

God Wants to Heal, So Why Doesn't He?

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Chapter 1: Why we aren't healed

Many of us have an attitude to God that has not matured. We won't admit it to ourselves but in our attitude and actions, we expect him to be a sugar daddy. We see him as little more than a blank cheque book in the sky. We want him to heal when we pray. We are quite passive. We come to God and tell him what's wrong and that we want it fixed. Our thinking, if we are really honest with ourselves, is more along the lines,

"It's your problem God, you made me. Things aren't working properly, fix it please."

We fast, but when nothing seems to change, we get resentful against God, although, we are usually too religious to admit that to ourselves. We hear about someone else being healed and internally our self talk is,

"You healed him but you didn't heal me. What's wrong with me? Perhaps I'm not as important as he is."

If our condition is chronic and we have been praying for a long time, our resentment might creep towards bitterness,

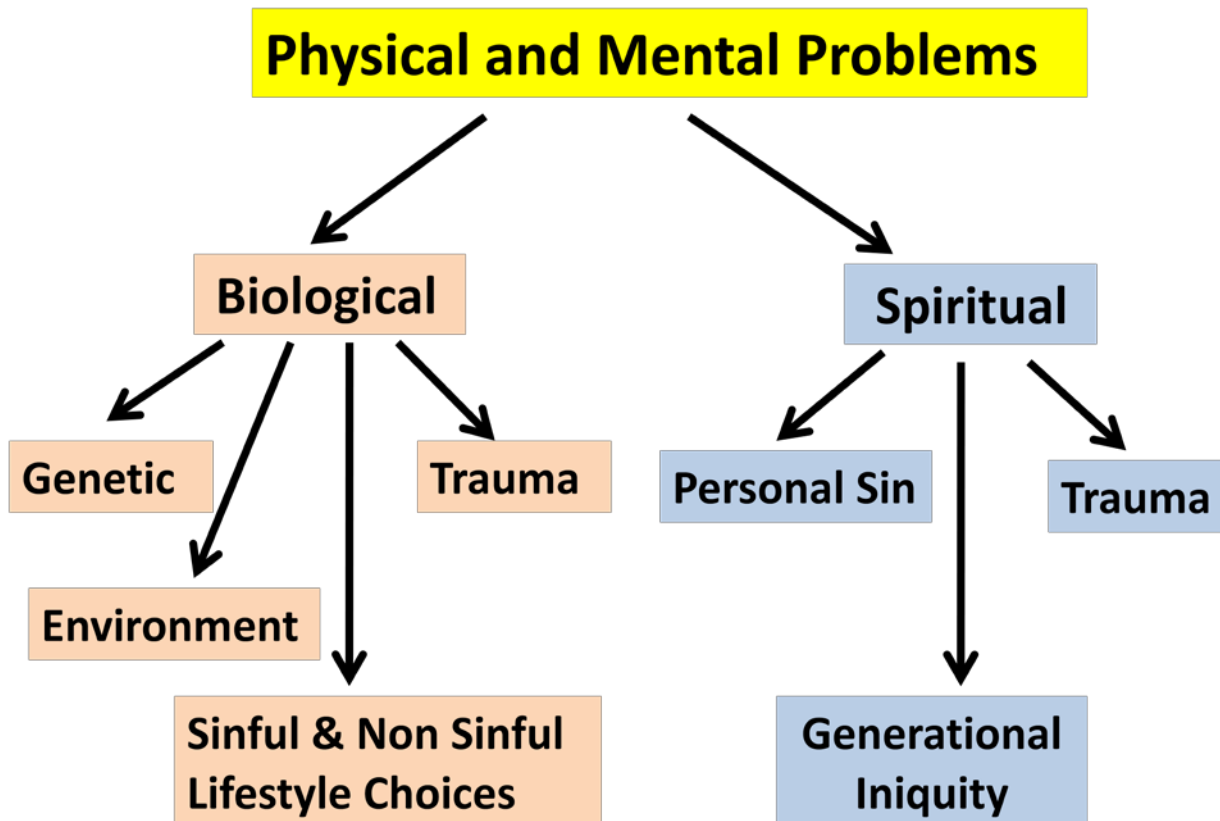
"Why aren't you healing me, Jesus? That person hasn't been sick for very long and you have healed them. What about me? I love you, I tithe and I am suffering. When is it my turn? Maybe you do have favourites."

We pray, fast, and proclaim the truth that God heals. We declare that we are healed, claim healing scriptures and act as though we are healed but the truth is that often not much changes. Nevertheless we put on a brave face; we struggle on because, after all, we are God's ambassadors. We can't let the team down. We must be good witnesses to the unbelievers who are perishing. Any improvement in our condition is possibly more a reflection of our own self effort than it is that God has healed us. We thank him for the minor improvements but deep down we wonder whether we are really any better off than the non-believers. We *know* that God heals. We read it in the scriptures. We hear about people with healing ministries, such as Katherine Kuhlman, John G Lake, Smith Wigglesworth and others dubbed "God's Generals" and we know that God is around, healing people and setting the captive free. Missionaries come back from overseas with stories of miraculous healings; limbs straightened, eyes replaced in sockets, gold fillings in teeth, the dead raised. But something is not quite right. Healing seems too haphazard.

