

IS THE MIRACLE A NECESSARY EVIL?

This is the religious doctrine of miracles: A miracle is what is not naturally possible. It is a supernatural occurrence. It is paranormal. Religion says God is the ultimate worker of all miracles.

Does God choose to do miracles or have to do them?

If they are necessary evils then by creating the right circumstances you can force God to act.

If God chooses then how do you know he acts purposefully or randomly? That is the problem with choice. Religion is adamant that God never acts randomly.

But that is only a guess. Thus if you define a miracle as a purposeful supernatural act of God then you have no right to say you can believe or be sure it is not random. You cannot then call a supernatural event a miracle for it does not fit your definition.

God has set up nature to work in a regular way. Sometimes he supposedly changes its way of working. The result is called a miracle. An example would be the sun spinning in the sky or the resurrection of Christ. Exceptions must prove the rule to be real exceptions so a miracle by definition is a necessary evil.

A miracle being a necessary evil makes it serious business so you cannot lightly say a miracle has occurred. You must show great integrity and caution and discernment in assessing a miracle claim. A fake miracle accuses God of an unnecessary miracle and therefore of an unnecessary evil.

Miracles are exceptions to the rule. God then must do them because they are strictly necessary. They are a necessary evil also in the sense that it is good for statues not to weep tears of blood and so if they do there must be grave reasons.

We know that we believe many things on a testimony that we mistakenly think is true.

Belief in miracles is based on testimony.

Religion tells us to believe in miracles for if we reject good testimony we might as well accept no testimony!

If you have to believe in miracles for that reason then faith in miracles is a necessary evil at best.

There are some things we believe we should suspect of being dubious more than other things. That is obvious. If magical happenings and miracles are not them then nothing is. To believe strongly in them is credulous. The less belief you have in their reality the more rational you are.

If you believe in miracles to safeguard the integrity of testimony/evidence and of faith in it, then it becomes a case of "I have to believe. It is not because I want to." This opens the door to pressuring others to believe and manipulating them. It explains why believers are so keen on controlling schools and get so nasty if you ask them to think about their miracle stories in a critical light.

The belief in miracles then is a necessary evil - so it would seem.

But it is not. We can live without believing in miracles. Many do.

If a miracle is a good thing, it should be a reminder that you are loved by God and give you encouragement to love.

God working in the heart to change a hardened criminal would be of supreme importance - raising a man from the dead would be nothing compared to that. You cannot raise a man from the dead for people's spiritual good when spiritual good is about God working in the soul! As for miracle witnesses and those who experience them are no better or worse than those who do not believe in any miracles!

Miracles show no concern for love but for tricks such as healings of illnesses when the person should not have got sick in the first place and for tickling the fantasist in us by regaling us with tales of visions and apparitions and bleeding stigmata.

If miracles are a necessary evil then so is superstition!

Miracles are events that seem to be against nature or the way natural law usually runs. In other words, they cannot be explained by nature. If they happen, and they are the work of a supernatural intelligence, then they are meant to amaze us and get our attention.

God should induce amazement at nature and particularly at the goodness of human beings.

A God who wants you to be amazed when a statue starts talking to you is only a show-off. Its not the altering of nature that should amaze us. That is a God showing off. It would not be a mark of virtue to be impressed with that!

Only a God who had you amazed at human heroism in the service of others would deserve any praise.

A miracle tries to induce amazement from outside but it should be induced internally. After all all our amazement comes from the way we are programmed inside.

Religion might say, "But even if it is induced from outside we must already have the interior power to be amazed and just need the right buttons pressed."

We can dismiss that assertion as irrelevant.

The religions think that God does induce amazement without miracles in some. So there is no need for him to change nature's way of working in order to amaze us.

The notion of miracles being necessary exceptions to the rule is absurd. It shows a preference for magic than for inner transformation. Nobody goes on pilgrimage to a place where a profligate had a miracle conversion. They do run to places where statues talk and virginal visions of Mary are reported. That is an insult to ethics and any system that attempts to promote ethical outlooks.

A miracle at best is not good but a necessary evil and nothing to be celebrated. To celebrate a necessary evil is to become evil. There is never any right or need to celebrate it.