

# THE GREAT DIVIDE: A 5-DAY DEVOTIONAL

## DAY ONE: THE QUESTION THAT DETERMINES ETERNITY

Theme: Jesus Christ Stands at the Center—There Is No Neutral Ground

Scripture Focus:

"But whom say ye that I am?" — Matthew 16:15  
"I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6

### The Devotional Thought

There is a particular kind of exhaustion that comes from trying to keep everyone happy. Perhaps you've felt it—the weight of maintaining relationships with people who demand contradictory things, the slow erosion of your own convictions as you soften them to avoid offense, the peculiar loneliness of seeming agreeable while feeling like a fraud.

Pilate knew this exhaustion.

Matthew 16:27 records that he found no fault in Jesus. The record is clear: he examined the charges, found them baseless, and recognised the injustice of the trial. Yet rather than stand with the truth he had discovered, Pilate reached for water and the terrible comfort of appearing neutral. He washed his hands as though water could wash away responsibility. He attempted to place

the decision back into the crowd's hands, as though a governor had no authority to govern.

But the question would not go away. It belonged to Pilate then, and it belongs to every soul now: "What shall I do then with Jesus which is called Christ?" (Matthew 27:22)

Jesus Christ did not come to the world to be one religious option among many. He did not come to be admired alongside other teachers or incorporated into whatever spiritual framework we find most comfortable. He came claiming absolute authority. He said, "I am the way" —not one way among many. He said, "the truth" —not a perspective or cultural interpretation. He said, "the life" —not an improvement on life or a pathway toward life, but life itself.

These are not the claims of a humble teacher. These are the claims of God incarnate. And such claims cannot be watered down without being destroyed. You cannot keep only the parts you like and discard the parts that challenge you. A king who allows subjects to choose which laws they'll obey is no king at all. A saviour who permits the saved to determine the terms of salvation is no saviour at all.

Here is what strikes many believers: we imagine we're being kind when we soften Christ's exclusivity. We think we're showing love by suggesting that other religions, pursued with sincerity and earnest devotion, might also

lead to God. We believe we're being humble by admitting that perhaps Christ is our way but not the only way.

But this is not kindness. This is cruelty masquerading as compassion.

If Christ is truly the only way, then telling someone that other paths lead to God is not tolerance—it is the most devastating lie we could tell them. It is sending someone toward hell with assurances of safety. It is allowing someone to walk confidently toward a cliff while we smile and nod.

The Gospel is scandalous precisely because it insists that one particular Person, in one particular time and place, accomplished one particular work upon one particular cross, and that work alone is sufficient for the redemption of every soul who will receive it. There is no sharing this glory. There is no room for negotiation.

Jesus Christ stands at the divide because truth itself divides. Light and darkness cannot coexist. Forgiveness and unforgiven sin cannot occupy the same soul. Life and death cannot both claim the same heart.

Pilate's attempt at neutrality was itself a verdict. And so is ours.

Heart Reflection

1. Where in your own life have you softened the exclusivity of Christ to maintain peace with others? Be specific. Not as condemnation, but as honest inventory. When have you nodded along with false doctrine to avoid confrontation? When have you remained silent when you should have spoken? What relationship or reputation were you protecting?
2. If Christ truly is the only way to God, what does that demand of how you speak about Him to others? Not with arrogance, but with urgency. How does this reshape your conversations with unbelieving family, friends, and colleagues?
3. Do you genuinely believe that other religions lead to damnation? Not intellectually believe, but believe enough that it breaks your heart? If not, why? What would it take to move from head knowledge to deep conviction?

## Guided Prayer

Father, forgive me for the times I have watered down the Gospel to avoid discomfort. Forgive me for the moments I knew the truth about Christ but chose peace over witness. I confess that I have sometimes cared more for the approval of people than for the eternal destiny of their souls.

Give me courage to speak plainly about Christ—not with harshness, but with the urgency of one who knows that hell is real and grace is temporary. Help me to see

people not as problems to manage but as souls for whom Christ died and rose again.

Most of all, Lord, confirm in my own heart that Jesus Christ is truly the way, the truth, and the life. Grant me such assurance in His person and work that my testimony flows not from duty but from overflow. And when I speak His name, let it be with the weight it deserves—the name above every name.

