

THE SPIRITUAL ROOTS OF DISEASE

*Some Thoughts About the Soul,
Blood, and Body Connection*

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What Causes Disease?

It plagues mankind on a routine basis – disease - the nemesis of humanity. What is the cause behind it? How can we deter it in our lives so we can find health and happiness?

This writing shares our thoughts on healing at the present time. We are in continual pursuit of further clarification and understanding, so our stance could be adjusted as time goes by. As the body of Christ, we hope you will entertain our thoughts and network with us to come to yet fuller insights in the days ahead! We have formulated the concepts we are presenting through careful study with the Biblical text as our filter for validity. Some of these thoughts may be new to you, but we pray you might be Berean in this matter, and consider them relative to Scripture to see if they might be so:

Acts 17:10-11

(10) And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

(11) These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

So – here goes! We have heard it said: “You are what you eat.” There is much truth in that little adage. When we consistently eat a poor diet, it is reflected in our health. It is also no coincidence that people become more susceptible to flu during the holiday season, when there is more consumption of sugars and rich foods which weaken the immune system. Even our regular daily diets can impact our health adversely if we’re not aware of the need to be temperate in the amounts and types of “foods” we take into our bodies. Moderation and wise selections are important. We can even get too much of foods that are considered to be good for us. If we want to live without disease, we need to give a little credence to how we were designed. We were fearfully and wonderfully made:

Psalms 139:13-17

(13) For thou hast possessed my reins: thou hast covered me in my mother's womb.

(14) I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

(15) My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

(16) Thine eyes did see my substance, yet being imperfect; and in thy book

all my members were written, which in continuance were fashioned, when as yet there was none of them.

(17) How precious also are thy thoughts unto me, O God! how great is the sum of them!

Many folks today don't give much thought to healthy eating habits, and they suffer for it. We personally are not nutritionists, but we have placed considerable value over the years in determining what really substantiates the right food profile for good nutrition; and our findings do not match the food pyramid we were taught when we were younger. Our views on nutrition will be revealed as we proceed in this writing. Yet, as important as diet is, it is actually not the primary concern when trying to develop a lifestyle free of disease.

Soul, Blood, Body Connection

Our physical body is ruled by our blood – probably the most vital component to our physical health. Genesis tells us that our “life” is in our blood - by Elohim’s very design:

Leviticus 17:11

(11) For the **life** of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your **souls**: for it is the blood that maketh an atonement for the **soul**.

Something interesting came to light as we analyze the Hebrew text for this verse. In the English, we see the word “life” once, and the word “soul(s)” twice. However, in the Hebrew, each of these three uses are from Strong’s H5315 (nephesh).

From this we see the interlocking relationship between the blood and the soul. Yahweh (who dictated this portion of the original Hebrew text to Moses) seems to be showing us that the actual soul of our beings is within the blood, and it is this same blood which empowers our fleshly bodies. As stated in this verse, the nephesh (life and soul) of the human’s fleshly body is present “in the blood”. Once we wrap our minds around this concept, we can see that the blood is NOT just a physical aspect of our being; it is the means by which the non-physical portion of our body is linked to the physical part of us.

When we grasp the gravity of this, we begin to see that our fleshly body is actually just a vessel of sorts to incorporate the life of the soul – a conduit through which the will of the soul is allowed to manifest and develop expression. The body is then appropriately viewed as simply a subcomponent of the soul, and physicality takes its rightful position as being subordinate to the non-physical part of our being. Ironically, we typically tend to think of the body as the ruler over our soul, while it is actually the other way around.

The Hebrew term “nephesh” is sometimes translated in other areas of the Old Testament text as: life (117 times), mind, heart, body, **will**, desire, and appetite. This substantiates the varying definitions of the soul (nephesh) as being: *the seat of the appetites, desires, emotions, will, and mind (thought) of the body, and even the character as a whole*. This shows us that the soul and the flesh are intertwined in a way that has always puzzled mankind.

While it is the body that relates to life through sensory perception, it is the soul that derives the pleasure of these sensory sensations. It is the soul which develops appetites of diverse types. While we tend to associate the need to fulfill human desires with the body, it is actually the soul that drives the body to engage in tactile sensations to satisfy the emotions and appetites that the soul craves. The will of the soul is what drives the flesh to satisfy its lusts, and these lusts are pervasive in the blood that gives us life. Such is the fallen state of man.

The KJV uses the word "soul" 420 times in the Old Testament alone. Of these 420 times, the only instance where it is translated from any Hebrew word other than "nephesh" is in Job 30:15 where it comes from Strong's H5082 (nediybah) - *honor or nobility*. These same traits of the character are embedded in the "nephesh".

The body has no will of its own, as will is a function of the soul. The body can do nothing without the soul. In Elohim's proper timing, the soul will depart from the body, and the body will die. The body will no longer be able to exhibit life, because its very life was the soul, and the soul is departed. It is the soul that generates the life that is exhibited by the body. While the body lives, it is the will of the soul that determines the words and deeds of the body. Therefore, the body is subject to the will of the soul that determines its actions. The soul of man then is the very life of the fleshly body that covers it. This very life that defines the soul itself is carried through to the physicality of man by his blood.

At the root of sin is the willful nature of man, which we know as the sin nature – the desire to satisfy the lusts of the flesh rather than to observe Elohim's ways.

Galatians 5:17

(17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

This carnal nature of the soul is the sin nature - the propensity of man to sin. These iniquitous desires and addictive tendencies are then carried forth from generation to generation in the blood:

Numbers 14:18

(18) The LORD is longsuffering, and of great mercy, forgiving iniquity and

transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Romans 5:12

(12) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Romans 6:23

(23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

It is for this reason that the New Testament writers stress the need to save the "soul":

James 1:21

(21) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to **save your souls.**

James 5:19-20

(19) Brethren, if any of you do err from the truth, and one convert him;
(20) Let him know, that he which converteth the sinner from the error of his way shall **save a soul from death,** and shall hide a multitude of sins.

Hebrews 10:38-39

(38) Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

(39) But we are not of them who draw back unto perdition; but of them that **believe to the saving of the soul.**

In each of the above New Testament references, the term soul(s) is from Strong's G5590 (psyche). *The New Testament Greek to Hebrew Dictionary* by Jeff A. Benner confirms that this Greek term is indeed rendered as interchangeable with the Hebrew word Strong's 5315 (nephesh), which we have cited above. This is likewise confirmed in the Greek Septuagint, where the words "life" and "soul(s)" found in Leviticus 17:11 are translated as forms of "psyche".

Where Does the Spirit Enter the Picture?

In the days of Eden, Elohim spoke to man. He was in constant communion with Adam. How did this happen? Was it a voice like we hear today when we talk to one another? Though the Bible doesn't give us a lot of information about it, that type of voice is doubtful. It is clear, however, that Elohim's messages to Adam were distinct. Elohim told Adam not to eat of the Tree of Knowledge:

Genesis 2:16-17

(16) And the LORD God commanded the **man**, saying, Of every tree of the garden thou mayest freely eat:

(17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Then a few verses later, Eve was brought into being, and Biblical scholars usually concur that Adam related this message to Eve instead of Elohim instructing her directly. So, Elohim communicated to the male, and the male relayed the information to the female.

Our Elohim is an El of pattern, and this may be a pattern that relates to Elohim's design of our inner man. We have focused so far on the relationship of the soul to the body, but we are actually tri-part beings:

1 Thessalonians 5:23

(23) And the very God of peace sanctify you wholly; and I pray God your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ.

Just as the Bible verifies conversation from Elohim to Adam without specifying any such communication from Elohim directly to Eve, some have come to recognize this as a pattern of the spirit and the soul – Adam relating to the spirit, and Eve to the soul. This view contends that the spirit is the part of us that hears from Elohim, and the spirit ministers the message to the soul, bringing Elohim's Life-giving Breath (message / instruction) to the soul. Paul seemed to understand this pattern. It may be for this reason that he stressed the submission of the female to the male to relate this typological relationship of the soul to the spirit. In fact, this view seems to have merit when we look into the Hebrew and the Greek.

The Neshamah

We are told that the Breath of (neshamah) was breathed into Adam to make him a living SOUL:

Genesis 2:7

(7) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The word for "Life" in the phrase "Breath of Life" in this verse is Strong's H2416 (chay) - *life, active, sustenance, maintenance*.

The word for "Breath" is Strong's H5397 (neshamah) - *the breath of God; **the spirit of man***.

How can the "neshamah" be defined as both the "breath of God" and the "spirit of man"? We believe this is because the spirit is the part of man that receives this Breath, identifies with it, and projects it. In this same regard, the "neshamah" is often linked with the Hebrew word for spirit – Strong's H7307 – "ruach", for example:

Job 27:3

(3) All the while my breath [neshamah] is in me, and the spirit [ruach] of God is in my nostrils;

We see the neshamah as being the Life-giving force of Elohim, and Elohim's Holy Spirit as being the avenue for effecting this force. The Holy Spirit then avails man with Elohim's Breath in order to empower him.

Adam had this empowerment before the fall, and when he lost his access to it, he was expelled from Eden into a realm where the counterfeit version would afflict him. The eternal Life-giving force of Elohim's neshamah (Breath) was supplanted by the defiled worldly version of mortal life which would now be imposed on mankind, along with the worldly spirit that would minister directly to man's soul instead of to his spirit.

Consequences of the Fall

Elohim told Adam that if they ate of the Tree of Knowledge, they would die that same day, yet their bodies did not die. Did Elohim lie to them? No – absolutely not! Death did occur that day. It entered into man when he ate of that tree. Elohim’s neshamah (Breath) had provided the Heavenly source of Life for mankind when he was created. The fruit of the Tree of Knowledge offered up death to the eater. It brought about a breach with Elohim and the eternal Heavenly Life they had enjoyed. This loss of access was confirmed as they were expelled from the garden. They could not be in the direct presence of Elohim in their fallen condition. Hence, they were removed from a world of vibrant, pure, everlasting Life into a world of good AND bad that always results in death – a soul-based world of the living dead! (Perhaps the trendy fascination with zombie movies has its roots in this reality.)

