

## Narcosis<sup>1</sup>

*We know that whoever is born of God does not keep on sinning; but he who has been begotten of God keeps himself, and the wicked one does not touch him. (1 Jn 5:18)*

*Touch* (#680) means to attach or fasten oneself to something or someone, as Satan attaches himself so as to exert a modifying influence upon a person, to his spirit and soul. It is like a spiritual drug causing narcosis when one is *touched* by Satan. Some communities are so affected by this narcotic that (just as the traditions Paul taught in his letters were not being observed and a new religion crept in) they are unaware of how far they have drifted from the established pattern and foundation.

*Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. (2 Ths 2:15)*

<sup>4</sup> *And we have confidence in the Sovereign concerning you, both that you do and will do the things we command you ...* <sup>6</sup> *But we command you, brethren, in the name of our Sovereign Yahshua ha Mashiyach, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us. (2 Ths 3:4,6)*

After only a generation or two, the Holy Spirit withdrew<sup>2</sup> from the first edah, since in place after place 2 Ths 3:4 was no longer happening, and since the elders were not instructing the people to withdraw from the disorderly ones as in 2 Ths 3:6, the only recourse was that the Holy Spirit would then withdraw from the leaders and the whole edah in each place that was no longer a witness (Rev 2:5; 3:5). It doesn't mean that any individual disciple should decide on his own to withdraw from someone, but it is something that is judged by the elders. The word translated *withdraw from* (#4724) indicates withdrawing as a *group*, meaning that the elders would have a qahal to instruct the community to remove themselves from the company and fellowship of the one or ones who would cause apostasy, even as 2 Ths 3:14-15. Such a person leans on his own

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<sup>1</sup> *Narcosis* (*nahr-koh-sis*) a state of stupor, drowsiness, or unconsciousness caused by a narcotic drug.

<sup>2</sup> *Withdraw* — draw back, retract, abstain from associating with.

understanding, having his own mind about things, thinking more highly of himself than he ought. He causes schisms as in Christianity today. Tit 3:10-11 is a more serious crime, which is a subversion within a group or community, as Paul prophesied in Acts 20:30.

An *apostate* is one who falls away from the apostles' teachings and fellowship (Acts 2:42), abandoning their traditions and teachings — the one first and then the other later. He carelessly lets the commandments and traditions slip by, not doing them, going on in disobedience. All this is due to a condition called *narcosis* of one who is *narcotized*,<sup>3</sup> a condition of deep unconsciousness caused by a narcotic, as one who is *touched* by Satan (1 Jn 5:18, KJV, NKJ) so as to exert an evil influence upon him. Then this one who is *touched* causes others to drift also, as in Heb 2:1, away from what is essential to maintain fellowship with the apostles (Acts 2:42) and with the Father and with His Son (1 Jn 1:3).

Drifting is an unconscious process, so when you see someone drifting, letting these commandments slip by them, you have to go to him and wake him up, or else you are not loving him or her. To not love is to hate, and hatred is tantamount to murder (1 Jn 3:14-24; 4:20-21). To ignore your brother when you see his true condition is hating him, or maybe you won't go to him because you are afraid. Our Father sees it as hatred. Hating a brother by ignoring him is murder. Why is it murder? Because you just let him go to death. You don't care enough about him to grab him and say, "Hey brother, what is going on here?" We have to be brave. We have to be bold to do that. The righteous are bold as a lion.

*Fellowship* in Acts 2:42 is to be steadfast in both teachings and traditions, and fellowship is obeying them due to a clean fear of our Father, as 1 Cor 11:27-32. If we don't judge ourselves, then someone has to come to us. But if no one will come to you, and you are not judging yourself, then you will be judged not worthy of the Kingdom,

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<sup>3</sup> *Narcotize* (*nahr-kuh-tahyz*) to place under the influence of a narcotic.

and you will be judged guilty of the blood of Yahshua, since His blood is not forgiving and cleansing you (2 Cor 5:15,17,21). To attend the breaking of bread in an unworthy manner is like narcotizing one's spirit and soul so as to fall into a state of spiritual narcosis, into spiritual drowsiness, becoming lethargic, benumbed, in a stupor, spiritually speaking, into Satan's snare (2 Tim 2:26).