Great that God heals in the mission field, but here at home, here in our church, there is a lot of talk and hype about the God who heals but not much tangible evidence. People come up to the front for prayer and someone lays hands on them and prays for them. Most of the time nothing happens. Sometimes the person may 'rest in the Spirit', falling to the ground. He has a feeling of well-being but more often than not, his depression or his sore knee remains. He may come back repeatedly for prayer but not much happens. Often the person is told that he needs to have more faith. This seems like a knee jerk answer that is more of a cop-out than a solution. How do I get more faith? Do I proclaim more? Fast longer? Have longer quiet times? Memorize more healing scriptures? Pretend that it is healed and tell everyone that I am healed as a sign of my faith? Who am I fooling? I try all these things and still nothing happens. Eventually I give up. I am tired of feeling guilty. I am tired of going to the front of the church and nothing happening. I am tired of listening to all the exhortations. If I am really honest, I am tired of powerless Christianity.

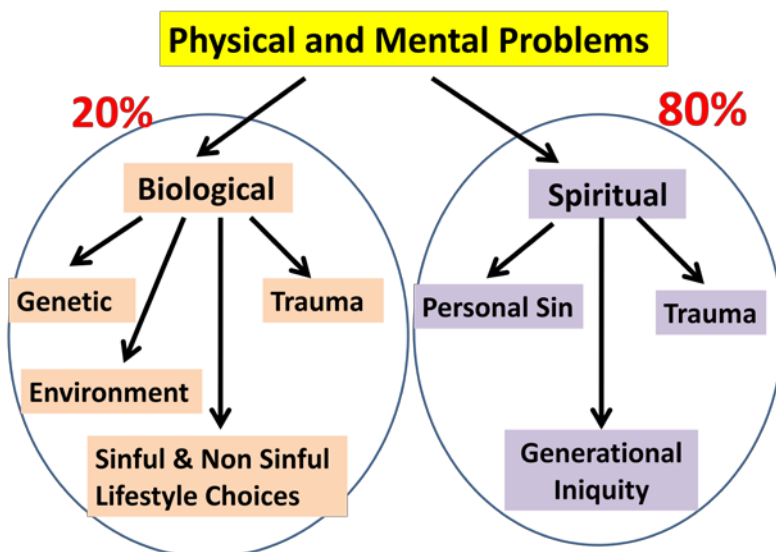
There is an answer, an answer that satisfies. There is an answer that puts these dilemmas in the correct perspective.

Chapter 2: A Comprehensive Healing Approach



The diagram above is the basis of the approach Anazao takes to healing. It is the skeleton upon which the rest of the book is fleshed out. It is a diagram well worth memorizing because it is the blueprint we will overlay on almost every physical or mental problem we encounter.

Explaining the model



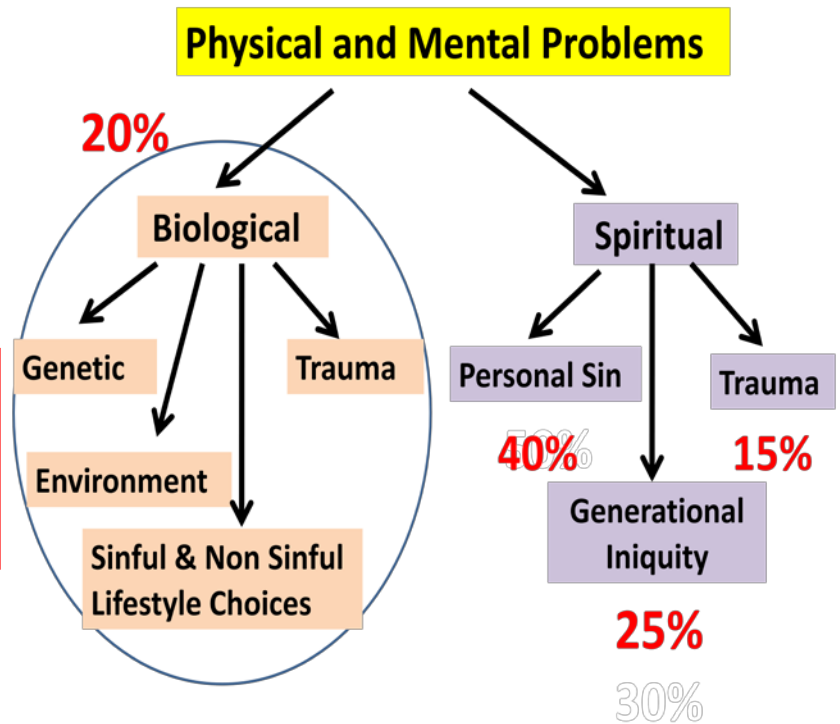
Generally speaking, and we must emphasize that we are speaking in broad generalities here, any problem requiring healing, whether it is a physical problem such as cancer or a cold sore, a mental problem such as depression or schizophrenia, has two major components to the problem: biological and spiritual. The biological component can be further broken down into four sub-categories: genetic pre-disposition, environmental factors, trauma, and lifestyle choices. The spiritual component can be further broken down into three sub-categories: personal sin, generational

iniquity and trauma. Trauma has both a physical and spiritual impact on all problems and hence its inclusion on both sides of the diagram.

