

# PEARL

*Guidebook*

THE COMPASS CHURCH EVANGELISM DEVOTIONAL

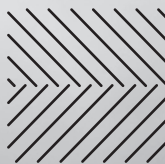
DEVOTIONAL  
WEEK 4



THE **COMPASS** CHURCH  
[thecompass.net](http://thecompass.net)

*When Jesus saw their faith, he said,  
"Friend, your sins are forgiven."*

**LUKE 5:20**



# What Does God Expect of Me?

Araminta (Minty) H. Ross escaped to freedom in 1849, taking the long and dangerous 90-mile trip from Maryland to Philadelphia, along the Underground Railroad. Between 1850 and 1860, she would take the same trip 19 more times, becoming the most well-known “conductor” and bringing more than 300 other slaves to freedom. Her courageous leadership and undaunted passion for freedom earned her the nickname “Moses.” Later, she would join the ranks of the Union Army as a cook, nurse, armed scout and spy to free over 700 more slaves. Today, her image and name can be found on awards, statues, buildings, and even U.S. money. You know Minty by her married name — Harriet Tubman.

Can you imagine what it would look like if someone had a similar passion for freeing people from the bondage of sin as Harriet Tubman had for freeing people from slavery? There are examples of similar boldness all around the globe, but the relative safety and security of the United States means that we don’t have a lot of examples in our context and culture. But does God expect any less from us? Today we will examine the story of some friends who had a relentless drive to help their paralyzed friend find freedom through Jesus.

One day Jesus was teaching, and Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was with Jesus to heal the sick. Some men came carrying a paralyzed man on a mat and tried to take him into the house to lay him before Jesus. When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus. When Jesus saw their faith, he

said, "Friend, your sins are forgiven." The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?" Jesus knew what they were thinking and asked, "Why are you thinking these things in your hearts? Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But I want you to know that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "I tell you, get up, take your mat and go home." Immediately he stood up in front of them, took what he had been lying on and went home praising God. Everyone was amazed and gave praise to God. They were filled with awe and said, "We have seen remarkable things today."

### **LUKE 5:17-26**

Can you imagine what it might have been like to stand in the room where this miracle occurred? What was the chatter like as the light, dust and chunks of roof fell from the ceiling? Was there outrage or silence as the paralytic's body descended to interrupt their precious moments with Rabbi Jesus? Did the friends above crane through the skylight in hopeful anticipation or lean away hoping not to be recognized and reprovved for their destructive tactics? Did the man on the mat know what his friends were about to drag (and drop) him into? Did they even give him a choice? Did the friends on the roof really understand what they were about to dig into? This story is a smorgasbord for the imagination, and much could be said about the revelation of Jesus here. However, there's one phrase in this pericope that is easy to overlook but requires our attention; "when Jesus saw their faith," (*Luke 5:20*).

The vehicle for the paralytic's forgiveness and healing was not his own faith but the faith of the men who carried him to Jesus and refused to be dissuaded by the crowd or the tile roof. Additionally, their faith was not captured in an abstract belief or internal hope. Their faith was active, such that "Jesus saw their faith." Finally, the substance of their faith was not observed in a doctrinal statement, synagogue attendance, or pious rituals, but a relentless pursuit of freedom for their friend and dogged determination to get him to Jesus.

The faith of these four friends calls to mind the words of *James 2:22* which declares that faith and deeds work together. Faith is completed or perfected by what we do. We can't claim to love God and love our neighbor if we're not actively working hard to carry bound and broken people to freedom in Jesus. We will spend the next four days unpacking what active faith looks like.

## REFLECT

1. Who do you know that has an active faith and a relentless passion to see bound and broken people find freedom in Jesus?
2. What parallels and lessons can be drawn from Harriet Tubman's daring efforts to bring her fellow slaves to freedom?
3. Think about the obstacles that are most daunting in preventing you from bringing your family, friends, neighbors or acquaintances to Jesus. How will you address and overcome these?
4. Where and how can you put action to faith today by bringing someone closer to Jesus?

