

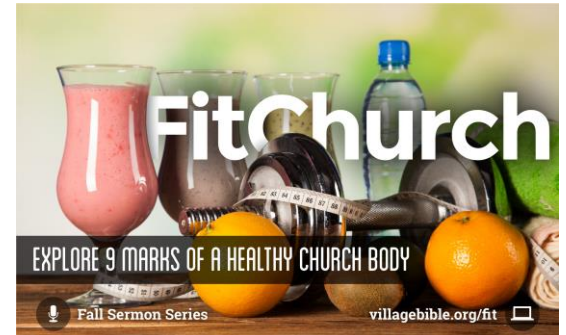


VILLAGE BIBLE CHURCH
SUGAR GROVE CAMPUS

Conversion: A Birth Story

FitChurch: 9 Marks of a Healthy Church Body, Part 4

Tim Badal | October 12, 2014 | Ephesians 2:1-10



Please turn to the book of Ephesians as we continue in our series entitled, “Fit Church.” Over the last month, we have made an appointment with the Great Physician, asking Him to examine our church as a whole. We’ve asked Him to test our church to see if we are healthy and vibrant, and are looking at nine indicators of a healthy church body. The last few weeks we have looked at Biblical preaching, Biblical theology and the True Gospel—the theme of the Bible, the story of Jesus Christ and what He has done for us. This week, we are continuing our look at the gospel, in particular the changed lives that come as a result of believing the True Gospel. This belief is encapsulated by the theological term: conversion. We are going to examine how important and practical this term is.

What does it mean to be “born again”? This is a fundamental question that every church—and every individual—should be able to answer. Are you truly born again, or is there something missing in your life? Turn to Ephesians 2:1-10 as we look at what it means to have a Biblical view of conversion—how we have been saved by the work of Jesus Christ. Here’s what the Apostle Paul says to the church in Ephesus and to us today:

And you were dead in the trespasses and sins² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.⁴ But God, being rich in mercy, because of the great love with which he loved us,⁵ even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—⁶ and raised us up with him and seated us with him in the heavenly places in Christ Jesus,⁷ so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.⁸ For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,⁹ not a result of works, so that no one may boast.¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

For you men who have never had a child, at some point when you’re married and your wife becomes pregnant, you will have to do some things that you weren’t planning on doing. You will have to make some sacrifices, one of which is eating for two. It’s difficult, but you do this in order to make your wife feel less sensitive about the larger portions she’s consuming. Men do this as a sacrifice.

Another sacrifice I remember making early on when Amanda was pregnant with Noah was with our TV watching. She started watching “A Baby Story” on TLC. We would turn on this reality show and I would endure the hour of watching. The show chronicled the journey of different couples from conception to the birth of the new baby. The producers would interview the couple and go on doctor’s visits with them, but the majority of the time was dedicated to the delivery. With every episode—and we watched a lot of them—there were different backgrounds. With each pregnancy there were different experiences. One would have an easy pregnancy, while others had incredibly difficult pregnancies. When the time for delivery would come, some would deliver in the hospital and others would deliver at home. Some delivered in beds; others in swimming pools. Some were very private events where only the husband and wife were present. In one of my favorite episodes, the husband and wife had invited the entire family to be part of the birth experience. There was even a buffet table on the side. As the cameraman panned by, you saw the same guy going back again and again for more food. There’s chaos at one end of the room, but this guy

has his nice sandwich and chips in his hands at the other end of the room. Every story was different. Every pregnancy was a different experience. Despite all the differences, they all had the same result: a baby was born. In that moment there was the excitement and fulfillment of nine months of waiting and preparing.

I want to use that show as a metaphor for what happens in our lives spiritually. We all come from different places. We've experienced Jesus in different ways. Some of you were part of a very public experience where Jesus was preached and proclaimed; you accepted Christ and bowed the knee to His rule in your life. Others may have done this in a private way. Some of you may have been young when that happened; some were older. Some came from difficult circumstances and crazy lifestyles. Others were well-behaved boys and girls. You all have a story. You all have your own experience, but to call yourself a Christian means that a birth had to take place. There had to be a new life conceived in your heart by the power of the Holy Spirit working in your life. This is the idea behind conversion.