In Jesus' name, Amen.

## **DAY TWO: THE ARCHITECTURE OF DAMNATION— FALSE DOCTRINE AND WHERE IT LEADS**

Theme: Every False Gospel Is a Blueprint for Hell

Scripture Focus:

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18

"By the works of the law shall no flesh be justified." — Galatians 2:16

"Whosoever was not found written in the book of life was cast into the lake of fire." — Revelation 20:15

### **The Devotional Thought**

There is something almost beautiful about how efficiently false doctrine works. It does not announce itself as a lie.

It does not arrive with grotesque fangs and sulfurous smoke. It comes dressed in respectability, wrapped in ancient traditions or modern progressivism, sealed with sincere conviction. And by the time a soul realizes the deception, it has become so much a part of their spiritual architecture that questioning it feels like questioning themselves.

This is precisely why the Devil is so dangerous. He does not traffic primarily in obvious blasphemy. He trades in degrees of corruption—slight adjustments to the Gospel that seem reasonable, modifications that feel like wisdom. Add just a little human effort to grace, and you have works-religion. Subtract the severity of sin from the equation, and you have universalism. Reframe the exclusivity of Christ as culturally conditioned opinion, and you have pluralism. Each one is a different path, but they all lead to the same destination: hell.

Consider the architecture of works-religion—perhaps the most seductive form of damnation because it flatters human pride. The worker feels productive. The rituals give a sense of progress. The external morality provides the comfort of comparison. I am not as bad as them. And so the soul strives, obeys, sacrifices, and performs—all while remaining eternally separated from God. The tragedy is that the person may feel closest to God precisely when they are farthest from Him.

Romans 10:3 describes this exact tragedy: people who are "ignorant of God's righteousness, and going about to

establish their own righteousness" have "not submitted themselves unto the righteousness of God." Do you feel the weight of that? Here is a soul burning with religious zeal, offering sincere devotion, performing genuine sacrifice—and all of it is a fortress built against God rather than a bridge toward Him. Works-religion does not lack sincerity. It lacks Christ. And without Christ, sincerity is merely the decoration on a tomb.

Then there is the false gospel of universalism—the insidious whisper that somehow, eventually, everyone will be reconciled to God. It is attractive precisely because it seems kind. But examine it closely.

Universalism is a slap across the face of Calvary. If everyone will be saved regardless of their response to Christ, then what did the cross accomplish? Why did the Son of God suffer? Why did He cry out in agony? If Christ's blood cleanses all sin automatically, then the shedding of blood was theatre, not redemption.

Worse, universalism removes the only urgent reason to repent and believe now. If there is always a second chance, why turn from sin today? If hell is merely temporary, why fear it? The false gospel of universal reconciliation does not save anyone. It simply delays their damnation while they languish in false hope.

And what of the modern corruption that suggests Christ is one enlightened teacher among many? That sincere devotion to any god—any god—is equally valid? This is the poison of our age, often marketed as humble and

inclusive. But it is neither. It is the sin of the fallen heart refusing to bow to anyone—even to Christ—preferring instead the democracy of many gods over the monarchy of the one true God.

Here is what must be said plainly: Every false gospel is a path to hell. Not because God is harsh, but because there is only one cure for sin, and false doctrine prescribes a placebo. The person suffering from a terminal disease does not benefit from false diagnosis. Kindness is telling them the truth and pointing them to the cure.

The rich man in Luke 16 was not condemned because he was irreligious. He was condemned because he lacked Christ. He may have given alms. He may have kept the law. He may have been respected in his community. But he was in hell because he never submitted himself to the righteousness of God. He never understood that standing before God requires not comparative morality but perfect righteousness—the righteousness of Christ alone.

This is why false doctrine is so dangerous to your friends and family. It is not that they are being unkind or unintelligent. It is that they are following a map that leads off a cliff, believing they are climbing toward the summit. And they do so with full conviction, often with tears, often with genuine desire to please God.

Your responsibility—and your privilege—is to speak truth with such clarity and love that the map is exposed as fraudulent before they walk too far.

