • Open and read the cited passages rather than relying only on the summaries. • Distinguish what Scripture explicitly teaches from theological inference and mission-research terminology. • Use the Memory Anchors to retain the central ideas. • Where Christians disagree, note the disagreement without pretending Scripture says more than it does.

Part One The Gospel, The Great Commission, And The Unreached

Memory Anchor The Gospel is for every person, among every people, because Jesus is Lord of all.

The first part builds the biblical storyline before introducing modern missions vocabulary. Research categories are useful tools, but they must remain subordinate to Scripture.

1. WHAT IS THE GOSPEL? The Gospel means good news. It is not merely advice about becoming moral or religious. Paul centers it on what God has done in history: Christ died for sins, was buried, and rose again. Read 1 Corinthians 15:1-4; Romans 3:21-26; Ephesians 2:1-10. Christianity begins with God's rescue through Jesus, not humanity's effort to rescue itself.

2. WHO NEEDS THE GOSPEL? Everyone. Romans 3:9-23 places all humanity under sin. Religious and irreligious people, moral and immoral people, those surrounded by churches and those with little Christian witness all share the same deepest need: reconciliation with God through Christ.

3. IS JESUS REALLY THE ONLY WAY TO GOD? Jesus identifies Himself as the way, the truth, and the life (John 14:6), and Acts 4:12 declares salvation in His name. This is not a claim that Christians are superior. Christians are saved by grace. Conviction about Christ must never become arrogance, hostility, coercion, or contempt.

Important safeguard Believing Jesus is the only Savior must never become an excuse for arrogance, hostility, prejudice, coercion, or contempt. Truth and love are not competitors.

4. DID GOD ALWAYS CARE ABOUT THE NATIONS? Yes. The Great Commission is not an isolated New Testament idea. God's concern for the nations runs through the entire biblical story, from creation and

Babel to Abraham, Israel, the prophets, Jesus, the Church, and Revelation.

5. THE NATIONS AFTER BABEL Genesis 11 describes humanity scattered after Babel. Genesis 12 then immediately introduces Abraham. God calls one man and promises that through him all the families of the earth will be blessed. The movement from scattering to promised blessing is foundational to the Bible's nations storyline.

6. ABRAHAM AND THE BLESSING OF THE NATIONS God repeats the promise in Genesis 18:18; 22:15-18; and 26:2-4. Galatians 3:6-16 connects the promise ultimately with Christ. God chose one family as part of His plan to bring blessing to many families.

7. WAS ISRAEL SUPPOSED TO CARE ABOUT OTHER NATIONS? Yes. Israel had a unique covenant role, yet God's concern extended beyond Israel. Rahab, Ruth, Naaman, and Nineveh all show that God's redemptive purposes were never limited to one ethnicity. Read Exodus 19:3-6; Joshua 2; Ruth 1-4; 2 Kings 5; Jonah 1-4.

8. THE PSALMS LOOK TOWARD THE NATIONS Psalm 67 asks for God's blessing so His salvation may be known among the nations. Psalms 96 and 117 call the nations to worship. Biblical worship has always had a global horizon.

9. THE PROPHETS SAW THE NATIONS COMING TO GOD Isaiah sees nations streaming toward the Lord and God's Servant becoming a light to the nations (Isaiah 2:1-4; 49:6; 56:6-8). The Old Testament is already looking toward salvation reaching the ends of the earth.

10. JESUS CAME THROUGH ISRAEL - FOR THE WORLD Jesus is Israel's Messiah and the Savior of the world. His ministry includes Samaritans and Gentiles and anticipates people coming from east and west into God's kingdom. Read John 1:29; John 4; Matthew 8:5-13.

11. WHAT IS THE GREAT COMMISSION? In Matthew 28:18-20, the risen Jesus begins with His universal authority and commands His followers to make disciples of all nations, baptizing and teaching them. The commission is larger than obtaining decisions: it is disciple-making.

12. WHAT DOES 'ALL NATIONS' MEAN? The Greek *ethnē* can refer to nations, Gentiles, or peoples. Modern countries may contain hundreds of distinct linguistic, ethnic, cultural, or social communities. A Christian presence somewhere inside a country's borders does not necessarily mean every community has meaningful Gospel access.

13. ACTS 1:8 - THE GOSPEL MOVES OUTWARD The Spirit empowers Christ's witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth. Acts traces this outward movement as the Gospel crosses geographic, ethnic, religious, cultural, and social boundaries.