The percentages generally apply but can vary from case to case. The biological component of many sicknesses, mental and physical, is roughly 20%. This will surprise most people because the secular and Christian approach to most illnesses is to see the biological component as almost 100% of the problem. The spiritual component is therefore 80%. The spiritual component can be further broken down. Personal sin represents 40% of the total. Generational Iniquity represents 25% and Trauma 15%. The Holy Spirit supernaturally gave us these percentages.

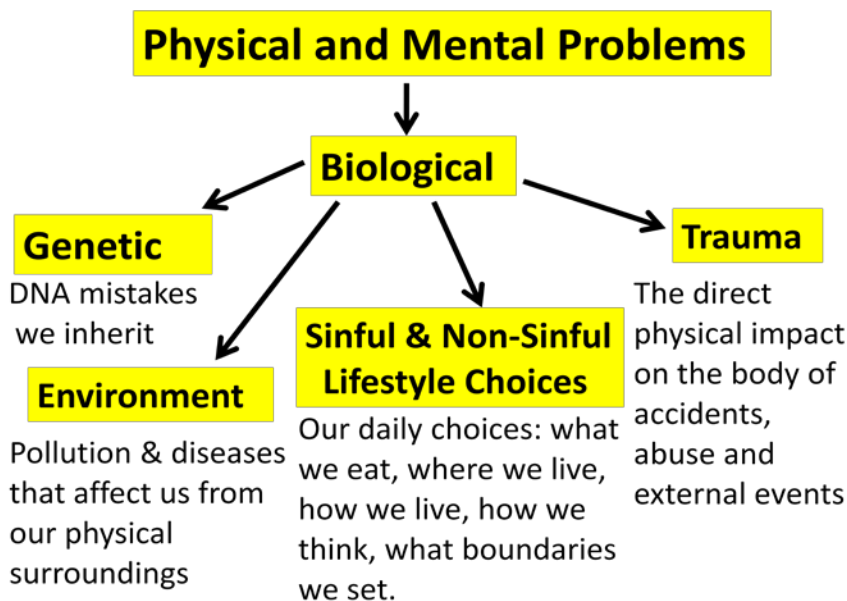
The reason people are surprised that the spiritual component is so high and the biological component is so low is because we often confuse *symptoms* with *cause*. The body is the reflector of the soul and the spirit, not the other way around.

FOUNDATIONAL PREMISE
Most of our problems, mental and physical, have their origin in the soul and these are expressed as symptoms in the body.



The medical profession is, generally, curing symptoms, not causes. For most of us, if the symptoms are gone, we are happy. However true healing, stopping the reoccurrence of a problem, has its solution in the soul, not the body.

Let's look at the biological factors in more detail.



My genes

A genetic predisposition refers to any sickness, organ dysfunction or mental illness where a portion or the entire problem can be traced to some misinformation on our DNA. All our original DNA derives from our parents so most of these problems have a hereditary link. Cystic Fibrosis is one of the most commonly inherited childhood diseases. The gene affecting CF is more common in Caucasians, less common in Africans and least common in Asians. Named for the American physician George Huntington (1850–1916), Huntington's disease (HD), or Huntington's chorea, is an inherited, progressive brain disorder. It causes the degeneration of cells in the basal ganglia, a pair of nerve clusters deep in the brain that affect both the body and the mind. HD is caused by a single dominant gene that affects men and women of all races and ethnic groups. These are but two examples of many hundreds of genetic conditions affecting our health.

So far, as a result of the complete mapping of the human genome, more than 600 ailments have been identified as having a genetic component. From twin studies, we know there is a genetic predisposition toward manic depression (Bipolar disorder) with 80% of identical twins both developing Bipolar compared to 16% of fraternal twins. There may be evidence linking this specifically to the X chromosome. Of these 600 genetically influenced disorders, some will be 100% of the reason for the disorder; others may only be expressed when certain other lifestyle or environmental factors are present to serve as triggers for the gene to be activated.

The environment

By environmental factors, we mean physical, mental, emotional problems that have a component linked to the environment in which we live. Often, it is diseases that we pick up from those around us, such as measles, the cold and influenza. It could be animal borne such as Asian Bird Flu, Swine Flu or malaria. It can be linked to a lack of a necessary nutrient such as vitamins and minerals essential for optimal health. For example, a lack of vitamin C which leads to Scurvy. If there aren't sufficient amounts of the trace element selenium in the soil, it affects our immune system and makes us more susceptible to developing cancers. If I live by high voltage power lines, there is increasing evidence to show that it is a factor in development of cancer. Living in area where there has been nuclear fallout, such as Hiroshima, the Bikini islands, Chernobyl etc, will mean there is a greater probability of contracting cancer. If I live in an area where there is a hole in the ozone layer and UV intensity is higher, this will be a contributing factor to skin cancer. Living in the Arctic Circle where sunlight is limited for long periods will mean the body won't produce vitamin K so easily. There is a definite link between depression and the lack of light for those living in such northerly latitudes.