## Heart Reflection

1. Which false doctrines are most prevalent in your own circles? Works-religion? Universalism? Pluralism? Other corruptions? How are they disguised? Who do you know who is devoted to a false gospel—perhaps even someone in your own family or church?
2. Why is it easier to accept a comforting lie than an uncomfortable truth about salvation? What would it mean for you to have such confidence in the truth of the Gospel that you prefer it to any soothing falsehood, regardless of the social cost?
3. If you truly believe false doctrine leads to hell, what should that conviction produce in you? Not anger at the false teacher, necessarily, but deep sorrow for the deceived. Do you feel that sorrow? If not, do you truly believe what you claim to believe?

## Guided Prayer

Lord Jesus, my eyes have been opened to see false doctrine for what it is—not merely disagreement, but a different gospel, a different Christ, another way that leads to destruction.

Forgive me for the times I have been content to let false teachers speak unchallenged in my presence. Forgive

me for choosing comfort over truth, for being more concerned with appearing kind than with being faithful. Forgive me for my passivity when I should have acted as a watchman.

Give me wisdom to discern false doctrine in all its forms —ancient and modern, obvious and subtle. Give me courage to speak against it without hatred for those deceived by it. Give me a heart that breaks for those I love who are walking confidently toward a cliff.

Most of all, deepen my own grip on the Gospel of Christ. Let me never take for granted that I have been given not what I deserve, but what Christ deserves. Let His blood, His burial, and His resurrection be so real to me that I cannot help but speak of them with urgency and joy.

In Jesus' name, Amen.

## **DAY THREE: THE COMFORT OF BELONGING—What It Means to Possess the Son**

Theme: The Incomparable Safety of Having Christ

Scripture Focus:

"He that hath the Son hath life; and he that hath not the Son of God hath not life." — 1 John 5:12

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." — Romans 5:1

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." — Ephesians 2:8-9

## The Devotional Thought

There is a particular kind of rest that only comes when you stop trying to earn something you could never deserve.

Most of us live our entire lives before Christ in a state of invisible exhaustion. We are always performing, always calculating, always aware that we fall short. We may not articulate it in religious language, but the weight is there — the sense that we are not quite good enough, not quite worthy, not quite acceptable. We compare ourselves to others and feel superior or inferior depending on the comparison. We succeed and worry it will not last. We fail and wonder if this is the moment we finally lose approval. It is a treadmill that never stops, powered by the fuel of human effort and haunted by the shadow of judgment.

This is the condition of every soul who attempts to approach God on any basis other than Christ's righteousness.

Now imagine—truly imagine—what it means to set that burden down.

The Gospel comes not as a new list of demands, but as news of something already accomplished. Christ died.

This is not poetry. This is not metaphor. The Son of God, the eternal Word, submitted Himself to the executioner's cross and bore the judgment that your sins and mine deserve. He did not negotiate. He did not lighten the load. He took it all—the full weight of God's wrath against sin. He was buried, confirming the reality of His death. And on the third day, He rose again, breaking the power of death and opening the way for anyone who will receive Him to be reconciled to God.

That is the Gospel. Not advice. Not inspiration. Not a moral example to follow. But accomplished redemption, offered as a gift.

And here is what makes the comfort incomparable: You do not have to earn it. You cannot improve it. You will never deserve it. That is precisely what makes it grace.

When you have Christ, you have traded your record for His. Your sins—every one of them, past and future—have been placed upon Him at Calvary. His righteousness has been placed upon you. You stand before God not on the basis of how you performed today or how many prayers you prayed, but on the basis of His finished work. Colossians 2:10 says you are "complete in him." Not improving. Not progressing toward completeness. Already complete. Already full. Already whole.

Do you understand the comfort of this?

It means that on your worst day—the day you fail spectacularly, the day you are ashamed of your weakness, the day you feel most unworthy—your standing with God has not changed one degree. Not because God is not concerned with your sin (He is), but because your relationship with Him is not based on your performance. It is based on Christ's performance. And He never fails.

This does not mean that sin has no consequences. It does not mean that disobedience produces no painful fruit. Galatians 6:7 remains true: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." But it does mean that your disobedience cannot separate you from God. It can grieve the Holy Spirit. It can dampen your joy. It can produce earthly consequences. But it cannot break the relationship.

Why? Because the relationship does not rest on your faithfulness. It rests on Christ's. And He is faithful even when we are faithless (2 Timothy 2:13).

