

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

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**Anazao Press**  
Elanora, Australia

# Contents

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Introduction .....	vii
Chapter 1 Why we aren't Healed .....	1
Chapter 2 A Comprehensive Healing Approach .....	21
Chapter 3 Removing the Barriers to Healing .....	53
Chapter 4 Healing the Biological Component of Trauma .	101
Chapter 5 Additional Tools to Healing .....	121
Chapter 6 Sin Profiles for Specific Sicknesses .....	131
Sin Profile for Specific Sicknesses A-Z .....	137
Appendix:	
Prayers .....	211
About Us .....	219

## Index of Sin Profiles

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139	ADHD	171	Knee Problems
140	Alzheimer's	174	Low Testosterone
141	Anxiety	175	Macular Degeneration
142	Arthritis	176	Memory Problems
144	Asthma	177	Severe Menstruation
145	Back Problems	178	Migraines and Head- aches
146	Cancer	183	Multiple Sclerosis
147	Chronic Fatigue	184	Narcolepsy
148	Cold Sores	185	Neck Problems
150	Constipation	186	Obsessive Compulsive Disorders
151	Diabetes	188	Osteoporosis
152	Depression	190	Panic Attacks
154	Diverticulitis	192	Polycystic Ovaries
155	Dyslexia	193	Psoriasis
156	Dyspraxia	194	Pulmonary Fibrosis
157	Endocrine System Disorders	196	Retinitis Pigmentosa
158	Epilepsy	197	Rosacea
159	Fibromyalgia	198	Schizophrenia
161	Gallbladder Problems	200	Scoliosis
162	Gluten Allergies	201	Shaking Problems
163	Haemorrhoids	202	Sinus Problems
164	Heart Problems	204	Sleep Apnoea
166	High Blood Pressure	205	Stuttering
167	High Cholesterol	206	Thyroid Function
168	Keratosis Pilaris	207	Tinnitus
169	Kidney Problems	208	Warts
170	Kidney Stones		

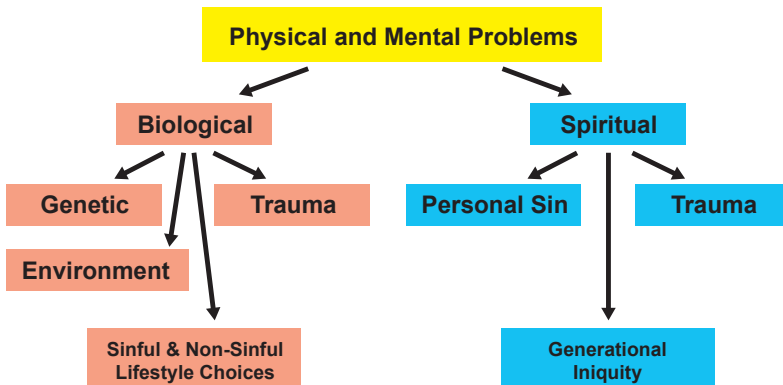
## CHAPTER TWO

# A Comprehensive Healing Approach

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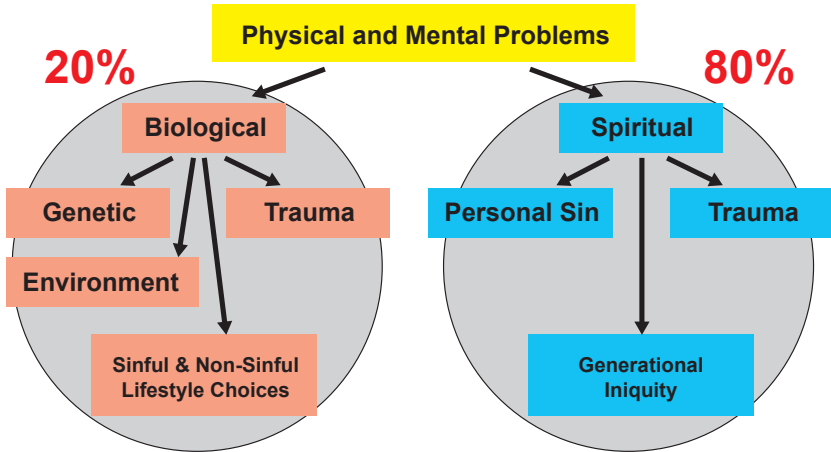
In the first chapter we looked at two of the three components necessary for God to heal more freely and frequently in our lives. First we must move, in our thinking and behaviour, from passivity to activity; from milk to solid food. Second, we must embrace the Lord's discipline. God is not always a God of 'warm fuzzies'. He disciplines those he loves and he desires in us a heart attitude that looks for blockages in our intimacy with him, particularly sinful patterns in our lives. Ouch!

While the first two components have to do with our *attitude* to healing, the third component provides the framework for healing. God has created us as triune beings – body, soul and spirit, and any healing approach must deal comprehensively with all three. The diagram below encompasses 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.