While they were in the garden, Elohim was their covering - providing Heavenly nourishment. Along with this package came eternal Life with Him. When they chose to look to the advice of the serpent, and eat of the fruit he offered them (instead of adhering to the voice of Elohim), they fell under the cover of the serpent. They were subjected to the serpent’s form of so-called “life”, his custody, and his tutelage. This fallen version of “life” is temporal, inevitably ending in death. In its most profound state, this form of “life” is death because it is separation from Elohim who is the epitome of Life. Light is equated with life, and darkness with death; and John tells us that there is no death in Elohim’s Heavenly Life at all:

1 John 1:5

(5) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

John 3:16

(16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

As we see it, this rupture in the neshamah connection has rendered the spirit of fallen man to be feeble and disabled. It was designed to receive and transmit Elohim’s directives, and this was now thwarted. The link had been severed. The spirit plunged into a state of relative dormancy, and the soul developed a “life” of its own – the “life” of the serpent, which was filled with death – the separation from Elohim.

The situation was dire, but was all hope gone? No! Father had a back-up plan, though its implementation would involve much suffering – the

crucifixion of His only begotten Son. Yahweh Elohim would have to purchase mankind back to Himself through the shed blood of His very own Son. The purity of this sacrifice was pivotal to the accomplishment of atonement for mankind. Living a sinless life in the flesh was a necessity that cannot be overstated, and Y'shua succeeded. Then, through belief in Y'shua, man's spirit could be re-quickened with Elohim's neshamah (Breath) once again.

It is interesting that another definition of "chay" (the Hebrew word for the "life" associated with neshamah) is "revival" or "renewal". When our sovereign Elohim developed the Hebrew language, He could evidently foresee that a **re**-quickening of man's spirit would be necessary one day.

Through Y'shua's sacrifice for mankind, this re-quickening of the human spirit to Elohim's eternal Life was reintroduced to us. As the Holy Spirit's Breath ("neshamah") mercifully restores Elohim's eternal Life back into man's spirit, the human spirit is refreshed. It can then once again project this Holy and perfect Life to the fallen soul.

Elohim's purpose toward fallen man is restoration back to Himself, and it is this same message that is continually projected by the Believer's newly regenerated spirit to the fallen soul. By this means, Elohim desires to reunite the soul in purity to Himself once again.

Let's look again (with different emphasis) at this verse in 1 Thessalonians:

1 Thessalonians 5:23

(23) And the very God of peace sanctify you wholly; and I pray God your whole **spirit and soul and body** be preserved blameless unto the coming of our Lord Jesus Christ.

Without a heart-felt belief in Y'shua, the spirit remains in its coma-like fallen state. Yet we see here that each of the three parts of our being is to be sanctified and kept blameless before Elohim. For the Believer, when the soul is motivated to reach out with a sincere belief, it is justified for redemption at that time of belief. The spirit is then re-quickened and sealed unto Elohim, so it will remain intact.

Ephesians 4:30

(30) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

The justification of the soul is the first step in the walk of faith which takes the soul through the process of salvation. Therefore, the typical wording of

the New Testament relative to “saving” us relates to saving the soul, rather than the spirit. There is only one English reference to the “spirit” in conjunction with being saved:

1 Corinthians 5:5

(5) To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

The word “spirit” in this verse is Strong’s G4151 – (pneuma). Out of the 385 times the Greek word “pneuma” is used in the New Testament, there are only two other times when the context for this Greek word matches the depiction of the soul that we have discussed. These are found in 2 Corinthians 7:1 and James 4:5.

Checking a bit deeper though, we find that there is somewhat of a crossover in terminology here, as the Outline of Biblical Usage portion of the Blue Letter Bible indicates that this word **can be synonymous with soul**: *the power by which the human being feels, thinks, and decides; the vital principal by which the body is animated*. In these questionable cases, the projected imagery of “pneuma” is directly related to the attributes of man’s soul.

It seems a shame that these three references to “pneuma” were not simply put forward as “psyche” (soul), since that is the meaning projected in the context of each one. It would have made differentiation more clear-cut.

Along those lines though, it is now believed by some Biblical scholars and linguists that the Greek was not the original language of our New Testament text, so it is possible that the wording in the original language (thought to be Hebrew) more carefully differentiated between soul and spirit in these few New Testament references. It is unfortunate that such disparity exists at all, when the rest of the 385 usages of “pneuma” do not present this confusing overlap with the meaning of the soul (psyche) at all. In order to maintain a straight and consistent usage, we must be careful to appraise the meaning being presented in the passage, and apply such instances in the light of the balance of Scripture. The inferred definitions for “pneuma” in these references are indeed a succinct match to the definitions of soul that is carried forward from our Old Testament readings, and continued in the remainder of the New Testament as well.

The much more prevalent and clear-cut meaning of "pneuma" is *the disposition or influence which fills and **governs the soul** of any one; the **efficient source** of any power, affection, emotion, desire, etc.* In this type of reference, "pneuma" cannot be confused with the soul, as it governs the soul! From this we see that the spirit (pneuma) provides the EFFICIENT means for our emotions and desires. The serpent's spirit of this world that influences the soul promotes emotions and desires that are INEFFICIENT (even counter-productive) relative to our spiritual maturation. Conversely, the Holy Spirit instills the emotions and desires that EFFICIENTLY inspire unity with Elohim. By governing the soul, it is the job of man's human spirit to provide the input that keeps the thoughts, emotions, and desires in check so the power exhibited in the Believer's walk is efficient in its Elohim-given purpose. When man comes to believe in Y'shua, the Holy Spirit comes to indwell man, infusing him with Elohim's power and mind so the human spirit will (from that time forward) be enlightened in its dealing with the soul.

So, let's sort this out a bit. We recall that the soul ("nephesh" in the Hebrew and "psyche" in the Greek) is the part of us that relates to the mind, heart, body, will, desire, and appetite. It is linked to the body through the blood, and its will determines the way the body will move, speak, and respond to the circumstances which surround it.

The spirit ("ruach" in the Hebrew and "pneuma" in the Greek) is that part of us that initially receives the Breath ("neshamah") of Life ("chay") to bring the power and voice of the Creator Himself into mankind. This Heavenly Life is then translated to the soul, and the body inherits the benefits it provides. In this manner it is the spirit that provides Elohim's spiritual sustenance for the soul and the animation of the body.

Accordingly, we see the spirit as being the receiver and projector of Elohim's instructions. The human spirit was designed to be in the image of Elohim Himself and project that image to the soul for its direction. The instructions of our Father come into the spirit. Then they are disseminated to the soul where the information is weighed, choices are made, and the will has its say. The body then responds to the will of the soul.

The Fullness is Yet to Come

The New Testament Greek to Hebrew Dictionary by Jeff A. Benner actually correlates the Greek "pneuma" to both the Hebrew word "ruach" (which is usually translated as "spirit") and the Hebrew word "neshamah" (Breath). This association affirms our premise that indeed Elohim's Breath of Life (neshamah) is intrinsic to the spirit (pneuma) of the Believer.

However, even with this regeneration of the spirit, the road of the Believer to bring the fallen soul into alignment is an uphill climb. This is partially due to the somewhat restricted filling of the Holy Spirit's neshamah (Breath) in our beings while we remain in our fleshly bodies. As we submit to the ways of Elohim, we are given larger and larger measures of the filling of His Spirit. However, as long as we have these mortal bodies, we can never be what we will be one day when our bodies are changed. The Bible explains that the fullness of the Holy Spirit is reserved for us until a time yet future:

2 Corinthians 1:21-22

(21) Now he which stablisheth us with you in Christ, and hath anointed us, is God;

(22) Who hath also sealed us, and given the earnest of the Spirit in our hearts.

The word "earnest" in this context means "downpayment". The communion man has with the Holy Spirit after receiving Y'shua is only a taste of that which will come after we leave our mortal flesh behind:

Romans 8:18-19

(18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

(19) For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

1 Corinthians 15:42-49

(42) So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

(43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

(45) And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

(46) Howbeit that was not first which is spiritual, but that which is natural;

and afterward that which is spiritual.

(47) The first man is of the earth, earthy: the second man is the Lord from heaven.

(48) As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Our blood still carries the message and reality of death. That is why our human bodies are still destined to die at some point – even after our conversion. This message of rebellion against Elohim reverberates in our soul continually. While we retain our human flesh, our soul will still hear from the spirit of this fallen world, and (as Believers) our spirit will hear from the Holy Spirit.

Duality of the Contra Spirit

Ironically, the spirit of this world is dual in nature, even as was the Tree of Knowledge which provided its fruit. The dual nature is GOOD and EVIL. The evil side of this spirit is easy to discern. Its wickedness is in continual rebellion to the ways of Elohim. It perverts and reverses all the Holy precepts spelled out in our Bible. The good side is harder to discern though, as it tries to replace the true voice of Elohim in our hearts and minds. It must resemble Elohim's good to be a viable counterfeit! That is why the serpent tempted Eve by saying: "ye shall be as gods":

Genesis 3:5

(5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

It is this good side of the serpent's spirit that gives us the wrong value system, which is similar to the true, but contains perversions which can prevent reconciliation.

In accordance with Paul's words, we might call the serpent's spirit the spirit of this world:

Ephesians 2:2

(2) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

In other writings, we have coined the phrase "contra spirit" when referring to this aberrant spirit because its stance is pronouncedly contra (or contrary) to Elohim's will for our lives. Whatever we choose to call it, it is destructive to the soul, and is very effective to keep us from yielding to the ways of Elohim. It is this spirit that makes us into our own god, putting our standards of good above His, and rendering His Torah standards as being irrelevant today. The version of so-called "life" offered by this contra spirit is counted as death by Elohim because it must ultimately be totally extinguished before restoration with the Father can be fully realized. Yet it is the life that we as fallen man have grown up knowing because of the sin nature in our blood. The true Life offered by Elohim through the neshamah (Breath) is foreign to us, and sounds somewhat strange to our worldly ears:

2 Timothy 4:3

(3) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Our ears itch to hear what makes us comfortable and adheres to the way we have always lived.