14. PENTECOST POINTS TOWARD THE NATIONS Acts 2 shows people from many regions hearing God's mighty works in their own languages. Scripture does not explicitly call Pentecost a complete reversal of Babel, but the contrast is striking: God's redemptive work moves across language barriers toward the nations.

15. DOES GOD FAVOR ONE RACE OR NATIONALITY? No. Acts 10:34-35 emphasizes God's impartiality. Galatians 3 and Ephesians 2 show profound unity in Christ across former divisions. The Gospel does not erase every cultural distinction; it creates a deeper unity in Jesus.

16. HAS CHRISTIANITY REACHED EVERY COUNTRY? Christianity has a presence across the world, but that is not the same as every person hearing the Gospel or every community having meaningful access. A country can contain flourishing churches among some peoples and very limited Christian witness among others.

17. WHAT IS A PEOPLE GROUP? Mission researchers use 'people group' for communities sharing meaningful characteristics such as language, ethnicity, culture, history, religion, caste, or social identity. These are human research tools for noticing barriers to Gospel spread, not inspired biblical categories.

Bible-study safeguard The Great Commission is inspired Scripture. Mission-research categories are tools Christians use in trying to obey it. Do not confuse the two.

18. WHAT DOES 'UNREACHED' MEAN? Unreached does not necessarily mean nobody has ever heard the name Jesus. At the time this study was prepared, Joshua Project used a threshold of 5 percent or less Christian adherent and 2 percent or less evangelical, together with the idea that the indigenous Christian community lacks sufficient numbers and resources to evangelize the wider group without outside help. These are research thresholds, not biblical formulas.

19. UNREACHED DOES NOT MEAN UNSAVED Unreached is a missions-access category; unsaved is a spiritual condition. A believer may belong to an unreached people group, while a person surrounded by churches may still reject Christ. Statistics describe populations; only God knows every heart.

20. WHAT DOES 'UNENGAGED' MEAN? An unengaged unreached people group is generally one without a known sustained effort aimed at

establishing a self-sustaining Christian community. Because underground churches and local efforts can be difficult to document, mission statistics should be used humbly.

21. WHERE DID THE MODERN 'UNREACHED PEOPLES'

EMPHASIS COME FROM? At the 1974 Lausanne Congress, missiologist Ralph D. Winter drew attention to 'hidden peoples' and warned that reaching countries was not the same as reaching every distinct people. Modern terminology developed from this concern. Winter did not create the Great Commission; Jesus did.

22. WHAT IS THE 10/40 WINDOW? The 10/40 Window is a modern missions term for a broad region across North Africa, the Middle East, and much of Asia where many peoples have limited Gospel access. It is a useful research lens, not a biblical category.

23. WHY CAN'T THEY JUST FIND THE GOSPEL ONLINE? Technology has expanded access, but internet availability is not the same as meaningful Gospel access. Censorship, surveillance, language barriers, illiteracy, distorted teaching, family pressure, and the absence of local Christian community can all remain significant obstacles.

24. DOES EVERYONE HAVE A BIBLE? No. Translation has made remarkable progress, but access remains uneven. Some languages have complete Bibles, others only portions, and some translation work continues. A translated Bible also may not be affordable, available, known, or readable by every speaker.

25. WHAT ABOUT PEOPLE WHO CANNOT READ? The Gospel does not depend on literacy. Scripture has long been heard publicly. Audio Scripture, oral Bible translation, storytelling, memorization, songs, teaching, and preaching can communicate God's Word faithfully. Read Romans 10:17 and 1 Timothy 4:13.

26. WHY SEND MISSIONARIES? Because Jesus sends His people. Romans 10:13-17 connects calling, believing, hearing, proclaiming, and sending. Missionaries do not save; Jesus saves. God ordinarily spreads the Gospel through human messengers.

Memory Anchor God saves. The Gospel announces. The Spirit gives life. Christians go and tell.

27. ARE ALL CHRISTIANS MISSIONARIES? Christians use the word differently. Some reserve 'missionary' for cross-cultural sending; others use it more broadly. The key truth is that every Christian participates in Christ's mission, though not in the same role. Some go, teach, translate, give, send, welcome, or pray.

28. DO I HAVE TO MOVE OVERSEAS? No. The Great Commission does not require every individual believer to relocate. But cross-cultural mission should not automatically be treated as someone else's responsibility. The better question is: what part is God calling this believer to play?