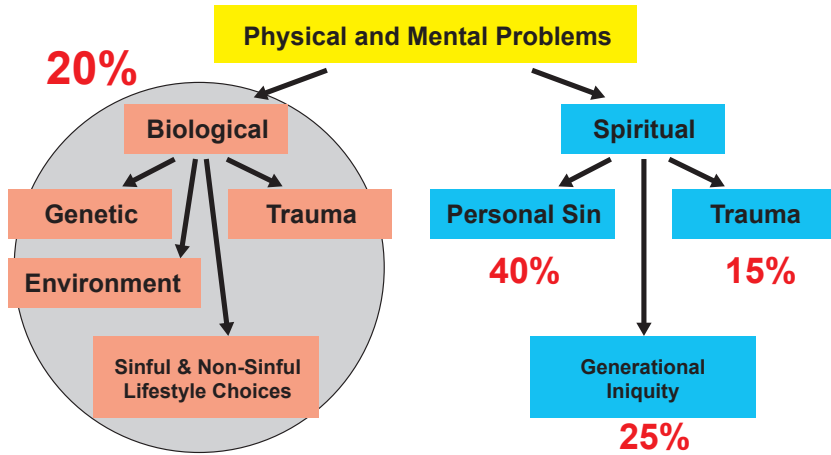
## Explaining the model

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, a cold sore or 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 subcategories: genetic predisposition, environmental factors, trauma, and lifestyle choices. The spiritual component can be further broken down into three subcategories: 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 many 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%. We received

these percentages through direct revelation and our extensive experience lends weight to these figures.



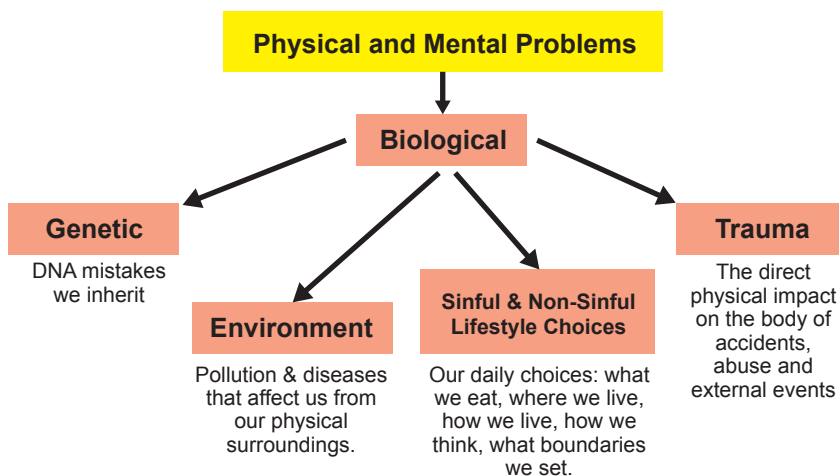
The reason people are surprised that the spiritual component is so high and the biological component is so low is because we often confuse symptoms with *cause*. The body is the reflector of the soul and the spirit, not the other way around.

### FOUNDATIONAL PREMISE

*Most of our problems; mental, emotional 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 many cases, in the soul, not the body.

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



## Our 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 (CF) 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

## **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 myriad 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 you 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: Sinful**

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, each having a direct biological impact on a variety of physical and mental problems. Some choices can be more subtle but are still sinful. For example, 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. Perhaps it's getting late and the light is failing but, desperate to finish off the project, in the semi darkness, 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.

## **Lifestyle Choices: Non-Sinful**

Non-sinful lifestyle choices that directly affect the biological component of a dysfunction can arise from circumstances that you are unaware of or have no control over. For example, you may be eating a lot of fish that has a high mercury content, which can lead to nerve damage, and you are unaware of that. If you had known about this and continued to eat the fish, it becomes a sinful lifestyle choice and it is something you will have to repent of. Growing up in a family that likes eating fatty, deep fried foods will mean that you are likely to be overweight by the time you start school. This obesity is not your fault. You had little or no choice in what you were given to eat. Other lifestyle choices are a little more complicated as to whether or not there is a sinful component. If you choose to work in a coal mine where you know you will be inhaling coal dust and you 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 such RSI (Repetitive Strain Injury) or carpal tunnel syndrome in typists, hearing loss from jobs with noise pollution, respiratory disease from asbestos exposure, knee problems for carpet layers and 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

