

Message of Pain

#0202

Study Given by W. D. Frazee—January 21, 1971

Our text this evening is found in Romans the 8th chapter, the 22nd verse. There's a word in this text that we're going to look at for a little while together tonight; a little word with only four letters, but it's a big word, a *tremendous* word. In my Bible, it's the first word on the last line. The little word spells: P-A-I-N. Do you know something about it?

“For we know that the whole creation groaneth and travaileth in pain together until now” Romans 8:22.

Pain is not something then that is unique. It is not some isolated experience. It is not something that comes only to a few. The whole creation groans and travails in pain together until now. Was it always that way? No. Will it always be that way? No. But *now* it is.

How did pain come? It came by sin. All pain has resulted from sin. There is no pain anywhere in the universe that does not have its origin, its cause, in sin—the transgression of God's law. Equally true, there is no sin that does not cause pain. There is no transgression that does not result in sorrow. There is no way to evade the penalty for the transgression of the law.

This is not because of some arbitrary act on God's part. He does not delight in pain. As we shall see, His heart carries the *heaviest* burden of pain. Pain is the inevitable result of separation from God, and it is sin that separates (Isaiah 59:2).

As my finger dies, severed from my body, so the creature that is separated from the life of God must die, for He is our life. Pain is the result of that separation. Pain is closely associated with death. So, the Savior, speaking prophetically the death with which He suffered on the cross, said, “The pains of hell, that is the grave, got hold upon Me.” The pains of death, the pains of hell. Yes, all sin causes pain, and all pain is the result of sin.

The Devil is forever trying to persuade you and me that there *is* some way to sin and not suffer. Have you ever been infected with that idea? God told our first parents that suffering and death would be the result of transgression, but a few moments listening to that first broadcast from the tree of the knowledge of good and evil, changed the mind of our first parents. And listening to those broadcasts will change your mind, my friend. It's amazing how many things are being offered in the world: chemical, psychological, religious, to tranquilize the mind, to deaden the nerves, or to divert the attention so that the pains of sin shall not be felt. But at best, or at worse, depending on which way you look at it, those experiences are transient. Sooner or later, the body, the mind, the soul, awake to the pains of transgression.

Sin, when it is finished, bringeth forth death. That is not merely the cessation of sensation. Rather, my friends, the second death, which is ahead of it, will be one of the most deeply felt experiences of all time's experiences. It's true that the end will be a blotting out, an eradication of sin and sinners. God mercifully allows us to feel in this present life something of the pains that transgressions bring. So if we will listen to the message of pain, it will teach us that sin is not good, that transgression is not desirable, that the way of iniquity is not to be desired. Rather:

"...he that keepeth the law, happy is he" Proverbs 29:18.

But tonight, my dear friends, I would not linger long on the thought of what *your* sin will do to you. I might point out that if you smoke cigarettes it may give you ulcers of the stomach, cancer of the lungs, or a heart attack. I might echo the words of Doctor Oxner, the celebrated surgeon of New Orleans, who says that "Every man who smokes cigarettes will die of lung cancer unless something else gets him first."

I might bring up the facts, the statistics, showing that in many areas on many points, the wages of sin is death. But the great lesson that is burdening my heart tonight is this: there is no way to limit the *pain* of your sin to yourself. May I repeat that: there is no way to limit the *pain*, which results from your sin to yourself.

You see, there are three areas here: First, we must think of the sinner (as I've indicated) suffering pain which results from his own transgression, but I want to tell you something, friends: no sinner ever goes astray from God without involving somebody else in his transgression. Look back to that first sin in the Garden of Eden. Eve takes the fruit from the hand of the serpent and deceives herself, she at *once* becomes the instrument to involve her husband with her in sin, and together they are dragged down by the great deceiver and destroyer. I repeat, my friend: You cannot sin alone, and therefore the pain that inevitable you suffer will be shared by some other sinner who, but for you, might be on the highway to Heaven. Dare you take upon yourself the responsibility of becoming the instrument of the Devil to drag down to destruction and death some other human being; dare you take that responsibility?

Even now we have not reached the end of the matter. The *sin* may stop in the area that I have described—your own sin, and the sins of others that you influence to sin. But the *pain* does not stop there. The pain goes far beyond that and reaches those who are in no sense, and in no way, partakers of your sins. Your suffering will be shared by those who have never shared in your transgression, and there is no way that you can prevent that. It is the law of the universe. It is inevitable. Why? Because there is such a thing in this universe as love. And as long as somebody loves you, somebody will suffer if you sin. And the more that someone loves you, the *more* they will suffer if you sin. And the more they love you, the more they will hurt when you're in pain. The *pain* may be the result of your transgression, but that pain rests heaviest upon the hearts of those who love you. And at the center of all this is the suffering heart of God, for it is written:

"In all their affliction He was afflicted..." Isaiah 63:9.