The contra spirit tries to replace Elohim, and is often very successful due to our untrained ears. Because the values appear to be very similar in nature to those of our Elohim, it is sometimes very difficult to tell whether we are hearing the voice of so-called "life" from the contra spirit, or the true voice of Heavenly Life that our spirit projects from the Holy Spirit:

1 Corinthians 13:12

(12) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

It is our spirit's job to break through the darkness and confusion; to direct the soul through its sanctification process by steering it to Elohim's Truth and His ways; by encouraging Holy Spirit empowerment in the life of the soul so the soul can be saved at the end of its walk of faith:

1 Peter 1:9

(9) Receiving the end of your faith, even the **salvation of your souls**.

The spirit of man is to provide the EFFICIENT (or effective) source of power (the empowerment of the Holy Spirit within) to bring the affections, emotions, desires, etc. into compliance with the ways of Elohim. Faith will increase in this walk, and the soul will be sanctified as the progressive faith of the Almighty is realized.

To recap the spirit's purpose we look to Proverbs:

Proverbs 20:27

(27) The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

The word for spirit here is actually neshamah, and this shows that the neshamah works through the spirit of man to see what must be done to restore the soul to the Father. As we come to belief in Y'shua and our spirit is re-quickened within us, our spirit candle is lit and we become a new creature:

2 Corinthians 5:17

(17) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

John 3:6

(6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

The Believer's soul which rules the flesh was born of the flesh and will continue to hear the powerful fleshly seduction of the world. The contra spirit bombards our lives in every way – spiritually, mentally, emotionally, and physically. However, the Believer's spirit has been re-born through the Holy Spirit – renewed again to Elohim, and will from that moment forward project the image of Elohim to the fallen soul.

John contrasts the fleshly aspect of the soul (which is of no affect) to that of the effectual quickening of our spirit by the Holy Spirit, which brings Life:

John 6:63

(63) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Romans 8:16

(16) **The Spirit** itself beareth witness with **our spirit**, that we are the children of God:

Making Choices

Upon belief, the neshamah (Breath) of Elohim quickens the human spirit to once again receive the communication of the Holy Spirit within. The spirit is revitalized and ready to receive input by Elohim that had become much more elusive after the fall. This awakening of man's spirit enables him to DEVELOP the intimacy he should have with the Father, though some Believers will choose to do so, and others will not:

John 1:12

(12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

He gives us the power to overcome sin, but whether or not we choose to utilize this power (make it effective for our lives) is a decision each Believer has to make as he walks out the rest of his life. After belief in Y'shua, the spirit of man is renewed to hear the Spirit of our Living Elohim. This quickening of man's spirit from above begins to draw the desire of man toward intimacy with Elohim and obedience to His ways, but we can quench this drawing of the Spirit. We are cautioned not to:

1 Thessalonians 5:19

(19) Quench not the Spirit.

The quickened spirit will seek to conform the wayward soul to alignment with Elohim. Ezekiel could see ahead to a day when this would happen:

Ezekiel 36:26-27

(26) A new heart also will I give you, and **a new spirit will I put within you**: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

(27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

The fallen "life" of the soul of man is linked to our fleshly bodies by the blood that flows through our veins. However, once we receive Y'shua, the Holy Spirit of Elohim brings through our human spirit the TRUE "Life" from above that is pure and undefiled. This Heavenly "Life" from above is in direct conflict with the fallen carnal "life" of the soul that flows through our fleshly bodies in our blood, and the conflicts of heart and mind necessitate choices regarding our allegiance. Will it be to Elohim or to self? The outcome is determined by the submission (or lack of it) by the soul within us to the newly empowered

spirit. We must choose whether to remain in the fallen life, yielding to the carnal demands of the soul's sin nature, or to overcome it by choosing to walk in the Heavenly Life - Elohim's spiritual guidance that now comes through our spirit. It is the will of the soul that must determine the course for life, even after receiving Y'shua. Paul realized this dilemma, and emphasized the need for the Believer to make right choices:

Galatians 5:16

(16) This I say then, **Walk in the Spirit**, and ye shall not fulfil the lust of the flesh.

Romans 8:4

(4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:1

(1) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Combining these three Scriptures, we see that walking in Elohim's Spirit (which ministers to our soul via the human spirit) allows us to deny the lusts of the flesh, fulfill the righteousness of Elohim's Law, and prevent Elohim's condemnation of us.

When there is no condemnation, there is no consequence needed for sin. If we choose to walk in the counsel of the contra spirit though, it will be seen as iniquity, and consequences may be needed to help us see the error of our way and awaken us to repentance. One such consequence can be illness or disease.

Power of the Holy Spirit Within Us

It is commonly understood that our minds are integrated with the soul. This may well be where the battlefield of soul and spirit occurs. That is why we are cautioned that we must cast down the imaginations of the mind and everything that exalts itself against the knowledge of Elohim as revealed to us in the Word and through the Holy Spirit. We must bring all of our thoughts into captivity to the obedience of Messiah:

2 Corinthians 10:5

(5) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

That is a first step to overcoming and realigning with Elohim. Blessedly, we do not need to bring every thought into captivity by our own power – nor can we. It is only with the Holy Spirit's help that we can accomplish such a feat. The same Holy Spirit that guides us to desire the ways of the Father provides us with Elohim's power – the ability to overcome the sin nature so we can be reunited with Him. Again, we will emphasize John's words:

John 1:12

(12) But as many as received him, to them gave he **power to become** the sons of God, even to them that believe on his name:

When we receive Y'shua, we are endowed with this power. However, we must choose to utilize it. In order to have this power work for us, we have to surrender to it. We must give up our own soul power to utilize the Holy Spirit's power. By leaning on the power of Elohim's Spirit within us, we can alter our thought processes and maintain a walk in the Spirit that keeps us in pure standing before Elohim:

Romans 12:1-2

(1) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

(2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Justification

The quickening that occurs when we come to Y'shua grants us to be positionally placed in the body of Christ in order to develop our spiritual gifts and aspire to His image. This is called justification, and it endows us with a status of righteousness to begin our walk of faith:

Romans 3:23-25

(23) For all have sinned, and come short of the glory of God;

(24) Being **justified** freely by his grace through the redemption that is in Christ Jesus:

(25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are **past**, through the forbearance of God;

This tells us that the positional righteousness of justification is a propitiation (atonement) for sins that are PAST. Once our spirits are quickened and we are counted as justified, we are obliged to strive to maintain the purity that has been pronounced over us:

Ephesians 2:1-6

(1) And you hath he quickened, who were dead in trespasses and sins;

(2) Wherein in time **past** ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

(3) Among whom also we all had our conversation in times **past** in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

(4) But God, who is rich in mercy, for his great love wherewith he loved us,

(5) Even when we were dead in sins, hath **quickened** us together with Christ, (by grace ye are saved;)

(6) And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus:

Sanctification

Once the spirit is quickened and cleansed, it is time for the soul to follow. The soul is not to continue as it did in the past:

Ephesians 4:22-24

(22) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

(23) And be renewed in the spirit of your mind;

(24) And that ye put on the new man, which after God is created in righteousness and true holiness.

The old man that we are to put off is the life of the fallen realm which courses through our veins as the carnal nature of the soul. The soul is to be reprogrammed with the Heavenly Life from above. We must choose (an act of will by the soul) to “put on” (internalize) this new Life instead. It emerges from the newly quickened spirit, and draws the soul. Only when the soul commits to relinquish the ties to carnality and chooses the road of obedience can it be renewed to embrace the ways of Elohim. This is a commitment that consecrates (separates) us to Elohim’s service. More importantly, it is the cornerstone on which the newly developing relationship with Elohim takes place.

The newly quickened spirit will minister to the mind so the soul can begin to embrace the ways of Elohim that will bring about its transformation. Y’shua is seeking a spotless and blemish-free bride:

Ephesians 5:27

(27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

The Biblical term “garments” is analogous with the soul. We cannot afford to allow our garments (souls) to return to their soiled or defiled state:

Revelation 3:4

(4) Thou hast a **few** names even in Sardis which have not defiled their garments; and **they** shall walk with me in white: for they are worthy.

Condition of the Blood

Now, we are going to return full circle back to how this relates to the blood. Our blood still contains the sin nature (even after our justification). Therefore, it is necessary to allow our Heavenly Father to transform our blood. We contend that this is accomplished by Him as we realign to His ways. This realignment is accomplished during the sanctification process we undergo after coming to Y'shua. We were not given freedom TO sin, we were given freedom FROM sin. We can, however, go back to something we have been freed from. We must choose to refrain from living in sin after receiving Y'shua. Our souls are simply not pure before Elohim unless and until we are choosing to walk in submission to Elohim's ways, and allowing Him to cleanse us. **IF** we confess our shortcomings, turn from them, and walk in the light of the guidance from above, we will be forgiven and cleansed:

1 John 1:7-9

(7) But **IF** we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

(8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(9) **IF** we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The blood of Y'shua cleansing us in verse 7 might well be the cleansing of our blood by His blood as we conform to His image in alignment with our Father's will. Paul tells us that the Messiah is to be formed in us:

Galatians 4:19

(19) My little children, of whom I travail in birth again until Christ be formed in you,

We have personally come to believe that positive decisions of the soul in this respect will (over time) impact the very structural composition of the blood on a spiritual level, which may well carry over to the physical as well! Through our submission to Elohim and obedience to His ways, Elohim can heal our blood!