But this state is the result of a condition requiring spiritual *naprapathy*<sup>4</sup> due to a disorder of the ligaments and other connective tissues, as Jms 1:26-27 diagnoses. This results in a useless religion,<sup>5</sup> a lifeless existence apart from the Headship of our Master Yahshua reaching all the ligaments in the Body so that all the members are connected to the Head (Col 1:18; 2:19; Eph 4:16). Otherwise it is not a growth that comes from God, but is an abnormal, uncoordinated, cancerous growth, as in Christianity.

The anointing is the first thing to go, then the traditions go, then the teachings go, and after them apostasy sets in hard and fast (1 Jn 2:27-28; Heb 10:37-39).

*The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorceries [drugs<sup>6</sup>] all the nations were deceived. (Rev 18:23)*

Her light went out and she *became* a harlot and a sorcerer (Rev 18:2). It was the final outcome of a process that began with the dulling effect of Satan's narcotic *touch*, causing narcosis, the dulling of her spiritual discernment until she was seduced by the satanic influence (2 Cor 11:3) into witchcraft. She *became* that way. She was not *born* that way. *Became* indicates a transition (Rev 18:2).

**Herman ben Ne'eman** — It speaks to me how it begins with the little things. You just allow little ways of disrespect or not totally supporting the leaders, and like you said, the anointing goes first. It makes me want to always be in fellowship and support the anointing.

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<sup>4</sup> *Naprapathy* (*nuh-prap-uh-thee*) treatment of disease by manipulation of joints, muscles, and ligaments, based on the belief that many diseases are caused by displacement of connective tissues.

<sup>5</sup> *Religion* comes from the Latin *religio*, meaning to relink, as in reconnecting torn ligaments.

<sup>6</sup> The Greek word translated *sorceries* is *pharmakeia*, from which comes the English word *pharmacy*.

**Ezra ben David Yonah** — Once you get to that state, you fall asleep, and you don't even realize it.

**Shoer** — When you fall asleep you have no idea what is going on around you. It is like when you have let something in and it has made you dull. That narcosis sets in and all of a sudden you are not aware of your brothers. You become lethargic in your spirit. When you see something, you are able to dismiss it and remove yourself from the situation, as if you drifted off to sleep. Eventually, it is like a coma, and you die.

That is what speaks to me about the first edah. He was outside knocking, but they couldn't hear. It is like when you are asleep in your room and you say, "Is that someone knocking on the door?" and you drift back off to sleep. Maybe in the first edah they heard a faint knock, but they decided to go back to sleep. Eventually she became a harlot.

**Ha Qinai of Yehudah** — I am thankful that it all starts with, "If we are born of our Father we won't allow ourselves to be touched by the evil one."

I can have a lot of zeal, but sometimes I lack wisdom in my zeal. If you go on without wisdom, you end up getting into that narcotic, as if you were drugged with something. You're out of your right mind. You are not listening to your brothers, who might be saying something, but you are unable to hear. That happens to me when I have zeal without wisdom. If there is not something in me to pray to be delivered from the evil one, it can turn into a big thing.

All big things are an accumulation of little things. Someone who is on a narcotic gets to a place where he is not in his right mind. He thinks he is seeing or hearing or feeling something, but it is all an illusion. That is what happens to us if we don't remain in that place where we are crying out to be delivered from the evil one. We have to take that step to cry out to our Father. If we don't, we will fall into our besetting sins.

**Qatan of Manasseh** — I was thinking about being begotten of our Father, as it says in 1 John 5:18. If He begot us, and if He has our heart, then He won't lose us because we are in love with Him. It is not just a matter of keeping a check list of everything from the anointing that saves us and keeps us. It is the question, at every moment: Do I love Him? If we love Him, we will seek Him. We won't do things to just stay out of trouble, but because we love Him. It matters to us what He saved us from, and that we have been delivered. We want to stay clean because of that.

**Sameach** — It spoke to me about being our brother's keeper. You can see that when the first blood was shed, the earth cried out to our Father and our Father asked Cain, "Where is your brother?" And he replied, "What am

I, my brother's keeper?" It was so disrespectful. I'm sure he didn't say it nicely.