## PRAY

Today, pray that God would grant you the courage to overcome the obstacles that dissuade you from bringing your friends to Jesus. Pray that God would guide you to the right routes to take as you attempt to bring your friends to Jesus. Pray that your faith would be active today.

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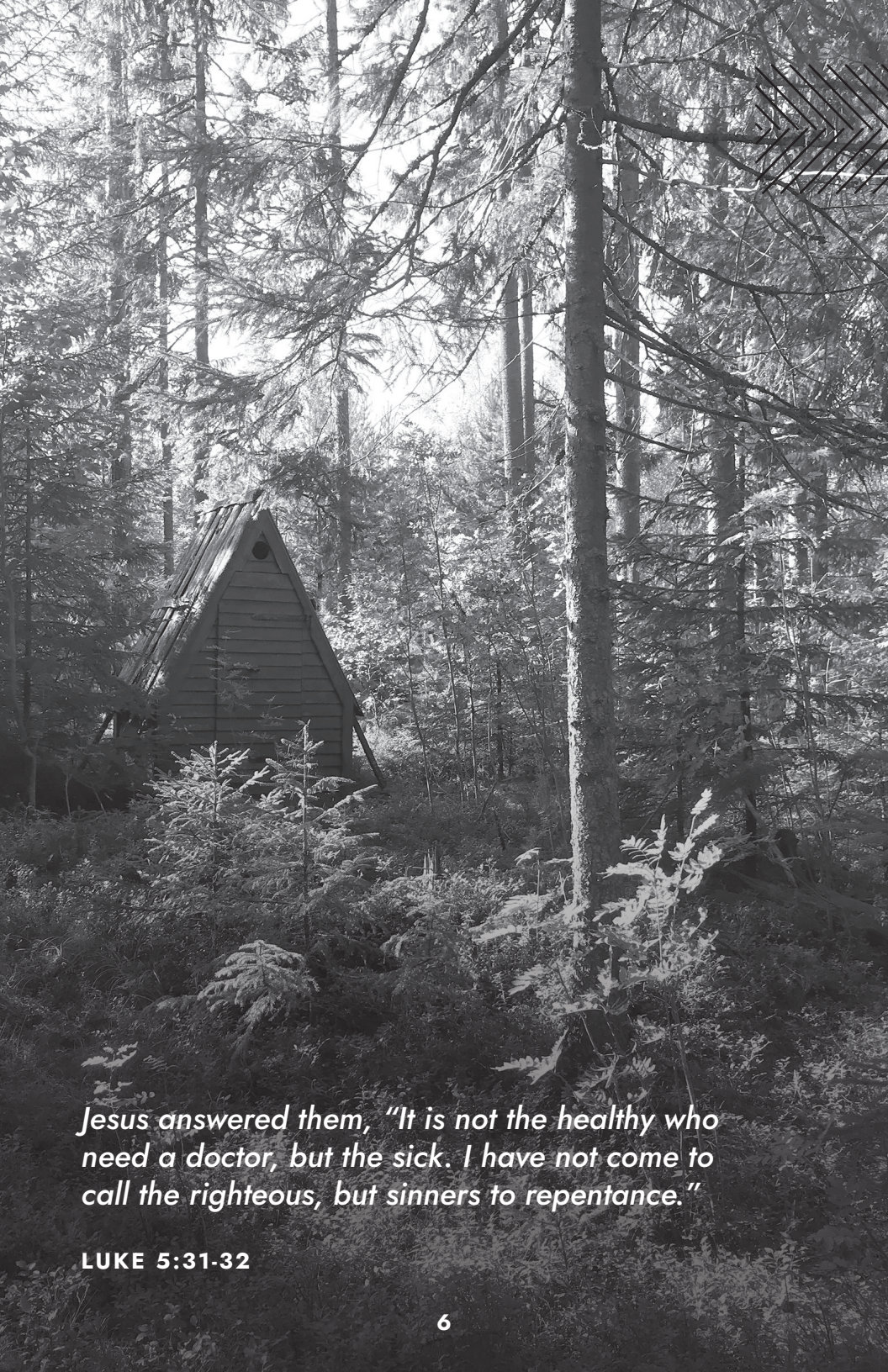
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*Jesus answered them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance."*