This principle that our blood can be healed is not foreign to the Word of Elohim, but is actually embedded in it:

Ezekiel 16:6

(6) And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

Elohim wants us to be empowered by the "Life" from above rather than by the fallen version of "life" generated by the power of the soul. It is this transformation Elohim seeks to make in our blood itself:

Joel 3:21

(21) **For I will cleanse their blood that I have not cleansed:** for the LORD dwelleth in Zion.

As we walk in sync with His Spirit, Elohim can gradually replace the "fallen life" in our body's blood with His pure "Heavenly Life". This transformation enables us to continue in our upward path to draw nearer and nearer to our Father once again.

Absolving the Curse

When Adam ate the forbidden fruit, the soul fell into an impure state. This defiled state was not momentary. It defiles mankind yet today. The soul of mankind from the time of Adam's fall has been and will be intensely subjected to the sin nature that permeates the blood. This blood supply animates the body with a fallen type of "life" that actually inhabits the death process. The soul will be continually defiled to varying degrees as long as it remains attached to the physical body where this blood flows. It has been surmised that to absolve a curse, the problem that caused the curse has to be systematically reversed. Could it be that Y'shua accomplished such a reversal for the curse of Adam for all who would choose to faithfully follow Him? As the second Adam, Y'shua died on our behalf. Whereas Adam **took on impure blood** when he **fell**, Y'shua **put off (shed) pure blood** and was **raised**.

The shedding of His pure blood provides for our spiritual transformation and the healing of our defiled blood. The shedding of Y'shua's pure blood on our behalf reversed the curse of the fall for those who would believe in and faithfully follow Him. Unfortunately, the absolving of the curse that results from this reversal will not be instantaneous. It entails the process of sanctification, and will not be fully realized until our bodies are finally changed.

We are to commemorate Y'shua's sacrifice by partaking of the bread and cup of communion periodically to symbolize internalizing the power of the new Life from the blood of our Savior:

Matthew 26:27-28

(27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

(28) For this is my blood of the new testament, which is shed for many for the remission of sins.

This freedom from sin is accomplished within each individual of the body of Messiah as we embrace and stand firm in the transforming power provided by the Holy Spirit through the innocent blood Y'shua shed.

How interesting it is that even Satanists realize (in a twisted sense) the power of innocent blood. In like manner they try to emulate that power by the shedding of innocent blood. They choose the most innocent victim they

can - babies, virgins, etc. - for their distorted sacrificial acts, and they drink the blood that is shed to gain empowerment. The more innocent the source of this blood, the more they believe it will empower them.

Indeed, there is power in the freedom that comes from the blood that was shed by Y'shua. We sing the song: "There is power, power, wonder working power, in the blood of the Lamb ...". The purity of the blood of the Lamb of Elohim was the pivotal factor in bringing us freedom from sin. The shedding of the innocent blood of Y'shua purchased our pardon as we choose to stand in the awesome power that His blood brought to us:

Ephesians 3:20

(20) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the **power** that worketh in us,

Ephesians 6:10-11

(10) Finally, my brethren, be strong in the Lord, and in the **power** of his might.

(11) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil:

2 Timothy 1:7

(7) For God hath not given us the spirit of fear; but of **power**, and of love, and of a sound mind.

Y'shua was our Pascal (Passover) Lamb:

John 1:29

(29) The next day John seeth Jesus coming unto him, and saith, Behold the **Lamb of God**, which taketh away the sin of the world.

1 Corinthians 5:7

(7) ... For even **Christ our passover** is sacrificed for us:

The sacrifice of a lamb at Passover was initially depicted in Exodus:

Exodus 12:5-7 & 12-13

(5) Your lamb shall be without blemish, ...

(6) ... the congregation of Israel shall kill it in the evening.

(7) And they shall take of the **blood**, and strike it on the two side posts and on the upper door post of the houses ...

(12) For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the

gods of Egypt I will execute judgment: I am the LORD.

(13) And the blood shall be to you for a token upon the houses where ye are: and **when I see the blood**, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

We should note that Elohim only promised to spare His people from the coming judgment **if they properly applied the blood of the Lamb**. If they had the blood, but did not properly apply it to the door of their house, then they would not be spared.

Opening Up the Way

Y'shua (the Lamb of Elohim) was then slain at Passover many years after the first Passover in Egypt. In like manner, we too must put the blood of our Pascal Lamb on the door posts of our body in order that we will be spared from the judgment that is to come. Our old sin-laden blood will not suffice. Likewise, if we merely SAY we claim the blood of the Lamb, but we have failed to apply it to our heart and life, we might be in jeopardy as the coming judgment approaches. Our mental belief is to be coupled with a repentant heart, which then leads us into a committed walk with our Savior. The spiritual fruit we bear in this walk is verification of our continual sincerity from the time of our conversion forward.

Some would say that it is solely Y'shua's job to transform us – that we have no obligation to do anything after coming to Him – that if we say we have any part in the process, it is taking away from His sovereign work at the cross. We believe He endured the cross NOT to grant us freedom to live as we choose, but to provide a very specific way for us to return to the Father. We see this way as being through the application of Y'shua's pure blood to the door of our beings; and we believe this occurs as we submit to the guidance of the Holy Spirit within us. Y'shua said He was that way:

John 14:6

(6) Jesus saith unto him, **I am the way**, the truth, and the life: no man cometh unto the Father, but by me.

We do have a choice whether or not to submit to the Holy Spirit after coming to Y'shua. To submit is to follow the way opened to us by Y'shua. It is to walk the **narrow way** that few will find:

Matthew 7:13-14

(13) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

(14) Because strait is the gate, and **narrow is the way**, which leadeth unto life, and few there be that find it.

Just as many are justified by receiving Y'shua, many will follow the broad way that leads to destruction, even after coming to Him. They will be content with knowing they have mentally acknowledged Y'shua, but will not choose to conform to His image:

Matthew 7:21-23

(21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth** the will of my Father which is in heaven.

(22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

(23) And then will I profess unto them, I never knew you: depart from me, ye that work **iniquity**.

Even if we claim the name of Y'shua, we can depart from the ways of the Father that He taught us to observe. If we depart from the Father's ways, then Y'shua will tell us to depart from Him as well. Because our departure from Father's ways is viewed as **iniquity** (Lawlessness), the rebelliousness of our soul keeps Y'shua from knowing us intimately!

If we fail to submit to the Holy Spirit and overcome, then we fail to put off the old man, and are still living in the fallen "life" of the carnal nature of the soul. This lifestyle is seen as iniquity by Elohim, and we can face rejection by Y'shua. When Y'shua returns for His own, He may not recognize as His the one who still has too much of the carnal nature flowing in his veins:

Matthew 25:10-12

(10) And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

(11) Afterward came also the other virgins, saying, Lord, Lord, open to us.

(12) But he answered and said, Verily I say unto you, I know you not.

James addressed this very aptly:

James 1:21-22

(21) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

(22) But **be ye doers of the word, and not hearers only, deceiving your own selves.**

If we believe we can live as we choose after coming to Y'shua and have no consequence for abandoning the "way" He provided for us, then James says we deceive ourselves. Only as we choose to walk the prescribed walk of obedience is our iniquity resolved. We must grasp the stark reality that Y'shua said that only a FEW would find the narrow way that leads to "Life". We view this "Life" as the Heavenly "Life" that is transfused into our blood to replace the fatal fallen "life" of the sin nature as we begin to overcome it. As

we submit and overcome, we apply His blood. Failure to do so may mean that we will face some very undesirable judgment.

Elohim's grace is granted through Y'shua's blood to atone for our sins so we are no longer separated from His Spirit, but we must then walk in His Spirit. It is only when we follow through with submission that we overcome the sin nature within. We "win" through Him when we "give up" to Him! Then the pure Heavenly "Life" of HIS blood begins to transform our fallen blood to become a closer and closer match to the purity of His own. As we overcome, the sin nature begins to subside, and we find that the sins that we once enjoyed are not nearly as tempting as they used to be. As we stand fast in our walk of faith, we will find that the fanciful desires of the world will fade away into the distant past. They are replaced by the craving to draw nearer and nearer to our Heavenly Father. In a very gradual process, the soul is being re-knit together with the spirit and Elohim, and the health of the body will respond. The process by which the human is being made whole once again is occurring!

The New Age Deception

Holistic Health became the rage of the 1980's. People started realizing that the condition of our inner man related to the health of the body. However, the solution that was commonly adopted to deal with the inner man was not exactly from the right perspective. While merely improving moral standards of living could perhaps provide for slight improvements in physical health, this new moral outlook was of human design, and it did not equate to Elohim's standards. The new Age gurus of the day could not provide the answers to TRUE "wholistic" health (making man "whole") that had become available through Y'shua:

Matthew 9:22

(22) But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman **was made whole** from that hour.

Repentance and Forgiveness

We find it interesting that the English word "disease" is formed from the prefix "dis" which means: *the opposite of*, and "ease" which means: *tranquility, serenity, and security*. Tranquility, serenity, and security describe what we are to have in this life when we are properly aligned to the ways of our Father. So, if we have disease (dis-ease), which is the opposite of these things, might it not be possible that an aberration of the soul could be at the heart of the problem? If the one being afflicted could only tap into the root basis for the affliction, meet it head-on, and repent, then maybe healing could begin in a much more profound manner.

Repentance means to turn away from the source of iniquity and turn toward the ways of Elohim. It encompasses the confession of sin so we can be forgiven. This forgiveness provides our spiritual cleansing.

However, it is not only necessary to seek forgiveness of our own sins, but to be willing to forgive others as well. Failure to do so is seen as sin by Elohim, and Matthew explains that this actually prevents our own forgiveness:

Matthew 6:14

(14) For **IF** ye forgive men their trespasses, your heavenly Father will also forgive you:

There is tremendous power in forgiveness. It is linked with our cleansing by John:

1 John 1:9

(9) If we confess our sins, he is faithful and just to **forgive us our sins**, and to **cleanse us from all unrighteousness**.

