

# Winning the Battle against Metastasis

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*A series of articles for Christians with cancer*

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“I’m sorry. I can’t help you. Your cancer has metastasized.” Have you heard these devastating words from your oncologist? Unfortunately, these words have caused many to give up hope, unnecessarily. What is metastasis? Metastasis is the fourth hallmark of cancer (Tissue Invasion and Metastasis) addressed by The Cancer Cure Experiment.<sup>1</sup> Figure 1, The Seven Hallmarks of Cancer, shows both the medical approach, and the spiritual view for each hallmark.

Let’s take a look at tissue invasion and metastasis.

Literally, metastasis is the combination of two Greek words: meta, meaning “with”, and stasis, meaning “insurrection”, “dissention,” or “sedition.”<sup>2</sup> Metastasis has the connotation of a war using sneaky means to overcome a foe. Certainly that picture is *apropos* when it comes to cancer. While oncological treatments are focusing on cancer in a particular location in the body, cancer cells are often secretly migrating to other parts of the body—undetected—until they show up in various places, thwarting further effective, focused medical treatment.

The typical medical approach to metastasis is prevention and avoidance by pursuing extraordinary measures in treatment. Usually this means not only removing cancerous tissue, but also removing extra tissue surrounding the tumor with the

intention of preventing the cancer’s spread. As most families who have loved ones with cancer know, medical regimens to prevent metastasis are still in their infancy. There is simply not enough understood about how cancer metastasizes to offer effective resistance to its spread.

However, the spiritual view of contending with the stronghold of tissue invasion and metastasis offered by The Cancer Cure Experiment offers a different approach to metastasis. The spiritual view of metastasis is to see a standard (or banner) raised against it. What does this mean? There are two Biblical passages that serve to demonstrate God’s approach to victory over insurrection.

The first passage is Isaiah 59, verses 13 to 21. Observe the similarity between the seditious behavior of cancer cells and the description of rebellion in this passage. Robert Weinberg, a leading cancer researcher, calls the cancer cell “a renegade cell.”<sup>3</sup> Cancer cells are cells acting in disobedience and rebelling against their maker, who designed them to work perfectly. Read Isaiah’s description of rebellion and how God reacts to it:



<sup>13</sup>Rebelling against and denying the Lord, turning away from following our God, speaking oppression and



**Figure 1 The Seven Hallmarks of Cancer**

revolt, conceiving in and muttering and moaning from the heart words of falsehood. <sup>14</sup>Justice is turned away backward, and righteousness (uprightness and right standing with God) stands far off; for truth has fallen in the street (the city's forum), and uprightness cannot enter [the courts of justice]. <sup>15</sup>Yes, truth is lacking, and he who departs from evil makes himself prey. And the Lord saw it, and it displeased Him that there was no justice.

<sup>16</sup>And He saw that there was no man and wondered that there was no intercessor [no one to intervene on behalf of truth and right]; therefore His own arm brought Him victory, and His own righteousness [having the Spirit without measure] sustained Him. <sup>17</sup>For [the Lord] put on righteousness as a breastplate or coat of mail, and salvation as a helmet upon His head; He put on garments of vengeance for clothing and was clad with zeal [and furious divine jealousy] as a cloak. <sup>18</sup>According as

their deeds deserve, so will He repay wrath to His adversaries, recompense to His enemies; on the foreign islands and coastlands He will make compensation.<sup>4</sup>

We see in this passage that there is sedition and rebellion, and God sees it too. He is sorely displeased with what he sees. He is displeased that there is no appropriate justice for these renegades. And because no human intercessor can see clearly what is going on and step in to shine the light of truth on it, God decides to put on His armor and step in Himself. God not only brings victory, He repays rebellion with His wrath because of His “furious divine jealousy” for you. How does God achieve this victory? The Spirit of the Lord “lifts up a standard” against evil and puts it to flight (sends it fleeing from your body):

<sup>19</sup>So [as the result of the Messiah's intervention] they shall [reverently] fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him and put him to flight [for He will come like a rushing stream which the breath of the Lord drives].<sup>5</sup>

What is a “standard”? A standard is a banner or emblem that represents something much larger and more important than itself. When the soldiers raised the US flag on Iwo Jima in World War II, they were raising a



standard—making a physical statement that “this land is now under the control of the United States of America.” The promise of Isaiah 59:19 is that when the enemy comes in like a flood (metastasis), the Spirit of the Lord will lift up a standard against it and put it to flight.

How does this happen? It happens through your body and mind being yielded to God and picturing in your mind a standard raised against the seditious cancer cells and the cancerous cells being put to flight. As God comes in “like a rushing stream,” you can “see” the cancerous cells being washed from your body through the cleansing of ingested water “flowing” like a “rushing stream” as it flows through, being driven by the breath of the Lord.

Another use of the word “stasis” in medicine means “a state in which the normal flow of a body liquid stops.”<sup>6</sup> To overcome metastasis, the flow of water “like a rushing stream which the breath of the Lord drives” will begin to course through your body, washing away the remnants of the rebellious cells.