What does it mean to be born again? In order to answer this question you must ask yourself the following questions:

1. Why Study Conversion?

If it's a theological term, why should each individual person in a church understand it? Some of you might say, "At the end of the day, I just want to see people come to know Jesus. The mechanics behind it aren't important to me." No, it is important for followers of Jesus Christ to know how they go from spiritual death to spiritual life. If you don't know that, how can you share the Good News with others? You need to be careful. If you get conversion mixed up, then you might give people assurance when they only have a half-hearted faith. You need to be clear on what it takes to be born again.

Conversion is:

- Not a one-time event that has no implications on how you live. Conversion does happen in a moment—whether or not you can identify the specific time. There was a moment when your heart and affections turned to Christ so that you saw Him as all-glorious, not one of many options. However, it is a moment of radical change. Your life should look different because a new creation has begun. It isn't some one-time event where you do something in the moment and then you go on living the same way
- Not a journey with no destination. Conversion is preceded by a long process. It always involves a committed decision to repent of your sins and trust in Christ. The immediate result is that God gives new life to the formerly spiritually dead sinner. It always leads to greater and greater levels of holiness.
- Not optional. Acts 17:30 says that God commands all people everywhere to repent. While conversion is never forced, it is necessary for salvation. You cannot be saved without a change in your life.
- Not a conversation. While Christians ought to communicate the gospel humbly, their goal is not the pleasant exchange of information. Evangelism is not just the story of how the gospel has personally changed you; evangelism challenges others to respond. You aren't just a biographical sketch of what God has done. At some point you must ask the question, "Have you trusted Christ as your Savior? Has Christ paid for your sins? Have you bowed your knee in allegiance and submission to Him?" It can't just be a conversation where you tell a story without getting to the point of asking an individual, "Have you repented of your sins?"
- Not saying some formulaic prayer or performing an outward ritual. Baptism doesn't save you. Taking communion doesn't convert you. Saying the Sinner's Prayer doesn't save you. Walking down the "Sawdust Trail" doesn't convert you. You cannot put your hope and faith into an activity or ritual that you performed. Conversion is not an "experience" that changed you. Conversion has less to do with us and a whole lot more to do with God.

What is conversion? Conversion is a U-turn in a person's life. It is like driving down the highway and missing an exit. You must turn around and head in the opposite direction. In a spiritual sense, conversion happens when a life going its own way obeys God's command to make a 180-degree turn and head in the opposite direction. It's a U-turn in a person's life. It is the turning of one's whole person away from sin to Christ for salvation. It's the whole-person change. Conversion is not changing what you do on Sunday morning. It is not going to church when you've never done so before. It means a change in your entire life. It impacts every aspect of who you are, not just part of it. You turn away from your sin and turn to Christ for salvation. You turn away from idol worship to worshipping God. You turn from your own self-justification and recognize that you are a sinner and a failure. You recognize that you have broken God's law and sinned against a Holy God. You understand that there is a punishment for that sin. You recognize the need for Christ's atoning sacrifice. Conversion means turning from self-rule to God's rule.

Have you been converted? Have you made that 180-degree U-turn, turning from your sin and to your Savior? If you have, don't applaud yourself. Conversion is about God, not about you. If you've never done that, I hope that today your ears are opened. Those who are not converted will spend eternity in hell if they never make that U-turn in this present life. There are huge ramifications for what we are addressing here.

Why does understanding conversion matter? Why should a church have a Biblical view of conversion? Understanding conversion is important because:

It examines our decision

You need to ask yourself the question, "Am I truly converted?" In our theology class on Sunday nights, we have been dealing with an old statement in church history about the visible church (the church we can see and be a part of). One of the Church Reformers once said, "The church is full of both saints and hypocrites." Though there are some people within our church who are genuinely converted, there are also individuals who are not converted. This quote isn't talking about the occasional visitor who comes with a friend or family member. This quote is talking about people within the church who seem to love being here, but are not actually saved. They go through the motions, but they've never come to that 180-degree turn in their lives. Ask yourselves this morning if you are genuinely in the faith. I don't want to question your assurance. Like the Apostle Paul, I am urging you to test yourselves to see if you're in the faith or not (2 Corinthians 13:5). This issue of conversion forces us to ask ourselves the question, "Am I in the faith?" Every single one of us should be asking this question.