Think of what this means in the midst of genuine struggle. Perhaps you battle a besetting sin that seems to haunt you regardless of your effort. Perhaps you struggle with doubt or fear or shame. The false gospel of works-religion responds with condemnation: You are failing. You are not good enough. You must do better. It drives you deeper into shame, which breeds more hiding, which breeds more failure.

But the true Gospel responds with something revolutionary: Your sin is already paid for. You are already accepted. Now, from that place of security, turn from this sin. The motivation is not fear of rejection but joy at acceptance. The power is not guilt but gratitude.

When you have the Son, you have not merely avoided hell. You have gained paradise. You have gained not merely forgiveness but relationship. Not merely escape from judgment but entrance into God's family. You call God "Father." You call Christ "Lord" and "Brother." You are known by the Holy Spirit. You are written in the Book of Life. Your name was carved into the palms of Christ on Calvary.

This is not arrogance. This is not presumption. This is the testimony of every believer in every century who has rested their whole weight on Christ: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Timothy 1:12)

The comfort of belonging to Christ is not that you become perfect. It is that you become His. And He keeps what is His.

## Heart Reflection

1. Where do you still carry the exhaustion of trying to earn God's approval? Which areas of your life have you not yet surrendered to the sufficiency of Christ's

righteousness? Why do you hold back? What would it require for you to truly believe that you are complete in Him?

2. How does your daily life change when you genuinely live from the conviction that you cannot lose your salvation? Not as an excuse for sin, but as a foundation for freedom. What weight could you set down if you truly trusted that your standing with God is secure?
3. Who in your life desperately needs to hear this comfort? Someone burdened by religious guilt? A family member trying to earn their way to God? Someone in despair over their failure? What prevents you from sharing this with them?

### Guided Prayer

Father, I confess that I still, at times, try to earn what You have already given. I still perform for Your approval as though the cross were not sufficient. I still carry shame as though Calvary did not pay it all.

Help me to truly rest in the finished work of Christ. Not just intellectually, but in my heart. Let me stop trying to improve my position with You, stop trying to prove myself worthy, stop trying to make myself acceptable. You have already made me acceptable in the Beloved.

Give me such assurance that I am complete in Christ that this assurance overflows to others. Use my peace to

comfort the anxious. Use my confidence to strengthen the doubtful. Use my joy to encourage the weary.

And help me to never take this for granted. Every morning, let me wake remembering that I have the Son, and therefore I have life. Let that reality reshape how I speak, work, serve, and love.

In Jesus' name, Amen.

## **DAY FOUR: WHEN GRACE DIVIDES THE NEAREST BONDS**

Theme: Following Christ May Cost You Everything—And That Price Is Worth It

Scripture Focus:

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three." — Luke 12:51-52

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." — Luke 14:26

"The god of this world hath blinded the minds of them which believe not." — 2 Corinthians 4:4

The Devotional Thought

One of the most isolating experiences a new believer can face is discovering that the very people they love most—the people whose approval they have sought their entire lives—view their faith with suspicion, anger, or contempt. A daughter becomes a Christian and suddenly her parents treat her as though she has joined a cult. A son trusts Christ and his father sees it as betrayal of family tradition. A spouse comes to faith and discovers their believing heart has become a wedge between them and their unbelieving partner. The heartbreak is real. The loneliness is profound.

And Christ warned us it would happen.

This is not because Christ delights in family conflict. Repeatedly through Scripture, He emphasises reconciliation, honour toward parents, and the restoration of broken relationships. The Prince of Peace is not the author of chaos. But He is the author of truth, and truth has a way of dividing homes that have been built on untruth.

Here is what must be understood: When Christ enters a life, old allegiances are challenged. This is not incidental to conversion; it is central to it. To believe in Christ means to repent—to turn away from old patterns, old loyalties, old gods. And those old allegiances do not die quietly. They are often embodied in the people closest to you.

Consider what Howell Harris experienced. Here was a respected Welsh schoolmaster, a man of education and position, outwardly religious but inwardly empty. When the Gospel pierced through his respectability, when he genuinely met Christ, everything changed. Not just his beliefs, but his loyalties. His family faced his transformation. His community faced his transformation. The old religious establishment that had once welcomed him as one of their own suddenly viewed him as a threat. He faced opposition, insult, and physical danger—not because he was arrogant or combative, but because he could not remain silent about Christ.