Finding harmony in these two passages, we see that we must confess our sins and turn back to the ways of Elohim, but this must be coupled with forgiveness toward others who have wronged us. When we retain unforgiveness in our heart, we harbor ill will that manifests in negativity, which adversely affects our health. As we release the negativity through forgiveness of others, we can receive the peace of mind and joy of heart that fosters good health, and we are able to find the forgiveness that heals us through our spiritual cleansing.

Galatians 5:25

(25) If we live in the Spirit, let us also walk in the Spirit.

As we abide in this cleansing, walking out our repentance, we experience sanctification and prevent access to the enemy. This seems to be the emphasis found in James:

James 4:7-10

(7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.

(8) Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

(9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

(10) Humble yourselves in the sight of the Lord, and he shall lift you up.

The admonition here is to turn from the ways of the enemy, AND submit ourselves to Elohim. As we draw nigh to Elohim, He will draw nigh to us, and as we humble ourselves before Him, He will lift us up. As we do this AND resist the enemy, the enemy will flee from us. Might not this same principle hold true in our health? As we repent of our iniquity and submit to alignment with the Father, maybe the devil is forced to flee, due to a transition of our blood. As Elohim cleanses our blood, replacing the carnality of natural life with His pure essence of true Life, there is no more place for the enemy to reside in our being. Maybe this is how Elohim lifts us up – beginning the restoration process.

Eating Blood

We were told in Genesis 9:4 to abstain from the consumption of blood. Likewise, this instruction totally surrounds our Leviticus 17:11 reference at the very beginning of this study:

Leviticus 17:10-13

(10) And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

(11) For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

(12) Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

(13) And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

At the time of the fall, the animal kingdom fell under judgment as well as man, presumably due to the role of the serpent as the tempter. It was after that that many animals went from a vegetarian diet of Genesis 1:30 to eating one another. Much of the animal world is warm blooded, and the animals that Leviticus 11 indicates are acceptable options for food are mostly warm-blooded animals as well. That blood would likewise carry the sin nature of the fallen realm, and if we ate that blood, we would be consuming the beastly nature of the animal. The blood has a sacred set-apart purpose to our Father. Leviticus 17:11 specifies that it is for our atonement, and is not to be consumed by mankind:

Hebrews 9:22

(22) And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Only after the blood was removed from the meat was the meat to be condoned for consumption. The Biblically prescribed method for removing blood from meat is to boil the flesh. This method of blood removal is called "soddening" or "seething" the flesh:

Exodus 29:31

(31) And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

Numbers 6:19

(19) And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:

The water which contained the blood was then to be poured onto the ground and covered with dirt:

Deuteronomy 15:23

(23) Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

Leviticus 17:13-14

(13) And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

(14) For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

This entire process for meat preparation is totally foreign to us in our present-day culture. There is an instance in 1 Samuel that reveals how Elohim might feel about it though:

1 Samuel 2:15-17

(15) Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

(16) And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

(17) Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

It seems that at least a part of what Elohim viewed as grievous sin was the insistence on eating the meat roasted from the raw state instead of

soddening the flesh first. Maybe Elohim is more serious about this than we want to think.

We would note the single exception to this mandate to sodden the flesh of clean animals before consuming them. It is found in Exodus in reference to the preparation of the Passover lamb to be eaten:

Exodus 12:9

(9) Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

They would be consuming some blood cooked in the meat of this lamb, but it was to represent Elohim's Passover Lamb that would be slain for mankind, and it is the blood shed by this perfect Lamb that was innocent and undefiled. It is at Y'shua's instruction that we are to symbolically consume this blood every time we partake of communion. That would seem to be what was exemplified in the consumption of some blood with the Passover lamb in Exodus.

Maybe there are built in pitfalls for not soddening the flesh as Elohim intended. There is a documented association between excessive amounts of iron from meat consumption today (particularly red meat) and Alzheimer's. Iron is primarily from the blood in the meat, so perhaps these diseases don't result as much from the meat itself as they do from the consumption of the blood within that meat due to improper preparation methods. Statistics also show that cancer risks are increased with red meat consumption.

Paul made it clear that eating clean meat is allowable. However, just as the Law pertaining to Sabbath did not change after Y'shua, perhaps the prescribed method for meat preparation has not changed either. Maybe yet today the blood should be eliminated prior to meat preparation and consumption. There doesn't appear to be any other Scriptural methods for meat preparation. Mankind has simply run with the cultural norm on this matter. The removal of blood may be particularly critical with red meat. Considering the hormones that our food animals are typically fed, a vegetarian diet might even be preferable. It is a very easy way to be sure we don't consume any blood. Vegetarian cuisine is loudly touted today as being a healthier option, and many folks have had good results in reversing cancer through the use of it.

A friend of ours had developed a cancerous tumor during the time his diet included the eating of red meat. The tumor was very hard when it was first

detected. He tells us that his doctor was baffled at his last exam, as the tumor is now actually beginning to soften, disintegrate, and crumble. Our friend has not conformed to any suggested medical options such as chemo, radiation, or pharmaceuticals. There has been a great deal of prayer on his behalf, and he has taken some supplements, but he also believes that his return to the Genesis diet has had a major impact on his improved condition:

Genesis 1:30

(30) And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Due to many such reports today, it is quite common to hear of people turning to the vegetarian diet to meet their routine dietary needs in order to prevent disease and live a healthier lifestyle in today's world. Leafy greens are particularly beneficial!

If the blood has a sacred purpose, and we abuse Elohim's directive to treat it as such, then perhaps eating the flesh with its blood is actually preventing the purification of our blood, and even bringing about more defilement to our blood due to the beastly nature of the blood in the meat we are eating. The defiling of our blood may then bring about disease.

Conversely, if we just work a bit harder to discern Elohim's ways and then commit to abiding by them, the regeneration of the soul ensues, bringing purification of the blood. This blood purification then spills over to the healing of the flesh. It is a natural course of healing due to the way we were fearfully and wonderfully made by our loving Father. The soul is in the blood, and the blood unites the non-physical part of us to the physical. The soul is where the will of man resides, so man's will may be instrumental in determining when, how, and how quickly healing occurs. As the soul wills to turn to Elohim's ways, the power of the new Heavenly Life surges into the blood, and brings healing to the body.

Healing by Elohim's Spirit

If that were the end of the matter, we could close here, but because the iniquity of the soul is a primary source for disease, there is another aspect that may need to be approached while discussing healing of the body.

Some doubt that miraculous healing still occurs today, believing that it was only for a time. We do NOT count ourselves among that number. We realize that healings DO occur today, and we praise Elohim for them! While we believe that this gift was extraordinarily activated for a time in order to display the power of Elohim and validate the teaching that Y'shua had come to bring us salvation, we do not believe it fell into total disuse over time. Paul praised healing as one of the gifts of the Spirit that is to be used within the body of Christ, and we are that body yet today:

1 Corinthians 12:8-9

(8) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

(9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

Some would have us believe that everyone has the ability and the mandate to heal because of Mark's words:

Mark 16:17-18

(17) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

(18) They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The fact that these signs would "follow" Believers does not seem to us to indicate that everyone who is a Believer will exhibit all these signs, just as not all believers take up serpents.

Paul had more to say about the spiritual gift of healing later in chapter 12 of 1 Corinthians:

1 Corinthians 12:27-31

(27) Now ye are the body of Christ, and members in particular.

(28) And God hath set **some** in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

(29) Are all apostles? are all prophets? are all teachers? are all workers of miracles?

(30) **Have all the gifts of healing?** do all speak with tongues? do all interpret?

(31) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Paul's question in verse 30 is obviously rhetorical, the implied response being: "No". Not all members of the body have the gifts of healing. He is clear here that different people are given different gifts. Not everyone is given the gift of healing as a regular activity of life. Yet, even if a member of the body is primarily endowed with teaching or some other gift, and the Father has a need for him to heal someone, Elohim can and will impart that gift to that individual to fulfill His particular mandate at that time. Then the gift may depart again until and unless He needs to initiate it again at a later time. It may be likewise with any of the spiritual gifts.

Healing by the Latent Power of the Soul

The wrongful application of the words in Mark 16:17-18 above have caused much grief in today's church. The inflated intent of the words "these signs shall follow them that believe" has led to the belief that all Believers are mandated to heal. This has created a crisis of faith for many who have believed they were failures because their attempts to heal have failed. Likewise, people have come to doubt that their faith is sufficient when they were the victims of botched attempts at healing by those who were attempting to heal when they had not been given that gift.

Our hearts go out to all such individuals, as we know that no harm was intended. Those pastors who are telling us that all should be healers today, as well as those who are attempting to heal under this false assumption, all have the best of intentions. They have simply fallen prey to the misappropriation of the words in Mark.

The Holy Spirit empowers the ones whom He has gifted with pure healing powers. However, those who are not so gifted are not so empowered on a regular basis. Consequently, when those who have NOT been endowed with this gift try to heal, the power that presents itself comes from an alternative source.

A well-known, highly respected, and exceptionally dedicated student of the Bible from the 20th Century by the name of Watchman Nee wrote a series of books that presented challenges to some of today's commonly accepted theological tenets. One book in particular was titled *The Latent Power of the Soul*, and was devoted to the confusion between the spirit and the soul.

In an apt description of the book, we read:

The peril of the believer is to confuse the spirit for the soul and the soul for the spirit, and so be deceived into accepting the counterfeit of evil spirits to the unsettling of God's work. The greatest advantage in knowing the difference between spirit and soul is perceiving the latent power of the soul and in understanding its falsification of the power of the Holy Spirit. Such knowledge is not theoretical but practical in helping people to walk in God's way.

The book refers to the power of the Holy Spirit working through the spirit of man as being the "Spirit force" as contrasted to the latent power that is

generated from the human soul as being the "psychic force". The two are NOT synonymous!

