

Last week we started our first part of this two part series on predestination. We talked about what is known as the Five Points of Calvinism. The T stands for Total Depravity. We are completely sinful. Inept of doing any true good in our lives, until we are effected by the grace of God. We chose to fall into that depravity and therefore bear the consequences. The U stands for Unconditional Election. Meaning that there is absolutely nothing that we do that matters . . . In why God chooses us and not the reprobate. Even though God knows every choice we will make in our lives as well as every good deed, that has *no* bearing on whom God chooses to be saved. The L stands for Limited Atonement. This means that Christ died for only those whom God gave to Him. That even though Christ's work on the cross *could* save the sins of everyone in the world, only the sins of those who are elect are.

Today we're talking about the I of the TULIP acronym. We're talking about Free Will and God's Sovereignty. Human Liberty and God's Will. Does anybody know what the I stands for? Irresistible Grace.

People have often said that God isn't a cosmic rapist. He doesn't force His will upon people. He doesn't make people who don't want to accept His truth believe. And that's where we run into the everlasting debate of Free Will. If God doesn't force His will upon us, then that means that He gives us a choice to choose Him . . . Right? Wrong, or kind of. This is where we start getting into the meat and potatoes of the Free Will debate. We must first become become "born again" as the Scripture says or regenerated. Meaning restored to spiritual life. After we were born into sin, we were totally void of any spirituality. Look at the resurrection of Lazarus. God *regenerates* us through what? Grace! We respond in does anybody know? Faith! So when God gives us His grace, it is then possible that we respond with faith. And that response is not only possible, but certain.

So when God through the Holy Spirit draws us to an inward calling, the regeneration of our souls, we then are given back our freedom of will. Therefore, being able to choose good from evil. And since our innate nature is to choose God, we always do.

Ezekiel 36:22-27 - God institutes a new spirit.

Verse 22, why does God act? Why should He leave us in our fallen state?

Do we deserve to be saved? Do we deserve anything?

What does verse 24 mean?

Verse 26, why do we need a new heart and a new spirit?

John 11:38-46 - Lazarus is raised from the dead.

Did Lazarus raise himself from the dead? Did Lazarus choose to come back to life? Was Lazarus able to raise himself from the dead?

In verse 41, what does Jesus do before raising Lazarus? Does Jesus do whatever He wants, or does He do His Father's will? Why does He do His Father's will?

John 1:9-13 - the True Light

What happens at our birth? Are we part of our own birth? But are we active or passive, meaning, do we have any acting role in our birth? Who is active in our birth? (our mothers)

So why is it interesting or important that John would use the term born in verse 13?