29. DOES LOCAL EVANGELISM MATTER IF UNREACHED

PEOPLES EXIST? Absolutely. Acts 1:8 does not create a choice between Jerusalem and the ends of the earth. People need Christ across the street, across town, across cultures, and across oceans.

30. WHAT CAN AN ORDINARY CHRISTIAN ACTUALLY DO? Five practical pathways are prayer, giving, going, sending, and welcoming. Pray for workers and open doors; give with discernment; consider cross-cultural service; support those sent; and practice genuine hospitality toward neighbors from other cultures.

31. BEGINNER REVIEW Review the central ideas: Gospel means good news; Jesus commands disciple-making; God's promise to Abraham includes the nations; Acts moves toward the ends of the earth; 'unreached' describes limited Gospel access; the 10/40 Window is a research tool; and Christians can pray, give, go, send, and welcome.

BEGINNER SUMMARY From Abraham to the ends of the earth God's concern for the nations runs throughout Scripture. After Babel, God called Abraham and promised blessing to the families of the earth. Israel's Scriptures looked toward the nations knowing and worshiping God. Jesus came as Israel's Messiah and the Savior of the world, then commanded His followers to make disciples among all nations. The Holy Spirit empowered the Church, and the Gospel moved outward from Jerusalem toward the ends of the earth. Christianity now exists throughout the world, but that does not mean every person or every community has meaningful access to the Gospel. Modern researchers use terms such as 'unreached' to identify communities where indigenous Christian witness remains especially limited. These categories are useful tools, not inspired Scripture.

Beginner Memory Anchor The Great Commission is not merely: Go get decisions. It is: Make disciples.

Part Two

Want To Go Deeper?

INTERMEDIATE The Gospel, God's justice, and those who have never heard

Interpretive posture Where Scripture speaks clearly, believe it. Where Christians draw inferences, identify them as inferences. Where Scripture leaves mystery, trust God's character and obey what He has made clear.

32. THE DIFFICULT QUESTION What happens to someone who never hears about Jesus? This question touches God's holiness, human sin, general revelation, Christ's uniqueness, justice, mercy, the necessity of the Gospel, and the Church's mission. These truths must be held together carefully.

33. BEGIN WITH THE CHARACTER OF GOD Genesis 18:25, Deuteronomy 32:4, Psalm 145, and Romans 2 reveal God as righteous, gracious, and impartial. Whatever remains mysterious, no final judgment will expose God as ignorant, arbitrary, cruel, or unjust.

34. ARE PEOPLE CONDEMNED BECAUSE THEY NEVER HEARD

ABOUT JESUS? Scripture presents humanity as guilty because of sin, not as morally innocent people condemned merely because missionaries failed to reach them. Romans 1-3 describes rebellion and universal sin; the Gospel arrives as rescue.

35. WHAT IS GENERAL REVELATION? General revelation is the truth God makes broadly known through creation and moral awareness. Psalm 19 and Romans 1 speak of creation declaring God's reality; Romans 2 describes conscience. General revelation is real, but its saving role is debated.

36. DOES NATURE TELL SOMEONE THE GOSPEL? No. Creation can reveal the Creator's power and glory, but it does not announce the historical death and resurrection of Jesus. General revelation and Gospel proclamation must not be confused.

37. DOES GENERAL REVELATION SAVE? A common evangelical view is that general revelation establishes accountability but does not itself communicate the saving Gospel. Inclusivists propose that God may apply Christ's work to some who respond to the revelation available to them. Scripture must govern the discussion.

38. WHAT IS EXCLUSIVISM? Exclusivism teaches that salvation is found only through Jesus Christ and ordinarily requires conscious faith in the Gospel. Supporters emphasize John 14:6; Acts 4:12; Romans 10:9-17; and 1 Timothy 2:5-6, along with the New Testament's urgency about evangelism.

39. WHAT IS INCLUSIVISM? Inclusivism agrees that salvation is possible only because of Christ but proposes that God may apply Christ's saving work to some who never consciously hear the Gospel yet respond in faith to the revelation available. Scripture does not explicitly state this conclusion, so it must be identified as inference.

40. WHAT ABOUT UNIVERSALISM? Universalism teaches that ultimately everyone will be saved. Jesus' warnings about final judgment, 2

Thessalonians 1, and Revelation 20 give strong reasons to reject confident universalism. The Bible celebrates the vast scope of redemption without teaching universal salvation.