This latent power of the soul is not readily understood today, and man suffers from this lack of knowledge. Impure powers can exude from the soul to accomplish all kinds of things, ranging from the power of good intent to the power of black magic. The power that comes from the Holy Spirit is pure, and the healing that comes through the Holy Spirit's power is pure. However, that which emanates from the soul is not pure, and it can actually further defile the soul of the one that this "healer" is trying to help.

The Luciferian Aspect

A little bit of clarification might be helpful here, so bear with us.

There are varying opinions as to the relationship between Satan, Lucifer, the serpent, the devil, Beelzebub, the dragon, etc. While we don't believe they are all one specific entity, we do see a common thread. In fact, we see that they (as a corporate group) compose the kingdom that opposes itself against the kingdom of Elohim. Realizing their commonality, we find some very direct relationship between the serpent in Eden and the spirit that seems to comprise the character of Lucifer.

In Isaiah 14 we see the aspirations of Lucifer:

Isaiah 14:12-14

(12) How art thou fallen from heaven, **O Lucifer**, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

(13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

(14) I will ascend above the heights of the clouds; **I will be like the most High.**

This most assuredly aligns with the serpent's message to Eve that if they ate of the forbidden fruit, they too could be as **gods.**

Many theologians today relate this Isaiah passage with the reading in Ezekiel 28 which references the King of Tyre. We concur. While a superficial reading seems to present this king as being physical in nature, it is obvious from the ensuing text that the entity under discussion is not of the natural realm, and likely refers to Lucifer. If so, Lucifer was a covering angel until Elohim dealt with him:

Ezekiel 28:14-17

(14) Thou art the anointed **cherub that covereth**; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

(15) Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

(16) By the multitude of thy merchandise they have filled the midst of thee with violence, and **thou hast sinned**: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, **O covering cherub,**

from the midst of the stones of fire.

(17) Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

The word "covereth" in verse 14 is Strong's H5526 (cakak) - *to hedge, fence about, or shut in; to overlay, overshadow, weave together, protect.*

Elohim had been Adam's covering in the garden until he fell. The internal presence of Elohim allowed Adam to hear Him clearly and to commune with Him intimately. Adam was being woven together with Elohim. Elohim overshadowed and protected Adam, hedging him about in the garden to protect him without exerting complete control over him. Hence, Adam made his choice in the garden that caused him to fall.

In this fall, Adam lost Elohim's internal presence and protective covering. He had chosen to follow the advice of the serpent instead of following the clear-cut instructions of Elohim, and his choice cost him dearly. He consequently fell under the covering of the one whom he had chosen to listen to and had trusted instead of Elohim. From the time of the fall going forward (until we come to Y'shua), man was and is destined to be under the covering of the Luciferian spirit of the serpent and hear the twisted telepathic voice in the blood of the soul, which we call the sin nature.

Whereas Elohim allows man the freedom to form his own decisions, the serpent spirit seeks to completely dominate us, endlessly assaulting us with manipulative and coercive influences over our will.

When we come to Y'shua, the process of changing our covering back to Elohim begins. However, the impact of the internal presence of the serpent's contra spirit in our blood will persistently afflict the soul to some degree until the redemption of the body:

Romans 8:21-23

(21) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

(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.

As long as man is still plagued with his mortal body, he will continue to hear from this internal voice of the soul that fosters doubt toward Elohim. This aberrant voice will instill the desire to rebel against Elohim and do things our own way – to be our own boss – our own god, not having to answer to anyone except ourselves. The carnal nature of the soul in the blood carries the serpent's voice AND his power, and it is very seductive. It is our obligation after receiving Y'shua to choose to break through this power, dispel it, and to replace it with the power of the Father's Holy Spirit. A consequence of the fall is that even after we receive the Holy Spirit to guide us, the internal voice of the serpent spirit (a.k.a. the spirit of this world) plagues us:

Ephesians 2:2

(2) Wherein in time past ye walked according to the course of this world, **according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**

1 Corinthians 2:12

(12) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Unfortunately, the spirit of the world does a very good job at mimicking the Holy Spirit, and it sounds much like the still small internal voice of Elohim. It is VERY easy to confuse one for the other:

1 Kings 19:11-12

(11) And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

(12) And after the earthquake a fire; but the LORD was not in the fire: and after the fire **a still small voice.**

The Ephesians 2:2 reference above confirms that the enemy has power – the power of the air – of this world. The soul of man carries forth this power, and the enemy has shown man how to use it in all kinds of ways – including healing the physical body.

A House Divided

There is a rising theory that disease always has demonic roots, so the healings accomplished by man are often approached with a type of exorcism format. The healing is commanded in the name of Jesus/Y'shua, as though the healer is (through the power of Y'shua) casting out the offending spirit which is causing the affliction. Sometimes this is effective. If the affliction is the result of demonic infestation, the demons must respond to the name of Jesus/Y'shua. Other times though, this leads nowhere. That may be due to the fallacy of the initial precept that disease always has demonic roots. Sometimes Elohim pronounces an affliction upon a person for a greater good:

Deuteronomy 32:39

(39) See now that I, even I, am he, and there is no god with me: I kill, and I make alive; **I wound, and I heal**: neither is there any that can deliver out of my hand.

We see here that the wounding of an individual can be at the hand of Elohim, even as Paul's "thorn in the flesh" was apparently appointed to him by Elohim Himself for a purpose:

2 Corinthians 12:7-9

(7) And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

(8) For this thing I besought the Lord thrice, that it might depart from me.

(9) And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

At such times, Elohim would have reasons that we might not understand. Who are we to pre-suppose the mind of Elohim or to try to compile some verses to make it sound like all He wants for us in this life is complete health, prosperity, and bliss? We undergo trials to build our character and our faith, and a part of those trials can be afflictions which He chooses for us to bear:

Romans 5:3-5

(3) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

(4) And patience, experience; and experience, hope:

(5) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

James 1:3-4

(3) Knowing this, that the trying of your faith worketh patience.

(4) But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Understanding then that afflictions can serve a Divine purpose, let's consider a man who is suffering from an affliction that Elohim has allowed (or even chosen) for a specific purpose, which has not yet been realized. Then a mere mortal whom Elohim has NOT endowed with the gift of healing believes he is supposed to heal this man. He is clearly NOT hearing from Elohim, as Elohim would not instruct him to heal the one whom He Himself had afflicted for a specific period of time. None the less, the presumptuous "healer" lays hands on the afflicted man and commands the disease to depart in the name of Y'shua.

Y'shua said that every kingdom, city, or house divided is destined to fall:

Matthew 12:25

(25) ... Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

Pronouncing a command in Y'shua's name to prematurely drive out a disease that Elohim had chosen for a time may theoretically cause a breach in the very kingdom of Elohim. That sounds like mighty dangerous ground. An inappropriate command in the Holy name of the Son would be pronounced, which would pit that command against what Elohim Himself had put in place for His purposes. In such an instance, it would appear that Elohim must either override the compromised command in order to keep the affliction in place until its purpose could be realized – OR – He must yield to the command and allow the affliction to depart before its purpose has been accomplished.

We must realize that the reason a person tries to heal when it is not Elohim's will or timing is because that person is taking it upon himself to do what he believes is the right thing to do. He is either not tuning into Elohim's voice, or is ignoring it when he does in Y'shua's name that which is not authorized or condoned by Elohim. It is a good intent with a bad result. That is

because the intent is perceived through the soul rather than through the spirit.

Even if (ESPECIALLY if) we are given the spiritual gift of healing and will be operating in that gift on a routine basis, it is CRUCIAL to develop a very close relationship with our Father above so His still small voice can be easily heard and discerned. Only then can any of us who wear mortal flesh be sure we are walking in the right footsteps when we reach out to another to exercise the gift of healing.

The Duality of the Fallen Realm Which Impacts the Soul

We must not forget that when man fell, he entered into the reality from which he ate – the Tree of the Knowledge of Good AND Evil. The blood of the soul then hears directly from the spirit of this world. The spirit of this world is a **dual voice** that projects a **Satanic evil** (the thoughts of the Satanic ranks) and a form of **good**. This faux form good is NOT the **true good of Elohim**. Rather, it mimics it:

2 Timothy 3:5

(5) Having a form of godliness, but denying the power thereof: from such turn away.

A couple of verses later we see that those trapped in this form of godliness are never able to come to the knowledge of Truth:

2 Timothy 3:7

(7) Ever learning, and never able to come to the knowledge of the truth.

The fallen realm of the Tree of Knowledge where we reside today is incapable of discerning or disseminating Truth. It can only be obtained through the Holy Spirit:

1 Corinthians 2:14

(14) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The good of the spirit of this world is simply the good of the fallen realm, and does not equate to the good projected by the Holy Spirit of our Father above. As Believers, we can hear from the Holy Spirit which will direct us to serve the Father in accordance with HIS perfect will. While the soul may have a desire to do good deeds, these deeds are not necessarily in accordance with the Spirit-driven Will of Elohim. Elohim sent us HIS Spirit to override the spirit of the world. It is HIS Spirit that we receive when we come to Y'shua:

1 Corinthians 2:12

(12) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Often today the soul of a man actually aspires to godliness, but will try to do so under its own terms, while viewing things through its tainted perspective. Even the soul of a Believer may attempt (consciously or subconsciously) to tune out the counsel of the spirit within, and proceed to try to heal according to its own vision – the vision provided to the soul by the spirit of this world.

All healings work through a transference of energies. The energies that the soul projects during this attempt at healing may be impure, and they may actually harm the soul of the recipient. This transferred impurity is due to the fact that the healing was not mandated by the Holy Spirit. If it had been through the power of the Holy Spirit, the energies would have been pure.

