

We have no right to impute a good intention to any god or anyone without evidence that it really is good

It is important to see good intentions and not to try to see a good intention where there is a bad one or an uncaring one. Only the evidence can tell you how to evaluate an intention. You cannot read the mind of another. Often you cannot read or clearly see your own intentions. Assuming their intention is good means you are suggesting it may be bad but you decide to forget that. But there is still a judgement there at the back of your mind.

We all have intentions and many assume that God has intentions as well. The power to intend is allegedly a gift from God.

God supposedly gave us the power to intend good or evil. We can intend anything at all even if we cannot do it. An intention to kill is still valid even if you cannot act on it. The power to act on it is not the same thing as an intention. But God supposedly values even bad intentions so much he gives us power to torment billions through nuclear war if we wish. He would give even one person's intention that value. It is valued over the lives of billions.

Intention is only an excuse for doing harm if you really have no choice and have tried hard to find more choice. Most of us use the good intention excuse to get called good though what we do causes grave harm. Only the intender can know the truth even though she or he often does not.

Religion goes as far as to say or act as if all that matters is intention! Religion blames all evil on intention and does not care that most of the evil that happens is not deliberate. We do bad and it goes out of control and grows legs it never was intended to grow. Plus nature does bad better than us! It is hypocritical to despise intended evil when it is a drop in the evil bucket.

The emphasis on intention is extreme and is really about arrogant narcissism. It is intrinsically bad! It is, "My intention is so important that it is better for me to have it and cause endless destruction to innocents than for me not to have it."

It is better to say that intention is just a product of nature and we get the power to intend from it.

We must be careful to be fair when assessing an intention by another. Yet we are pressured to put the best interpretation or spin on what anybody does and ignore any signs of recklessness.

That approach is bad for a number of reasons.

First what if the intention is bad and you are glorifying it or accepting it?

Second it is biased to try to justify and bias never exists in a bubble but diffuses into lots of things and soon the whole apple barrel is corrupted

Third it is up to the evidence to show what kind of intention is present

Fourth you are seeing the intention as good for you want the praise that comes from people who think that you are too good to see the bad in anyone

Fifth it is downright terrible if what the supposedly good intention is doing is costing innocent people a lot of suffering. That covers God's intention too. If God is hurting people for he does not care or is spiteful then we need to know and they need to know.

Sixth, you do not want to encourage or be a part of the universal human weakness which sees good intentions where there is no intention, a bad intention or an indifferent one. If you make that mistake you become part of the reason why people disguise bad or semi-good intentions as good ones.

The only justification for imputing a good intention to someone is:

If you recognise that some things are bad and no intention to do them can be well-meaning. That covers God who lets babies be hurt. They should be the exception to suffering. Do not guess there is a good intention if what God or people are doing is objectively wrong - nobody has the right to impute a good intention to a person who kills babies in target practice.

If you know not think or believe that the person is the kind of person/God who might look as if they are doing evil when they are trying to do good. The problem with thinking or believing is that you are taking a risk over opinion - a risk that could be as good as approving of the harm done to others.

What about complexity - things can be more complex than we realise which means that the evil we see or think we see is part of a bigger picture and one that is for the best? The answer is that we know from evidence that few things really are that complex. The argument from complexity applies usually to the leaders of a country which makes it very worrying indeed. They use it as an excuse to wage war with huge loss of life.

You can consider holding that somebody's intentions are probably good if they personally indicate to you that they are trying to achieve some good and you see evidence. It is not your job to decide what they intend so they have to tell you and tell you why. They have to let the evidence speak.

If you are remembering that if an intention is not good then it is bad or uncaring (ie both bad and good which is also to say neither!)

It is thought that if imputing good intentions to others encourages you to do good better for you believe you are part of their plan for good then fine. But you have to be sure the intentions are good if that collaboration is to happen.

How does this apply to God? It is actually worse because:

Faith by default is really about evil and that it will be overcome. Faith then is not about goodness. Doctors are about the evil of pain and suffering - it is all negative and sterile. Faith is aggressive in a sense.

The believer cannot know that God might be intending good.

The believer that seems to think she does know.

The person who simply decides that the God or other person intends good when there is so much harm allowed and done is condoning. It is better to admit that the other person is bad and that you do not care than to make things worse by trying to paint evil as good or okay.

Condoning evil means you regard a clearly bad deed as well-intentioned and thus you as good as reward it.

Love is actively intending to do what helps another. Love is intention. It is not the source of love that matters but intending to love. There is no such thing as helping God so believers do not in fact love God at all but mistake a sentimental attachment or feeling for love. Because of this and because of how intention is over valued God means nothing to us. Our mistakes about intention and love and how great they are only make us think God matters to us and can work to matter to us. He cannot.

We conclude that God's loving intention is an irony and a myth.