The issue was not that he argued better or showed less love. The issue was that the Gospel itself is divisive. It demands a verdict. It will not allow neutrality.

Your unbelieving family member, your secular friend, your colleague who mocks your faith—they are not your enemies because you have been unloving. They may feel threatened because a voice in their life now speaks differently about fundamental things. Perhaps you can no longer support their choices with the same casual acceptance you once did. Perhaps your conversation has shifted because you now see eternity as clearly as you see tomorrow. Perhaps they sense that their way no longer satisfies you, and that implicit judgment makes them uncomfortable.

This can be extraordinarily painful. The flesh in us desperately wants approval. We want to maintain

relationships without tension. We want to be accepted without cost. And so we soften our testimony. We laugh along at jokes we should not laugh at. We become silent when we should speak. We fragment ourselves, presenting one version of ourselves to our believing community and another version to our unbelieving family.

But this fracture of the soul is its own kind of misery.

Christ calls us to something more difficult and more beautiful: integrity. Not anger at our unbelieving family, but love that does not compromise truth. Not rejection of our unbelieving relatives, but refusal to pretend that we believe what they believe or to celebrate what we know leads to judgment. Not coldness, but clarity. Not isolation, but faithfulness.

The painful truth is that sometimes following Christ means losing the approval of those we love. Sometimes it means being the one who does not understand the family's unbelieving religion. Sometimes it means standing alone at the table while jokes about your faith fly around. Sometimes it means being perceived as judgmental or holier-than-thou, when the real sin is that you have believed something your family has rejected.

And yet—and this must be held tightly—Christ said this would happen, and He did not offer it as tragedy. He offered it as blessing.

In Matthew 10:37-39, He says: "He that loveth father or mother more than me is not worthy of me: and he that

loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

This is not cruelty. This is love speaking the deepest truth: No human relationship is worthy of the treasure of Christ. To sacrifice Christ for family approval is the most foolish trade imaginable. It is to exchange the eternal for the temporary, the infinite for the limited, the one who cannot fail for those who will certainly disappoint.

But here is the comfort hidden within the difficulty: Those who have lost family for Christ's sake find a new family. Those who have been rejected by earthly parents discover that God the Father knows them. Those who have lost everything find they have gained more than they lost. Not instantly. Not without pain. But truly.

Howell Harris lost the comfort of comfortable religion. He gained the joy of genuine faith. He lost the approval of a dead establishment. He gained the approval of the God who sees all things. And his testimony became a fire that swept through Wales, touching thousands.

The division Christ produces is not sin. It is the consequence of truth meeting untruth. The comfort is this: You are not alone. Every believer who has ever truly followed Christ has experienced this same fracturing, this same loss, this same ache of being misunderstood by those who should understand. And every one of them

has discovered that Christ is enough. That His presence is worth the loss of every earthly approval.

## Heart Reflection

1. Where has following Christ created distance between you and those you love? Do not minimize it. Name it specifically. How have you responded? Have you compromised truth to regain approval, or have you maintained faithfulness at the cost of relationship? What has that cost you?
2. What would it look like to love your unbelieving family member with genuine love while refusing to pretend you believe what they believe? How can you combine truthfulness with compassion? Where is the line between standing firm and being harsh?
3. If Christ calls you to choose between His approval and family approval, which would you choose? Not theoretically, but in the situation you currently face. Can you honestly say that Christ has become more precious to you than the acceptance of those you love? What would it take to get there?

## Guided Prayer

Lord Jesus, the tension between following You and maintaining family peace has sometimes brought me to the edge of despair. I love my family. I want their approval. And yet I know that I cannot have both on their terms.

Give me the courage that Howell Harris possessed—not arrogance, but faithfulness. Help me to speak truth without harshness, to maintain my convictions without contempt, to love my unbelieving family members even when they reject what I believe.

Forgive me for the times I have compromised to keep peace. Forgive me for the times I have been silent when I should have spoken. Forgive me for being ashamed of You before men.

And Lord, strengthen my grip on You. Make Your approval so real, so precious, so satisfying that the loss of human approval, though painful, does not shake my faith. Give me such assurance that I am known by You that I can endure being misunderstood by those I love.