Then I thought about how all cowards have their part in the lake of fire. I might be someone who runs into burning buildings or climbs mountains, but when it comes time to go to someone about something, I say, "Oh, I can't." We have to see the value of receiving and the value of going to one another, and not letting ourselves be *narcotized*.

I am stunned at the value of this word *narcosis*, which has been lurking in society. It is a word that has never been fully utilized. I had never heard that term, *narcotized*. There is a lot in there. It is amazing.

**Havah bat Zerubbabel** — That is what spoke to me, that we have to be bold and brave to go to one another. The anointing goes first — I just pictured letting go of something. It reminded me of when we used to swim behind the ship and there was a rope you could grab. The current was very strong, but that rope was the last hope for you. After that you would just drift and there was no hope of turning back.

I thought, it is totally up to us. We can either use our will to hang on to the anointing, to cling to it, or we can let go and drifting takes no effort at all on our part. It's easy to think you are just not the kind of person who can go to people. Others are better at it, and you can leave it up to them. But I realized that it is a requirement of the gospel. We must love our brothers and sisters and go to them. I want to overcome and be bold. I know that we are only afraid if we are not in love with Yahshua. I want to have the confidence that I am connected and cling to the anointing.

That is the golden rule isn't it? "Do unto others as you would have them do unto you." We want our brothers to come to us if we love life.

**Ben Shimon of Manasseh** — You don't have to have any great skill to go to your brothers. You just need to be needy for our Master. If we love our Master Yahshua, we will have revelation (Jn 14:21). We will have revelation because we will seek Him and see the reality of life and that your brothers and sister are in this with you. It all has to do with being in that needy place so that we ask Him to deliver us from the evil one.

We are allies in the same struggle. We are all brothers. A brother is begotten for adversity, being allied in the same struggle or purpose. We are begotten of God.

**Aiyelet bat Kharash** — Yônêq said our traditions are things that we are well acquainted with. I thought of a few of our traditions, and wondered how well acquainted I am with those things. I pictured our Father calling a

group of people together, like in a classroom, and He is trying to teach us His ways. He is trying to teach us something like any teacher who has a group of children who are eager to learn and the teacher wants to teach them something that they don't understand. A good teacher is one who can explain a concept and then see where the children are not getting it, where there might be a missing link in their understanding, and get down on their level and explain it to them.

Then I thought, "Wow, we need teachers!" The earth needs people who can see where other people aren't getting understanding and fix the missing link. I realized that our Father is looking to us to be the teachers. He needs us. He is relying on us to teach the world His ways. That is why we are part of the foundation. That is what we have been called to do. I want to be one who listens and who hears so that I can teach those who are around me.

**Tikvah of Manasseh** — We were talking recently about how the true medicine is the undiluted gospel. The pharmaceutical drugs are what make you feel better the easy way, without getting to the root of the problem. You can slip so easily into it and not even know that you are going there. But the undiluted gospel has the right effect.

There are different kinds of patients. Some will get offended if you even tell them that they are sick. Some don't even think that they are sick. Some think that they can cure themselves; they think they have their own cure. But those of us who are not offended and know that we are going to die, we will receive the systemic medicine of the undiluted gospel, and as it works through us, it restores us to what we really were supposed to be in the first place. Sometimes its effect is like 1 Pet 4:12, "Don't be surprised at the fiery trials..." so we shouldn't be surprised at the things that happen from the systemic treatment that is curing us.

But that word *sorcery* comes from *pharmakeia*. The world doesn't want the systemic healing, they want the pharmacy. Everyone wants a quick fix. The doctors and the drug companies don't want to cure you. They want you to keep coming to them for the quick fix. A chronic condition needs constant treatment, but it never gets better. The treatment for depression is such a widely prescribed drug because it is the perfect thing in the conspiracy of the pharmacy.

The evil one knows that without the true undiluted cure that comes from obedience to the gospel, we'll never be restored but will always be treating the symptoms. His narcotics just numb you. It is the systemic treatment of the gospel that heals us. It is not always going to feel good, but it is going to bring about the restoration that is true healing.