

Regeneration and the Will: The Issue Is Not Freedom—It's Nature

Everyone has free will. That's not the problem.

The problem is *what that will wants*.

The will is always free to choose according to its nature. But that's precisely the issue: fallen man has a fallen nature. He freely chooses what his heart desires—and his heart does not desire God.

“The mind that is set on the flesh is hostile to God... it *cannot* submit to God's law” (Rom. 8:7).

So man's will is not bound *externally*—it is bound *internally* by who he is. He is not coerced into unbelief. He *loves* darkness rather than light (John 3:19). That's what makes the idea of libertarian free will a distraction—a canard. The issue has never been whether man can make choices. It's what kind of choices his nature allows him to make.

God Has Free Will Too—But His Nature Determines His Choices

God also has free will—but He cannot sin. Not because He lacks freedom, but because He possesses perfect holiness. His will is not less free—it is more. He cannot deny Himself (2 Tim. 2:13), and this is not a limitation—it is glory.

So the problem is not freedom—it is *fallen-ness*. And the solution is not moral persuasion—it is *regeneration*. The sinner needs more than information. He needs transformation. The will must be *freed* by being *renewed*.

Regeneration Changes the Nature—and Thus the Will

This is the miracle of the new birth: God gives a new nature. And with that nature comes new desires—and with new desires, a new will. So the moment the sinner is born again, he acts freely and joyfully. He chooses Christ—not because he has been forced to, but because, for the first time, he *wants* to.

This is why the gospel is irresistible: not because it overrides the will, but because it gives the will a new *object of love*.

"You are not your own, for you were bought with a price" (1 Cor. 6:19–20).
You now *see* Christ—and you come. Freely. Fully. Willingly.

Glorification: Where Nature Is Finally Perfected

This also explains our hope in glory. In heaven, we will still have free will. But we will never sin —not because we are puppets, but because our nature will be fully conformed to Christ.

This obliterates the Arminian objection that *if we can't choose both sin and righteousness, then we are not free—we're robots*.

But if they were honest, isn't that their hope too?

A heaven where we *no longer* choose sin. A world where sin is no longer an option because it is no longer a desire.

By their own objection, heaven would be the ultimate violation of their definition of freedom. But Scripture presents it as the fulfillment of it. Not less human—more. Not less free—fully free.

A heaven where we could fall again is no heaven at all.

A nature that still desires sin is not glorified.

True freedom is not found in having options—but in having the *right* nature.

Summary: Nature Determines, Not Determinism

Determinism is not the issue—*nature* is. The fallen will freely chooses sin. The regenerated will freely chooses Christ. The glorified will will freely choose only righteousness forever.

So the real debate is not about freedom—it's about what kind of *creature* is doing the choosing. And unless God sovereignly gives a new nature, no one will choose Him. But when He does, they all do.

That's not coercion.

That's conversion.

That's grace.

This Is Why Grace Is Irresistible

God doesn't drag the unwilling. He awakens the unseeing. The grace that saves is *not* merely an offer—it is power. It is *effectual*. It accomplishes what it intends. It opens the eyes, softens the heart, and remakes the will.

And when that happens, the sinner comes—not reluctantly, but eagerly.

Not because he must, but because he finally *wants* to.

Because the One he once saw as a threat, he now sees as treasure.

That's why it's called irresistible grace.

Not because it overwhelms your freedom—

But because it gives you *eyes to see beauty*.

And beauty—once seen—is always chosen.

Why Regeneration Must Precede Faith: Dead Men Don't Believe

If the problem is nature—and it is—then regeneration *must* come before faith. Anything else is nonsense.

You don't tell a corpse to take medicine.
You don't ask blind men to admire beauty.
You don't plead with stone hearts to feel something.

Yet this is exactly what most of modern evangelicalism does.

They act like faith is a *switch* in the hand of the sinner. Just flip it—and God will act. But the Bible says the opposite. Faith is not the cause of regeneration—it is the fruit.

“Everyone who believes that Jesus is the Christ *has been born* of God...” (1 John 5:1)
Not *will be*. **Has been.**

The grammar isn't theological nitpicking—it's gospel clarity.

Faith Is the First Cry of New Life—Not the Trigger

Imagine visiting a cemetery with a stethoscope, listening for signs of life, and shouting, “*If you'll just take a breath, we'll declare you alive!*” That's what it sounds like to say faith comes before regeneration.

No—life comes first.
Breath comes *after* resurrection, not before.
Faith is not the lever that moves God. It is the reflex of the one God has moved.

Polemical Interlude: The Absurdity of Pre-Faith Regeneration

Let's be blunt.

If fallen man can believe *before* regeneration, then he doesn't need it.
If the dead can cry out, they aren't dead.
If the blind can behold, they aren't blind.
If the enslaved can free themselves, then Christ came for nothing.

A gospel that waits for faith *before* giving life is a gospel of futility—a gospel with no power, only propositions.

Biblical Clarity, Biblical Order, Biblical Power

The Bible doesn't waffle on this:

“Even when we were dead in our trespasses, God made us alive together with Christ...” (Eph. 2:5)

“It is the Spirit who gives life; the flesh is no help at all.” (John 6:63)

“No one can come to Me unless it is granted him by the Father.” (John 6:65)

“The wind blows where it wishes... so it is with everyone born of the Spirit.” (John 3:8)

The Gospel Is Not an Offer to the Living—It Is Life to the Dead

That's why we preach—not to invite the sick to get better, but to raise the dead to life. We proclaim Christ, not because people are almost there, but because only *His voice* can call them out of the tomb.

Regeneration precedes faith because **God must act first**.

And when He does—

the blind see, the deaf hear, the dead believe.

This is not a cooperation.

It's a miracle.

And it's the only hope we have.

This Is Why We Preach—Not Tamper

Because this miracle—this sovereign act of raising the dead—requires a supernatural Word.

It cannot be achieved through mood lighting, marketing, or motivational speeches.

It happens through **the gospel**—and only the gospel.

“You have been born again... through the living and abiding word of God” (1 Pet. 1:23)

“Faith comes by hearing, and hearing through the word of Christ” (Rom. 10:17)

“It pleased God through the *folly of what we preach* to save those who believe” (1 Cor. 1:21)

God ordains the end **and** the means.

He doesn't merely choose who will be saved—He chooses how:

through the faithful proclamation of the gospel.

And it's in that external call to all that God, at the time of His choosing, issues the **internal call** to His elect.

He speaks through our lips—and His sheep hear His voice.

So we don't edit the message to make it more palatable.

We don't dilute it to make it more persuasive.

We don't apologize for its offensiveness.

We preach it. Boldly. Clearly. Universally.

Because this gospel—the rugged, bloody, risen Christ—is **the power of God for salvation** (Rom. 1:16).

Not to the wise, but to the called.

Not to the self-reliant, but to the awakened.

We open our mouths.

He opens their hearts.

And when He does—they come.

Freely. Joyfully.

Because they have been made alive.