**LUKE 5:31-32**

# What Does God Expect of My Home?

George was a gambler, a thief, and a drunk. He grew up in Germany in the early 1800's and made his way to university despite his habits. One night he was invited to a Bible study and agreed to attend, intending to make fun of them afterward. However, once there, God showed up. For the first time, he encountered people who truly knew and loved God. Through their kindness, George surrendered his life to Jesus.

God radically changed George's path and after college, he became the pastor of a small church in England. Each day as George walked the streets, he saw orphaned children everywhere. They lived on the streets or in state-run poorhouses, where they were treated badly. George felt God calling him to open his home to take care of the children. So that's exactly what he did.

Throughout George's lifetime, he cared for more than 10,000 orphans and had up to 60 children living in his own home at one time. He funded many homes and also founded many schools. He was passionately dedicated to this ministry until he died at the amazing age of 93! His ministry still continues to this very day as the George Müller Foundation.

Do you know what leads a guy like George Müller to open his home and heart to do life with over 300 orphans at a time and over 10,000 over time? The answer is simple – Jesus. When we encounter Jesus, we begin seeing every gift from God as a tool to help others encounter Jesus too – especially our homes.

After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. "Follow me," Jesus said to him, and Levi got up, left everything and followed him. Then Levi



held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with tax collectors and sinners?” Jesus answered them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.”

**LUKE 5:27-32**

What George and Levi shared in common is called “hospitality.” Today it describes a multi-billion dollar industry from resorts and hotels, to restaurants and theaters. But the biblical meaning of hospitality is very different. Rosaria Butterfield, author of *The Gospel Comes with a Housekey*, defines it as, “strangers becoming neighbors becoming family of God.” Her definition is quite appropriate considering the New Testament Greek word for hospitality is “philoxenia.” It is the combination of two words, “philo,” which means love, and “xenia,” which means stranger. Literally, biblical hospitality means loving the stranger, which means it’s more appropriately associated with evangelism than fellowship as we use the terms today.

The Bible is filled with examples of and encouragement toward hospitality. *Leviticus 19:34* calls us to:

“treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God.”

The motivation for hospitality is twofold. First, we’ve all been strangers at one time or another. Second, hospitality is bound up in the nature of God. Simply put, we were strangers and God showed us hospitality.

The means of hospitality are captured well in *Isaiah 58:7*

“Is it not to share your food with the hungry and to provide the poor wanderer with shelter — when you see the naked, to clothe them, and not to turn away from your own flesh and blood?”

This verse ironically comes in the context of fasting. In other words, don’t be a glutton and consume all that God provides for you. Rather,



hit the brakes and share! There are flesh and blood bodies all around us that lack food, clothing, shelter and proper care while most of us have excess. Take your home for instance, it should be viewed less as a hideaway from the world and more as a hospital for the world.

Jesus' words in *Luke 5:31* affirm this Old Testament thinking; "it is not the healthy that need a doctor, but the sick." Similarly, in *Luke 14:12-14*, Jesus tells us to throw a banquet and do not invite the rich and likable, but rather the poor, broken and needy. Based on Jesus' teaching, we can glean at least three important lessons about hospitality. First, hospitality should bless, not impress. It's not about the guest list, the size of your home, or the extravagance of the fare. Second, the focus is not meeting expectations, but meeting needs. Don't worry about the laundry in the living room or the clutter in the kitchen. That will only discourage you from recognizing spontaneous opportunities. Instead, let the piles remind you of how lavishly God has blessed you and the extent to which you can share. Finally, hospitality is risky and rewarding. Jesus' reputation was questioned because of Matthew's hospitality. Don't be surprised if the neighbors gossip and your kindness becomes scandalous. According to *Luke 14:14*, God rewards this type of scandalous hospitality.