Is water really able to do this? Water has many strange properties that even scientists don’t yet understand. “Water’s properties also lie more directly behind the phenomenon we call *life*. When one of the *Nature* journals asked [Martin] Chaplin to write a review of water’s role in biology, he started it with a rather provocative statement. ‘It is surely time,’ he said, ‘for water to take up its rightful position as the most important and active of all biological molecules.’”<sup>7</sup>

It is also through your view of who He is that has made an everlasting covenant with you, as well as your continued confession of God's words, that will continue to sustain you for the rest of your life:

<sup>21</sup>As for Me, this is My covenant or league with them, says the Lord: My Spirit, Who is upon you [and Who writes the law of God inwardly on the heart], and My words which I have put in your mouth shall not depart out of your mouth, or out of the mouths of your [true, spiritual] children, or out of the mouths of your children's children, says the Lord, from henceforth and forever.<sup>8</sup>

The second passage also refers to a seditious foe—Amalek. The Amalekites attacked the desert-wandering Israelites in Exodus 17:8-16. Just prior to the attack of the Amalekites, we see the Israelites suffering from a lack of water. They are in a much weakened state and complaining against Moses and God about their situation. At God's direction, Moses took his rod and smote the rock at Mount Horeb and water flowed forth from it so that the Israelites could drink. But Moses called the place Massah (proof) and Meribah (contention) because the Israelites tempted and tried the patience of the Lord by questioning whether He was among them or not:

<sup>1</sup>All the congregation of the Israelites moved on from the Wilderness of Sin by stages, according to the commandment of the Lord, and encamped at Rephidim; but there was no water for the people to drink.

<sup>2</sup>Therefore, the people contended with Moses, and said, Give us water that we may drink. And Moses said to them, Why do you find fault with me? Why do you tempt the Lord and try His patience?

<sup>3</sup>But the people thirsted there for water, and the people murmured against Moses, and said, Why did you bring us up out of Egypt to kill us and our children and livestock with thirst?

<sup>4</sup>So Moses cried to the Lord, What shall I do with this people? They are almost ready to stone me.

<sup>5</sup>And the Lord said to Moses, Pass on before the people, and take with you some of the elders of Israel; and take in your hand the rod with which you smote the river [Nile], and go.

<sup>6</sup>Behold, I will stand before you there on the rock at [Mount] Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

<sup>7</sup>He called the place Massah [proof] and Meribah [contention] because of the faultfinding of the Israelites and because they tempted and tried the patience of the Lord, saying, Is the Lord among us or not?<sup>9</sup>

Immediately after this “quick fix” and contention, the Israelites are attacked by the Amalekites. The attack is another

appearance of evil for which they are unprepared. Their questioning and complaining put them at risk. That this is an enemy that is determined to destroy them is clear from verse 16, when Moses states that “[theirs] is a hand against the throne of the Lord, the Lord will have war with Amalek from generation to generation.” In other words, this is an enemy that will not be easily defeated. Even though the foe may appear to be defeated, it will go away for a while, only to reappear to take up the battle again in a different location or even generation.

<sup>8</sup>Then came Amalek [descendants of Esau] and fought with Israel at Rephidim. <sup>9</sup>And Moses said to Joshua, Choose us out men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand. <sup>10</sup>So Joshua did as Moses said and fought with Amalek; and Moses, Aaron, and Hur went up to the hilltop.

<sup>11</sup>When Moses held up his hand, Israel prevailed; and when he lowered his hand, Amalek prevailed. <sup>12</sup>But Moses' hands were heavy and grew weary. So [the other men] took a stone and put it under him and he sat on it. Then Aaron and Hur held up his hands, one on one side and one on the other side; so his hands were steady until the going down of the sun. <sup>13</sup>And Joshua mowed down and disabled Amalek and his people with the sword. <sup>14</sup>And the Lord said to Moses, Write this for a memorial in the book and rehearse it in the ears

of Joshua, that I will utterly blot out the remembrance of Amalek from under the heavens.<sup>10</sup>

Notice that verse 13 says that Joshua “mowed down and disabled” Amalek and his people. It does not say that Amalek was ultimately defeated. While Joshua’s army was successful in removing the threat of Amalek from their lives, Amalek’s kind (e.g., cancer) survived to attack again in future generations. Note, however, that God promised that He would at some point utterly blot out (even) the remembrance of Amalek—meaning that He will not only destroy this enemy—but that we will one day forget that he ever existed!