It sets our church's direction

There are a lot of churches that view people as beings in need of enlightenment, not rebirth. If all we need is a "pick-me-up" our preaching will change; the way we communicate the gospel will be different; the kinds of ministries we offer will be different. We will end up providing a bunch of programs that could be found in any community center because we made our goal lending a helping hand to a world of wonderful people who may have lost their way and need a little help. Rather, we should view conversion as needing rebirth, not reformation. Are we a little lost in our ways, or completely dead in our trespasses and sin? Is there any good in us, or are we spiritually bankrupt? A church's answer to these questions will largely depend on their view of conversion. What does conversion mean for man? What does conversion mean to God? How do we define it in the church?

It confirms how the gospel is to be declared

If you are foggy on your understanding of conversion, then you will share an incomplete or defective gospel with individuals. Most modern-day tools Christians use to articulate the gospel fall short of presenting a complete gospel. The job of your elders is to bring clarity so that when you share Christ, you can be confident that the message you're proclaiming doesn't fall short. How devastating would it be to get to heaven, stand before God, and see an individual with whom you shared an incomplete gospel? You told them that all they needed to do was "Say yes to Jesus." You told them that they didn't need to change their life. They didn't need to do anything but make a decision. How devastating would it be to watch that person say, "I did what they told me to do! I raised my hand, why can't I come in?" Jesus will respond, "That's not the gospel." Be careful. The eternal destination of people hangs in the balance. You need to be sure that you are proclaiming the True Gospel, so that when you tell a person that they are saved, they can have full assurance.

It provides grounds for church discipline

Church discipline is when we take an individual within the church who confesses to be a follower of Christ Jesus, who after many admonitions and warnings, continues to push away from accountability and pursue sin, living a life contrary to their confession. If we believe that conversion changes a person, making them do a U-turn in their entire being, then the pattern of their life will not continue to go on sinning. Conversion does not mean perfection, it means that there's a new pattern of living. When the Holy Spirit has us, He's got us one-hundred percent.

If conversion means, "I believe in certain facts about Jesus, but I don't have to live any differently to be saved," then you have no grounds for church discipline. If conversion means that you will live differently, talk differently, walk differently and pursue Christ, then the church can hold the individual accountable. What conversion within a church says is, "Hold me accountable to my conversion, to what I say that I've turned away from." The church has no grounds for church discipline unless it has a Biblical view of conversion.

2. Do we really need the change?

Churches deal with this question all the time. Does a person need that kind of radical change? Are people really that bad? Implicit within the word “conversion” is the idea of change. You have something in your life that is unacceptable to God. You need Someone to do something that you cannot do on your own, something that allows you to see the mercy of God, the goodness of God, the kindness of God in your sinful condition. You live in a world that doesn’t know much about rebirth. However, we see a lot of makeovers. On TV you see home makeovers, car makeovers, makeovers of people. There are makeovers happening everywhere for everything. However, no makeover will cover your sin or make you right with God. There is not enough makeup, paint, new ideas, new visions or new mission statements that will re-establish a right standing with God. A makeover is not good enough. What do you need? You need to be born again. How does that happen?

This is where Ephesians 2:1-10 comes in. Paul reminds us that a makeover is not good enough. Changing things in your schedule or day planner isn’t good enough. There must be a radical change in your life because you are so radically sinful. You don’t need a done-up, made-up life. You need something that takes your old, stony heart out and puts in a live, fleshy heart (Ezekiel 36:26-27). A heart transplant must take place so that you who were dead in your sins and trespasses can be made alive in Christ (Ephesians 2:1-5). Look how Paul describes us. This is the basis for conversion.

You are a corpse

First of all, *“And you were dead in the trespasses and sins in which you once walked”* (Ephesians 2:1). Paul says, “You want to know why you need a conversion? You are a corpse. You are dead in your trespasses and sins.”