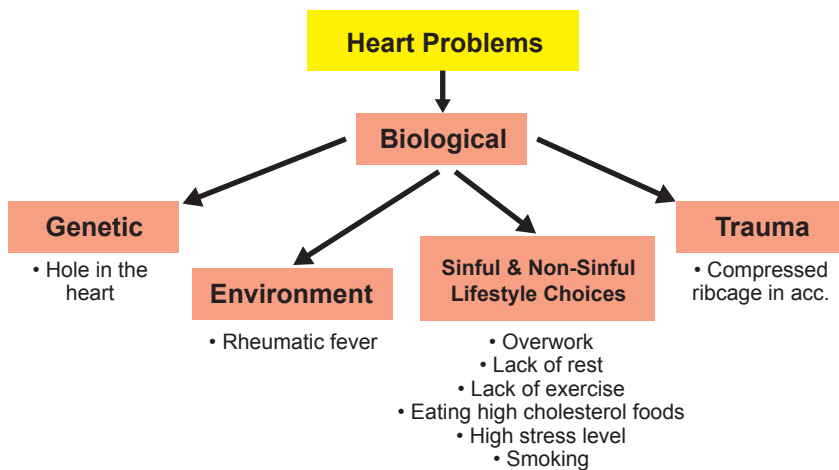
Each of the subcategories under the label “Biological” overlaps the others. For instance, as we have stated, a wide variety of genetic based illnesses are expressed only when the environmental conditions are right. It could be lack of a certain vitamin or a trace mineral that triggers the expression of the gene. Pollution, diseases and various foods can be triggers for genetic conditions that are waiting for some compromise in the resistance of the individual to be expressed. Sometimes the link is far broader and unexpected. For example, Multiple Sclerosis (MS) 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.

In addition to the environmental factors just mentioned, trauma and stress can be important in triggering genes. Lifestyle choice is also linked to genetic expression. Overeating or eating too many sugar-based foods, with a high glycemic index (GI), can lead to the expression of a genetic susceptibility to type 2 diabetes. Lifestyle choice can directly impact on 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, that is 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 years old 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 sinful component.



## Not So Simple

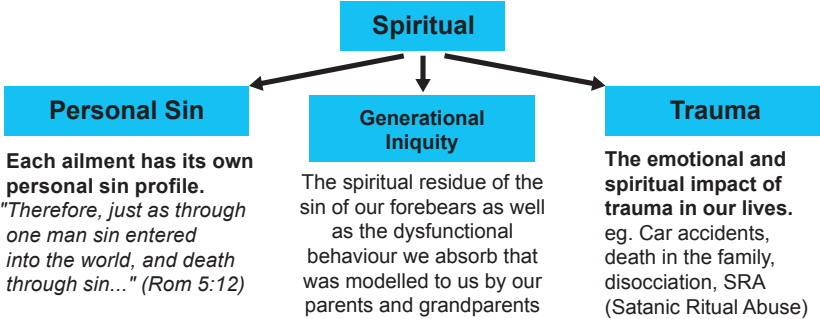
After my angiogram, stent or heart bypass, if I alter my diet, do more exercise and relax more, my heart problem appears to be solved. Not necessarily. The symptoms have been temporarily removed, so that the heart will function again as normal but the fundamental cause of the problem hasn’t been addressed. The fact that I may eat foods high in bad cholesterol (LDL or Low Density Lipoprotein) is often only a small percentage of the reason my arteries became blocked. Some people can eat foods high in this cholesterol and never get any build up in their arteries. Other

people can have a diet very low in LDLs and get blocked arteries. Clearly then, there are factors other than our diet responsible for arterial blockage leading to heart disease. 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? Why does the ratio of good and bad cholesterol vary so much? These are the big questions that need to be answered and ones for which there are no simple biological solutions. 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 have to be other more significant causes than the biological components discussed.

### **The body as a reflector**

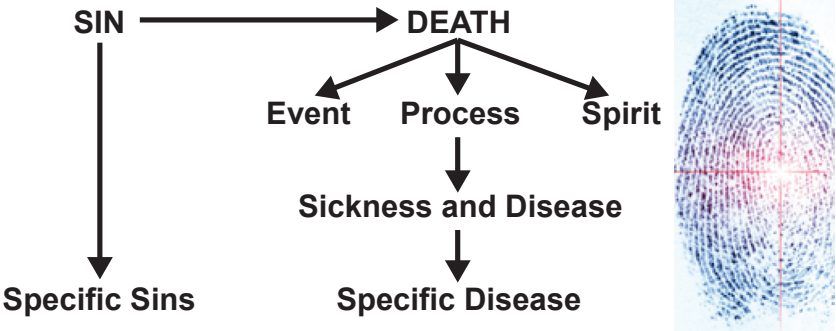
As mentioned earlier, the viewpoint that Anazao and other ministries adopt sees the body as a reflector of the soul and the spirit. The body is usually not the cause of its own problems. The cause of the problem lies in the soul and spirit of the person. The body merely reflects or expresses what is 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 or my relationship with God are out of balance. Something is not quite right in these areas, and that in turn is expressed as an over-production of or inability to fully metabolize or utilize 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.

**Physical and Mental Problems**



**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 scriptural 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 to 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, therefore, 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, *Dissociation: The Forgotten Factor in Healing*, we looked at a 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 symp-*

*toms 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 year 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 figure of speech, 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 ourselves 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 heading “Spiritual” in the diagram above and the “Sinful and Non-Sinful Lifestyle Choices” category 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 lifestyle 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. This is summarized below:

	<b>Biological</b>	<b>Spiritual</b>
<b>Personal Sin</b>	has a direct impact, usually physical, on the condition. eg smoking	has an indirect impact, usually spiritual, on the condition. eg emotional isolation

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. Another of David’s sons, Absalom, takes revenge and kills Amnon, by employing 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 lust, murder and deception visited the generations that followed him.