## REFLECT

1. Who do you know who practices biblical *philoxenia*? What does that look like?
2. When have you experienced hospitality from God and His people throughout your life?
3. Who has God placed in your regular paths who needs a taste of biblical hospitality?
4. What would it look like to practice scandalous hospitality in your home?

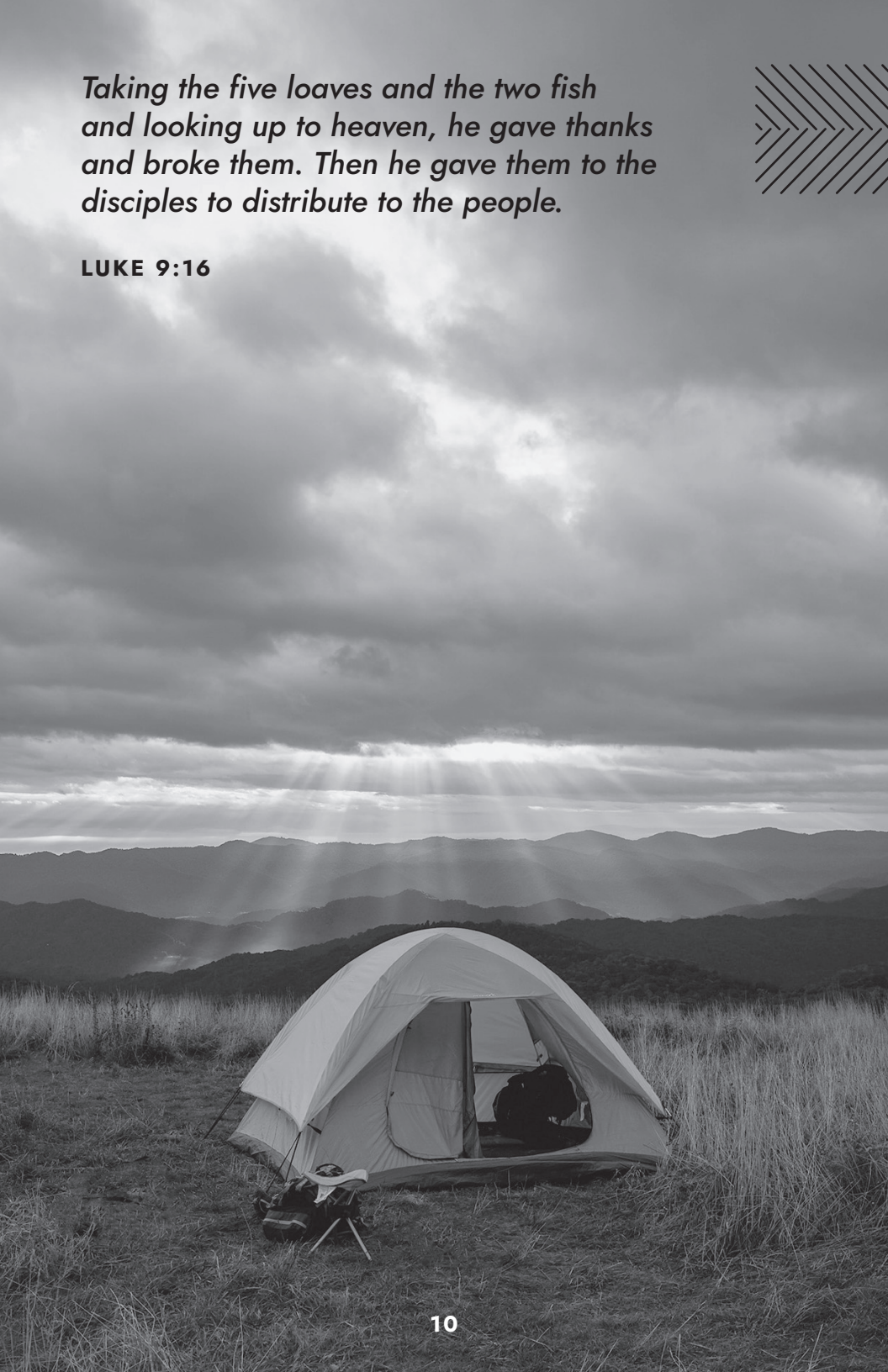
## PRAY

Today, pray the 4-Open Prayer. Pray that God would *open* your eyes to the opportunities around you, *open* your home to be a hospital for the hurting, *open* your mouth to invite the stranger in, and *open* their hearts to His love and salvation.

*Taking the five loaves and the two fish  
and looking up to heaven, he gave thanks  
and broke them. Then he gave them to the  
disciples to distribute to the people.*



**LUKE 9:16**



# What Does God Expect of My Stuff?

William and Catherine Booth had a passion for evangelism. Though a pastor, William struggled to stay in the pulpit and maintain his sacramental duties. Instead, he routinely ventured into the streets to share the Gospel and set up open-air evangelism campaigns in the countryside of London. Thieves, prostitutes, gamblers, and drunkards were among his first converts to Christianity. As his ministry grew, the Gospel of Jesus Christ was spread far and wide to the poor, the vulnerable, and the destitute. Catherine believed that loving God meant loving people through action and, consequently, they established the East London Christian Mission in 1865 to share the Gospel through meeting the needs of the alienated and most destitute of London. Their efforts, however good, were met with significant opposition from both sacred and secular groups. Christians opposed their unconventional approach and ousted them from both the pastorate and the church. The alcohol industry mounted personal attacks on their character and even physical attacks on their volunteer force for fear that their impact would disrupt their revenue by persuading the poor to stop drinking. Nevertheless, the Booths persisted. Within 10 years, their movement enlisted over 1,000 volunteers committed to meeting the needs of the poor and sharing the Good News. Their campaign throughout the British Isles from 1881-85 won over 250,000 converts and soon spread throughout Europe, Asia, and Africa. Today, their movement is one of the largest humanitarian organizations in the world, sharing the Gospel and meeting the needs of the most destitute in over 100 countries. You know it as The Salvation Army.