There is a show that has grown in popularity called, “The Walking Dead.” If you’ve seen any advertisements, it’s a story about zombies in a post-apocalyptic world. You are a spiritual zombie in your sin. You don’t just need a quick pick-me-up. You are dead and in need of life. You are zombies, walking through this life pursuing selfishness and sin. Paul says that conversion is a born again experience because there is no life in you when you are in your sin. Being a spiritual zombie involves two things:

1. You are alienated from God. You are hostile toward Him. You have no kinship with Him and want nothing to do with Him. When you have the opportunity to choose God or sin, the unbelieving person will always choose self over the Savior. There’s nothing you can do to reunite yourself with God. You have a problem. You are not connected to the only Life-giver.
2. You are given over to sin and depravity. Our church believes in the total depravity of people. The reformers talked about this during the Protestant Reformation. We may not be as sinful as we could be. We’re not all Joseph Stalins, Adolph Hitlers and Jeffrey Dahmers. You may not be as bad as you could be, but every part of your being has been affected by your sin. It affects your heart, your head and your hands. Every single person is included. Every person has walked in this way. Total depravity causes you to walk where you should not walk. It causes you to think what you should not think, go where you should not go, do what you should not do, serve what you should not serve, follow what you should not follow, obey what you should not obey, gratify what you should not gratify, crave what you should not crave, desire what you should not desire, dishonor what you should not dishonor. As you head on the highway to hell, you are in total opposition to God with no thought of remorse or regret. This is what spiritually dead people think and do.

Why is this the case?

You are controlled

Why do people act this way? Ephesians 2:2 says they are, *“...following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience.”* Being controlled is like being on a leash. When you walk your dog, a leash keeps your dog from running away, but sometimes it keeps Fido from good things. The Devil, the world and the flesh hold the leash in your life. When you pursue something good, it pulls you back from that good thing. In and of yourself you can never pursue Christ. The leash will always pull you back. Paul says that the following three things control people:

1. The world. The world carries the power of definition in your life. It sets your direction and the unbelieving person longs and loves to walk in its ways. A commentator by the name of Trunch said this, “We pursue the floating mass of the world’s thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations at any given time.” Whatever the world advertises, you want to pursue it.

2. The devil. Some people find the devil behind every bush. Others see him as some guy with red pajamas and a pitchfork. There is a middle ground. The devil is a powerful fallen angel who rebelled against God (Isaiah 14:12-20). He was powerful enough to think that he could win in a coup against God. Not only that but a third of the angels who had seen God in His glory thought that the devil could win as well (Revelation 12:4). You are not dealing with a small man, or a thing to be trifled with; you're dealing with a spirit who is against you. He is described as *"the prince of the power of the air"* (Ephesians 2:2). While he is not omnipresent, he appears to be everywhere. Just as the air in the atmosphere is all around you, so the devil is all around you working his magic (1 Peter 5:8). What does he have you pursuing? A worship of self and scoffing at the need of a Savior. The devil lies and gets you to elevate and worship yourself when your focus should be on the Savior.
3. The final enemy is your flesh. Your flesh is *"...carrying out the desires of the body and the mind"* (Ephesians 2:3). You live out the passions of your flesh. You have found a life that is satisfying, not in following God, but in following sin. It can be satisfying to take care of self, to comfort self, to feed and nurture what you desire. You convince yourself that the only way you can be happy is by doing what feels good or feels right. You seek other people who agree with you and applaud those who are doing what you're doing. You pursue a life that is hell-bent on taking care of self instead of worshiping the Savior.

You are controlled. These controls are powerful. Some of you look at your former life and say, "How in the world could I have gotten to that place?" It was either your flesh, the world, the devil, or all three of them combined fighting against you. What is the result of this control?

You are condemned

In Ephesians 2:3, you are *"...by nature children of wrath, like the rest of mankind."* You live in a world that is only concerned with the love of God. Yes, God is love, but He is also righteous and just. In your fallen state, you are under the wrath of God. This wrath is defined as God's holy hatred against sin and His essential, divine antagonism against everything that is evil. God is directly opposed to sin. When your life is defined by sin, He is directly opposed to you. *"God opposes the proud, but gives grace to the humble"* (James 4:6). You are an enemy of God in your sinful state. God is pouring out His wrath on all unrighteousness.

What is wrath? It is not an unbridled anger, but a swelling anger that, over the course of time, eventually bursts. It applies to an anger that proceeds from one's settled nature. God is not a toddler having a temper tantrum. He is patiently growing in His anger. At some point that anger will be poured out. Conversion is the Biblical response that understands how sinful you are. You are blind, dead, held captive by the evil one and you have no hope. What needs to happen?