There are many 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 we think to extract ourselves from its effects in our lives. It is definitely not automatic. There are very few things in Chris-

tianity 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, accepting 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 our own lives first. Then we need to say an appropriate prayer as we stand in the gap on behalf of these previous generations and their iniquity and ask God to remove this from ourselves and our descendants. There are no quick fixes. Even when we confess our personal sin, the corresponding generational iniquity is removed *only to the extent that we are genuine in our repentance*. Our clinical observations over many years strongly support this conclusion.

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 in-

terfere with cholesterol production. Although we only have anecdotal, not quantitative evidence, from our counselling 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 encopresis, 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 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 and 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 receiving counselling 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.

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 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 and surgical 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 counselling experience confirm these statements as an unfortunate reality.

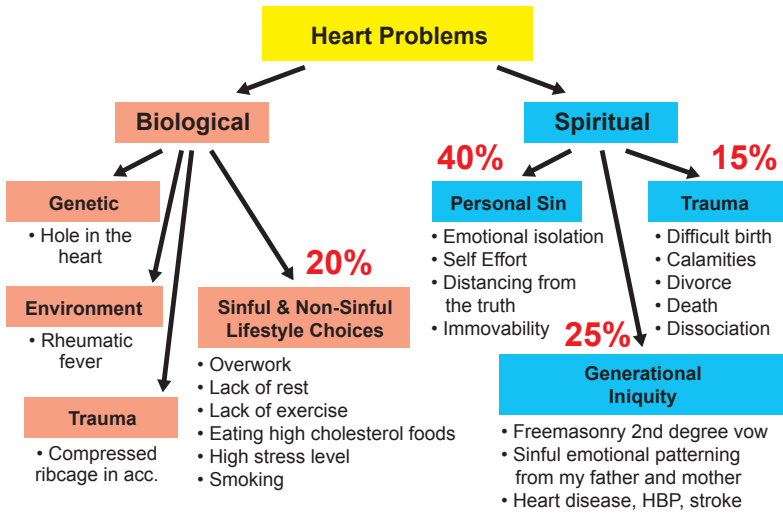
An example of the type of trauma that could affect my heart would be if my parents went through a divorce. If it was really messy and I was the meat in the sandwich and emotionally torn between the two of them, there would be some impact on my heart. Another trauma affecting my heart could be complications related to my birth when I suffered considerable foetal stress. 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 still directly impact my heart. This trauma impact comes under the 'Spiritual' category. If, when in the womb or during the birth process, I sensed in my spirit that I was coming out into a hostile environment and wasn't welcome, that emotional rejection can impact my heart. Again, this is an example of spiritual trauma. Another trauma could be the time I

had rheumatic fever, and was 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 person endured; spirit, soul and body. I was under considerable duress during that time; physically and emotionally. 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 cannot 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, *Dissociation: 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.]



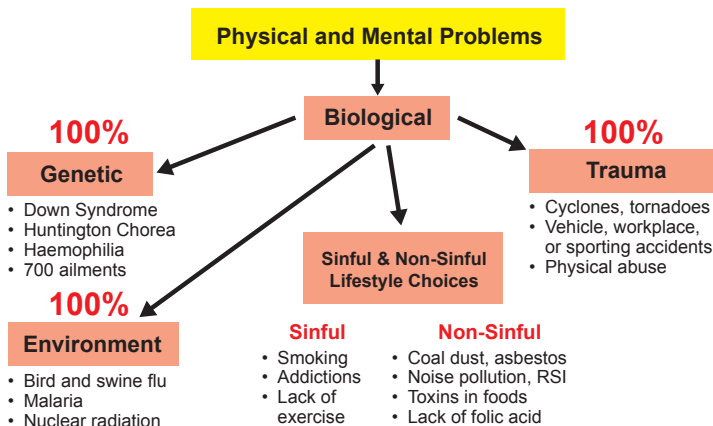
## Percentages

Notice in the diagram 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 much higher than 20%. For instance, if a person has a hole-in-the-heart from birth, then that is 100% of the problem! Similarly, trauma damage to the heart through a motorcycle accident where the ribcage was compressed and injured the heart muscle could equally be 100% of the problem. Rheumatic fever may contribute 50% of the problem in heart issues as the person gets older.

Clearly then, there are instances where a particular problem can be almost entirely biological, entirely trauma based, almost entirely generational or predominantly the result of personal sin.

## Entirely Biological

An example of a problem that is almost entirely biological would be rickets. The disease of rickets is simply due to a lack of vitamin D. Deprive a child of vitamin D and they will become very bow- legged. In adults a lack of vitamin C leads to scurvy. This often occurred with sailors in the past. Give the sailors fresh fruit high in vitamin C and the scurvy problem is cured. Goitre, an enlargement of the thyroid gland is due to a lack of iodine. There are no spiritual components of any significance. The gene for haemophilia will mean that if I am a boy and I inherit the gene from my mother, there is no way I can avoid being a haemophiliac. My haemophilia is 100% the result of my genetic predisposition. Similarly, Down’s syndrome is entirely related to an extra chromosome that I inherit. However, there are likely to have been spiritual factors in previous generations that contributed to the original genetic mutations occurring.