Trauma

This refers to biological injury sustained directly from traumatic events. These could be environmentally driven in origin such as cyclones, tornadoes, tsunamis and earthquakes. Predominantly, though, this category applies to personal injury from accidents such as vehicle and workplace injuries and numerous other physical injuries such as falling off ladders while trimming the hedge, slipping on a wet floor and the myriads of sport injuries. Also included in this category are injuries deliberately inflicted on us by others. Physical violence between adults and the physical and sexual abuse of children are two such examples.

Aside from the obvious sinful actions involved in physical abuse, there can be sinful components to a trauma, which on the face of it, looks morally neutral. Let's say you are climbing a ladder and it topples over and injure your back. However if, in your impatience or haste, you mounted the ladder and you hadn't adequately checked that the base was stable, then the ultimate cause of your sore back is rooted in these sins.

Lifestyle choices

Lifestyle choices refer to choices we make ourselves or choices our parents make that directly affect us. Some of these are sinful, some are not. Smoking and drinking to excess are the most obvious examples of sinful choices. Both are directly linked to lung cancer, cirrhosis of the liver and many other associated sicknesses. Overeating, taking illicit drugs, anorexic and bulimic abuse of the body are further examples and all have a direct biological impact on a variety of physical and mental problems. Some choices can be more subtle but are still sinful. Lifting a heavy object that you realize is going to be difficult and you ideally should get someone to help you but you go ahead anyway and end up straining your back. It's getting late and the light is failing but you are desperate to finish off the project and in the semi dark you misdirect the hammer and badly injure your thumb. Yes, that is a sin. Either you should have waited till the following day or arranged artificial lighting. You pushed the boundaries despite your common sense warning you that it's time to pack up or to be extra careful.

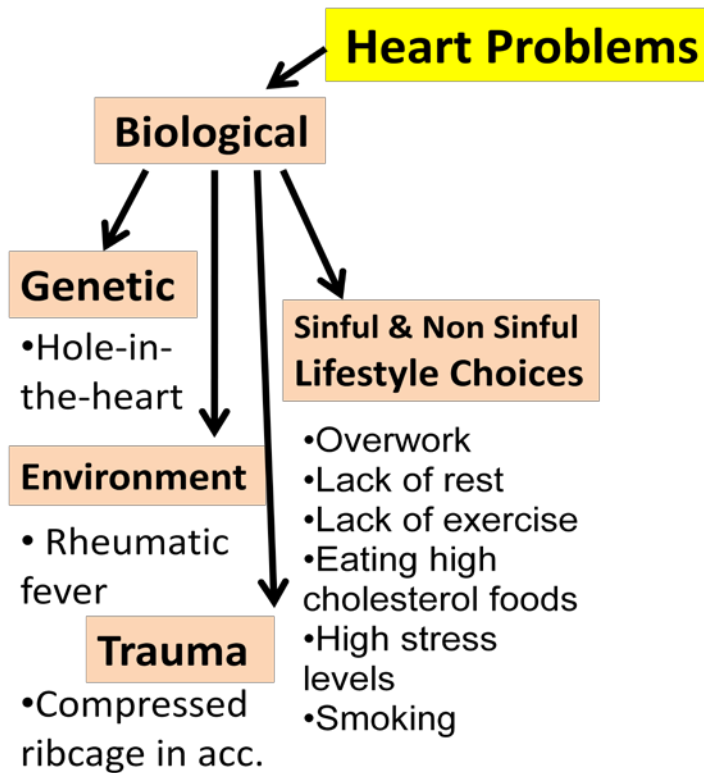
Non-sinful lifestyle choices that directly affect the biological component of a dysfunction can apply to contributing circumstances that I am unaware of or have no control over. For example, I may be eating a lot of fish that has a high mercury content, which can lead to nerve damage, and I am unaware of that. If I have known about it and continued to eat it, it becomes a sinful lifestyle choice and it is something I have to repent of. Growing up in a family that likes eating fatty, deep fried foods will mean that I am likely to be overweight by the time I start school. This obesity is not my fault. I had little or no choice in what I was given to eat. Other lifestyle choices are a little more complicated as to whether or not there is a sinful component. If I choose to work in a coal mine where I know I will be inhaling coal dust and I don't take the necessary precautions, then there will be a sinful component to this choice. There are many workplace situations where the unique physical demands of the job will, long term, result in chronic physical injury. Typists who develop RSI (Repetitive Strain Injury), carpal tunnel syndrome, jobs with noise pollution affecting the ears, asbestos exposure, knee problems for carpet layers, back problems linked to poor posture for sedentary jobs. As you can see, the list goes on and on. The extent to which each of these has a sinful component can only be determined by looking at each individual's circumstances.

Overlap

Each of the subcategories under the label "Biological" overlap. For instance, as we have stated, a wide variety of genetic based illnesses are expressed only when the environmental conditions are right. It could be lack of a certain vitamin or a trace mineral that triggers the expression of the gene. Pollution, diseases and various foods can be triggers for genetic conditions that are laying waiting for some compromise in the resistance of the individual to be expressed. Sometimes the link is far broader and unexpected. For example, MS (Multiple Sclerosis) is a disease of temperate latitudes. It is extremely rare in tropical climates. In addition, it is much more prevalent in the West than the East.

