

## Naked Bible Podcast Transcript

### Episode 120

Fern, Audrey, and Beth

September 30, 2016

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**Host: Trey Stricklin (TS)**

**Guests: “Fern” (F), “Audrey” (A), and “Beth” (B)**

### Episode Summary

Fern and Audrey return with an update on their work with ritual abuse survivors, and introduce a colleague (“Beth”) who does the same work. Beth tells listeners her own story of growing up in “traditional” deliverance ministry, and how her approach to helping survivors now is different in light of the divine council worldview.

### Transcript

**TS:** Welcome to the Naked Bible Podcast, Episode 120: Fern, Audrey, and Beth. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey, Mike... we've got another special show this week!

**MH:** Yeah, we do. This will be a good one. I don't think we can oversell that point at all. I think listeners will be fascinated by what they hear today. We'll get a little bit of an update by Fern and Audrey and then get introduced to Beth and her story, which I think listeners will just be really riveted by some of the details there and really see what Fern and Audrey and Beth do in a different context. So why don't we just get right into it? We do have with us, of course, with Trey there is Fern. Audrey is with us again. And Beth—we'll get into Beth's story and who she is shortly. But before we do that, I wanted to give Fern and Audrey a chance to talk about what's been happening. Give us a little bit of an update as far as people who have been helped by the contributions to the GoFundMe campaign and some of the things that have resulted because of listener and donor generosity. So Fern, why don't you just jump here and give us an update.

**F:** Hi Mike, Hi Trey! It's good to be with you guys again. We really... Audrey and I are overwhelmed by the contributions that have come in. We have done 45 hours of ministry to survivors with the funds that have come in. Twenty-four hours of that was used for intensive time, where people came to us for days at a time—3 or 4 days at a time. We've even spent a number of hours mentoring other prayer ministers, therapists and pastors online. We've ministered to folks from London,

New Zealand, Philippines, and the United States: Ohio, Missouri, Texas, Alaska, California, and Colorado. So we've been busy! Thank you for everyone's help.

**MH:** That sounds like you've been busy! Boy... So can you describe the stage or stages where some of these people are at? Beginning stages, how far along, what kind of terminology would you use for where people are at... just give us an idea.

**F:** Typically, when we get an email from someone, we have the gamut from, "Hey, I think this is me, or I think this is someone in my family" to crisis situations where people are trying to get free from actively being in a cult situation. And so it is the full gamut of just kind of thinking maybe I've had some trauma to "Hey, I need help. Some of my loved ones are caught in a cult and we can't get to them." Typically, we find that when we do get an email and we call them back and say, "What we can do to help? What do you need?" that Skype calls are good connection points. They get to meet me, they get to meet Audrey, and they can start the process of just understanding dissociation and trauma. The real work happens once they get here. That is what is so costly—to get here. Often times they have a flight that they need, four days of ministry or so is thousands of dollars. So we encourage them... yes, we're going to do the Skype work, but can you look at your calendar and commit to the time of an intensive time here with us? Right now we have someone from the Philippines that needs to get here and doesn't have the funds to get here. We have folks that have been here for intensives that need to come back before the end of the year and they don't have the funds, either, to get back here again. So the need is ongoing and it is a big need, to get here for the intensives.

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**MH:** I should mention here, too, the folks at [allaboutgod.com](http://allaboutgod.com) are helping raise awareness—not only just for what you do but this ministry and the GoFundMe campaign. We got recent statistics from that web page. It's a single web page. I wrote a lot of it with Fern and Audrey's help. They had (I'm looking at it now here) almost 4,000 unique visitors since April to that page, so I'm not sure exactly how they're finding it but I know a couple places they definitely find it are on my website. So if it gives you any indication, there are people who visit that site and read through the whole thing. We can measure that. And there are a lot of them. I'm sure some of them are just curiosity-seekers, but the way that page is set up and sort of positioned on the All About God website—most of the people who are going to click on that, there's something about the subject and the way the page is introduced is going to trigger a thought in their head like, "Oh, this might be me. This might be somebody I know." So that's a lot of people, even for a page that we don't do really anything more than just have the GoFundMe page live on the website to direct people there, but there are a lot of people who are winding up there. If that's any indication, I'm sure the numbers don't surprise you guys. But, yeah—there's definitely a need out there. One last question before we get to Beth. Has your recent experience with the people who've found you in the wake of the GoFundMe campaign...is it consistent with your observations earlier that

most of these people are believers or in ministry? Is that true? Is that bearing out again?