## **Entirely Trauma-Based**

Leg amputation as a result of a motorcycle accident is entirely a trauma-based event. While the cause is obviously physical, the emotional and spiritual impact of the event will be enormous and a big consideration in counselling. A more unusual example of a problem that can be almost entirely trauma based is an inability to tolerate dairy products. As outlined in *Dissociation: The Forgotten Factor in Healing*, early childhood oral sexual abuse will result in the formation of alters that function to protect the person from anything that looks remotely like ejaculate. Because some dairy products have that resemblance, the dissociative part will make the person physically sick in response to dairy intake. The person goes to see the doctor and has all kinds of tests for lactose intolerance, which turn out to be negative and nothing can be done biologically to treat the problem. If the person receives therapy from someone who specializes in dissociation, the therapist will talk to the part responsible. The trauma surrounding the abuse will be revisited, and the function of the alter shut down. From that point on, eating dairy products will no longer be an issue. The first chapter of this book on dissociation dealt with a case of severe depression that was almost entirely controlled by parts. Nevertheless, just because dairy intolerance can be the result entirely from abuse held in dissociative state, it doesn't mean all dairy intolerance has a dissociative cause. It can also be linked to direct biological factors such as an absence of the necessary enzymes, such as rennin, needed to break down and digest dairy products.

## **Entirely Generational Iniquity**

An example of a problem that is almost entirely generational iniquity can be a child that dies from SIDS (Sudden Infant Death Syndrome) usually under the age of six months. In these cases, there is no known cause of death. The heart is fine, the lungs



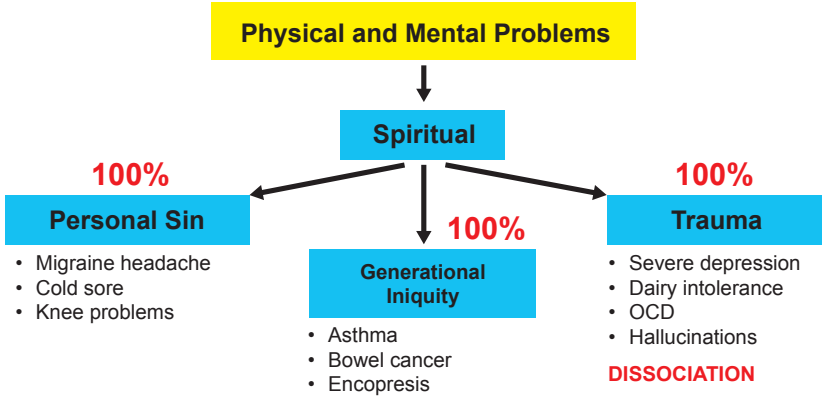
are fine, there is no suffocation, and the child simply dies for no known reason. In such instances, where the biological component and the personal sin component is virtually zero, the percentages are shared between the generational iniquity and the trauma. If the child was traumatized in the womb because of parental fighting, both physically, through assault on the mother, and emotionally, through constant arguments, or if there was trauma during birth or separation from the mother after birth, then the trauma component in the death of the child will be higher. If there was little or no trauma, then the generational component will be close to 100%. It means that there were sufficient legal rights from the sins of the forefathers for the kingdom of darkness to take the life of the child. Although Jesus died on the cross and freed us from the effect of the second death (eternal separation from God), the effect of the first death wasn't nullified at the cross. It is still under the domain of the kingdom of darkness and they choose the time we die. Once again, this may be a frightening concept for some of our readers to grasp but why this is so has been explained in detail in our book, *Underestimating Satan*.

The example already mentioned above about the boy who couldn't control his bowel motions is another illustration of how generational iniquity, via Freemasonry, was the sole cause of his problems.

## **Entirely Personal Sin**

An example of a physical problem that is predominantly based on our personal sin choices is headaches and particularly migraine headaches (see sin profile for migraines). We know that migraine headaches occur when the blood vessels in and around the brain dilate and put pressure on nerves. While we can take pain relievers, these really only treat the symptoms of the headache, not the cause. Just like antidepressants treat the symptoms of depression and not

the cause because the depression will return once the medication is stopped, so too pain killers do not prevent headache recurrence. Anazao has found that in many instances of migraine headache, the principle cause is related to over-functioning by trying to be the saviour of every situation. This is doing Jesus’ job for him! It is carrying far more of the anxieties of the family than you should. Interestingly enough, we haven’t often found a trauma basis to migraines nor a generational component. This does not mean there aren’t people who experience migraines directly as a result of head trauma. There are. It also doesn’t mean that there is no generational component at all. Obviously, if I observe my parents overfunctioning and carrying too much of the family stress on their own shoulders, I will have a tendency to do the same and can get headaches. However, the impact of this modeling seems to be a small factor in the case of migraines and headaches in general.



NOTE: These are examples where the resolution of the dysfunction has been 100% linked to the category listed. It doesn’t mean that this is always the case for each dysfunction listed.