41. WHAT ABOUT PLURALISM? Religious pluralism claims that multiple religions are valid saving paths. This conflicts with Christianity's central claims about Jesus. In Acts 17 Paul respects and understands his audience, yet still calls them to repentance and proclaims the resurrection.

42. WHAT ABOUT THE 'ANONYMOUS CHRISTIAN' IDEA? Karl Rahner's 'anonymous Christian' proposal should not be confused with all Roman Catholic teaching. Lumen Gentium 16 teaches that those who, through no fault of their own, do not know the Gospel yet sincerely seek God and respond to grace may attain salvation. This study cites that as Catholic theology, not biblical authority.

43. ONE MORE VIEW YOU MAY ENCOUNTER: MOLINISM Molinism uses the idea of God's 'middle knowledge': God knows what free creatures would choose in every possible circumstance. Some Christians use this framework to think about providence and Gospel opportunity. You do not need to master it to understand the Gospel or mission. Scripture does not explicitly explain the unevangelized through middle knowledge.

Reader safeguard Molinism is a theological and philosophical framework. You do not need to understand it in order to understand the Bible's central teaching about the Gospel, salvation, or mission.

44. WHAT DOES ROMANS 1 ACTUALLY SAY? Romans 1 begins with the Gospel as God's power for salvation and then describes humanity suppressing truth revealed through creation. Romans 2 confronts moral confidence; Romans 3 concludes that all are under sin and points to God's righteousness through Christ.

45. WHAT DOES ROMANS 2 MEAN? Romans 2:12-16 describes Gentiles without the Mosaic Law whose conscience bears witness. Christians debate some implications, but the passage must remain within Paul's larger argument that all humanity needs the righteousness God provides through Christ.

46. ROMANS 10 AND THE URGENCY OF HEARING Romans 10 connects salvation with believing, confessing, calling, hearing, preaching, and sending. Whatever mysteries remain, the passage does not encourage comfort with people not hearing; it pushes the Church outward.

47. WHAT ABOUT ACTS 17? Paul acknowledges Athenian religiosity, quotes their poets, and identifies points of contact, yet he does not say their existing religion is enough. He proclaims the Creator, calls for repentance, and announces the risen Christ. Respect and conviction belong together.

48. WHAT ABOUT CORNELIUS? Cornelius fears God, prays, and gives generously. God responds by sending Peter, who proclaims Jesus' life, death, and resurrection. Acts 10 shows God's initiative toward a responsive Gentile and His ability to bring seekers and messengers together.

49. WHAT ABOUT SOMEONE WHO SEEKS GOD? God is not distant or unable to reach anyone. Acts 17 speaks of God's sovereignty over times and places. Scripture does not promise a specific sequence in which every sincere seeker receives a missionary, but it gives abundant reason to trust God's providence.

50. WHAT ABOUT INFANTS AND PEOPLE UNABLE TO

UNDERSTAND THE GOSPEL? This is related but distinct. Scripture does not provide one passage explaining every case involving infants or people unable to exercise ordinary conscious faith. Many Christians entrust them to God's justice and mercy. The certainty remains: God will do what is right.

51. SO WHAT DOES THIS STUDY CONCLUDE ABOUT THOSE

WHO NEVER HEAR? All are created by God, all are sinners, creation genuinely reveals God, salvation is accomplished only through Christ, Scripture repeatedly connects salvation with hearing and believing the Gospel, and God judges perfectly. Scripture does not explain every hypothetical case. Trust God's character and obey Christ's command.

Memory Anchor When Scripture leaves a mystery, trust God's justice - and obey what He has made clear.

52. THE GENESIS-TO-REVELATION NATIONS STORYLINE Creation -> Fall -> Babel -> Abraham -> Israel -> Psalms and Prophets -> Jesus -> Great Commission -> Pentecost -> Church sent -> Gospel among the nations -> Christ returns -> every tribe, language, people, and nation -> new creation. Mission belongs inside the Bible's whole story.

53. REVELATION SHOWS WHERE THE STORY IS GOING Revelation 7:9-12 pictures a countless redeemed multitude from every nation, tribe, people, and language before God and the Lamb. Mission does not aim to make the world culturally Western. It aims to make disciples of Jesus.

54. MISSIONS IS NOT CULTURAL COLONIZATION Christian mission history includes sacrificial love and courageous service, but also episodes of colonial entanglement, racism, coercion, paternalism, and

cultural superiority. Those failures should be acknowledged. Biblical mission is disciple-making, not cultural replication.

