

## MAN/WOMAN AS IMAGE OF GOD - WHY THIS IS NOT THE HONOUR IT SEEMS TO BE

Though the Bible at its very start says all men and all women are in the image of God - God is in them so we learn what he is like from learning about people, Jesus is portrayed in the New Testament as the word or image of God. The evil thing about that is that it implies he is the only image of God you need. It totally makes the image of God doctrine obsolete or if not obsolete impractical. If Jesus was a fraud then we must not lose sight of how cruel that fraud is. And what if that fraud was aided by evil spirits?

It is said that God made man in his own image and male and female created he them. As Genesis says God has no rivals and is one it is believed the image of God is shown mainly in how human nature is a unity. The entire human being is the image of God. As human is man and woman there is a hint here of how male and female bodies fit with penis and vagina.

Christians claim that there is more dignity if you are made for God than if you are made for an ignoble thing such as yourself so those who say we must love people not God or more than God are wrong (Radio Replies, Vol 3, Question 1001). In other words, you don't have any dignity of your own at all. You need to believe in God to get dignity. The Christians are saying, "You are rubbish. You have no dignity. God made you for himself and God is good. Therefore this gives you dignity." That is a complete contradiction.

To say that God gives dignity is a lie because he is only believed in. It is belief in God that gives the dignity. And its artificial dignity for nothing can give you true dignity if you are not entitled to it. If you need belief to give yourself dignity then you have not got the dignity at all. You are only trying to rationalise your dignity into existence. You have as much dignity as the pauper who thinks he is the emperor of the world enrobed in majesty and glory.

Why is it dignified if God makes us for himself? Is it because he is so perfectly good and deserves people who live only to serve him? Then it must be less dignified or undignified then give yourself to another human being in a loving relationship for human beings are imperfect. It's degrading.

Is it dignified if God makes us for himself because he makes us so happy in Heaven? Yet God is the one that said there is more dignity in loving enemies and the poor than your family or the rich.

The Christians reject the notion of a God who makes me for my own sake and not his. You cannot relate to a parent who only has you for their own sake. A real parent has children for the children's own sake. Even if the children will kill you and you know it you still have them. God is not a parent when he cannot take such a risk for he cannot be killed. He has no vulnerability.

The doctrine that there is more dignity in being made for God than for people or yourself shows clear and badly hidden contempt for people.

If this contempt is right, and the God belief inescapably implies that it is, then we have no dignity. Is it a solution to pretend that God gives us dignity when we have none? Of course it isn't. God would be wrong to pretend we have dignity. He'd be a liar and how can a being you accuse of being untrustworthy give dignity? If we have dignity we don't need God.

Wouldn't it make more sense to hold that as weak and fallible as we are, that we would love to fill the universe with joy if we got the real chance so our dignity is infinite? Human evil is a sickness in which evil is misperceived as good not a moral flaw. You cannot believe in evil unless you believe that it by definition mars our dignity. Believers could still be wrong about God - belief means you are not beyond the possibility that you are wrong in what you believe. From this it follows, that human feelings about God and ideas are what gives dignity. Man gives dignity then if you need to believe in God to believe in dignity. If man can do that then why God in the first place? To say you need God to believe in dignity is to say that Atheists or those who have barely any faith are opponents or nearly opponents of right and wrong.

This teaching actually insinuates that the person who does not agree it and stay conscious of the teaching is not a truly good person. If you have values based on the wrong grounds then they are not moral values. They are just your values. If God is what gives moral values objectivity, then it follows I must remind myself of that every minute of every day for if I forget I end up doing right for the wrong reason. If I invent my morality I am not really a moral person for I do not care about true morality but about morality as I want it to be. Sinners have values in their own way that oppose God's. Our intuition tells us that it is better to have values that benefit others and get on with practicing them and to reject anything that insinuates that we need to know their basis before we can practice them in reality. In reality, it is the believer in God who is going about making morality seem objective and right in itself the wrong way, not the unbeliever. The believer is also a hypocrite if he says atheists can be moral people while refusing to ground morality and its objective nature in God. At most she can say the

atheist is simulating morality. Also, the perception that it's evil to torture a baby for fun is far more important than thinking there is probably a God (belief). It has more force than belief in God. To try to ground morality and its objective nature in something that is merely believed in is in fact prioritising the wrong thing. It's therefore irrational.