Trauma and stress are additional factors to the environmental ones mentioned and can also be important in triggering genes. Lifestyle choice is also linked to genetic expression. Over eating or eating too many sugar-based foods, with a high GI, can lead to the expression of a genetic susceptibility to diabetes. Lifestyle choice can directly impact on the trauma. If I get drunk and, because my balance is compromised, I fall and injure myself, the trauma is directly linked to my choice to get drunk. My choice to drive recklessly which results in a crash is another example.

Heart Example



If I have heart disease, I may find that I have a dysfunctional mitral valve; an inherited genetic abnormality from my mother's side of the family. This fits the category of 'Genetic'. Alternately, my problems may have resulted from the rheumatic fever I contracted as a child which led to the enlarging of the heart muscle. This falls in the category of 'Environment'. Another scenario could be that I was involved in a motorcycle accident when 18 and as I hit a stationary object, my ribcage compressed and injured my heart, causing a slight heartbeat irregularity ever since. This is an example of "Trauma" as the origin of my problem. More commonly, heart problems are linked to a narrowing or constriction of the arteries that feed the heart muscle

with blood and oxygen. These can have their origin in poor lifestyle choices. Eating foods high in cholesterol and saturated fats, being grossly overweight and a lack of exercise are all examples of lifestyle choices directly impacting the health of the heart and most of these have a strong sinful component.

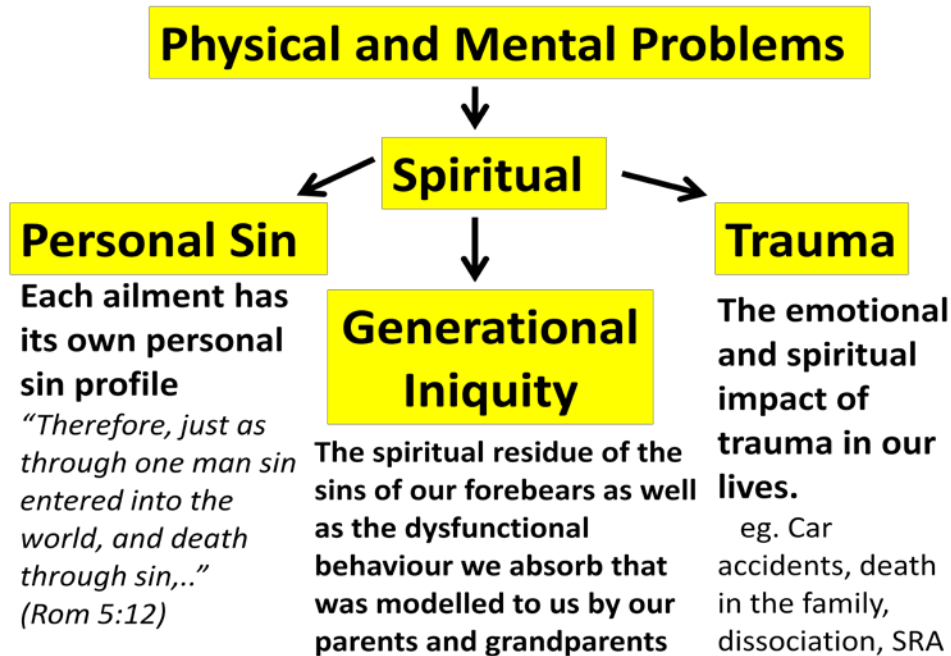
Not so simple

After my angiogram stent or heart bypass, if I alter my diet, do more exercise and relax more, my heart problem appears to be solved. Not really. The symptoms have been temporarily removed, so that the heart will function again as normal but the fundamental cause of the problem hasn't been addressed. The fact that I may eat foods high in cholesterol is often only a small percentage of the reason my arteries became blocked. Some people can eat foods high in cholesterol and never get any build up in the arteries. Other people can have a diet very low in cholesterol and get blocked arteries. Clearly then, there are factors other than our diet responsible for arterial blockage leading to heart disease. We know that cholesterol is a necessary and important component in a number of biochemical pathways in our body and that our body produces its own cholesterol, independent of what we eat. So what makes some people produce more cholesterol than they need? That is the big question that needs to be answered and one for which there is no simple biological solution. I could exercise more and that could help, but there are no guarantees. Some very fit people drop dead from heart attacks. Why do some young people, in their early twenties die of heart attacks when they are fit and their arteries are not blocked up? There has to be other more significant causes other than the biological components discussed.

The body as a reflector

As mentioned earlier but is worth repeating, the viewpoint that Anazao and other ministries adopt, sees the body as a reflector of the soul and the spirit. The body is usually not the cause of its own problems. The cause of the problem lies in the soul and spirit of the person. The body merely reflects or expresses what is happening in the soul and spirit. If there is no faulty gene, the reason I

am producing more cholesterol than I need is because my thinking, my emotions, my will, my relationship with God is out of balance. Something is not quite right in these areas and that in turn is expressed as an over production of cholesterol. In other words, a purely biological approach to heart problems is inadequate to explain all that we observe. We must consider the spiritual component of the problem.