55. SHOULD MISSIONARIES RESPECT OTHER CULTURES? Yes. Christians must distinguish what is sinful from what is merely unfamiliar. Every culture contains beauty and brokenness, including the missionary's culture. The goal is biblical discipleship, not exporting personal preferences.

56. WHAT ABOUT OTHER RELIGIONS? People of other religions deserve accurate representation and genuine respect. Contradictory claims cannot all be true in the same sense. Christianity makes specific claims about Jesus' identity, crucifixion, resurrection, lordship, and saving work. Christian witness should combine conviction with love.

57. WHAT IF SOMEONE ALREADY HAS A RELIGION? Religious identity does not remove the need for the Gospel. Paul spoke to deeply religious Athenians and was himself intensely religious before encountering Christ. Sincerity may be genuine, but sincerity alone does not determine truth.

58. CAN MISSION EVER BE COERCIVE? No. Christians may reason, persuade, invite, testify, teach, and proclaim, but genuine faith cannot be forced. Manipulation, threats, violence, deception, financial pressure, and exploitation contradict Christian witness.

Pastoral safeguard Urgency does not justify manipulation. The Gospel should be proclaimed truthfully, lovingly, openly, and without coercion.

59. IF GOD IS SOVEREIGN, WHY ARE MISSIONARIES

NECESSARY? The New Testament never treats sovereignty and mission as enemies. In Acts 18 God assures Paul that He has people in Corinth; Paul responds by staying and teaching. God ordains ends and means. Sovereignty produces confidence rather than passivity.

60. CAN HUMAN FAILURE STOP GOD'S PLAN? God's ultimate redemptive purpose will not fail, but disobedience is not harmless. Christians should neither imagine the world's salvation depends on their competence nor use sovereignty as an excuse for indifference. God is Savior; Christians are servants.

61. WHAT DOES MATTHEW 24:14 MEAN? Jesus says the Gospel of the kingdom will be proclaimed throughout the world as a testimony to all nations. Modern people-group databases should not be turned into a countdown clock for Christ's return. Mission is motivated by obedience and love, not end-times arithmetic.

62. DOES THE CHURCH 'FINISH' THE GREAT COMMISSION? The language of 'finishing the task' can be useful if it means pressing toward Gospel access, but disciple-making includes teaching believers to obey Jesus. Mission is not merely checking people groups off a list; it seeks faithful, reproducing communities of disciples.

63. WHY FOCUS ON UNREACHED PEOPLES? Gospel access is profoundly unequal. Some communities have abundant churches, Bibles, media, schools, and generations of witness; others have almost none. The unreached-peoples lens helps Christians notice where access is especially scarce.

64. SHOULD MISSIONS MONEY ONLY GO TO THE UNREACHED? Not necessarily. Scripture supports many forms of generosity: local churches, discipleship, poverty relief, Bible translation, theological education, church planting, missionary care, and evangelism. Prioritizing limited-access areas need not make other ministries unimportant.

65. WHAT ABOUT HUMANITARIAN WORK? Jesus cares about human suffering. Christians should care about hunger, disease, injustice, refugees, widows, orphans, and vulnerable people. Humanitarian service and Gospel proclamation are distinct but need not be competitors. Love people in word and deed.

66. SHOULD HELP EVER BE CONDITIONED ON CONVERSION? No. Food, medicine, education, disaster relief, or other aid should never be leverage for a profession of faith. Christians may explain why they serve and may share the Gospel appropriately, but conversion produced by coercion is not biblical discipleship.

67. IF THIS IS TRUE, WHAT CHANGES? Learning about unreached peoples may produce guilt, overwhelm, compassion, urgency, or curiosity. The goal is faithful response, not manipulation. Ask what God has placed in this believer's hands: time, prayer, money, skills, hospitality, relationships, or opportunities.

68. PRAY WITH THE BIBLE OPEN Pray for workers (Matthew 9:37-38), open doors (Colossians 4:2-4), boldness (Ephesians 6:18-20), the spread of God's Word (2 Thessalonians 3:1), persecuted believers (Hebrews 13:3), and wisdom (James 1:5). Prayer is mission work.

69. GIVE WITH DISCERNMENT Ask whether a ministry proclaims the Gospel clearly, strengthens local believers, practices financial accountability, develops indigenous leadership, protects vulnerable people, represents statistics responsibly, and demonstrates cultural humility.