## **The model applied to a mental problem**

Heart disease is an example of a physical problem that has both spiritual and biological components. What about mental disorders? Do they fit the model?

Let's look at the problem of depression. It is known that much depression is brought about by a deficiency in the amount of neurotransmitters in the brain. These are chemicals that exist at the end of nerves that help the nerves communicate properly. Because depression appears to be due to a lack of these chemicals, one might conclude that it must be predominantly a biological problem. We also know that one of the factors in depression is poor mental hygiene or sloppy thinking. Of over 5000 studies on depression, more than 3500 show that CBT (Cognitive Behaviour Therapy), which addresses our irrational thinking patterns, is the most useful therapy approach in helping people to overcome depression. Many people's depression has been significantly reduced or even eliminated through the use of CBT.

The obvious conclusion is that my thinking must affect the production of important nerve synapse chemicals. When my thinking is healthy and rational, I produce the necessary chemicals to keep my nervous system running smoothly. When my thinking is not balanced, neurotransmitter production is reduced and I get depressed. The healthier the thinking, in other words the more rational my thinking, the less sinful my thinking is likely to be. The more irrational and sloppy my thinking is, the more sinful it is likely to be.

## Personal sin

An example of healthy thinking is,

*“Yes, I am depressed at the moment but it doesn’t define me and it doesn’t have to overwhelm me. There is light at the end of the tunnel and I will get through this.”*

Irrational or unhealthy thinking is the opposite.

*“I’m depressed and that is just the way it is. I’m always depressed. It is too much for me to cope with and I can’t see it ever changing. What’s the point in trying? God has given up on me and there is not much hope for the future.”*

We can see, from the above example, that one of the important spiritual components of depression is personal sin. For that last statement we can identify sins such as hopelessness, self-pity, fear of the future, resentment against God, apathy. In fact, there are 18 sins that are specific to depression. Someone who is depressed will have all of these 18 sins as issues in their lives.

## Generational Issues

Generationally, if there is a history of depression, mental instability, negativity, passivity and suicidal tendencies, then the predisposition towards depression will be higher as well. Not only does the generational iniquity provide a significant number of legal rights for a demonic push towards depressive behaviour but the learned responses from watching family members in a depressive state will compound the issue. Generational involvement in occultic activities, such as witchcraft could be a factor. In addition, calamities on the generation line such as major financial loss, natural disasters and loss of loved ones in war and accidents, will need consideration.

## **Trauma**

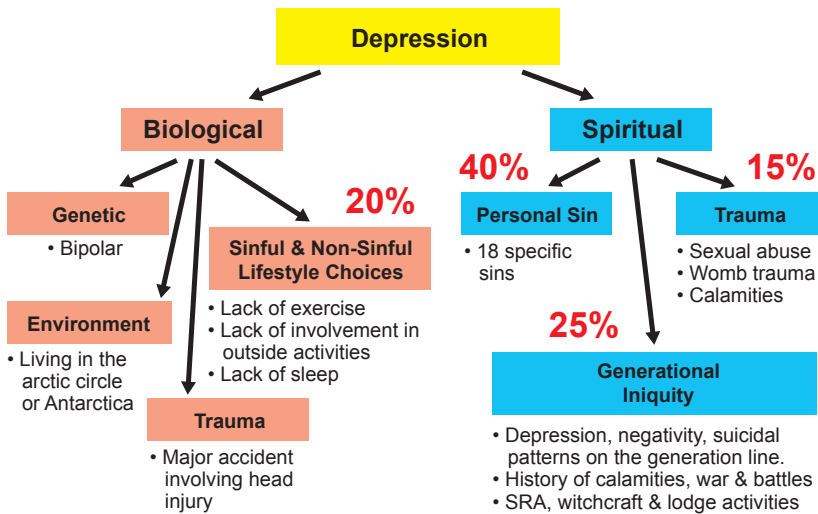
Early childhood sexual abuse, either remembered but more commonly held in dissociative state, can be a significant factor in chronic depressive tendencies. Unfortunately, the person, often female, doesn't know why she is depressed, she may function well for many years before a triggering event, such as a car accident or the birth of a child catalyses the depression. If there was a previous late term miscarriage or abortion prior to the conception of the person with depression, then territorial spirits of death and murder can reside in the womb. When the next child is conceived, these spirits can have an influence in an overall melancholy disposition and depressive attitudes in that person. If the child, in the womb, is rejected by the parents (i.e. unwanted pregnancy) or is exposed to fighting between the parents, verbal or physical, the trauma can push the child to make reactive vows that provide a platform for depression to establish, as the person matures. Personal calamities, accidents or situations of consistent rejection, such as being bullied or picked on at school are further examples of trauma that can lead to depression.