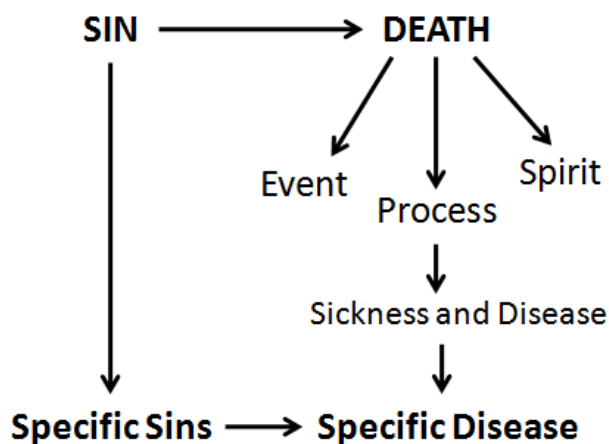


Personal Sin

Each disorder, dysfunction or disease has its own personal sin profile. The sin profile for heart disease is different from the sin profile for cancer which is in turn different from the sin profile for depression. By sin profile, we mean that if specific sins are present in our lives with sufficient frequency and intensity, it gives the kingdom of darkness enough legal rights to establish a specific ailment that fits that sin profile. Each ailment has its own unique sin fingerprint. The scripture basis for this is Romans 5:12. It is sin that gave rise to death. Because of Adam's sin, death entered into God's creation and the whole of creation is now affected. The whole of creation is in a state of decay. All pathologies, that is, all sicknesses and disorders, are part of the process of dying. They contribute and push us towards the inevitable conclusion in everyone's life; the moment we finally die. Death then, has



three components; it is an event, a process and a Spirit. It is an event in that one day we will die. It is a process in that all of us are currently in the state of ageing and dying. It is also a Spirit, in that the kingdom of darkness has a demonic being in charge of death and only when this angelic Prince, along with his companion, Hades, are finally thrown into hell will death be finally destroyed.



Then Death and Hades were thrown into the lake of fire. The lake of fire is the second death.(Rev 20:14)

It is this second aspect of death, the process of dying, that all pathological disorders come under. If sin in the broadest sense leads to death in the broadest sense, then it is logical to assume that a specific subgroup of sin will affect a specific subgroup of death. This is what Anazao has found to be the case. [More about the three aspects of death can be found in our book, “*Underestimating Satan*”]

Back to the heart example. We know that the heart is much more than a blood pump. In our book, “*The Forgotten Factor in Healing*”, I looked at number of instances that clearly showed that the heart has a large endowment of soul and spirit. Below are a few instances.

Claire Sylvia never liked beer, green peppers or chicken nuggets. After a heart transplant she developed an immediate and strong craving for these foods. The 18 year old motorcyclist whose heart she received loved these foods.

A 7 month old boy received the heart of a 16 month old boy who had drowned. The donor had mild cerebral palsy mostly on the left side. The recipient, who did not display such symptoms prior to the transplant, developed the same stiffness and shaking on the left side.

An 18 year old girl received the heart of an 18 yr old boy who wrote poetry and composed songs. When the parents of the boy visited the girl and began to read some of his poetry and songs, she was able to finish the lines.

When we ache emotionally, through grief, we often ache in our heart. The term ‘heartache’ is more than just a common expression, it is often a reality. That is hardly surprising since scripture equates the heart with our emotions and the heart is representative of our deepest desires and feelings. If we have a biological problem with our heart, one of the spiritual causes of that problem will be emotions that are not adequately expressed.

It is a sin to repress emotions. It is a sin to emotionally distance from others. It is a sin to lie to ourselves and others about the way we feel. When someone comes up to me and says, “*Peter, how are you?*” and I respond, “*Good! Good!*” when in fact, I am struggling emotionally, I lie to you by my pretence. I might be so good at denying how I feel that I lie to myself. I perjure myself. I may genuinely think I am OK but the reality is that my heart is aching and I don’t want to acknowledge that to myself. I stuff down the feelings and this has an impact on the heart itself.

What then, is the difference between the personal sin category that is classified under the spiritual heading and the sinful lifestyle choices classified under the heading biological? Personal sin under the spiritual heading has to do more often with an *attitude* I have. It is not as direct and obviously causative in its impact on the condition compared to sin-related life style choices. Smoking is a sin related life style choice that has a direct impact on lung function. However, emotional distancing is much more subtle but nonetheless just as potent in the long term layering impact it has on the heart. The lack of emotional expression does affect the heart. We are a trinity of spirit, soul and body and the heart is much more than a biological blood pump. It contains spirit and soul and the impact of a starved spirit and soul, due to a lack of emotional feeding, will affect the heart itself just as much as inadequate diet and exercise. Most people can see the obvious link between smoking and lung cancer. The smoke goes *directly* into your lungs. However, most people wouldn’t see the link between a person being very self-contained in his emotional expression and the heart attack he eventually suffers.

	Biological	Spiritual
Personal Sin	has a direct impact, usually physical, on the condition.	has an indirect impact, usually spiritual, on the condition.

Aside from Emotional Isolation, there are three other major sins that are *always* present in heart problems. These are Self Effort, Distancing from the truth and Immovability. These will be examined in more detail under the heart sin profile later on in the book.