70. CONSIDER GOING Some readers should seriously consider cross-cultural mission. Calling should be tested through Scripture, prayer, character, gifting, wise counsel, local church involvement, preparation, and real opportunities. The first question is not 'Am I extraordinary?' but 'Lord, am I available?'

71. WELCOME THE NATIONS NEARBY Global migration creates opportunities for genuine cross-cultural friendship. Do not turn neighbors into projects. Learn names, hear stories, eat together, listen, help, build trust, and speak naturally and clearly about Jesus when opportunities arise.

72. SUPPORT LOCAL BELIEVERS Modern mission increasingly moves from everywhere to everywhere. African, Asian, Latin American, Middle Eastern, and other Majority World Christians are major senders and witnesses. The Western Church does not own the Great Commission; Jesus gave it to His whole Church.

73. DO NOT ROMANTICIZE MISSIONARIES Missionaries need prayer and accountability. Missionary service does not automatically guarantee maturity or wisdom. Healthy sending structures care about character, doctrine, family health, finances, safeguarding, cultural training, spiritual health, and leadership accountability.

74. DO NOT ROMANTICIZE THE UNREACHED EITHER People in unreached communities are not statistics or fundraising photographs. They are image-bearers with families, hopes, griefs, convictions, sins, kindnesses, fears, and dignity. Mission begins with theology but must never lose sight of people.

75. IS UNEQUAL GOSPEL ACCESS REALLY FAIR? This is a serious objection. Scripture holds together seven truths: God is perfectly just; humanity's condemnation is rooted in sin; God is sovereign over times and places; greater revelation brings greater accountability; Scripture does not explain every reason for unequal access; sovereignty does not excuse Christian neglect; and mystery never justifies complacency. A shelf filled with Bibles is not a trophy. It is a responsibility.

Memory Anchor Unequal Gospel access is not a reason to distrust God's justice. It is a reason to take Christ's mission seriously.

76. COULD GOD SAVE SOMEONE MIRACULOUSLY WITHOUT A

MISSIONARY? God can use dreams, visions, providential encounters, media, or extraordinary circumstances. Yet Acts repeatedly joins divine initiative with human witness: Cornelius and Peter, Saul and Ananias, the Ethiopian official and Philip. Pray for extraordinary providence while doing the ordinary work Jesus commanded.

77. WHAT IF SOMEONE REJECTS A DISTORTED VERSION OF

CHRISTIANITY? Some people have encountered abuse, hypocrisy, politicized Christianity, prosperity teaching, racism, manipulation, or false teaching. Only God knows each heart. Christians should represent Jesus faithfully, correct distortions, repent where needed, and clearly explain the Gospel.

78. DOES SINCERITY SAVE? No. Sincerity describes the honesty or intensity of a belief, not whether it corresponds to reality. Christianity rests on claims about what God has actually done in history through Jesus. Christians should nevertheless treat sincere beliefs with dignity rather than mockery.

79. WHAT IF CHRISTIANITY WAS USED TO HURT SOMEONE? Spiritual abuse, coercion, racism, exploitation, sexual abuse, manipulation, and authoritarian leadership are serious sins. Do not defend indefensible behavior. Tell the truth, protect victims, seek justice, repent where required, and distinguish Jesus from those who disobeyed Him while using His name.

80. HAVE YOU HEARD? A study about billions can become impersonal. Knowing Christianity exists, growing up in church, owning a Bible, or knowing Christian vocabulary is not the same as trusting Christ. Romans 10:9-13 calls for response to the risen Jesus.

81. AND IF YOU HAVE BELIEVED - WHO HAS NOT HEARD? Someone carried the Gospel forward so another person could hear: a parent, pastor, friend, missionary, teacher, translator, author, or unknown believer in a long chain of witnesses. Received truth becomes entrusted truth. Read 2 Timothy 2:1-2.

82. WHAT THIS STUDY CONCLUDES God's concern for the nations runs from Genesis to Revelation. Jesus is the only Savior; all humanity needs Him; modern mission categories are useful but fallible; Scripture leaves some questions about the unevangelized unresolved; God is perfectly just; and Christ commands His Church to make disciples among the nations with conviction, humility, love, and integrity.