Most of all, work in the hearts of my family members. Open their eyes. Pierce through their resistance. Draw them to Christ. And until that happens—if it happens—grant me grace to remain faithful and hopeful.

In Jesus' name, Amen.

## **DAY FIVE: THE PERMANENCE OF THE DIVIDE AND THE URGENCY OF NOW**

Theme: The Day of Opportunity Will Not Last Forever

Scripture Focus:

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." — Luke 16:26

"And as it is appointed unto men once to die, but after this the judgment." — Hebrews 9:27

"Behold, now is the accepted time; behold, now is the day of salvation." — 2 Corinthians 6:2

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." — James 4:14

## The Devotional Thought

There is a particular cruelty to regret that comes too late. To understand finally what you should have done, when all opportunity to do it has passed. To wish you had spoken, when the person has gone into eternity unwarned. To desire reconciliation, when reconciliation is no longer possible. To offer truth, when truth can no longer save.

This is the horror of hell—not primarily the fire, though that is real, but the permanence of the choice made. The rich man in Luke 16 was not merely suffering in flames. He was suffering in the knowledge that he had made his choice, and that choice was irreversible. He remembered. He understood. He desired to warn his brothers. But he could not cross the gulf.

"And beside all this, between us and you there is a great gulf fixed."

These seven words contain the weight of eternity.

It is possible that you have lived your Christian life with a strange, quiet assumption that there will always be more time. Another service. Another conversation. Another opportunity to speak the Gospel to your neighbour. Another moment to write the letter you have been meaning to write. Another chance to call the friend you have been meaning to call. Another year in which missions can remain someone else's concern while you tend to your own comfort.

But Scripture will not permit this presumption.

Death does not announce itself politely. It comes when it comes. Sometimes it comes quickly—a heart attack, an accident, an unexpected diagnosis. Sometimes it comes slowly, but always it comes with a finality that permits no negotiation. And when it comes, the divide becomes fixed forever. Hebrews 9:27 is unambiguous: "It is appointed unto men once to die, but after this the judgment." Not a second probation. Not a ceremony that can alter the verdict. Not a relative who can pray someone into heaven. After death comes judgment, and that judgment is final.

Consider for a moment the staggering responsibility this places on the living.

You know people—perhaps sitting in your own home, working at your own desk, sitting in your pews—who do not have Christ. You know their first names. You know

their stories. You know their laughter. And you know—or claim to know—that without Christ, they will spend eternity in hell. Not purgatory. Not a second chance. Not annihilation. But hell, described in Scripture as "the lake of fire" where those not found in the Book of Life are cast (Revelation 20:15).

Now imagine standing with that person in eternity, and they ask you: "Why did you not tell me? You knew. You knew Christ was the only way. Why did you not speak?"

What will you say?

That you were afraid of being perceived as judgmental? That you did not want to seem pushy? That you assumed they would figure it out on their own? That you were too comfortable in your own life to inconvenience yourself?

Charles Spurgeon, preaching in the aftermath of the Black Vein Colliery explosion that killed over 140 men and boys, spoke words that should still burn in the ears of every believer:

"If sinners will be damned, at least let them leap to hell over our bodies; and if they will perish, let them perish with our arms about their knees, imploring them to stay, and not madly to destroy themselves. If hell must be filled, let it be filled in the teeth of our exertions, and let not one go there unwarned and un-prayed for."

Not one. Unwarned and un-prayed for.

Now, this does not mean that you are responsible for whether someone responds to Christ. You are not. That is the work of the Holy Spirit. You cannot force belief. You cannot manufacture faith. But you are responsible for whether they hear. You are responsible for whether they are warned. You are responsible for whether the Gospel is clearly proclaimed in their hearing before death fixes the divide.

Consider the scale of this responsibility applied globally. Joshua Project identifies approximately 3.62 billion people—44 percent of the world's population—who live in unreached people groups where the Gospel is not yet sufficiently present. Thousands of peoples have no known church-planting strategy among them. No missionary. No Gospel witness. Billions. Thousands. And they are not merely across the seas. They are across the street. They are in your neighbourhood. They are in your family.

And the missionary force is dwindling. For every missionary who leaves the field, fewer arrive to replace them. Churches that once engaged in world missions have let that vision atrophy into a decorative department of the church rather than a central expression of obedience to Christ.