In the Matthew 12 passage above that contains the reference to the house falling, we find that some people thought Y’shua had healed by the power of Beelzebub, the prince of the devils, and that is when Y’shua said that the house divided would not stand. Beelzebub – the prince of evil will not come against his own. Here is more surrounding context:

Matthew 12:24-28

(24) But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

(25) And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

(26) And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

(27) And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

(28) **But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.**

First of all, we should realize that Y’shua did NOT say that it was impossible for Beelzebub to heal. He just questioned how effective it would be for him to do so. The word Beelzebub means “lord of the house”. Y’shua was merely inferring that it would be counterproductive for the lord of the house to work against his own best interest.

We need to understand that the house or kingdom of Beelzebub (the kingdom opposed to the Kingdom of Elohim) is already divided. Inherent within the duality of the spirit of this world and the fallen realm itself, there is a two-fold plan to overturn Elohim by the enemy in this fallen Tree of Knowledge realm. Within this realm, 1) the evil side of the contra spirit of

this world adheres to Satan, opposing and rebelling against Elohim; but 2) the good side of the contra spirit projects this world's form of godliness from a slightly twisted perspective, and actually seeks to replace Elohim. They are two sides of the same coin – the duality of the fallen realm.

The soul power that is projected during an attempt to heal is not the power of the evil Satanic side of the coin, as that would be dividing the house against itself. That is why Y'shua said that if Satan were to cast out Satan, he would be working against himself. However, the spirit of this world from the good side of the fallen realm may indeed come against a demonic manifestation because the good and evil sides of this fallen realm are already pitted against each other – a divided house that WILL ultimately fall. By coming against the "evil", this perverted form of "good" will mimic and attempt to replace the Holy Spirit of Elohim.

There is an important passage to consider that may not (at first glance) seem to be relative; yet it is:

Matthew 6:22-23

(22) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

(23) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

The eye in this passage references the deeper aspect of the human's vision, relative to the mind. Apparently, the eye of this passage impresses upon the mind whatever spiritual influence it is viewing. The "single" eye would be focused on the singular message of the Holy Spirit of Elohim. This would make his whole body full of Heavenly light. Power is extracted from light, so the source of light is critical. The light that results is from whatever source of light is being embraced by the mind of that person. If it is the power of the Holy Spirit that is embraced, then the light will be the fullness of the Heavenly version of pure light and power.

Conversely, the word translated as "evil" in verse 23 is Strong's G4190 – (**poneros**). This term doesn't necessarily mean unscrupulously wicked. It can merely mean derelict, diseased, calamitous, or culpable. That describes the good side of the spirit of this world to a tee. Actually, since this "evil" eye is intended to imply the inverse of the "**single**" eye, there is actually an implication of **multiplicity or duality** here that emulates the duality of the Tree of Knowledge realm.

If the power being utilized in a "healing" is from the good side of the fallen realm (from the latent soul power of the person who is healing), the power will be "**poneros**" tainted (or "diseased") as we see from the definition of "evil") from Matthew 6:23 above. The surrounding context of this verse says: "If therefore the light that is in thee be darkness, how great is that darkness!" The power that exudes from this tainted light passes on the darkness that embodies it. The power from this tainted "light" may actually bring about a physical healing of sorts, but it may also leave the recipient in worse spiritual condition than he was before. Conversely, Matthew 12:28 above assures us that when disease is dealt with by casting out devils by the Spirit of Elohim, then the **kingdom of Elohim** is come to the recipient of the healing. The healing then will bring about wholeness of the body and soul rather than just a relief of external physical symptoms.

Healing the Physical Without Addressing the Spiritual

If the one being healed is afflicted due to demonic infestation, and the spiritual condition that brought about this infestation is left unaddressed, then it is a woefully incomplete healing, and all kinds of havoc can result. That is why Y'shua explained to His followers:

Matthew 12:43-45

(43) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

(44) Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

(45) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

If the affliction of the recipient of the healing is due to a spiritual problem, and that is not addressed, then the soul is left in the same defiled state. Even if the body seems to experience some healing, it may merely be psychosomatic, and the root of the problem may be left behind to foster once again with a renewed vengeance. This can happen if the root of the malady was brought about by the demonic realm and the demon was evicted through the healing, but no spiritual work was done to restore the person to a relationship with Elohim. Often in such cases, the physical problem will re-emerge, or a worse one will follow.

Proper Healing Will Make One Whole

Y'shua, being perfectly guided by His Father's Spirit, was omniscient, and knew the spiritual condition of everyone who came to Him for healing. He knew that some afflictions were due to sin, while others may have been through inherited iniquity in the blood line, and yet others were allowed so Elohim could be glorified through the healing:

John 9:1-3

(1) And as Jesus passed by, he saw a man which was blind from his birth.

(2) And his disciples asked him, saying, Master, who did sin, **this man, or his parents**, that he was born blind?

(3) Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

The manner in which Y'shua healed would be determined by His understanding of the source of the affliction. In some instances, He just graciously healed, likely knowing that the one suffering was not at fault. Conversely, He cautioned a man whom He had just healed to refrain from further sin lest a worse thing befall him:

John 5:14

(14) Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made **whole**: sin no more, lest a worse thing come unto thee.

Y'shua had MADE HIM **WHOLE**. He had not just healed the body, but the soul as well. He was cautioning the man to walk in the wholeness He had provided for him, as the consequences for reverting to his sin could bring even worse consequences.

Y'shua healed a woman who had suffered with an issue of blood for twelve years. The number twelve is significant of completion, and this woman had a type of blood condition. She too was made whole through this process:

Matthew 9:20-22

(20) And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

(21) For she said within herself, If I may but touch his garment, I shall be whole.

(22) But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made **whole** from that hour.

Maybe the inclusion of this story in our Bibles was prompted by Elohim to point to the timing when the ultimate redemption of the body is completed, and our blood condition will be resolved as we are made whole:

1 Corinthians 15:50-51

(50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

Y'shua healed completely – bringing the soul and body into proper alignment with the Holy Spirit. When man is empowered with the TRUE gift of the anointing of the Holy Spirit for healing, (whether momentarily or for a period of time), it would be with the full understanding of the source of the affliction, and immediate discernment for the proper instruction for the recipient. The Holy Spirit would do no less.

The soul, on the other hand, would be gratified to see any result that appeared to be healing. Whereas a healing using soul power may bring forth a semblance of external physical healing, there is no way that such power (being defiled itself) could bring healing and wholeness to the soul of the recipient. The laying on of hands by one who is operating in the latent power of the soul as a result of the spirit of this world may well transfer the energetic field of this wrong spirit during the course of the “healing” he is trying to perform. He may actually sense a transfer of power from his body when touching the one to be healed. That does not, however, mean the power he feels is coming from Elohim. Unlike the pure Holy Spirit power, the latent power of the soul that stems from the spirit of this world can carry with it the iniquitous energetic imprints of the “healer’s” own soul issues.

A friend once related how he had received the laying on of hands for healing, and right away he was bombarded by pornographic thoughts that were totally foreign to him. This is but a single example of how the soul energies of the “healer” can be transferred to the recipient and defile his soul if the gift is not truly of the Holy Spirit. Let the reader beware.

Deep Wounds

We have come to understand that the waywardness of the soul can cause a soul-sick state in the blood, which can then manifest itself as a sickness in the physical body. Only as the soul chooses to depart from its wayward condition and turn back to Elohim's ways (sincere repentance) can this type of healing of the blood begin. As the sickness of the blood is healed, then the manifestation of sickness in the human body can follow.

When we suffer a penetrating physical injury, the wound needs to heal from the inside out. If superficial healing occurs prematurely, the wound can fester and reopen, being worse off than before. The same thing happens when we paint over mold or rust. The problem does not go away. It continues to erode under the surface and breaks back through with more vengeance than ever. In like manner, this same principle can apply when a physical malady due to an aberrant soul condition is addressed only on a physical level. Even if healing seems to manifest, the result may merely be temporal, and the re-emerging malady may be worse the next time around. Usually true and effective healing must begin internally at the soul level. Then it can progress with the cleansing of the blood, and finally it can be manifested as an outward healing for the body, even if this all happens instantly.

If an aberrant soul condition is to blame for a physical malady, Elohim CAN make us whole instantly – by cleansing the soul, altering the blood, and restoring the body simultaneously – or - He can show us what we need to do to bring the soul into proper alignment so healing can take place.

One viable option might be to do some soul searching, and prepare the heart to turn again to Elohim's ways, then allow someone who has the TRUE spiritual gift of healing to minister to us. Another possibility is to listen for Father to personally reveal to us what type of soul adjustment needs to occur and start that process right away. Then it is possible that healing can begin internally without needing interaction by another person at all. The centurion trusted in Y'shua to heal his servant without any contact from anyone, and Y'shua proclaimed it as being a very great faith:

Luke 7:2-10

(2) And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

(3) And when he heard of Jesus, he sent unto him the elders of the Jews,

beseeking him that he would come and heal his servant.

(4) And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

(5) For he loveth our nation, and he hath built us a synagogue.

(6) Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

(7) Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

(8) For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

(9) When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

(10) And they that were sent, returning to the house, found the servant whole that had been sick.

The Power of Prayer

Prayer can create a powerful intervention by our awesome Elohim. Because prayer is energetic in nature, Elohim can utilize those energies to interact with the offending affliction. It is interesting that the Bible says that the effectual fervent prayer of the "righteous" avails much:

James 5:15-16

(15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

(16) Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a **righteous man** availeth much.

The phrase "righteous man" in this verse is actually a single word in the Greek. It is Strong's G1342 -(dikaios) - **observing divine laws, innocent, faultless, guiltless; used of him whose way of thinking, feeling, and acting is totally conformed to the will of God, so does not need to be rectified (corrected or set straight).**

Note in this intense passage regarding the power of prayer, the one who is "righteous" is capable of "effectual" prayer – prayer that actually effects a productive outcome, or avails much. Because Elohim's Divine Law it is not the direct focus of this writing, we will not be able to provide a complete platform for that discussion at this time. However, since righteous prayer is so closely linked to the observation of Elohim's Divine Law, the topic should be briefly addressed. We regret that the straight forward material that follows might ruffle some feathers, but the information is too important to gloss over or treat lightly, so we will just try to present it as gently as possible.

