

THE CHRISTIAN FAITH SAYS GOD GIVES YOU THE GRACE TO LOVE HIM PERFECTLY

Charity holds that love is doing good to others because it pleases God and not yourself or them. It is allegedly a supernatural gift from God. Actually it is a vice for it puts a concept, God, before people and the one person you are more sure exists than any other, yourself. Religion says we must abandon our own opinions and feelings and agree with whatever God says. But it is human opinion that God has spoken and nobody agrees on what he said, and the experts differ. What is loved is not God but an idol made out of human opinion and pride and arrogance. It's all selfish.

There is no point in believing in God unless you are going to put him first or make him the only concern so the God concept is intrinsically sinister. Misanthropism must have something to do with it which explains why believers of God have been so eager to shed the blood of heretics or have been at least delighted when their rivals in religion were slaughtered.

The Shema, the two foundational commandments, was first taught by Moses as a revelation from God and reaffirmed as such by the notorious Jesus Christ. The Shema commands that we love God as Lord totally and our neighbour as ourselves. Jesus preached Theofascism (unjustly devaluing people for the sake of God) when he told us to love God with all our powers meaning any good we do should be done for God's sake alone. He said that this was the most important.

The command he said was the second most important is the commandment to love your neighbour as yourself. Its inferior importance indicates that human welfare comes second to God (and religious dogma). God being almighty does not need to be looked after and people do which makes this particularly despicable. Jesus' teaching about love of neighbour reflects this Theofascism too for it draws its authority from God. Love of neighbour is not commanded because it is sensible but because God wants us to do it. Moreover, by doing it we put him first.

How could Jesus and God tell us to love God totally or to love only God and then contradict this by saying we must love neighbour as ourselves too? Jesus himself had defined love as doing. For him serving our neighbour while thinking only of God and not him is love. He said we must love God with all our hearts meaning we must direct our feelings toward God and not others. There is then no contradiction.

We know by reason we cannot love anybody we meet as ourselves so the rule results in the destruction of self-esteem which brings out unsocial acts. To help a person just to please God is to insult and declare that person worthless. It is very mercenary. You love yourself in others because you can only love in others what you love in yourself. That is the meaning of the psychology dictum that you can't love others unless you love yourself and in so far as you love yourself. The rule love your neighbour as yourself is harmful and destructive and produces anger for you can't do it for nature decrees you shall love your neighbour through yourself not as yourself.

Jesus in Matthew 10:37 says that whoever prefers a parent or a child to him is unworthy of him. He condemned it as a sin. If you would defy God to save your child's life then its a sin. If you are mad at God because your daddy died horribly that is a sin. You are preferring daddy to God. If the Catholic tolerates their child's refusal to go to Mass that is a sin. Preferring means that if there is a contradiction between your devotion to a relative and God then you choose God.

Charity seems impossible if it is true there is nothing in us that really wants God. The total depravity doctrine stands for the idea not that man is as dangerous as can be but that man does nothing good or bad with real sincere and good intentions and so man can do nothing that pleases God. So it claims that there is nothing of value to God in anything human (as taught by 1 Corinthians 3:19-23). So the doctrine does not say that we are raging monsters but merely that we prefer our own version of good and not God's version. The reason nothing pleases him about us is because we are by nature sinners. That is to say that the Bible says we are not sinners because we sin but we sin because we are sinners. This merely recognises the fact that Christian teaching says that sin shows the kind of person you are. And it is the kind of person that you are that is the real problem. There is no room in this doctrine for silly notions about loving the sinner and hating the sin for there can be no distinction made between the two. No wonder Protestant Christianity as taught by the Reformers and even by Catholicism in the days of the Pre-Protestant St Augustine has led to so much hatred and sectarianism and bloodshed.

The doctrine accuses the good deeds of Florence Nightingale of being as bad in intention but not in consequence as the crimes of Nero for both were spitting the same hate and defiance towards God. One way, Florence's good deeds would be more dangerous than Nero's cruel ones for it is harder for her and nearly impossible for others to see how bad she is so she will not realise her need for God's mercy. The doctrine encourages evil among those who don't want to convert yet. It tells you to be a Nero and not a Florence Nightingale who may help others for their sake and not God's and therefore sin.

Total depravity was taught by Jesus Christ (Mark 10:18) and the apostles (Romans 3, 7). The apostate early Church abandoned it to suck up to the Roman Empire until it was revived at the Protestant Reformation by Martin Luther. The doctrine implies that you should take your lessons in faith and morals from the God inspired scriptures and not from tradition for man preserves tradition and man is at least secretly anti-God so it completely refutes nearly every major doctrine of the Roman Catholic cult. Also, how could we be sure the scriptures are God-inspired when man hates God so much and when it was man that wrote these books? We end up enslaved to guesses. We know by experience that when we do good we do it for what is in it for ourselves. Humanists do not see this as evil but the Bible does – hence the doctrine of total depravity. Obviously if us humankind are as bad as Christians would like us to think then we should live by the rule: guilty until proven innocent!

The doctrine that human beings are universally bad and hate good though they use it for their egotistical ends incites mistrust and hatred especially against people who are not Christians. It also encourages people to be evil and devious for they believe that when they are born evil they should act evil and think evil if they can't act evil.

What if the atheist agrees with the Bible that humankind cares about what it wants good to be not what it is? At least he or she is not making the problem worse by saying we have to worry about God and angels and saints and priests and not just human beings and the animal kingdom!

The atheist would see the religionist as being worse than the humanist in terms of loving good on her or his terms and not on its own terms.

Worship is to give honour and praise to a deity. You cannot praise somebody without it being really about you. You judge they are to be praised and all we do is biased in our own favour. Everything I do I do it to please myself so all worship is a lie and a superstition. To need to do it when all you need is yourself for you should love others because you love yourself is indicative of a serious neurosis.