But here is the part that must sink into your soul: The divide that exists now will become permanent. The person who dies today without Christ cannot be reached tomorrow. The people group that remains un-

evangelised today will remain un-evangelised after death steals them away. The opportunity to be part of their salvation, to stand at the gulf that has fixed and remember that you tried, that you gave, that you prayed, that you spoke—that opportunity dies when they do.

This is not meant to produce panic but urgency. Holy urgency. The kind of urgency that reshapes how you live.

What would it look like for you to live as though the divide is permanent?

It would mean that your neighbour is not a problem to manage but a soul to reach before the gulf fixes. It would mean that your unbelieving family member is not someone you can safely ignore until they "figure it out" but someone whose window of opportunity is closing. It would mean that your money, your time, your influence, and your voice are not yours to spend on comfort but yours to invest in eternity.

It would mean that you cannot remain at ease while billions live without Christ.

Now, hear this with equal weight: This urgency must not replace compassion. We must oppose false doctrine, defend truth, protect the innocent, and expose destructive ideologies. But we must remember—and James 5:20 commands it—that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The unbeliever is not your enemy. Sin is. Death is. Hell is. The person you love—whether or not they love Christ—is a soul for whom Christ died and rose. And the permanent fixing of the divide after death makes every moment of life precious, every conversation weighty, every opportunity to speak grace invaluable.

What will you do with the time you have been given?

## Heart Reflection

1. Who in your life will you most regret not having warned if they die today without Christ? Name them. Speak their names aloud. Now imagine standing in eternity and giving account for whether you spoke to them. How would that conversation go? What would you want to have done differently?
2. How does the permanence of the divide reshape your view of comfort, consumption, and how you spend your resources? If the divide fixes at death, can you justify spending on yourself what could be invested in Gospel witness? Can you spend time on entertainment knowing others are dying without Christ? These are hard questions. Sit with them honestly.
3. What is the Holy Spirit calling you to do differently—today, this week, this year—in light of the permanence of the divide and the brevity of life? Not someday. Not when circumstances change. Not

when you feel called. But now. What one action will you take?

## Guided Prayer

Father, wake me up. I have grown too comfortable. I have assumed there will always be more time. I have spent my life and my resources and my energy on things that will burn up when the divide becomes permanent.

Forgive me for treating the Gospel as a nice addition to life rather than the central purpose of my existence. Forgive me for my silence when I should have spoken. Forgive me for my comfort when others were dying to know Christ.

Give me the holy urgency that burns in the hearts of true missionaries. Help me to see the people in my life—my family, my coworkers, my neighbours—not as background scenery to my life but as souls with a rapidly closing window of opportunity. Give me the courage to speak, even when it is awkward. Give me the compassion to speak with love, not harshness.

If You are calling me to a more active role in Gospel witness—to give, to go, to speak, to pray with intensity—help me to hear that call and respond without delay.

Most of all, help me to live as though I truly believe that the divide is permanent, that death fixes eternity, and that today might be the last day of opportunity for someone I love.

In Jesus' name, Amen.

## EPILOGUE: THE LINE RUNS THROUGH CHRIST

As you close this five-day journey, return to the central truth that has woven through every meditation:

The great divide is Christ.

It is not race. It is not nationality. It is not education, wealth, morality, or sincerity. It is not which religion you were born into or which culture shaped you. The divide runs between those who have believed in the name of the only begotten Son of God—and those who have not.

And here is the mercy hidden within the division: The line has not yet become fixed for those still living.

The Gospel remains open. Grace still extends the invitation. The door is still open to cross from death unto life, from condemnation to justification, from being lost to being found. The person you love who stands on the wrong side of the great divide can still cross over. The convert is still possible. The transformation is still available.

But only now. Only today. Only while breath remains and opportunity lingers.

May these five days have awakened in your heart both the comfort of belonging to Christ and the urgency of

bringing others to Him. May you live with such assurance in His person and work that your joy becomes contagious. And may you spend yourself completely in the service of drawing others across the divide while the day of opportunity remains.

The line is drawn. The Gospel is clear. The invitation is open.

Which side of the great divide are you on? And which side of the great divide is your family, friend, neighbour, or foe on today?

May the Lord grant you wisdom, courage, compassion, and urgency as you live out your faith in light of the great divide.