## **Direct Biological Factors**

There is a strong link between lack of sleep or poor sleep quality and depression. Neurotransmitters, such as serotonin, are replenished when we sleep and therapists/doctors often neglect to check with clients that present with depression about their sleep habits. It is true that depression can cause poor sleep patterns but equally poor sleep patterns can lead to depression. If the person has poor sleep hygiene; inadequate room blackout, failure to relax before retiring, ignoring their circadian rhythm, etc, then serotonin production will be compromised. Dopamine is the 'feel good' neurotransmitter that is important in preventing depression and affecting our mood. Exercise, breast feeding, sexual activity release do-

pamine. A focus on others, participation in activities that take your mind off your own problems and move you out of an egocentric focus, are also helpful in reducing depression.

Aside from lifestyle choices that are easily within my control, there are environment factors that can impact depression. As already mentioned, living in the arctic circle, where poor blackout in summer can mean it is hard to get good quality sleep. The constant darkness in the winter with its accompanying sense of gloom and the lack of exercise due to being housebound, exacerbate depressive tendencies. Genetic factors can affect neurotransmitter production and have a direct bearing on depression. These last two factors can be much greater than 20%. Trauma involving direct impact to the head, such as a serious car accident, where the person has spent time in a coma, can result in depressive tendencies, short attention spans and a ‘short fuse’ leading to more uncontrollable acute anger reactions.



## SUMMARY

- Most problems, physical and psychological, have the following key components and percentages:

Biological	Spiritual		
<b>20%</b>	<b>40% Personal Sin</b>	<b>25% Generational Iniquity</b>	<b>15% Trauma</b>

- Biological factors can be further subdivided into four categories:

Genetic

Environment

Sinful lifestyle choices

Non-sinful lifestyle choices

- Notice that the cause of most problems, physical or psychological, is predominantly spiritual: 80%
- Many people believe most problems are essentially biological in origin. The main reason for believing this is a confusion between symptoms and cause.
- Because the body is a reflector of the soul and the spirit, the origin of many problems is not biological but spiritual. Problems originate in the spirit and soul and are reflected in the body.
- Medicine and medical interventions are often more about symptom removal than dealing with the cause. eg antidepressants address the symptoms. Stop the medication and symptoms return.
- Genetic factors refer to the inheritance of genes linked to a variety of pathological conditions. e.g. Down's Syndrome.

- Environmental factors refer to dysfunctions and diseases directly related to the environment. e.g. malaria or lack of vitamin D causing rickets. This can relate to being raised in environmentally damaging circumstances, such as living in high pollution zones.
- Examples of sinful lifestyle choices are smoking, drinking, drugs, overwork, lack of exercise, and gluttony.
- Examples of non-sinful lifestyle choices are eating the wrong food, an incomplete diet, toxic workplace related conditions. These situations are non-sinful when they are imposed on us by others, such as parents or our freewill choice is removed.
- Depression is a good example of a problem that has a strong spiritual or non-physical root.
- Irrational thinking in depression is an example of personal sin under the spiritual category.

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

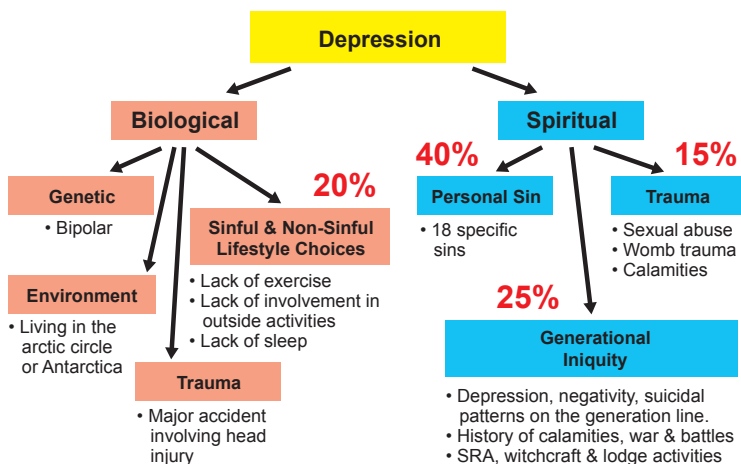
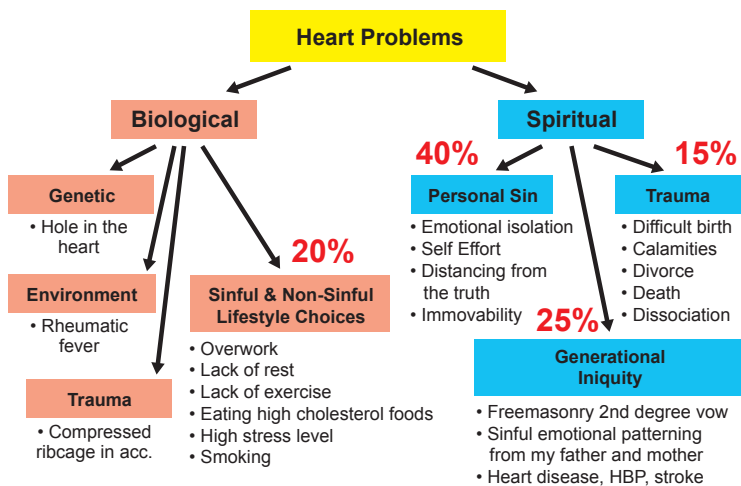
- A personal sin component of heart disease is emotional distancing, a lack of emotional expression.
- Justice demands that generational iniquity comes hand in hand with generational blessing.
- Generational iniquity is not dealt with automatically at the cross. It must be appropriated.
- Two main components of generational iniquity are:
  - (1) learned behaviour from my parents
  - (2) the impact of ancestors' sin on my life. e.g. Freemasonry





**Important:** We are not saying that all sports injuries, migraines, asthma or depression will be 100% attributed to each category *all* the time but that in *some* instances, this has been the case.

