

Unwanted Answers – Part 2

NOTE: In dealing with Calvinist/Reformed doctrine, there are some questions the proponents of that theology like to throw at people to silence them as the Calvinist believes there is no legitimate answer to the question. However, as I, and many others have found out, the Calvinist doesn't actually want a valid answer, and will either try to shut down any proper response, or belittle the answer given. The following questions and attendant answers are a continuation of such examples:

3)If Christ paid for this sin of unbelief as all others, then why must this sin stop anyone from entering heaven more than any other sins (murder, adultery, homosexuality, etc.)?

How obvious does this have to be? Since the requirement for salvation is "Believe the gospel" it is obvious that the sin of unbelief would be, and is, the greatest hindrance to salvation. The very nature of our sin is that it is engaged in periodically, except for the sin of unbelief. Though one is a murderer, or an adulterer, or even a sodomite, one is those things because one once thought of engaging in, or actually carried it through and engaged in the behavior at one time, and thus they carry that label. A murderer is not continually murdering people, or even continually thinking about murdering people. This is not so with the sin of unbelief. Before anyone and everyone who is saved comes to Christ and believes the gospel, they are in unbelief, and they remain in unbelief

unless and until they actually believe the gospel. Thus, the only time they are not in unbelief is when they decide to trust Christ for their salvation. The apostle Paul made this plain:

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. (*1 Timothy 1:12-13*)

Thus, if one continues in unbelief, then it is patently obvious they can never be saved.

Though all sins are the same with respect to penalty (all warrant death), not all sins have the same effect. Consider this: stealing a pencil is a sin; however, the effect is very limited. Nonetheless, it will still send someone to Hell. On the other hand, thinking about pushing a button that you know will kill millions, and following through with the act, is also a sin, and will send someone to the same Hell as the pencil thief. However, the effect of that sin is far more egregious than simply stealing a pencil.

It is the same when comparing unbelief to every other sin out there. The reason people sin is because they do not fear God, because they do not believe there is a penalty that will be levied against them by God or anyone else. Hence the root cause of all sin, beginning even before the Garden of Eden, is unbelief. The effect of unbelief is far greater than any other sin, and is the root of all sins. The very reason Lucifer fell was because he did not believe that God was truly greater than he, and that God truly was his Creator. (Isaiah 14, Ezekiel 28) Hence, Lucifer disbelieved the truth and believed a lie – which is the very definition of unbelief. Therefore, this sin is plenty sufficient for condemnation.

We must then understand that a single sin is sufficient for

condemnation, and it is plain in Scripture that this is the case:

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. (*Ezekiel 18:4*)

Since both angels and men have souls, and the word "sinneth" means simply "to sin" it is clear that a single sin, committed by anyone, warrants damnation to Hell. We are also expressly told in Scripture that no sin warrants any greater or lesser penalty from God, than any other sin:

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. (*James 2:10-11*)

Hence, the PENALTY for any sin is not different than the penalty for any other sin, but the EFFECT of any particular sin may be greater or lesser than the effect of any other sin, due to the scope of influence of that sin. It is plain that all sin springs from the sin of unbelief, hence the sin of unbelief has a much greater effect upon the individual than all other sins springing from it.

Therefore, continuing in the sin of unbelief, whether it is of unbelief of the existence of God, (which would necessarily include unbelief of the truth of the gospel), or unbelief that salvation is not of works but by grace through faith alone, in Christ alone (which is a particular truth of the gospel) even though they believe in God and that Christ came as Saviour, and persisting in that unbelief until the day of one's death, is sufficient to consign one to Hell. On the other hand, though one be a murderer, adulterer, sodomite, or thief; if one believes the gospel and departs the sin of unbelief, then one is saved {i.e. the thief on the cross (Luke 23:39-43), the

woman at the well (John 4:1-41), etc.} though they still be a murderer, thief, etc.

Part of the problem here is that Calvinist doctrine does not sufficiently distinguish between things spiritual and things physical, and certainly does not view sin the way the LORD God does.

4) Furthurmore (sic), if Christ did not die for the sin of unbelief, then one cannot say that He died for all the sins of all men.

Since the Scripture hath before proved that unbelief is a sin, then by Calvinist/Reformed logic, Christ did die for all men.

To be continued . . .