3. What components are necessary for this new birth?

If you're objects of God's wrath, if you're blind, deaf and held captive, what hope do you have? None. You have no hope in and of yourself. However, Paul makes it clear that while you have no hope from a human perspective, there is God. He is the beginning, middle and end of your salvation. He brings everything; you bring nothing. The two most important words in all of Scripture are found in Ephesians 2:4, *"But God..."*

We were full of sin, *"But God..."* We were selfish, *"But God..."* We were disobedient to our parents, *"But God..."* We are unfaithful, *"But God..."* We are quick to shed blood, *"But God..."* We are full of lust, *"But God..."* Our mouths are full of lies, *"But God..."* We traded the natural for the unnatural, *"But God..."* We covet and quarrel with others, *"But God..."* *"But God..."* *"But God..."* The gospel is: We are completely sinful, *"But God,"* in His amazing love for us, rescues us from our sin and shame. That should awaken our hearts today. If we've experienced that, we should be singing hymns from the rooftops about what God has done in our lives. We were dead in our trespasses, but God made us alive in Christ Jesus.

Conversion is what happens when God awakens those who are spiritually dead and enables them to repent of their sins and have faith in Jesus Christ. How does He do that? How does He take filthy, rotten, dirty, scoundrels like us—spiritual zombies—and make us saints?

He passionately loves you

I saw on Facebook a little pithy statement that you might put on a card. It said, "When you look into the eyes of your mother, you look into the eyes of the most sacrificial love you will ever know." That's nice, but it's not true. My mother has sacrificed greatly for me, but it is Jesus Who has loved us with the most sacrificial love we will ever know.

It is Jesus in His great love for us, that while we were rebelling against God, He wrapped His arms around us (Romans 5:8). In His great mercy and because of His great love for us, He loved us with *agapē* love—a love that comes from the heart of God Himself. He loved us, not because of what we've done or because of a righteousness of our own, but because of His mercy He saved us out of His good pleasure (Titus 3:5). It is hard to describe this love. Even the most profound men have difficulty. F.B. Meyer (a late-1800's evangelist) said:

In the day that we were born, we were cast out into the open field, dead in trespasses and sin, and to the abhorring of our person. But He, Jesus, loved us even then. His great love was not diverted by the spectacle of our loathsomeness. He knew what we were, and what we should be, and how much pain and sorrow we would cost Him. But He still loved us. He foresaw our failures and our backsliding, and our lapses into the darkness of shadow, but none of these things availed to quench His love. So rich was He in His mercy that He could afford to be prodigal of His wealth. It is of great comfort to know that God loved us when there was nothing to attract us to His love. Because He will not be surprised by anything He discovers in us, He will not turn from us as those manifestations of evil will sometimes make us lose heart. He knew the worst from the first. He did not love us because we were fair, but to make us so. We cannot understand it, but since He began, He will not fail, nor will He be discouraged, until He has finished His work.

Brothers and sisters in Christ, if you have been converted by the power of God, you should never wonder if God is with you though you sin. You were as bad as you could be when you were dead in your trespasses and sin, *"but God shows his love for us in that while we were still sinners, Christ died for us"* (Romans 5:8). This is why you can have full assurance of faith. God has made us alive. The hymn-writer put it this way:

Could we with ink the oceans fill
And were the skies of parchment made,
Were ev'ry stalk on earth a quill
And ev'ry man a scribe by trade,
To write the love of God above,
Would drain the oceans dry,
Nor could the scroll contain the whole,
Tho stretched from sky to sky.

O love of God, how rich and pure!
How measureless and strong!
It shall forever more endure
The saints' and angels' song.

(The Love of God by Frederick M. Lehman, 1917)

Are you loved by God? Have you ever asked that question? Are you standing in opposition to God or are you standing loved by the God of this universe?