Generational Iniquity

Another important spiritual cause of any mental or physical problem is the generational spiritual baggage or curses we inherit from our parents. We all inherit the blessing that comes from the righteous actions of our forebears and we are grateful for that but we are usually not so happy about the fact that we also inherit the curses that are associated with their unrighteous behaviours. We can't have it both ways. If we inherit the blessing, justice demands we also inherit the curse! If we didn't inherit the curse, then that would make a mockery of the principle of sowing and reaping. It would mean that our parents could 'paint the town red' without giving any thought to the consequences of their actions. We are much more likely to think soberly about doing a sinful action if we realise that, regardless of whether we later confess and repent, it will impact on our subsequent generations.

So those of you who may be left will rot away because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they will rot away with them. (Lev 26:39)

You show love to thousands but bring the punishment for the fathers' sins into the laps of their children after them. O great and powerful God, whose name is the Lord Almighty. (Jer 32:18)

David confessed and repented, in Psalm 51, of his sins of murder, deception and adultery in relation to Bathsheba and her husband Uriah. There is no doubt of the depth of his repentance (Ps 51) and that God forgave him. Nevertheless, the consequence of his sin was visited on his generational line with vengeance. Amnon, David's son, lusts after and rapes his own sister, Tamar. David's other son, Absalom, kills Amnon in revenge and does this through deception. He also sleeps with his father's concubines. He is murdered by David's closest aide, Joab. For all his wisdom, Solomon's Achilles' heel was an out of control sexual appetite. Lust, murder, deception were established by David and more lust, murder and deception visited the generations.

There are some Christians who believe that generational iniquity was automatically dealt with at the cross. The cross has provided a means to remove our generational iniquity but it is not as easy as Christians think to extract ourselves from the effects of GI in our lives and it is definitely not automatic. There are very few things in Christianity that are automatic. Salvation is not automatic. Just because Jesus died on the cross for everyone doesn't mean everyone is automatically saved. Only those who humble themselves before the cross; who accept their need for a saviour receive the salvation offered. The same is true with generational iniquity. It requires effort to identify the generational patterns and then humility to deal with those same sin issues in my own life first. There are no quick fixes. Even when we confess our personal sin, it is forgiven only to the extent that we are genuine in our repentance.

If your parents have heart issues, then the sins linked to their heart problems, will have been modelled to you during your growing up years. If your father was emotionally distant and disconnected from his feelings, you will have observed and absorbed a lot of his behavioural

patterns. Hence some of the generational iniquity will be linked to sins adopted through learned behaviour. Note that this category doesn't include genetic problems we inherit from our parents. These come under the category "Biological" causes.

Generational iniquity is more complex than that. Suppose you never knew your grandfather. Perhaps you didn't know that he was a Freemason. The second vow of Freemasonry has to do with the heart. It is a curse the participant unwittingly invoked upon himself regarding his heart. Because Freemasonry is under the control of the kingdom of darkness, each curse gives the satanic kingdom the reason, or legal right, to directly affect the heart of granddad's descendants down to the third and fourth generation. That includes you and your children. Demons can directly affect the heart or interfere with cholesterol production. Although we don't have any quantitative evidence, from our ministry experience, we believe that Freemasons have a statistically significant higher than normal death rate from heart related illnesses.

A woman had a child suffering from a problem where the boy was unable to control his bowel motions. He needed nappies at seven years old. Finding out that his grandfather was a Freemason, we commanded the demons linked to Freemasonry to present themselves clearly. The third vow of Freemasonry leaves a generational curse linked to the bowels. When we nullified the legal rights the demons had linked to this third vow, the problem stopped from that time onwards.

To deal with the generational component of any problem, the first step is to draw up a genogram. A genogram is a counselling term for a generational tree on which trends and patterns are over three or four generations are noted. From this we usually identify between 20 to 40 patterns or sins and then if we are dealing with a specific problem, we can isolate the sin patterns linked to that. Issues such as Freemasonry, other cults and secret societies, involvement in the occult, drugs, new age activities and medicines, Halloween, heavy metal rock, sexual sins are just a few of many sinful activities that bring direct spiritual curse on the generation line. Once these patterns have been identified, the person being ministered to then needs to look at his own personal sins related to each of these patterns. Once he has identified and confessed his sins in regard to his own personal involvement in that activity, he can then say a prayer to break the generational impact. Then the demons linked to that generational issue are commanded to present themselves and the legal rights linked to that dysfunction are dealt with.

Our suggestion is that if you want to go deeper into understanding and dealing with generational factors in healing, we suggest you attend our first and fourth week of Anazao's Cutting Edge School.

Trauma

The last of the three spiritual components that must be considered as a causative factor in every problem is trauma. Trauma is spiritual in its impact in that there is always shock to the spirit and soul of a person that can impact on the heart and the rest of the body. Unfortunately, where there is trauma, there are demons. Demons thrive on anything that challenges the integrity of our trinitarian nature; spirit, soul and body. Unconsciousness, amnesia, dissociation, anaesthesia are all examples of trauma that involve the separation of one or two aspects of our spirit, soul or body. All are demonic entry points. Some of our readers will find this hard to believe but thousands of hours of ministry experience confirm these statements as an unfortunate reality.