Some see meeting needs as a means to sharing the Gospel. Others see meeting needs as part of the Gospel. Regardless of one's view, need-meeting and gospelizing go hand in hand — especially in the ministry of Jesus throughout the Gospels.

Late in the afternoon the Twelve came to him and said, "Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here." He replied, "You give them something to eat." They answered, "We have only five loaves of bread and two fish—unless we go and buy food for all this crowd." (About five thousand men were there.) But he said to his disciples, "Have them sit down in groups of about fifty each." The disciples did so, and everyone sat down. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them. Then he gave them to the disciples to distribute to the people. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

**LUKE 9:12-17**

A pastor once commented that the most amazing miracle in this story is not the multiplication of fish and loaves, but that Christ-followers were willing to share. Ouch! The church is full of resources and our pockets are as deep as God's, but when the world looks at the church, they often see extravagance and opulence rather than compassionate generosity. The sentiment is captured famously by Mahatma Gandhi who said, "I like your Christ, I do not like your Christians. Your Christians are so unlike your Christ."

What stands in the way of Christ followers living and giving more like Jesus? The answer may be found in one small word in today's passage, "*only*." Both Jesus and the disciples saw the need, but they viewed the fish and loaves very differently. The disciples saw "*only five loaves of bread and two fish*." Jesus foresaw the seven baskets of leftovers. The disciples had a scarcity mentality while Jesus had an abundance mentality. The difference in view is largely dependent upon who we see as the provider and owner of our stuff. Does God provide and own or do we?

