

Here are quotations from two persons who illustrate what wilful disbelief is. It is not often that a candid admission about this is made. The first, Aldous Huxley, is more well-known because of the futuristic book, *Brave New World*, which many have read in school. He wrote:

I had motives for not wanting the world to have a meaning; consequently, I assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption . . .

Those who detect no meaning in the world generally do so because, for one reason or another, it suits their books that the world should be meaningless . . .

For myself as, no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation . . . There was one admirably simple method of confuting these people and at the same time justifying ourselves in our political and erotic revolt; we could deny that the world had any meaning whatsoever (*Ends and Means*, 3rd ed.; New York: Harper and Brothers, pp. 312, 316 1937).

That is quite an admission. A philosopher, Thomas Nagel, wrote:

I am talking about something much deeper -- namely the fear of religion itself. I speak from experience, being strongly subject to this fear myself: I want atheism to be true and am made uneasy by the fact that some of the most intelligent

and well-informed people I know are religious believers. It isn't just that I don't believe in God and, naturally, hope that I'm right in my belief. It's that I hope there is no God! I don't want there to be a God; I don't want the universe to be like that (*The Last Word*, New York: Oxford University Press, p. 130, 1997).

Such writers do not want God to exist and therefore choose to disbelieve. The Word of God says:

The fool hath said in his heart, There is no God! (Psalm 53:1).

In the Bible, the heart speaks of the center of the affections and desires that we have. The person the Word of God calls a fool *likes* the idea that there is no God. His heart is set on that idea, and we really see this in the above quotations.

But there are many persons that do not go that far and so they believe in a god according to their own definition, who is not the true God, a god they *feel*, perhaps, more comfortable with, than with the true God Who is absolutely holy.

Many people are religious and persons wanting to appear generous say that all worship the same God. Religions are systems of man's good works for obtaining favor with a deity, for gaining merit with God as they imagine He is -- a fatal error, because we can only know the true God as He has revealed Himself. God, in love, has revealed Himself in the Lord Jesus Christ, the Son of God come in manhood so as to be able to die on the cross for sinners. And yet even that

revelation of God has been distorted to make of it another works-religion. Many persons who believe in "God" prefer to try and earn merit rather than have the debt paid in full by the sacrifice of Christ. They really reason from themselves to what God is like, rather than seeing that God is the judge of everything. "I think" is substituted for "God says." *Self-will is involved in this just as in the two quotations at the beginning of this paper.* Repentance is needed:

God . . . now enjoins men that they shall all everywhere repent, because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving proof [of it] to all [in] having raised him from among the dead (Acts 17:30, 31).

The one that God raised from among the dead was the One Who died for us. Who did Christ die for? The ungodly:

. . . for we being still without strength in [the] due time Christ has died for [the] ungodly (Romans 5:6).

You are **without strength** to please God by professed good works. Our lost condition requires God to provide salvation for us. We may dislike to think of ourselves as "**ungodly**" and "**without strength**" We may, rather, vainly seek to establish our own righteousness (Romans 10:3, 4).

But we *are* naturally without strength to please God, and He has sent His Son to die for us that we

might be set free from the burden of sin-guiltiness, the power of sin in our lives, and the eternal judgment that lies ahead.

God views us a spiritually **dead** before Him. This is clear in the Apostle Paul's words:

. . . having judged this: that one died for all, then all have died; and he died for all . . . (2 Cor. 5:14, 15).

Christ died for *all* because *all* are spiritually dead before God. We are called ungodly, without strength, dead before God (and many other like things), and cannot gain merit and favor with God by any attempt to be acceptable to Him, hoping for the best. No matter what self-effort there is, you are **still a sinner**:

God commends his love to us, in that, being still sinners, Christ has died for us (Romans 5:8).

It is not by works of righteousness which we have done but by His mercy that he saves from the consequences of sin (Titus 3:5). And we read that:

For God so loved the world that he gave his only-begotten Son, that whosoever believes on Him may not perish, but have life eternal (John 3:16).

Self-effort is useless; you are **already judged**:

He that believes on him is not judged: but he that believes not has been already judged, because he has not believed on the name of the only-begotten Son of God (John 3:18).

Ungodly, without strength, dead, sinners, already judged -- this is the sentence of God on our natural

condition.

It is appointed unto man, once to die, and after this the judgment (Heb. 9:27).

How escape that judgment? for you are **already judged**. Listen:

Verily, verily, I say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed from death into life (John 5:24).

Eternal life with Christ cannot be earned by effort. It is a gift, an act of favor by God:

For the wages of sin [is] death; but the act of favor of God, eternal life in Christ Jesus our Lord (Rom. 6:23).

The way to be saved from certain, eternal ruin is:

. . . if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God has raised him from among [the] dead, thou shalt be saved. For with [the] heart is believed to righteousness; and with [the] mouth confession made to salvation (Romans 10:9, 10).

Refusal to believe what God has said is:

wilful disbelief.

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Is There Such an Attitude as *Wilful Disbelief*

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