Examples of the types of trauma that could affect my heart are; when my parents went through a divorce. It was really messy and I was the meat in the sandwich and emotionally I was torn between the two of them. Another trauma could be during my actual birth when there were complications and I suffered considerable foetal stress, which affected my heart. If there was direct physical injury to

the heart, during the birth process, then the trauma would come under the biological category. However, there may not have been direct physical injury to the heart but the emotional stress of the birth can directly impact the heart since the heart is more than just a blood pump. If I sensed in my spirit that I was coming out into a hostile environment and wasn't welcome, that emotional rejection can impact on my heart. Still another trauma could be the time I had rheumatic fever, and was really, really sick and my heart was directly affected by the illness. While that comes under the category of a biological environmental factor affecting my heart problem, it is also a trauma in that my whole body endured. I was under considerable duress during that time; physical and emotional. If I thought that I might die during the illness, the emotional impact on my heart would have been considerable.

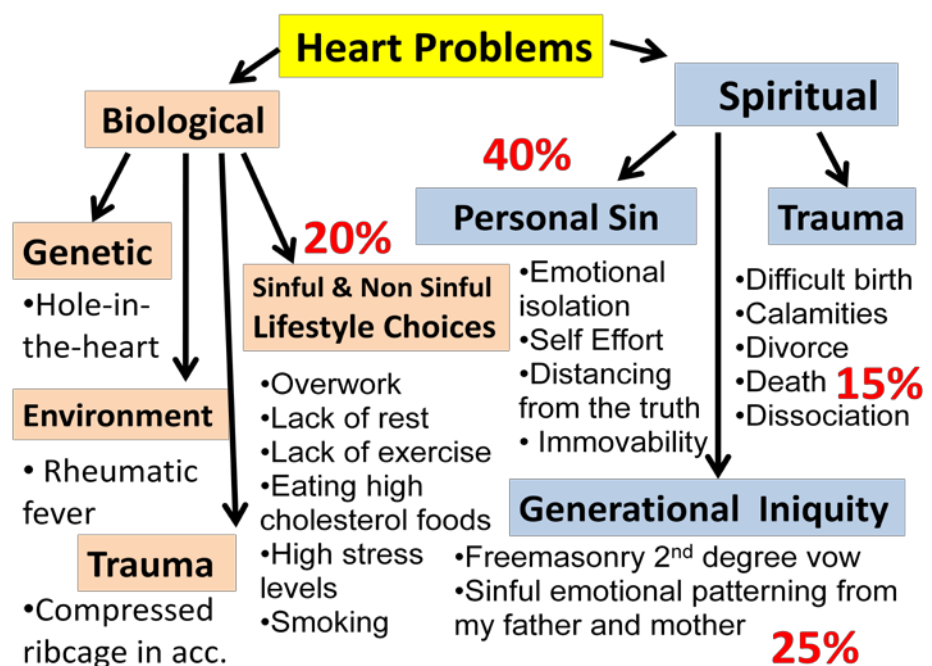
Whenever there is a trauma, it can be categorized as one of two types; trauma we can remember and trauma we can't remember. Examples of trauma that we can remember could be the time when I was six years old and in hospital by myself having my tonsils out. Another is the time I was involved in a car accident travelling with my grandparents. Still another, the time I fell out of a tree when building a tree hut. Each of these traumas will have resulted in some impact on different parts of my body, either directly or indirectly.

Trauma I can't remember is often related to trauma that occurred to me before I could consciously remember. That appears to be stating the obvious. This trauma could have happened in the womb, during birth or soon after birth. However, it is not exclusively limited to the time before I was two years old, when conscious sequential memory is usually established. It could happen at any time in our lives if the trauma is of sufficient intensity to overwhelm our conscious ability to remain present and self aware. When this process happens, it is called dissociation. Our first book, *"The Forgotten Factor in Healing"* is all about the process of dissociation. New parts of the mind are formed to take over when I am overwhelmed and they function as separate entities within my head from that time onwards. Like demons, they have the ability to affect my biochemistry. Physiological and psychological problems can be the direct result of dissociative parts or alters.

If we add the examples discussed regarding the spiritual components of heart disease to the biological component, the complete model looks like this. [Note that we are not saying that this is exhaustive. It is simply applying the examples mentioned, in a pictorial form.]

Percentages

Notice in the diagram on the left that for most people with heart disease, for most of the time, 80% of the problem will be spiritual and 20% applies to the sinful and non sinful lifestyle choices. You will notice that, in this case, the 20% doesn't apply to the genetic, environment and trauma components. This is because if these components are present then their contribution to the heart problem will be





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Sin Issues related to Haemorrhoids

1. Procrastination and Avoidance.
2. Over –Deliberation, double mindedness, an inability to make decisions.
3. Perfectionism, leading to a lack of productivity.
4. Failure to express emotions.
5. Holding onto that which should be released.
6. Lying
7. Making an issue of that which should be overlooked.
8. Failure to rest, too much emphasis on work.
9. Self justification springing from an oversensitivity to criticism.
10. Striving
11. Rescuing others, in particular those close to you.
12. A failure to confront sin, a covering over.
13. Legalism leading to self satisfaction.
14. An independent self reliance and a judgment of others that aren't as self reliant as you are.