- Illustrated are two diagrams, one for depression, one for the heart, showing examples of each component of the model.





## Sin Profile for Addictions

1. “I truly believe I know best”
2. “I will squirm out of all responsibility if I can get away with it”
3. “The more you suggest I change, the more contra-suggestive I become”
4. “I am self-satisfied with my attitude to life”
5. “If I can avoid things I will”
6. “I can control this”
7. “I am the only one I can trust to control this”
8. “The way I look at things is the right way”
9. “What you think is not important to me. Therefore I will invest my time, energy, finances, emotions and thinking into what I value most”
10. “I am willing to sacrifice everything to get my high, that includes my relationship with Jesus”
11. “I serve a physical, and emotional God, rather than a spiritual living God. In essence I am the idol in my life and I am no different to those who worship other gods”



## Sin Profile for Anxiety

1. "I will never be normal"
2. "I am inadequate"
3. "Life is too hard"
4. Selfishness
5. "If I don't do this then it won't get done"
6. Pride
7. Arrogance
8. Self-sacrificing
9. Rescuing
10. Not willing to put into place the appropriate boundaries you know Jesus would want you to do
11. "Life is not fair"
12. "I can never get things right"
13. Self-pity
14. Control
15. Legalism
16. Self-justification



## Sin Profile for Asthma

1. Self-centredness
2. Wanting to avoid responsibility
3. Often reacting before thinking
4. Constriction towards spiritual matters
5. Legalism
6. "I am the king of this castle" attitude
7. A dogmatic line that drives you towards an inflexibility
8. Self-pity
9. Attention seeking
10. A removal from reality
11. Storing things away so that you can look at the issue later rather than doing what God has asked you to do
12. An inability to absorb the necessary understanding that will bring life to you
13. A flaring angry response that is often hidden in normal situations



## Sin Profile for Back Problems

1. Inflexibility
2. Lack of spiritual backbone and leadership
3. Deferring to avoid conflict
4. Passiveness
5. Not declaring the truth and a bending to the whim of the moment
6. A lack of movement that compromises moving in the direction that God wants you to move in
7. Moving to distractions rather than maintaining a focus on God
8. An inability to feel the appropriate emotions
9. Legalism (ram-rod straightness)
10. Pride of position
11. An inner strength that overwhelms and detracts from a dependence upon others and God



## Sin Profile for Chronic Fatigue

1. Hungering for success
2. Never being satisfied
3. Unable to relax
4. Abuse of the temple of the Holy Spirit
5. "I won't listen to you even if I suspect that you are right"
6. "You'll never understand what I am going through"
7. "I deserve better treatment than what I am getting"
8. "You should be concerned for me"
9. Latent anger
10. Unresolved grief
11. A tension that drains the body of energy
12. Ungratefulness
13. "The world should revolve around me"
14. "Life is so unfair"
15. An "I want more" attitude
16. Sacrificing of yourself
17. Perfectionism
18. Self-rejection & self-condemnation



## Sin Profile for Depression

1. Selfishness
2. Self-pity
3. Hopelessness
4. Fear of the future
5. Resentment against God
6. Shifting responsibility for one's actions to others
7. Distrust of God, leading to increasing self-reliance which in turn, leads to self-doubt
8. Rescuing others through not being appropriately assertive
9. Complacency
10. Apathy
11. Avoidance of doing that which I know Jesus wants me to do, "others can do it, but I can't attitude"
12. Fear of being any different
13. Laziness in applying truth (*lack of discipline, it's too hard*)
14. Dependence upon externals to give me the ability to survive in my situation instead of depending on Jesus (*i.e. long term medication that only treat the symptoms not the cause that often take the edge off the enjoyment of life that Jesus has for you to embrace and enjoy*)
15. Negativity in my speech, actions and thinking
16. A focus on me and my needs at the expense of what Jesus has already done on the cross for you (*idolatry of self*)
17. A stinginess of attitude towards yourself, "I don't deserve to be any different"
18. Justification that provides ammunition for excuses to be maintained





## Sin Profile for Diabetes

1. A lack of true connectivity
2. An inability to flow easily with those around you
3. A staccato-ness in relationships: a stop-start approach to situations
4. Mistrust
5. An inability to take on board the truth
6. Deflecting from the real issue
7. Fear that if you do align with the truth, then others will judge you
8. "I cannot absorb that which I think is important"
9. "Whatever I do, it will not work for me"
10. A resentment/pride at the bitter/sweetness of life
11. An inability to relax
12. Distractibility