It is a scandal how people are tricked into adoring the god of the Christians!

God cannot feel anything. He is a conscious being with the power to reason and to love and us having these powers means we are in his image too. Babies are conscious and that is all and yet they are supposed to be in the image of God! The doctrine implies that adults are more valuable than babies. Jesus was supposed to be the man who was the image of God more than all others for he was morally perfect like God. From this it follows that evil people and especially atheists are less the image of God than a holy Catholic priest. That is to say they are not as valuable as good-living believers for being the image of God is supposed to confer value (though there are plenty of other things about the God doctrine that imply that God opposes this value so the doctrine is wholly contradictory).

In spite of the degrading way the doctrine of God makes believers look down on themselves and others they boast that they are the image of God. God reputedly made Adam and Eve in his own likeness. However, this boast still manages to be degrading in so far as arrogance is degrading. Arrogance is degradation because it is not proper self-esteem but in its foolishness it shows a deprivation of it. Higher beings than us would be the image of God more than we would be and such beings could exist. We might only feel we have free will and not have it at all. We might be conscious and capable of good but so are animals and they are not regarded as made in the image of God in any form. We might have reason but computers can reason too. So to claim to be in the image of God then is to boast that you know you have free will like God, can reason of this free will. But you would need to be a psychic God yourself to know this so the arrogance is incredible.

To accuse humanity of not being as good as God whose goodness is immeasurable is such a serious slur that it is clear that you need proof for God's existence and then his goodness before you can have the right to say it. If you believe in God you cannot consistently believe in the importance of the human being when you feel entitled to slander them for the sake of believing in God. Then it would make no sense to say that unbelievers should not be slaughtered for God is to come before human welfare. (No wonder believers in God have been behind an astonishing amount of bloodletting throughout the centuries! It is not surprising for the Catholic Jesus and his mother Mary are to blame for sort of starting the religion in the first place knowing how easily hypnotised human beings are and yet they are hailed as immaculate and free from every stain of sin and evil!). Doctrines like, "God wants you to be holy more than you want it for yourself", in this light are shown to be heart-chilling not heart-warming. How Catholics are manipulated by the clergy!

Religionists say, "I am made in the image of God and my rights come from God for my dignity comes from God." This is messing about with different words that mean the same thing in order to look profound. The translation is, "Image of God means human dignity. I have dignity because I have dignity. I have dignity for I am made in the image of God." That is obvious nonsense. It is better to assume dignity is a brute fact that to resort to that lying illogical nonsense. At least then you are TRYING to establish dignity not LYING to establish it. Lying to establish it is in fact trying to take it away for you have the right to truth.

The doctrine of God is about giving artificial dignity. The real thing is much better. If you have the dignity to create devotion to God based on you creating belief then you don't need that belief to give you dignity for you must already have it anyway in the first place.

#### BOOKS CONSULTED

A CATECHISM OF CHRISTIAN DOCTRINE, CTS, London, 1985

A HISTORY OF PHILOSOPHY, VOL 6, PART II, KANT, Frederick Copleston SJ, Doubleday/Image, New York 1964

AQUINAS, FC Copleston, Penguin Books, London, 1991

BEYOND GOOD AND EVIL, Friedrich Nietzsche, Penguin, London, 1990

BOOK OF COMMON PRAYER, Association for the Promotion of Christian Knowledge, Dublin, 1960

CATECHISM OF THE CATHOLIC CHURCH, Veritas, London, 1995

CHARITY, MEDITATIONS FOR A MONTH, Richard F Clarke SJ, Catholic Truth Society, London, 1973

CHRISTIANITY FOR THE TOUGH-MINDED, Edited by John Warwick Montgomery, Bethany Fellowship, Minnesota, 1973