If we view ourselves as the providers and owners of our things, we will hold them closely and miss seeing the God-sized possibilities that begin with seemingly small opportunities. *Only* a small home... *only* a little food in the fridge... *only* a few pairs of shoes in my closet...



*only* a little gas in the tank... and we miss out on being the only Jesus someone may meet that day.

However, when we view God as the provider and owner of all that is in our possession and everything as a tool for building God's Kingdom, we will hold them loosely and open the door to sharing a lot more than food, clothing, resources and space. Each time we share, we become the answer to someone else's prayer and the Kingdom of God is proclaimed through our generosity. It is a tangible declaration that God is not far off. It is a validation that God is love. It is the manifestation of what God's whole redemptive plan points toward – justice and peace. When we practice Jesus-shaped generosity, the footprint of God's eternal Kingdom grows.

## REFLECT

1. Who do you know who holds possessions loosely and shares spontaneously? What does that look like?
2. When have you experienced spontaneous generosity throughout your life? How did you feel about it?
3. Who has God placed in your regular path who has tangible needs you can meet?
4. What would it look like to practice spontaneous generosity in your social circles and routines?

## PRAY

Today, ask God to guide you through an inventory of your possessions. Ask Him to help you see your material possessions through His eyes and to hold them loosely. Ask God to give you eyes to see opportunities for spontaneous giving throughout your days and courage to give generously, trusting Him to be your provider even as He uses you to provide for others in need. And pray that through your generosity, God might open the opportunity to also share the Good News of Jesus.

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*He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'"*

**LUKE 10:27**





# What Does God Expect of My Time?

Corrie ten Boom was a simple, Dutch watchmaker carrying on the family business. She loved her work and, more so, loved working with her family. When not making jewelry or timepieces, they joined together in worship, Bible study or service to the community. In her 30's, she founded a "girls' club" where she taught classes in Bible, performing arts, sewing, and handicrafts. She was passionate about caring for people with disabilities.

Her world turned upside down in 1940 when the Nazis invaded the Netherlands. Her girls' club was shut down and many of her neighbors were persecuted. Yet, in the face of imminent danger, Corrie chose to invest her time protecting the most vulnerable. Over the next four years, she and her family saved over 800 Jews and vulnerable people.

On February 28, 1944, Corrie's home was invaded and the whole family was imprisoned. Within two weeks her father died, and she and her sister, Betsy, were assigned to Ravensbrück, a women's labor camp in Germany. There, they invested their time ministering to less fortunate prisoners and hosting secret Bible studies and prayer. Many prisoners came to faith and the German soldiers were profoundly impacted. In December 1944, Betsy died and, 12 days later, Corrie was released due to an inexplicable clerical error.

After the war, she returned home to establish a retreat and rehabilitation center for survivors and to speak about her experiences. In 1946, she returned to Germany to share her story and was brought face to face with two German soldiers from Ravensbrück. By God's grace Corrie forgave them. For the next 30 years, Corrie shared the story of Jesus' forgiveness and the freedom found in Him.

This simple watchmaker understood the value of time. She saw herself as a servant of God and her time as a precious gift to be invested for the Kingdom.

What leads a successful woman like Corrie ten Boom to forgo the typical pursuits of this life to serve the most vulnerable and proclaim the Good News? Simply put, Corrie loved God and loved people.

On one occasion an expert in the law stood up to test Jesus.

"Teacher," he asked, "what must I do to inherit eternal life?"

"What is written in the Law?" he replied. "How do you read it?"

He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'"

"You have answered correctly," Jesus replied. "Do this and you will live."

But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?"

In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

"Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

The expert in the law replied, "The one who had mercy on him."

Jesus told him, "Go and do likewise."

**LUKE 10:25-37**



Time is our most valuable asset. We can grow more food, earn more money, and accumulate more things. We cannot manufacture more time. Nobody can corner the market on time. The rich have no more of it than the poor. There is no advantage to the powerful. Not a second is promised and no one can tell what a day may bring.