THE GENESIS-TO-REVELATION NATIONS STORYLINE One story, one Savior, all nations CREATION Humanity made in God's image - Genesis 1:26-28

FALL Humanity rebels - Genesis 3 BABEL Nations scattered - Genesis 11:1-9

ABRAHAM Blessing promised to the families of the earth - Genesis 12:1-3

ISRAEL A covenant people with a priestly calling - Exodus 19:3-6

PROPHETS Salvation to the ends of the earth - Isaiah 49:6

JESUS The promised Son comes, dies, and rises

COMMISSION Make disciples of all nations - Matthew 28:18-20

PENTECOST Witness empowered across languages - Acts 2

CHURCH SENT Jerusalem to the ends of the earth - Acts 1:8

REVELATION Every tribe, language, people, and nation - Revelation 5:9-10; 7:9-10

NEW God dwells with His redeemed people - Revelation 21-22 CREATION

A SIMPLE BIBLE-STUDY PATH Trace God's heart for the nations Genesis 11:1-9 - The nations are scattered. Genesis 12:1-3 - God promises blessing to the families of the earth. Exodus 19:3-6 - Israel is called as God's covenant people. Psalm 67 - God's way and salvation are to be known among the nations. Isaiah 49:1-6 - God's Servant is a light to the nations. Matthew 28:16-20 - Jesus commands disciples to be made among all nations. Luke 24:44-49 - Repentance and forgiveness are to be proclaimed to all nations. Acts 1:1-8 - Witness moves toward the ends of the earth. Acts 2:1-12 - The Spirit empowers proclamation across languages. Acts 10 - God opens the door among Gentiles. Acts 13:1-4, 44-49 - The Church sends missionaries. Acts 17:16-34 - Paul proclaims the Creator and risen Christ in a pluralistic culture. Romans 1:16-32 - Humanity possesses revelation yet suppresses truth. Romans 3:9-26 - All are under sin; righteousness comes through Christ. Romans 10:8-17 - The Gospel must be heard and proclaimed. Romans 15:14-24 - Paul describes his missionary ambition. Revelation 5:9-10 - The Lamb purchases people from every tribe, language, people, and nation. Revelation 7:9-12 - The redeemed multitude worships before God's throne.

WHERE CAN I LEARN MORE? Research resources - not biblical authorities JOSHUA PROJECT People-group profiles, unreached classifications, maps, population estimates, prayer information, and definitions of missions terminology. Read its definitions before interpreting statistics.

OPERATION WORLD Country-by-country information, Christian demographics, prayer guidance, and information about churches and mission needs.

LAUSANNE MOVEMENT Global missions discussion, historical material, theological reflection, least-reached peoples, and perspectives from Christian leaders around the world.

WYCLIFFE BIBLE TRANSLATORS Bible translation, language communities, Scripture access, translation needs, and the role of translated Scripture in global mission.

SIL GLOBAL Languages, linguistics, literacy, language development, and translation-related research.

COALA - CHRIST OVER ASIA, LATIN AMERICA AND AFRICA An emerging Majority World missions movement connecting leaders and movements across Asia, Latin America, and Africa. As a newer movement, it has a smaller body of published research than longer-established organizations, but it offers a valuable window into polycentric mission and the growing leadership of Majority World Christians.

Important resource safeguard Listing an organization does not mean 3Nails endorses every theological position, methodology, statistic, strategy, publication, or conclusion it produces. Compare definitions, check dates, verify statistics, and continually return to Scripture.

FINAL REFLECTION Has everyone heard? The Bible begins with God creating humanity in His image. Humanity rebels. Nations scatter. Then God calls Abraham and promises blessing to the families of the earth. The story moves through Israel, kings, prophets, promises, and exile until Jesus comes - the Son of Abraham, the Son of David, the Son of God. He dies. He rises. He receives all authority. He sends His followers to make disciples of all nations. The Holy Spirit comes, and the Gospel moves outward: Jerusalem, Judea, Samaria, the ends of the earth. Revelation lets readers see the destination before history arrives there: a multitude beyond counting, from every nation, tribe, people, and language, standing before the throne and before the Lamb. So the question 'Has everyone heard?' is not merely about statistics. It becomes a question about obedience. Someone carried the Gospel forward so another person could hear. Someone translated. Someone preached. Someone prayed. Someone gave. Someone went. Someone taught. Someone welcomed. Someone remained faithful.

FINAL MEMORY ANCHOR The Gospel is for every person, among every people, because Jesus is Lord of all.

Read Revelation 7:9-12 one more time.

Then ask: Because this is where God's story is going, what part might He be asking this believer to play?