CRISIS OF MORAL AUTHORITY, Don Cupitt, SCM Press, London, 1995

EVIDENCE THAT DEMANDS A VERDICT, VOL 1, Josh McDowell, Alpha, Scripture Press Foundation, Bucks, 1995

ECUMENICAL JIHAD, Peter Kreeft, Ignatius Press, San Francisco, 1996

GOD IS NOT GREAT, THE CASE AGAINST RELIGION, Christopher Hitchens, Atlantic Books, London, 2007

THE GREAT MEANS OF SALVATION AND OF PERFECTION, St Alphonsus De Ligouri, Redemptorist Fathers, Brooklyn, 1988

HANDBOOK OF CHRISTIAN APOLOGETICS, Peter Kreeft and Ronald Tacelli, Monarch, East Sussex, 1995

HONEST TO GOD, John AT Robinson, SCM, London, 1963  
HOW DOES GOD LOVE ME? Radio Bible Class, Grand Rapids, Michigan, 1986  
IN DEFENCE OF THE FAITH, Dave Hunt, Harvest House, Eugene, Oregon, 1996  
MADAME GUYON, MARTYR OF THE HOLY SPIRIT, Phyllis Thompson, Hodder & Stoughton, London, 1986  
MORAL PHILOSOPHY, Joseph Rickaby SJ, Stonyhurst Philosophy Series, Longmans Green and Co, London, 1912  
OXFORD DICTIONARY OF PHILOSOPHY, Simon Blackburn, Oxford University Press, Oxford, 1996  
PRACTICAL ETHICS, Peter Singer, Cambridge University Press, England, 1994  
PSYCHOLOGY, George A Miller, Penguin, London, 1991  
RADIO REPLIES, 1, Frs Rumble & Carty, Radio Replies Press, St Paul, Minnesota, 1938  
RADIO REPLIES, 2, Frs Rumble & Carty, Radio Replies Press, St Paul, Minnesota, 1940  
RADIO REPLIES, 3, Frs Rumble & Carty, Radio Replies Press, St Paul, Minnesota, 1942  
REASON AND BELIEF, Brand Blanshard, George Allen and Unwin Ltd, 1974  
REASONS FOR HOPE, Ed Jeffrey A Mirus, Christendom College Press, Virginia, 1982  
THE ATONEMENT: MYSTERY OF RECONCILIATION, Kevin McNamara, Archbishop of Dublin, Veritas, Dublin, 1987  
SINNERS IN THE HANDS OF AN ANGRY GOD, Jonathan Edwards, Sword of the Lord, Murfreesboro, Tennessee, undated  
THE BIBLE TELLS US SO, R B Kuiper, The Banner of Truth Trust, Edinburgh, 1978  
THE BRIEF OF ST ANTHONY OF PADUA (Vol 44, No 4)  
THE GOOD, THE BAD & THE MORAL DILEMMA, G R Evans, Lion Books, Oxford, 2007  
THE GREAT MEANS OF SALVATION AND OF PERFECTION, St Alphonsus De Ligouri, Redemptorist Fathers, Brooklyn, 1988  
THE IMITATION OF CHRIST, Thomas A Kempis, Translated by Ronald Knox and Michael Oakley, Universe, Burns & Oates, London, 1963  
THE LIFE OF ALL LIVING, Fulton J Sheen, Image Books, New York, 1979  
THE NEW WALK, Captain Reginald Wallis, The Christian Press, Pembridge Villas, England, undated  
THE PRACTICE OF THE PRESENCE OF GOD, Brother Lawrence, Hodder & Stoughton, London, 1981  
THE PROBLEM OF PAIN, CS Lewis, Fontana, London, 1972  
THE PUZZLE OF GOD, Peter Vardy, Collins, London, 1990  
THE SATANIC BIBLE, Anton Szandor LaVey, Avon Books, New York, 1969  
THE SPIRITUAL GUIDE, Michael Molinos, Christian Books, Gardiner Maine, 1982  
THE STUDENT'S CATHOLIC DOCTRINE, Rev Charles Hart BA, Burns & Oates, London, 1961  
UNBLIND FAITH, Michael J Langford, SCM, London, 1982