Think of what that means, friends. "In all their affliction He was afflicted." Listen as Adam and Eve *weep* as they leave their garden home, but God is weeping

with Adam and Eve. Listen as Eve breaks out in wailing as she sees Abel lying dead, killed by the hand of his brother. Hear the sobs, the agonizing sobs of Adam as he looks there at his two boys, grown to manhood, one the first murderer, one the first martyr. But God is sorrowing with those first parents. He's sorrowing over that first murder—that deed of anger, done in a moment of passion by Cain. Oh, the pain that it spread from heart to heart. But that's only the beginning of it. All Heaven wept in sorrow as they began to see the results of sin. They sorrowed for the sin of Cain. They sorrowed as they witnessed the pain that reached out to Adam and Eve, and they sorrowed with God as they saw how it weighed upon His heart. And that sorrow, my friends, went all through this universe. You can travel where you will with the speed of light, multiply that by any figure you wish because when we go traveling through space, friends, we'll go far beyond the speed of light. My point is: travel to any part of this universe, and you will not find a single world, a single galaxy where the pain of this world has not had its echo and its influence. I read it in my opening text: "The whole creation groaneth and travaileth in pain together until now."

Do you think that the answer to all this is to find some sort of chemical or some sort of psychology or some sort of religious tranquilizer which will ease people off so that they don't *feel* any of these pains? Is that the answer? Don't misunderstand me, friends. God bless everybody who seeks to relieve suffering. But let us learn something deeper. Let's learn what it's all about, what caused it, what's causing it now, and what will put an *end* to it.

I love this last book of the Bible—the book of Revelation. I like to look at its last three chapters. They are the sequel to the story that began with the first three chapters of the Bible. Have you ever noticed that in the first two chapters of the Bible, there's a beautiful, perfect world? Eden blooms on earth; the tree of life is there. All is lovely, all is happiness, all is harmony with God. But in the third chapter, the serpent enters the picture, and from then on it's sin and sorrow and pain. So it has been all through the 6,000 years. But you come down to the last three chapters of the Bible, the book of Revelation, and in the third from the last chapter, the 20th chapter, what happens to the serpent that came on the third chapter of Genesis? He goes out, friend. He's gone. And with him are *gone* and *all* the fruits of transgression, thank God, Eden blooms on earth once again. Once again the tree of life is there, and the water of life flows full and free. Once again God and man are in harmony. Listen as I read Revelation 21:4.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" Revelation 21:4.

That's the answer to the pain problem. When the *sin* is eradicated from this universe, the pain will be gone.

As I stood a few hours ago by the side of my precious daughter in the emergency room of the hospital where she'd been brought from the automobile accident, I felt something of the pain that she was going through. And as I have been thinking about it since and praying about it, some of these lessons I've been sharing with you have been more deeply engraved on my heart.

You know, as I stood there, she opened her eyes and looked up to me and said, “It’s so nice to wake up and find somebody here that you know.” And it *is*, friend, if you’re suffering pain. It’s nice to have somebody around that you know loves you.

I have said that, to say this: The greatest sufferer in this universe tonight is not lying in a hospital bed or on the battlefield of Viet Nam. The greatest sufferer in this universe is in the sanctuary above. He who never sinned feels the pain of every sin. And His pain is deeper because His ability to feel has never been dulled by the anesthetics or dulling experiences that sin sometimes brings.

May I read you some statements from inspiration to put with these Bible verses that I have brought you tonight?

“Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony” *The Desire of Ages*, page 823.

“Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father’s heart” *Ibid.*, page 356.

Never say then, and never think that you can sin by yourself and suffer by yourself. That’s my point. If you’ve ever had that idea, you can never have it again if you face these realities we’re looking at tonight. You will know when you are tempted that if you yield it will bring pain to you, it will bring pain to those who are influenced *by* you to follow that path of transgression, but infinitely beyond that, that throb of pain will reach out and touch other innocent souls, and finally reach the Father’s heart in Heaven. The universe is involved in the pain that comes from your transgression. Can you do it?

The Devil would like to blame pain on God. He tempts men to sin. He knows they’ll suffer as the result. Then he wants them to blame God. There is the hot stove. I put my finger on it and get burned. How foolish of me to blame God. But that’s the Devil’s game—to get me to blame God for the pain that results from transgression. Let’s not be misled by his devices, what do you say?

“...it is not God that causes pain and suffering...”
Testimonies for the Church, Volume 6, page 280.

You hear people sometimes say, “I don’t know why God’s angry with me that I suffer so.” But God is not angry with you, my friend. If you’re suffering, He’s suffering with you. I read it there in Isaiah 63:9—“In all their affliction He was afflicted.” If you suffer, He’s suffering. It isn’t God that causes people to suffer.

“...but the man through his own ignorance and sin has brought this condition upon himself” *Ibid.*

That's one of the greatest reasons why God gave the remnant church the task of teaching physiology, that men might know the sacred claims of the physical law as well as the moral law, and be brought back into harmony with God, to lessen the *pain* of this planet, and the *pain* that reaches the entire universe. It's going to be a wonderful thing when God has a people of whom He can say:

“Here is the patience of the saints: here are they that
keep the commandments of God, and the faith of Jesus”
Revelation 14:12.

