

God does my good deeds and not me

Many endorse belief in God and try to increase their faith for deep down they want to pretend that the good they have done was actually down to him. Perhaps the good is imperfect or they think it is. That would make them feel bad so they impute it to divine agency. That makes them feel happier and less responsible when they mess up. They are trying to stop seeing their imperfection is in them by attributing it to divine agency rather than themselves. They think God is really doing the good they do not them. Religion celebrates that attitude and categorises it as humility – a virtue opposed to the sin of pride. Surely knowing your goodness is imperfect and trying to hide that by attributing your goodness to God is anything but humble!

Do we impoverish ourselves by projecting the best in us or the best we can be unto God? Yes. We do not want to see the best in ourselves if we project the best on to God. What about projecting the best we can be unto God? We make God into an ideal. But we know what the ideal is. So why do we project it on to God? Why not just have the ideal? We want to push the ideal away and tack it on to God for we think we will never be good enough or perhaps we don't want to be ideal people. Neither of those is healthy or decent.

It's dangerous to encourage the human dislike of taking credit for our own goodness.

It has led to John who does great good saying, "John must go now and take around the soup in the soup kitchen. John must feed the homeless." John talks about his good self as if it were somebody else. Is this humility or false humility? It is false humility for anybody being embarrassed about their good side is an insult to their good side. They only make it harder for themselves to be better and to appreciate goodness in themselves and in others. It looks artificial as well. It looks like one is trying to hard to be an advert for humility. Because John's way of communicating is odd, most believers would prefer to give the impression that God is the one that is getting them to the soup kitchen to help.

Projecting your goodness on to God leaves us instead of having esteem for ourselves we have artificial self esteem. We would be uncomfortable if a medical student said, "I never passed any exams or learned anything. It's just God doing it all. He puts the information in my head. He is making me learn not me." So why would we accept that kind of thinking when a Christian says all their good works are God's works not their own? To take such an attitude towards your own works means you oppose anybody else taking the credit for what they do. Its misanthropic.

The believers say that loving the sinner and hating their sins is impossible without God's help. He does a miracle so that you can love the sinner and hate the sin. Without that miracle to hate the sin is to hate the sinner. There is no thought for the godless. If loving the evil person and hating the evil requires a miracle then it follows that the atheists and pagans either love the evildoer and the evil he does or they hate the evildoer and the evil he does. The miracle doctrine incites to hatred, by implication.

Christianity says love is voluntary. God giving you the power to love means this love is not your work. You do not really love after all no matter what he does. If God miraculously makes you love sinners and hate their sins then it follows that you do not love them at all. He has to intervene to distort you so that you think you love them. He is really pulling strings. So the love is not voluntary. It is like what witches say, "You want x to love you. Do spells to make you more lovable to him. Do not do spells to make him love you. That will mean you think he is not being himself and its down to the magic and not him." Same principle!

If you want to be sane or stay sane then you must accept Occam's Razor. The Razor is about avoiding needless explanations. If you do good works, don't then attribute them to somebody else. They are your own.

It's a short step from saying "God did my good deeds not me" to doing wrong and saying, "The Devil made me do it!" The believers sacrifice any right to object if a person blames the Devil!

It is interesting by the way that some do-gooders like to say that bad people are not bad but unwell mentally. So they insult the mentally ill by saying that. They use the plight of victims of mental illness to pretend that they are too good to see the evil in anybody. If Satan or a demon is getting the sane or the mentally ill to do harm then why are we not saying that Satan or the demon is mentally ill and it is a pity of them? Jesus or the other exorcists in the Church did not take that view but were then abusers of demons. They talk to them in a judgemental repulsed kind of way that recognises no good in them. If you say John is unwell for stealing and blame Satan then that is thin when you won't be as generous to Satan!

If there is no God to help you become better and you must do it on your own then thinking God does the good not you is deadly and full of risk. Saying the good is from God and not the bad and the bad is from you makes no sense. It is

degrading if both come from you and you won't see it. You cannot degrade yourself by taking credit for the bad not the good. And if God does the good and you are often doing bad it cuts both ways. He cannot take the praise for the good and not the bad. If you take credit for good you must take credit for bad and vice versa.