

Miracles

(2/9/11)

Ps 136:1 (to :),4

O give thanks unto the Lord; for he is good:

To him who alone doeth great wonders: for his mercy endureth for ever.

Ex 17:1,3-6

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.

And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Ps 107:35

He turneth the wilderness into a standing water, and dry ground into watersprings.

Ps 119:12,18,27

Blessed art thou, O Lord: teach me thy statutes.

Open thou mine eyes, that I may behold wondrous things out of thy law.

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

II Kings 6:1-7

And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it.

Jer 32:17

Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

Josh 3:5,7,8,14-17

And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you.

#And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

#And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Ps 93:1 (to :),4

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself:

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

Matt 14:22-32

#And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased.

Matt 8:5-8,10,13

#And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Matt 15:32-38

#Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children.

I Cor 1:20

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

Ex 15:18

The Lord shall reign for ever and ever.

S&H 139:4-9

From beginning to end, the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha. The Christian era was ushered in with signs and wonders.

S&H 83:12

Miracles are impossible in Science, and here Science takes issue with popular religions. The scientific manifestation of power is from the divine nature and is not supernatural, since Science is an explication of nature. The belief that the universe, including man, is governed in general by material laws, but that occasionally Spirit sets aside these laws,--this belief belittles omnipotent wisdom, and gives to matter the precedence over Spirit.

S&H 118:26

The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

S&H 273:24

Jesus walked on the waves, fed the multitude, healed the sick, and raised the dead in direct opposition to material laws. His acts were the demonstration of Science, overcoming the false claims of material sense or law.

S&H 127:30-6

Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material conditions, and that these are final and overrule the might of divine Mind. Good is natural and primitive. It is not miraculous to itself.

The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man.

S&H 134:21-26,31-8

The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,--not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself. The Psalmist sang: "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law.

S&H 484:9-14 In

In divine Science, the supposed laws of matter yield to the law of Mind. What are termed natural science and material laws are the objective states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals.

S&H 427:23

Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.

S&H 133:8-10

In Egypt, it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky.

S&H 131:26-29

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, demonstrations which were not understood.

S&H 182:32-4

The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker.

S&H 123:11-29

The verity of Mind shows conclusively how it is that matter seems to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves ^things^ into ^thoughts^, and replaces the objects of material sense with spiritual ideas.

The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing.

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master.
2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially

belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being.

S&H 111:6-14

Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God, Spirit, must, some may deny its right to the name of Science. The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science.

S&H 189:3-13

If the eyes see no sun for a week, we still believe that there is solar light and heat. Science (in this instance named natural) raises the human thought above the cruder theories of the human mind, and casts out a fear. In like manner mortals should no more deny the power of Christian Science to establish harmony and to explain the effect of mortal mind on the body, though the cause be unseen, than they should deny the existence of the sunlight when the orb of day disappears, or doubt that the sun will reappear.

S&H 240:1-2,10-11

Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature. In the order of Science, in which the Principle is above what it reflects, all is one grand concord.

S&H 481:2-3

Man is tributary to God, Spirit, and to nothing else.

S&H 195:11-12

The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative.

S&H 494:15-29

The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring human sense to flee from its own convictions and seek safety in divine Science. Reason, rightly directed, serves to correct the errors of corporeal sense; but sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks their illusion with the unbroken reality of scientific being.

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing, dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal fruits.