**F:** Very strongly. I would say over 50 percent are in leadership in ministry.

**MH:** Wow. That still surprises me every time I hear it, but I don't know why it would. It's just still kind of shocking. But let's introduce Beth now. It might be a good idea to have Fern and Audrey introduce Beth because Beth is connected to the two of you in various ways, so if you could do that for us a little bit. And then, Beth, we will let you run with it to tell your story and fill in gaps and details as to who you are and what you do, and just your whole story.

**F:** I would love to introduce Beth. She's a dear friend of Audrey and mine, and I think...Beth... how many years ago was it? Was it 6 or so? Or 5?

**B:** No, I think it's about 6 now. Almost 6.

**F:** Six years ago, Beth called Audrey and I for help with a gal she was working with. She can tell that part of the story. She called many different ministries and she got ahold of Audrey and I and was asking for help. It is from that phone call that we have worked closely together with her. Her love for survivors has really grown. Her skill sets are right on par with what is needed, and it's an honor to be journeying with her in the front lines in helping people. So, Beth, we're really excited that you're here with us.

**B:** Thank you, Fern!

**A:** I would have to say meeting Beth the first time... she has the heart of Jesus in her that the survivors are drawn to, and that's what is needed for their freedom.

**MH:** Well, Beth, why don't you pick up from there and—trust me—we've heard parts of your story. I have. I know Fern and Audrey know the whole thing. What I've already heard, I know listeners are going to be riveted by. Give us the full bore here, you know. Go into it.

**B:** Okay. Well, in talking with Fern and Audrey a little about what this should look like today... and really because we've known each other for 6 years and worked in very personal situations and grown to know and love each other a lot... They really have come to understand what my life has looked like from a little girl to now. That has been a full range of experiences that really even present time I'm still walking into recognizing how big some of those understandings are at this point. I decided to share a little bit about what that's looked like for me from the earlier part of my life on because it gives context. So while I probably won't talk about a lot of those specific details, it's going to be important to understand the mindset that I grew up in—the atmosphere.

10:00

I grew up in a loving home with a father who was a pastor of a large church. In that, when I was about 12 years old, there was a woman who came to him for help who was a member of a local coven, and that was his first experience with any kind of active Satanism or occult-type activity. He didn't have any idea about it. He was not the pastor of a charismatic denomination, so this was brand-new for all of us. In that, we began a journey of understanding of the reality of the spiritual realm in this world. We saw before our eyes what that can look like, and then walking through the lessons of what we thought was how to best help people who struggled in those ways. So as I grew up, that was not out of the norm. From about age 12 on, there was a close-knit group of people around my dad who loved him through learning that ministry. I've known and loved Jesus since I was 10 years old, and I would say that I've really always been passionate about him. So I had a real interest about the reality of what my dad was doing. I think at mostly appropriate times he would add to that understanding the best he could.

There was a point in time in his life, though, when the numbers of people that needed help grew dramatically. I don't really love the word "popularity," but he was well-known in the deliverance realm, I guess, so he was featured on a number of networks and he was sought out for help, and he would also get contacts from around the world sometimes. At one point he was approached for help and that individual situation spurred a number of events over the next 17 or 18 years, which included what I would categorize as signs and wonders, as well as a ramping-up of the spiritual experience that we ended up experiencing under the umbrella of the church but then took an avenue in our lives that at this point we understand was very deceptive. Now I hadn't come to understand what all of that meant for me. Even though I had walked myself into truth, I didn't have the understanding about what all of that meant for me until I met Fern and Audrey.

**MH:** Are you saying that something was happening to deceive you or your dad, or that you were engaged in something that you didn't know at the time was a deception or was being used in a negative way?

