

Why I'm not a Christian Theist

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This essay tracks my descent from Christian Theist to Atheist. There are of course many rational reasons why one would renounce any type of Theism altogether. Absence of any formal evidence is an important starting point but all too often its ultimate significance is inflated and this inadvertently falls into the hands of Theists. A popular defensive argument of any Theist, both historically and contemporarily, is that just because something cannot be proven does not mean that it does not exist. This is logically defensible because if something cannot be demonstrated evidentially through the scientific method this does not logically entail that it does not exist. For example String Theory in Theoretical Physics may be “real” but as of yet there is no observational and empirical way to test it so its potential existence is just theoretical not evidential but this does not logically conclude that it does not exist. However two arguments in this essay will attempt to demonstrate how naturalism and space-time can be employed to logically illustrate the non existence of a Christian God and consequently why I'm not a Christian Theist.

Growing up in a Catholic household, as I did, there are many troubling elements of Catholicism and wider Christianity which impede on the logical faculties of young children. Simple propositions such as “God loves everyone and forgives all things” yet he sends people to hell sits uneasily with any rational thinking human but perhaps even more so with young children because during the learning developmental phase they have to cognitively absorb social rules and logic which they then apply to everyday rational routine as a means to everyday functioning. Unsurprisingly, stating that God punishes yet he saves everyone presents a tension with the psychological schema that bad behaviour is routinely punished by both parental manners and larger society. This cognitive dissonance is hard to eradicate because it appears as an acute contradiction.

The above are some of the common reasons for rejecting Christian Theology which have been the staple of cultural satire throughout the ages. However these commonsensical notions of rationality are not the reason why I become an Atheist. In fact many Christian Theists enjoy the intellectual black hole that Christianity falls into including the riddle of the Holy Trinity and the problem of evil. As a consequence one often hears self defeating arguments such as God is not a framework of rationality or God's work is facilitated through mystery and enigma. Apparently, God is the ultimate prankster and master of hide and seek. He wants to make it as intellectually and emotionally perplexing as possible when contemplating his existence. The most compelling reason, however, for why I become an Atheist was the old adage widely endorsed by Atheists - a formal education. This was namely a collection of the Social Sciences and Philosophy.

It is in Philosophy where training in logical frameworks and consistency in argumentation armed me against the intellectual black holes proposed by educated Theists such as “God is outside rationality, time, space and naturalism” and this is why it is a phenomenon immune from rational evidence under the philosophical paradigm of Naturalism. This may initially seem satisfying to Christian Theists because it allows them to neatly compartmentalise God's

existence outside of naturalism, justifying its undetectability via naturalistic scientific investigation. As I have already mentioned if something cannot be detected by naturalism this does not mean it does not exist but placing God *outside* the realm of naturalism produces more significant problems for God's existence and its relationship to our observed natural world which are more logically damaging to the existence of God than a lack of naturalistic evidence. The Christian Theists' argument that God is outside of naturalism renders God a paradoxical phenomenon because it states that God is outside naturalism, which includes time and space, yet he is still explanatorily relevant to naturalism. In fact he is the explanatory essence of nature, time and space. However this produces more contradictory problems than it solves because if God is outside time and space; and the naturalistically observed universe then how can God be causally responsible for our Universe?

How is a Christian Theistic explanation for the current state of the Universe ontologically contradictory? I class my principle argument as *The Mono Metaphysics* argument. Firstly take the systemic nature of the Universe as a closed and observable system in itself. From the beginning, the Big Bang to its current state, the elementary components within it are in a self contained system which is an ontological maxim in itself. This is a natural, materialistic metaphysical ontology. The contradiction occurs when one postulates that an entity *outside* of this naturally self contained system created the self contained system itself for both ontological entities belong to two different metaphysical magisteria and thus their overlap, by metaphysical definition, is not possible. It is a direct contradiction for an entity *outside* the self contained system of the Universe to create it because by definition they are not the same two metaphysical realities. Consequently the *external*, eternal and causeless entity *outside* the self contained, caused and finite natural system could have no effect on the latter. The cohabitation of two opposing metaphysical frameworks is not possible.

Philosophically one is forced to make a choice between naturalism and supernaturalism because by definition they are mutually exclusive and since we have observable evidence for a naturalistic world we know that at least nature exists; and because nature exists and it exists independently of supernaturalism, by definition, supernaturalism can have no casual relationship, affect or explanatory role, to the natural universe and its content. The Theists have made a fatal error. By locating God outside the framework of naturalism this makes him insusceptible to naturalistic evidential constraints but this comes at the ultimate price because if God is outside nature he cannot interact with the naturalistic world we see today by actual logical definition. The Theist's argument is one of a transcendental metaphysics. God is a being that transcends naturalism and can create time and space. However God and his relationship to naturalism is not that of a transcendental metaphysics but of actually two *separate* and *incompatible* metaphysical systems because naturalism is incompatible with supernaturalism.

This logical problem is further compounded by adding the conceptual element of the Christian God as a willing and creative mind. The problems here go far beyond the comical element of anthropomorphism and projecting human like qualities onto the concept of God. Severe problems arise innately when one talks about the concept of time and space, the state that God exists in and the state that minds exists in. A Christian God could not have human

mental faculties even if they are hyperbolic versions such as super-willingness or super-creativity because these are subject to time and temporal processes they are not outside the framework of time and space. God therefore cannot have a willing mind for will, creativity and the very essence of a mind is conditioned temporally by experience. Subsequently the concept of mind and the concept of an infinite God outside time, space and nature are not simultaneously possible. God is not subservient to time but the mind and experience is so God cannot possess a mind and a mind cannot belong to God.

There are many warranted reasons for not believing in a Christian God. These include ancient mythology, corrupt historical texts, sinister political motivations, a lack of evidence, evil, general rationality and anthropomorphism. However for me it is the the framework of a Christian timeless God with a willing mind as being the creator of the Universe that makes it logically impossible for such an entity to exist *and* have a causal affect on the space-time realm of reality and this is why I am not a Christian Theist.