Of Moses’ uplifted hands, which propelled Joshua and his army to victory, J. P. Hyatt says, “Moses is here the wonder-working



magician. It is not the courage and energy of Joshua and his men that produce victory, but

Moses holding up his hand(s). Thus this act has some intrinsic efficacy as a channel of the power of Yahweh, working on behalf of Israel.”<sup>11</sup> He continues, “Here the implication is that Yahweh himself is the Banner around which Israel rallies.”<sup>12</sup> Moses makes this clear after the battle:

<sup>15</sup>And Moses built an altar and called the name of it, The Lord is my Banner; <sup>16</sup>And he said, Because [theirs] is a hand against the throne

of the Lord, the Lord will have war with Amalek from generation to generation.<sup>13</sup>

“The Lord is my Banner” is, in Hebrew, Yahweh-Nissi or Jehovah-Nissi. A banner or standard was often used to rally an army (cf. Psalm 60:4 and Isaiah 62:10).<sup>14</sup> Sun-Tzu in *The Art of War* says that “gongs, drums, pennants and flags are the means to unify the men’s ears and eyes. When the men have been united the courageous will not be able to advance alone, the fearful will not be able to retreat alone... Thus in night battles make the fires and drums numerous and in daylight battles make the flags and pennants numerous in order to change men’s ears and eyes.”<sup>15</sup> Moses’ uplifted hands pointed to heaven and rallied Joshua and his men around God as their banner in order to defeat the Amalekites. Even today, a banner is a rallying point that focuses attention beyond the current circumstances to the One Who can bring victory over the circumstances.

What does this story mean for us today? Key to our overcoming metastasis is keeping the banner of God before us. What is the banner of God? The banner of God is anything that points our eyes, ears and heart toward Him, encouraging our spirit to fight on even when the battle looks lost. The banner of God is the Word of God, rallying the Spirit of God in us to provide that rushing stream through our body that will cleanse us completely from the enemy that seeks to destroy us.

Smith Wigglesworth said:

In the world they are always having new diseases and the doctors cannot

locate them. A doctor said to me, ‘The science of medicine is in its infancy, and really we doctors have no confidence in our medicine. We are always experimenting. But the man of God does not experiment. He knows, or ought to know, redemption in its fullness. He knows, or ought to know, the mightiness of the Lord Jesus Christ. He is not, or should not, be moved by outward observation, but should get divine revelation of the mightiness of the name of Jesus and the power of His blood. If we exercise our faith in the Lord Jesus Christ, He will come forth and get glory over all the powers of darkness.’<sup>16</sup>

Hold the banner of the Lord before your eyes. Dwell on the mightiness of His name and let Him wash you clean. “When the tumult is the worst, the pain the most severe, the cancer gripping the body, then the word comes, ‘Only believe.’ When everything seems as though it will fail, and is practically hopeless, the Word of God comes to us, ‘Only believe.’”<sup>17</sup>

Water, with the banner—or Word—of God is used in remarkable ways in scripture: from the deliverance of Israel<sup>18</sup>, to the healing of Naaman<sup>19</sup>, to the baptism of Jesus<sup>20</sup>, to the healing of the ten lepers<sup>21</sup>, to blind man whose sight was restored by washing in the pool of Siloam, following the instructions of Jesus<sup>22</sup>. It is the water—with the Word—that brings forth life...and washes us clean.

Keep your eyes lifted up to Jehovah-Nissi for He is your banner. Drink deeply of His Word and His water. He will encourage you and wash you clean!

**Notes:**

<sup>1</sup><http://www.TheCancerCureExperiment.com>

<sup>2</sup>*Analytical Concordance to the Bible*, Robert Young, Wm. B. Eerdmans, Grand Rapids, 1974, Appendix p. 90.

<sup>3</sup>*One Renegade Cell*, Robert A. Weinberg, Basic Books, New York, 1999.

<sup>4</sup>Isaiah 59:13-18, *The Amplified Bible*, Zondervan Publishing House, Grand Rapids, 1987.

<sup>5</sup>Isaiah 59:19, *The Amplified Bible*.

<sup>6</sup><http://en.wikipedia.org/wiki/Stasis>

<sup>7</sup>*13 Things that Don't Make Sense: The Most Baffling Scientific Mysteries of Our Time*, Michael Brooks, Vintage, 2009, pp. 187-8.

<sup>8</sup>Isaiah 59:21, *The Amplified Bible*.

<sup>9</sup>Exodus 17:1-7, *The Amplified Bible*.

<sup>10</sup>Exodus 17:8-14, *The Amplified Bible*.

<sup>11</sup>*The New Century Bible Commentary: Exodus*, J. P. Hyatt, Wm. B. Eerdmans, Grand Rapids, 1983, p. 184.

<sup>12</sup>*Ibid*, p. 185.

<sup>13</sup>Exodus 17:15-16, *The Amplified Bible*.

<sup>14</sup>Hyatt, op. cit., p. 185.

<sup>15</sup>*The Art of War*, Sun-Tzu, Barnes & Noble, New York, 1994, p. 198.

<sup>16</sup>*Smith Wigglesworth: The Complete Collection of His Life Teachings*, Compiled by Roberts Liardon, Whitaker House, New Kensington, PA, 1996, p. 460.

<sup>17</sup>*Ibid*, p. 629.

<sup>18</sup>Exodus 14:1-31

<sup>19</sup>2 Kings 5:1-19

<sup>20</sup>Matthew 3:13-17

<sup>21</sup>Luke 17:11-19

<sup>22</sup>John 9:6-7