This reality leads one person to be selfish with their time and another to be generous. The priest and Levite could not be bothered by the half-dead man in their path. We're not told why they refused to dirty their hands with the business of mercy, but nonetheless, they could not be interrupted. The Samaritan, however, saw the stranger as a *"neighbor"* and generously invested his time and treasures as if he were family. And so, we're not tempted to believe that such an investment is validated by results, Jesus never reveals the final state of the man. Rather, the return on investment is seen in Jesus' command, *"go and do likewise."* By this merciful investment, the very word *"Samaritan"* is redeemed, and his example is exalted. Loving God by loving people is always a wise investment of time, regardless of the outcome.

## REFLECT

1. How do you view your time?
2. When have you been more like the priest and Levite and passed by an opportunity to serve or show mercy?
3. Who has God placed in your regular path who needs a merciful investment of your time?
4. What adjustments would you need to make to your life and routines to be more free to invest your time for Kingdom purposes?

## PRAY

Today, ask God to slow you down and open your eyes to opportunities to serve others. Ask God to put names and faces on your heart who need a merciful act of service today. Finally, ask God for the courage and self-control not to pass these opportunities by, but rather to embrace them. Then, *"go and do likewise."*

*"No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money."*

**LUKE 16:13**



# What Does God Expect of My Money?

Isabella Lilius Trotter was born to a wealthy family living in the privileged West End of London in 1853, during the Golden Age of Victoria. She enjoyed the luxuries of wealth, private tutors, extravagant travel, and affluent connections.

Two great discoveries occurred for Lilius in her twenties. First, her faith was ignited during a Christian conference where she was challenged to robust faith and practice. Soon after she began volunteering at the fledgling YWCA of London where she met destitute women and, consequently, leveraged her influence and wealth to help these “lost sheep” achieve “honorable employment” and meet the Good Shepherd.

Secondly, Lilius’ remarkable artistic talent was discovered by the famous John Ruskin, the foremost art critic of the day. Ruskin believed that, with the right training and dedication, Lilius would become one of the world’s greatest living artists. Presented with the opportunity to learn under Ruskin, Lilius wrote, “I cannot give myself to painting in the way he means and continue to ‘seek first the Kingdom of God and His Righteousness.’” Friends and family were shocked and disappointed that she would squander such an opportunity.

Resolved to seek the Kingdom, Lilius poured herself into mission work on the streets of London until May, 1887, when she listened to a message about Muslims in North Africa who had never heard the name Jesus. She quickly applied to the North African Mission but was rejected. Undeterred, she financed her own mission and, by the next March, without learning Arabic, was living in Algiers sharing Jesus.

During her 40 years in North Africa, she pioneered means, methods, and materials to reach the Arab people, which were revolutionary then and are still followed today. At the time of her death in 1928, Lilius had established 13 mission stations across North Africa committed to bringing “the light of the knowledge of God, in the face of Christ” to the Arab people.

What leads a woman with fortune, favor, and a promising future to invest it all in a land that, at best, does not welcome such women, much less, the message she would bring? For Liliās, it was nothing less than the mission of God.

Jesus told his disciples: "There was a rich man whose manager was accused of wasting his possessions. So he called him in and asked him, 'What is this I hear about you? Give an account of your management, because you cannot be manager any longer.'

"The manager said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg - I know what I'll do so that, when I lose my job here, people will welcome me into their houses.'

"So he called in each one of his master's debtors. He asked the first, 'How much do you owe my master?'

"'Nine hundred gallons of olive oil,' he replied.

"The manager told him, 'Take your bill, sit down quickly, and make it four hundred and fifty.'

"Then he asked the second, 'And how much do you owe?'

"'A thousand bushels of wheat,' he replied.

"He told him, 'Take your bill and make it eight hundred.'

"The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.

"Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So, if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own?

"No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money."

### **LUKE 16:1-13**

The shrewd manager stands as one of the most confusing parables in the Gospels. Is Jesus, through the words of the master, commending dishonesty (*Luke 16:8*)? Is Jesus suggesting that worldly wealth can purchase eternal dwellings



(Luke 16:9)? Who is this confusing master and who are we to follow? It helps to read the parable through Jewish eyes.

A Torah-literate Jew would understand that the Law prohibited lending money at interest. To circumvent the law, it was common to charge interest through commodities such as oil or grain instead. Additionally, collectors, like the dishonest manager, would inflate the bills to better pad their own pockets. It seems that the manager in question was gouging to his master's detriment. Therefore, the discounted bill was not so much cheating the master as securing favor for him by correcting his own greed.

Additionally, a Torah-literate Jew would recognize the master in this parable as God himself and the manager as Israel, the steward of God's creation tasked with drawing the nations to Yahweh. However, rather than leveraging the wealth of the kingdom to bless their neighbors, Israel's selfishness pushed away those they were commissioned to win. The Law that was meant to guide them in righteousness and justice was abused for selfish ends to the detriment of the nations.

While the lesson is clear for Israel, the implications are no less clear for us today. Everything in our possession is not ours, it all belongs to God. We've been made temporary stewards of the wealth of the Kingdom in order to draw the nations to our master, King Jesus. There's nothing under our care, be it talent or treasure, that we should not willingly sacrifice for the sake of winning our neighbor to heavenly dwellings.

## REFLECT

1. Who do you know that demonstrates Godly stewardship for the sake of God's Kingdom? What does that look like?
2. When have you managed God's resources well? When have you been unfaithful?
3. Where can you make room in your budget to better invest in Kingdom purposes? What can you cut or adjust to make a bigger Kingdom impact?

## PRAY

Today, ask God to increase your generosity and make you a better, wiser, and more shrewd manager of His resources. Ask God to put people and ministries on your heart who might need your support to help draw lost sheep to the Good Shepherd. Ask God to give you spontaneous opportunities to leverage your wealth to draw a neighbor or friend closer to Jesus.

# Group Discussion Guide

## CONVERSATION KICK-STARTER

You will need paper and pen for participation in a simple game.

Ask a series of “What if” questions and have others in your group draw what you ask. Ex. “What if...Dogs have chicken legs...Forests were made of candy...?”

## DEVOTIONAL DISCUSSION

- What challenged or impacted you from your reading and journaling this week?
- What from your processing this week are you feeling prompted by God to act on?

**Group Facilitator** | Consider picking one question from each Daily Reflection and discussing as a group.

### Follow Me

In the Bible, read *Mark 1:15*. In it, what does Jesus ask people to do?

Repentance is a rich biblical term that signifies an elemental transformation in someone’s mind, heart, and life. When people repent, they turn from walking in one direction to running in the opposite direction. From that point forward, they think differently, believe differently, feel differently, love differently, and live differently.

Fundamentally, then, repentance involves renouncing a former way of life in favor of a new way of life. So often we assume that the essence of the Christian life is about being forgiven of our sin (although that is important). Many professing Christians are stuck there: believing that Jesus has cleansed them from their sins, yet lacking true, authentic, real, radical change in their lives.

Read *Ezekiel 36:26* in the Bible. In it, what does it say God will give to you as you follow Him?

The Christian life becomes nothing less than the outliving of the indwelling Christ. This concept could greatly affect how you use your time, money, energy, schedule, and stuff.

## GROUP REFLECTION

1. Read *Matthew 13:44-46*. What did people give up for the pearl or the field? To them, why was it worth it to do so?
2. What are the most challenging sacrifices that come with prioritizing those far from God in your calendar or schedule?
3. In the busyness of our life, we can easily forget about our non-Christian friends and family members. What are practical ways, or tools, to keep them in mind – both for prayer and for living out PEARL?