

Wed Pain Healed 2021 03 03

Healing Pain

Wednesday, March 3, 2021

The Bible

1. Ps. 25:18

18 Look upon mine affliction and my pain; and forgive all my sins.

2. Jer. 15:18

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that* fail?

3. Gen 32:24-30 Jacob

24 Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

4. Isa. 21:3

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*; I was dismayed at the seeing *of it*.

5. Job 14:1, 22 his

1 MAN *that is* born of a woman *is* of few days, and full of trouble.

22 his flesh upon him shall have pain, and his soul within him shall mourn.

6. Ps 6:2

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

7. Ps 42:1-4 (to :), 8, 11 hope

- 1 AS the hart panteth after the water brooks, so panteth my soul after thee, O God.
- 2 My soul thirsteth for God, for the living God: when shall I come and appear before God?
- 3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?
- 4 When I remember these *things*, I pour out my soul in me:
- 8 *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.
- 11 hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.
8. II Kings 4:8-12 (to 1st .), 15 And when, 16, 17-20, 32 when, 33, 35, 36
- 8 ¶ And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.
- 9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.
- 10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.
- 11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.
- 12 And he said to Gehazi his servant, Call this Shunammite.
- 15 And when he had called her, she stood in the door.
- 16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.
- 17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.
- 18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.
- 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.
- 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.
- 32 when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.
- 33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.
- 35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

- 36 And he called Gehazi, and said, Call this Shunammite. So he called her.
And when she was come in unto him, he said, Take up thy son.

9. Acts 20:24 none

- 24 none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

10. Acts 14:8-11 there, 19, 20, 28

- 8 there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:
9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,
10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.
11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.
20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.
28 And there they abode long time with the disciples.

11. Rom. 8:22-24 (to 1st :), 26 (to 1st :)

- 22 For we know that the whole creation groaneth and travaileth in pain together until now.
23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.
24 For we are saved by hope:
26 Likewise the Spirit also helpeth our infirmities:

12. Ps 30:2

- 2 O LORD my God, I cried unto thee, and thou hast healed me.

13. Rev. 21:4 God (to :)

- 4 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:

Science and Health with Key to the Scriptures, by Mary Baker Eddy

1. SH 342:21-23

21 Christian Science awakens the sinner, reclaims the
infidel, and raises from the couch of pain the helpless
invalid.

Argument of
good works

2. SH 346:21-25

When
a sufferer is convinced that there is no reality
in his belief of pain, — because matter has no sensation,
24 hence pain in matter is a false belief, — how can he suffer
longer?

3. SH 113:28-32 There

There is no pain in Truth, and
no truth in pain; no nerve in Mind, and no
30 mind in nerve; no matter in Mind, and no mind in mat-
ter; no matter in Life, and no life in matter; no matter
in good, and no good in matter.

4. SH 125:12-16

12 As human thought changes from one stage to an-
other of conscious pain and painlessness, sorrow and
joy, — from fear to hope and from faith to understand-
15 ing, — the visible manifestation will at last be man gov-
erned by Soul, not by material sense.

5. SH 262:17-20

Job said: “I have heard of Thee by the hearing of the
18 ear: but now mine eye seeth Thee.” Mortals will echo
Job’s thought, when the supposed pain and
pleasure of matter cease to predominate.

The true sense

6. SH 143:13-23

Sometimes the human mind uses one error to medi-
cine another. Driven to choose between two difficulties,
15 the human mind takes the lesser to relieve the
greater. On this basis it saves from starva-
tion by theft, and quiets pain with anodynes. You
18 admit that mind influences the body somewhat, but
you conclude that the stomach, blood, nerves, bones,
etc., hold the preponderance of power. Controlled by
21 this belief, you continue in the old routine. You lean on
the inert and unintelligent, never discerning how this de-
prives you of the available superiority of divine Mind.

Error not
curative

7. SH 153:16-24

You say a boil is painful; but that is impossible, for
matter without mind is not painful. The boil simply
18 manifests, through inflammation and swell-

Origin of pain

ing, a belief in pain, and this belief is called a
 boil. Now administer mentally to your patient a high
 21 attenuation of truth, and it will soon cure the boil. The
 fact that pain cannot exist where there is no mortal mind
 to feel it is a proof that this so-called mind makes its
 24 own pain — that is, its own *belief* in pain.

8. SH 415:9

In-
 flammation never appears in a part which mortal thought
 does not reach. That is why opiates relieve inflammation.
 12 They quiet the thought by inducing stupefaction and by
 resorting to matter instead of to Mind. Opiates do not
 remove the pain in any scientific sense. They only ren-
 15 der mortal mind temporarily less fearful, till it can master
 an erroneous belief.

9. SH 472:13-16, 19 (only)

Question. — What is error?

Answer. — Error is a supposition that pleasure and
 15 pain, that intelligence, substance, life, are existent in mat-
 ter. It is that which seemeth to be and is not.

18

10. SH 159:23-2

The medical schools would learn the state of man
 24 from matter instead of from Mind. They examine the
 lungs, tongue, and pulse to ascertain how
 much harmony, or health, matter is permit-
 27 ting to matter, — how much pain or pleasure, action or
 stagnation, one form of matter is allowing another form
 of matter.