As we approach our Father for healing, it may be critical that we are on His page regarding the validity of His Divine Law for us today. Accordingly, we would simply encourage the reader to consider that Elohim gave His Divine Law (Torah) directly to Moses to record for our use. A part of these Torah instructions includes a directive not to add or detract from this Divine Law:

Deuteronomy 4:2

(2) Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Secondly, we would ask that you pause and carefully evaluate the full implications of the words recorded in Malachi:

Malachi 3:6

(6) For I am the LORD, **I change not**; ...

In our New Testaments, Peter warns that Paul's words are easily misunderstood (2 Peter 3:15-16). For that reason, maybe we should commit to study the true contextual applications of Paul's words before we swallow some of today's teachings about the Law. Some religious teachers have leveraged Paul's words to suggest that Elohim's Divine Law has been obliterated or rewritten. Yet, Paul understood Torah inside and out, and he realized that Elohim does not change. Likewise, he realized that if Elohim doesn't change, then His instructions have not waffled since they were written and still hold true for us today. He stated that explicitly in his epistle to Timothy:

2 Timothy 3:16-17

(16) **All scripture** is given by inspiration of God, and **is profitable for doctrine**, for reproof, for correction, **for instruction in righteousness**:

(17) That the man of God may be perfect, thoroughly furnished unto all good works.

There was no New Testament when Paul gave this message. He was referring to Torah. Paul didn't speak with forked tongue. The teachings that Paul claims Torah to be irrelevant today stand in direct conflict with Paul's 2 Timothy proclamation. His words there clearly validate the application of Torah for our use today. All of Paul's words that have been misapplied to steer us away from Torah can actually be brought into perfect alignment with Torah instruction when they are studied properly within their context. Indeed, the instructions of Torah that Elohim provided for us in the beginning may still be valid today!

1 John 2:7

(7) Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is **the word which ye have heard from the beginning**.

What we are told is a "new" covenant today might be more accurately viewed as a "renewed" covenant, because it maintains the same criterion of Divinely decreed legal guidelines that were spelled out by Elohim to Moses. However, due to Y'shua, it was blessedly elevated to include an **avenue of**

redemption from the certain death that was originally inescapable. This death was what Paul referred to as the curse of the Law, and it was this penalty that was nailed to the cross when Y'shua paid for our sins.

Colossians 2:14

(14) Blotting out the **handwriting** of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

The spilling of Y'shua's pure blood on our behalf designated Him worthy to be our mediator, and this was a game-changer:

Hebrews 8:6

(6) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Hebrews 9:14-15

(14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(15) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

1 Timothy 2:5

(5) For there is one God, and one mediator between God and men, the man Christ Jesus;

Along with this newly available redemption would be the empowerment to find healing through forgiveness as we choose to embrace Elohim's Divine Law.

Referring back to our above referenced passage from James, we also note that even the prayer of the righteous in this passage is to be coupled by confession of faults in order for forgiveness to occur.

James 5:15-16

(15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

(16) Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

John gives us Elohim's definition of sin:

1 John 3:4

(4) Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law.**

Then Paul tells us that we are to identify our sin by knowing the Law (Torah):

Romans 3:20

(20) ... for by the law is the knowledge of sin.

Since it is Elohim's Divine Law (Torah) that outlines what sin is, we must comprehend the impact of Torah Law in today's world before we can properly assess and confess our sins and be restored to a righteous standing before Elohim. This passage in James indicates that the affliction is lifted by way of the forgiveness that occurs from this proper act of confession.

There may be times that we can accomplish this ourselves, by first acknowledging our sins, confessing them to Father, and SINCERELY and completely committing to turn away from them and return to His ways. This devoted consecration can change the way we are viewed by Father. We can be seen as righteous, and He can entertain our prayers more "effectually". However, if we have not committed to this change of heart, we may not be shown this favor.

Proverbs 15:29

(29) The LORD is far from the wicked: but he heareth the prayer of the righteous.

The word "wicked" in this verse is H7563 – "rasha", meaning: guilty of sin.

Again, if we aren't properly aligned with Elohim's standards of Divine Law, we cannot properly understand when we transgress against it and commit sin in His eyes. For this reason, we might be viewed as "wicked" rather than "righteous" in His sight while thinking that He is seeing us as righteous. This may mean that the prayers for healing that we think He is hearing may not be heard as we think after all.

Proverbs 28:9

(9) He that **turneth away his ear from hearing the law**, even his prayer

shall be abomination.

If we have allowed our teachers to turn our ears away from hearing the Divine Truth relative to His Law, then our prayers could actually be an offense to Him. These prayers would be well-intentioned, but they would proceed from a heart that does not yet fully comprehend the Divine structure of Elohim's Law that dictates **HIS** view of "righteousness".

The servants of Elohim who have been given the true gift of Healing by Father will be ones who fit the criterion of "righteous" in His eyes. They will be operating with Elohim's Holy Spirit energies streaming through their re-quickened spirits, so the energies that flow through their hands will be pure.

Again though, we must caution that the laying on of hands by those who are not abiding by the dictates of Elohim's Divine Law according to HIS standards might pass iniquitous energies into the one who is seeking healing. They will be operating from the latent power of the soul, and the energies generated will be impure (even though they may seem good).

So – as we incorporate prayer into our healing aspirations, let us do so with a pure heart:

Matthew 6:33

(33) But seek ye first the kingdom of God, and **his** righteousness; and all these things shall be added unto you.

A Proper Diet

If an affliction is the result of poor nutrition, we might need to ask Father to guide us in proper dietary considerations, and seek a source of good instruction from others who specialize in that field. Abstaining from "food" that our Father said is NOT food (in Leviticus chapter 11) is a good start. The things He forbade for our consumption were forbidden for a reason. They are in one way or another toxic to our bodies, and disease can follow the eating of them. Unfortunately, the pork we are sometimes told is now clean and acceptable to eat was never actually cleansed by Y'shua. We can twist Paul's words all we want to try to justify eating it, but a little bit of research would reveal that there are still severe health issues linked to eating it today. It should be obvious that Father would not call it unclean, then Y'shua would clean it, then Father would again see it as unclean and deem those who eat it worthy of judgment in the Millennial Kingdom that is yet future. Isaiah speaks of the Millennial Kingdom when he warns:

Isaiah 66:17

(17) They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

Once we learn what is acceptable as food among the animals, then we might turn our attention to junk food. It should be almost totally crossed off our menu options, and replaced with real food. That can make a huge difference in our health as well. Far too much of our food today is contaminated by GMO's (genetically modified organisms) and chemical sprays that injure our immunity and body organs, as well as potentially harming or altering our very DNA. Junk food is typically replete with these issues. Checking the ingredients on the canned and boxed foods we purchase is also a good measure towards maintaining a proper diet. Non-GMO and organic options should be a strong consideration and preference, and preparing our own foods (using wholesome ingredients) whenever possible is highly recommended.

Supplements can also be helpful if we are shown that there is a deficiency in some area, but we must be careful not to take healing into our own hands if Father is trying to show us something through the malady we are suffering. We should be sure to allow Him a chance to speak to us about issues that may need our attention before grasping at various means for correcting the physical manifestation of a problem.

Concluding Thoughts

You'll notice that we offer very little encouragement toward modern doctors or pharmaceutical remedies. That doesn't mean there is NO place for them today, but as we see it, that should be reserved for extreme cases such as broken bones, etc. It has been stated that the death toll associated with modern medicine is astounding, and virtually all pharmaceutical medications have potentially lethal side-effects or cause reactions that require other drugs to fix those problems. The cycle can become endless, with patients taking a pharmaceutical cocktail with every meal. Please use caution here!

At other times, afflictions may be serving a purpose that we don't (and indeed can't) understand, such as Paul experienced. Yet it was Paul who insisted we thank Elohim for ALL things, which would include things that we don't particularly desire:

Ephesians 5:20

(20) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

When the proper approaches don't seem to yield results, maybe we just need to praise Elohim and thank Him anyway, while accepting what we've been given, and trusting that He has His reasons.

In conclusion, when we are dealing with a physical malady, we should seek to be healed from the inside out, aligning the soul to the ways of our Father so the blood can be revitalized, and the transformation from within can bring about physical healing. Please consider these things when it is time to seek healing for physical afflictions. Though we may not understand it, the affliction we so desire to be rid of may have been designed and assigned by our Creator to serve a Divine purpose for a greater good. Above all, we must remain grateful for the way Elohim does interact with us and intervene for our best good.

Best wishes for your good health!

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We realize that our views are not perfect, and your thoughts (pro or con) will be welcome if the dialogue is civil.

Proverbs 27:17

(17) Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Our e-mail address is:

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We look forward to hearing from you.

What is the **soul, blood, body connection**?

... we can see that the blood is NOT just a physical aspect of our being; it is the means by which the non-physical portion of our body is linked to the physical part of us. ... we begin to see that our fleshly body is actually just a vessel of sorts to incorporate the life of the soul – a conduit through which the will of the soul is allowed to manifest and develop expression. The body is then appropriately viewed as simply a subcomponent of the soul, and physicality takes its rightful position as being subordinate to the non-physical part of our being. p. 3

How does the “**latent power of the soul**” differ from the power of the Holy Spirit, and how does that relate to man’s attempts to heal one another today?

Impure powers can exude from the soul. ... The power that comes from the Holy Spirit is pure, and the healing that comes through the Holy Spirit’s power is pure. ... BUT – the latent power of the soul that stems from the spirit of this world can carry with it the iniquitous energetic imprints of the “healer’s” own soul issues and it can actually further defile the soul of the one that this “healer” is trying to help. pp. 40 & 53

Warning: A healing that does not restore wholeness on a spiritual level along with the physical is an incomplete healing and can be problematic!

We hope you will find the information in this book helpful.

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