They keep the commandments. They're in harmony. But don't think that means that they'll quit suffering. As long as sin remains in this universe, there will be sorrow and pain and woe. If you try to live in the hills somewhere where pain and suffering will never reach you, you're not only trying to do something that can't be done; if you have the Spirit of Jesus, you won't try to do it.

It's a wonderful thing to love somebody so much that if they're suffering, you want to share their suffering. That's the way Jesus loves you. And if His love has touched your heart, you will long to share with Him the burden of the world's sorrow and pain and woe.

Ah, but somebody says, “Hasn't God taught us to move out into the country away from some things?”

Yes, friends, but not for the purpose of isolating ourselves from the world's needs and pains. Not so. On the contrary, for two things—that we might here gather the strength and the love and the faith and the physical power to go out and *help* reach the needs of people, and second, that we might have a place to *bring* the weary and heavy-laden that they may find the fountain of healing and relief from their woes and pain. Oh, let us not only know what to do but why we're doing it, friends.

If you and I are following Jesus, we shall become more and more involved in the pains of others. The more we take on the problems of others, the more we can leave with God our own little petty problems.

I feel so sorry for people who are so wrapped up in themselves. A friend of mine was telling me about a woman in a distant state who took one of these Red Cross home-nursing courses: first-aid, accidents and all that sort of thing. After she took this course, she was on a trip to a big city. When she came back, she was telling her friends about how thankful she was that she had taken that first aid course. She said, “I was there, and I happened to come to a crossing where there was a lot of traffic. Just as I came, there was a collision. As I looked at the accident and saw the people injured, I felt kind of faint. And I remembered what I had learned in the first aid course. I sat down on the curb and put my head between my knees to keep from fainting. I'm so glad I took that first aid course.”

You wouldn't do anything like that, would you? There are a thousand variations on that theme. Oh, how many are seeking to find by education or by experience some method of getting things comfortable for themselves, and sharing as little as possible in the sorrow and the pain of a weary world. It's possible, even

like the Pharisees, to get so religious that we choose to isolate ourselves from the poor and those that we despise. God give us the pity and sympathy of Jesus.

Very well, my dear friends, I leave it with your hearts tonight, the message of pain. The next time you suffer pain, remember what we've studied from God's Book tonight. The next time you come in contact with the pains of others, and if you're walking with Jesus, it won't be very long, it may be between now and the time you go to bed tonight, you'll be very much in touch with someone in pain.

May I repeat and summarize? *All* pain is the result of sin. Somebody sinned, not necessarily the result of the sin of the one who is suffering, but all pain has its origin in sin. And conversely, there is no sin but what causes pain—every transgression and disobedience results in suffering.

And so as you are tempted to sin, remember and don't forget it, you will suffer pain yourself. Not because of some arbitrary act of God. It is the law of cause and effect. Second, those you led with you in transgression will suffer pain. Face it. Those you love who never unite with you in sin, your dear ones who love you, they will suffer perhaps more than you ever dreamed. And there is no way for you to say, "I'll take it all on me. You can't do it!" They love you. They will suffer if you suffer. And the God who made you, the Christ who gave His life for you on Calvary, He will suffer. By every sin, Christ is wounded afresh. By every sin, Christ is wounded afresh.

Now, in closing our little study tonight, may I read you the page that describes in the most eloquent language I've ever read, what I've been trying to tell you tonight? Listen, you who have heard it before see how it shines with new glory in the light of the text we've read together this evening. You who are hearing it for the first time, listen to this sublime language:

"Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him...

"As the 'whole creation groans, and travails in pain together' (Romans 8:26, 22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazaret house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put in our power, through co-operation with Him, to bring this scene of misery to an end" *Education*, pages 263–264.

Will you do it? Oh friends, what a shame to be living merely for creature comforts. What a shame to be spending these blood-bought moments in merely making money or building fame, or getting a position, or doing *any* of the ordinary things that men live for, let alone the terrible and vicious and violent things that people are doing today. There is only one *passion* for a blood-bought soul. There is only one *burden* worth bearing in this hour. It is the burden to end pain by ending sin, for there is no other way to end pain except doing away with sin. Without shedding of blood, there is no remission. Without suffering, we will never learn the lesson. So let's learn it quickly. What do you say?

Shall we bow our heads? Precious Lord, write upon our hearts by Thy Holy Spirit the meaning of what we have read. And just now apply to our hearts personally the lesson that we may know how to be done with sin, and to be busy about our Father's business of relieving the pain and suffering, and sorrow of a weary world.

Just now, speak to hearts that need to be diverted from the money-making of this world, the fame-seeking of this world, the pleasure-mad craze, or any other mere human ambitions.

Just now, shut us in with Thee in the Garden of Gethsemane. Just now, gather us at Calvary. Just now, teach us something of the love that has to suffer because it loves. And just now, take our little hands in Thine to go with Thee in putting an end to the pain of this universe. We ask it in Jesus' name, amen.

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