**B:** Well, the situation with my family in working with a small group of these people ended up being things like—I mean, we witnessed with our eyes superhuman strength, people getting thrown off of chairs, Christians who would have physical presentations of being able to supposedly discern evil and the difference between evil and good by holding an object or by speaking words that were coming from, presumably, angels or God himself or whatever that looked like in the situation. It was a very confusing time because we were seeing signs and wonders with our eyes and lots and lots of prophecy, visions, dreams from a small group of people, including ourselves sometimes. And yet an end goal... well, for one (I'll just give one example) was to end up being my parents' divorce. Things got very muddled as far as what we were being called to do, asked to do. The work that daddy was doing very specifically through a very small group of individuals that were coming for help... voices through those people would

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present as fallen angels who had a desire for redemption, basically. And the physical manifestations and the signs and wonders were really sweeping us up and having a real conflict on our hands because Scripture—what it looks like in whole versus in part and what we were being shown and what we were being told, and on and on and on, and how that evolved and got bigger and bigger. And then there was to be this purpose of the divorce of my parents, and how that was supposed to weave into this whole situation.

**MH:** So you're saying... you used the word "goal" earlier. What I gather from that is you're saying that these entities—these manifestations (whatever you want to call them)—you believe now were engineering the circumstance to have your parents be divorced. Like they were essentially—maybe not told to do that—but you think there was an intelligence there that was trying to destroy their marriage. Is that what you're saying?

**B:** Yes, that's part of what I'm saying. The other is that it's really not about just a marriage. It's really about the total picture of... I'm talking we love Jesus and we're strong Christians and pastor of a large church and... the torment and the conflict that we went to, even in the decisions that they were making around this... To be coming from such a solid background and a solid mindset about what truth is, and to have the manifestation of these things happening in front of our eyes that over time managed to take us down a path that was very deceptive is really important for us to understand. And that's actually the only reason why I choose to talk about this today. Because as much as the folks who are coming for help and for ministry with Fern and Audrey and with myself need to be able to tell the difference between truth and deception and what the present times are looking like—it is as equally as important for the Church to have that awareness.

**A:** Beth, you're referring to the divine revelation that you were experiencing in your family and the church.

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**B:** Divine revelation, what the church would call "spiritual giftedness." And the Bible references that, too, but whatever our current focus is on how we believe the reality of the spiritual realm shows up today and how the true Jesus lives out life in our daily lives and shows himself consistently, we've got to be able to intertwine them both in truth and stay in truth. Because in this country we don't see a whole lot out in the open or out in our church services or whatever as far as wonders and healings and that kind of thing that some other countries are more acclimated to. And I think that in this country we can really be caught unaware and get swept up in that. When we understand how deception is working, then we can have the tools and the capacity to realize that we can pull together with other people, like how we talk about things and want to understand, okay, are we staying in truth and what are we seeing in this pattern, and is this something that stays within the character of God and that kind of thing. Then we're able to identify it and not get swept away with it. Because I really do believe wholeheartedly from my personal experience and from the healing journey that

my family is having to go through (and choosing to go through at this point on the other side), that deception is being used in the world, whether it's in the Church and the Church thinks that they've got it all right and that they understand it all, or whether it's for the survivors who've basically been through hell on earth and they're going through what they're going through trying to get free, or whether it's oblivion, where they're really just living life and don't set up a camp on either side.

So on the other side of all that, when I started doing deliverance ministry myself, I was actually doing deliverance ministry out of a church that was also a non-charismatic discipline. At one point for a few years I was doing deliverance ministry almost full-time. So I have witnessed and been a part of hundreds of deliverances, and at this point I guess that probably I started ministering that way almost 10 years ago. And like you said, about 6 years ago I was seeing so many people that I was starting to notice some patterns and I had been working through on my own a little bit of the "something isn't right here." Because people would come for deliverance and almost all them will have had some type of traumatic experience, traumatic childhood—whatever their trauma is, taking them to a place where they believed that they were experiencing dark events. And that looked different, depending on who it was. For me to come from a background where I supposedly understood deliverance and what that was supposed to look like and working with these people, I would get to a point where I was supposedly dealing with some of the last big guys like death or like Satan or whatever that was supposed to look like. And those people were not only being re-traumatized because of what was being done to them by... whether it be the darkness or whether they had a protective nature about them, they felt that they needed to protect because of a number of reasons. But they weren't getting well. Not for what they were having to go through in what would be called a deliverance session. And they would be free a couple of hours or a couple of days and they would be desperate to come back. I had really been talking to the Lord about that in my heart of hearts for probably over a year, but I knew that whatever was nagging me... I guess when he talks about our burden and our yoke being easy or light, and I was just like, "There is no way that this can be what he is talking about." Something's not lining up.