He puts life back into you

You were made alive in Christ. Do you know what it took to convert your wayward heart? It took the death of the second Person of the Trinity to die on the cross, to take your guilt. In Ephesians 1:19-20, we see what it took for you to be converted. *"The immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places."* The same power that God used to raise His Son from the grave is the same power that called you out from the tomb. God looked at you in your helpless state and said, "I love you because I can make you My follower, though you were the worst of sinners. What a wonderful testimony to all other sinners to the work that I can do! Look at the change I've made in you. It's going to take a lot. Jesus, You will have to die for them. I'm going to unload the power of heaven to draw them out of that tomb." The same resurrecting power that Jesus Christ experienced on Easter Sunday is the same power that turns hearts to Christ. You were dead, but God made you alive.

He powerfully lifts you up

He doesn't just take you from the grave and leave you in the cemetery. He takes you and seats you in the heavenly realms with Christ (Ephesians 2:6). There are two meanings to this statement:

1. God raises you up into a place where you are no longer under the control of the devil, the world and your flesh. The leash is removed. You rise above them all by the grace of God.
2. You are seated next to Him, which shows an amazing intimacy with your Savior and Lord. You are able to enjoy all the benefits of that position. Years ago I was invited to a Bulls game and we got to sit in a skybox. Not just any skybox but that of Old Man Wirtz, the owner of the Chicago Blackhawks. When you are sitting with the owner of

one of the teams that plays in that building, whatever that man wants, he gets. He said, “I want everyone in my skybox to have spaghetti and meatballs.” They went to Rosebud Italian Restaurant and brought spaghetti with massive meatballs. When you are around the guy who owns the place, you get what the owner gets. As a follower of Jesus, God takes you from the cemetery, places you at the banquet table and says, “You’re with Me. Whatever I get, you get.”

That’s what conversion is all about.

He provides lavishly for you

Instead of pouring out His wrath, He lavishes you with every gift under heaven. You now have everything you need in Christ. Because of what you have in Christ, you need nothing spiritually. You have a God Who gives generously. All of this was done while you were still a sinner. “Amazing grace, how sweet the sound that saved a wretch like me.”

4. How are you called to respond?

...even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. or we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them (Ephesians 2:5-10).

There are three truths that come from the last part of this passage:

1. **Conversion means that you rest in God’s saving grace.** Conversion is not you coming with all your good works trying to coax Jesus into letting you into heaven. Some of you are trying to do that. You check off your church attendance. You check off helping in AWANA. You check off listening to my sermons. You check off giving money to the church. The only way you will get into heaven is if you lay flat on your face and say, “I have nothing. God, You have everything.” By grace you are saved—unmerited favor. You didn’t bring anything but garbage to the table, but God gives you the riches of heaven. It is by God’s grace that He gives us the gift of faith. He gives us what we need to see God. Though faith is God’s gift, faith sees God for Who He is. Faith sees what the human eye cannot. Faith is discerning the spiritual things of God. He gives new eyes, new hearts and new feet. He brings you to the cross to see your sin and His glory. It is faith that sees and obeys. To rest in God’s saving grace is to see your sin for what it is.
2. **Conversion means repenting of your sins.** You make that U-turn. God doesn’t drag you along. You who were once dead arise out of the tomb and meet your Savior face-to-face. You do what you otherwise could not do because Jesus tells you. You come to Jesus, leaving your dead life behind. It involves repentance. Repentance is also a gift of God. You cannot repent without the gift of God through Christ Jesus. This is why we rest in His grace.
3. **Conversion means responding in grateful service.** You are created in Christ to do good works (1 Timothy 6:18). Martin Luther, the leader of the Protestant reformation, said, “We are justified by faith alone, but not by a faith that is alone.” All we have is God’s gift of faith, but that faith is never alone. You cannot say, “Here’s my faith” and show no works. A new life will do something. Are you responding to God in service, not to save you but to show that you are secure in Him? Conversion will always lead to obedience. It will always lead to a desire and a commitment to serve Him, to give to Him, to worship Him, to teach others about Him, to proclaim the good news about Him, to tell a dying world about Him, because He has taken you from death to life. He’s calling people everywhere to bow the knee to Himself.

Have you experienced conversion? What was once a stodgy, big theological term—I hope—has become practical for you today. Have you been born again? If not, God’s calling you. God’s giving you ears to hear. Will you respond? You never know when your days will be done. Don’t leave this place until you can say without a shadow of a doubt, “I have experienced the conversion, the life-giving conversion, of Jesus Christ. I know what it means to be born again.”