30 Ignorant of the fact that a man's belief produces dis-
 ease and all its symptoms, the ordinary physician is
 liable to increase disease with his own mind, when he
 160:1 should address himself to the work of destroying it through
 the power of the divine Mind.

11. SH 165:16-3

You say that indigestion, fatigue, sleeplessness, cause
 distressed stomachs and aching heads. Then
 18 you consult your brain in order to remember
 what has hurt you, when your remedy lies in forgetting
 166:1 the whole thing; for matter has no sensation of its own,
 and the human mind is all that can produce pain.

3 As a man thinketh, so is he.

12. SH 181:6-8

Matter, which can neither

Evanescent
 materiality

False source of
 knowledge

Causes of
 sickness

suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.

13. SH 188:11-15

Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death; and it is like the dream we have in sleep, in which every one recognizes his condition to be wholly a state of mind.

Disease a dream

14. SH 194:17-1

The authentic history of Kaspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind. It proves beyond a doubt that education constitutes this so-called mind, and that, in turn, mortal mind manifests itself in the body by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of seventeen Kaspar was still a mental infant, crying and chattering with no more intelligence than a babe, and realizing Tennyson's description:

Power of habit

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

His case proves material sense to be but a belief formed by education alone. The light which affords us joy gave him a belief of intense pain.

15. SH 195:8-12

All that gives pleasure to our educated senses gave him pain through those very senses, trained in an opposite direction.

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

Useful
knowledge

16. SH 211:32-2

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve.

17. SH 261:8-24

The effect of mortal mind on health and happiness is seen in this: If one turns away from the body with such absorbed interest as to forget it, the body experiences no pain. Under the strong impulse of a desire to perform his part, a noted actor was accustomed night after night to go upon the stage and

Unreality of pain

sustain his appointed task, walking about as actively
 15 as the youngest member of the company. This old man
 was so lame that he hobbled every day to the theatre, and
 sat aching in his chair till his cue was spoken, — a signal
 18 which made him as oblivious of physical infirmity as if
 he had inhaled chloroform, though he was in the full pos-
 session of his so-called senses.

21 Detach sense from the body, or matter, which is only
 a form of human belief, and you may learn the meaning
 of God, or good, and the nature of the immu-
 24 table and immortal.

Immutable
 identity of man

18. SH 391:9-12

Banish the belief that you can possi-
 bly entertain a single intruding pain which can-
 not be ruled out by the might of Mind, and in this way
 12 you can prevent the development of pain in the body.

19. SH 393:16, 29-30

Be firm in your understanding that the divine Mind
 governs, and that in Science man reflects God's govern-
 18 ment. Have no fear that matter can ache,
 swell, and be inflamed as the result of a law
 of any kind, when it is self-evident that matter can have
 21 no pain nor inflammation. Your body would suffer no
 more from tension or wounds than the trunk of a tree
 which you gash or the electric wire which you stretch,
 24 were it not for mortal mind.

No pain in
 matter

Man is never sick, for Mind is not sick and matter
 30 cannot be.

No real disease

20. SH 214:32-1

Spirit's senses are with-
 215:1 out pain, and they are forever at peace.

Hymns 154, 444, 529

154

In Thee, O Spirit true and tender,
 I find my life as God's own child;
 Within Thy light of glorious splendor
 I lose the earth-clouds drear and wild.

Within Thy love is safe abiding
 From every thought that giveth fear;
 Within Thy truth a perfect chiding,
 Should I forget that Thou art near.

In Thee I have no pain or sorrow,

No anxious thought, no load of care.
 Thou art the same today, tomorrow;
 Thy love and truth are everywhere.

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444

Be still, my heart: you rest in Love divine;
 God's gracious touch has silenced grief and pain.
 Love's timeless Christ allows for no decline;
 In changeless being shall your health remain.
 Be still, my heart: your faithful only Friend
 Secures your joyful voyage without end.

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 Be still, my heart: of present glories sing,
 Instead of mourning for a troubled past.
 Replace sad tunes with melodies that ring
 Of God's rich mercy and of blessings vast.
 Be still, my heart: the winds and waves recede
 When to God's angel voices you give heed.

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 Be still, my heart: our God casts out all fears,
 Assuring you that God and man are one;
 And in that oneness here and now appears
 Love's everlasting life, with death outdone.
 Be still, my heart: no lies, no tears, no curse
 Can mar the rhythm of God's universe.

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529

Love divine, Your healing presence
 Lifts us to the holy place,
 Where we see Your whole creation
 Filled with light and crowned with grace.
 We Your children know your glory,
 See your power from above
 Sweep away the shade of darkness
 With the healing tide of love.

.
 Humble hearts accept Your blessing,
 Turn from sorrow, want, and sin.
 Turn the page, rewrite that story,
 As the Christ is welcomed in.
 Now we know our true relation,
 Perfect God and perfect child,
 We can live in joy and freedom,
 Loved, and pure, and undefiled.

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