**MH:** So you began to suspect that something you were doing or you had been doing... You're going through the steps of what you thought was normal because you had done this before and had had success, but you began to suspect that there was just something disconnected there. Is that what I'm hearing?

**B:** Yes! Because you know what? I love people. I've always loved people. My parents, when I was a little girl, would tell me that there was something about how... I mean, I would be a little girl and I would know that some grown man was sad and I would tell them or I would point things out to them. They said I always just had this knack for that. In fact, I wanted to be a veterinarian and one of my life-changing events was my mom and dad sitting me down and—not changing

my mind for me, but talking to me about my heart and my gifts for the Lord and people. And it was my decision to change my direction there. Even though, in my heart of hearts I was always wanting to do good and help and it felt like there must be a reason why I've had some understanding about this and why our family's been through what we've been through, and on and on. And however we do that in our brain and try to make sense of things... So my heart was first and foremost to serve Jesus, but my understanding wasn't what it needed to be. When I saw people continuing to hurt—not because of what I was doing but in the understanding of how I was trying to help them, that whole situation was being taken advantage of by darkness. Because you know what? The spiritual realm *is* really real. We can't deny that. But how in our humanity we see it, perceive, experience it, interact (or not) with it are all very important things to understand. So when in a deliverance session the person would get yanked around in their own body and be tormented all over again, and the body memories from trauma would just be thrown all at once... it was just over and over again I'd see these sweet people suffering. And I'm like, "This just has got to be something I'm missing."

So I started refusing to continue. I told the people I was working with that I needed some time just to kind of figure some things out, and I immediately just started calling a few ministries that I felt had been reputable. That was an interesting journey. It took about two weeks to find Fern and Audrey. In the midst of my daily life I was making phone calls, waiting for calls to be returned. I was explaining what I was seeing, what was going on, why I was calling... The span of phone calls went from totally heart-breaking—because that ministry had given up on this group of people and were on their own path of not understanding well—to a loving approach, "I don't really know what to tell you or resources I can give you," to "Call Fern and Audrey. They can help you."

So I did. I actually talked first with Fern. She and I talk about that some. I'll never forget it! It's kind of burned in my memory in a good way because it was pivotal, it was a life-changing moment for me. I knew that the paradigm was shifting even in that conversation. She was very blunt with me and I appreciated it, actually. I loved her immediately. I could tell that she cared enough about people and that in the place of understanding she was at, she could tell me, "This is not what needs to be done to help them." And that just began a lot of phone calls back and forth so that I could begin the process of... how do I do best what I would like to be able to do for these people who've been through so much.

So at this point it's been 6 years of learning and training with Fern and Audrey and going up and back from where they are. Then, in February, finally actually stepping out of the ministry place at the church that I was going to and opening my own office so that there could be a safe place for the people that I see to come to, and have my own space. So that's where I'm at now. That's kind of my very brief timeline.

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**MH:** Other than being stymied in terms of success in helping people...other than failure with whatever clients that you're thinking of when you relate that—I mean, that's enough to turn the lights on and say, "Something's not right here." But what was it, if you can just give us an idea of what were the sorts of the things that turned the lights on in your head in a different way, where you said you could sense even in that conversation the paradigm shifting? What are some points of the paradigm shift for you? In other words, describe that for our listeners. "Here's how I was thinking about helping people before. Here's how I think about it now. And here are the two or three sort-of 'shift points.'" What do you do differently now than you were doing earlier?

**B:** Okay, if I had to time to kind of like write out an outline for that, it would actually be several categories.

**MH:** Go ahead. You can sketch them for us.

**B:** For one, I think one of my biggest learning experiences through this has been a sense of myself as a strong Christian person who loves Jesus for real...what it felt like to go through the stages of that journey and actually even think that I had a humble heart, think that I was in a position to help somebody any better than the next person would be able to... even though I felt like I was pouring my life into this and I loved Jesus big—and the "loved Jesus big" piece never changed. That was always the same. But truly it's the only thing that was the same because my beliefs around what I had experienced were totally different than my beliefs around them now. When I started realizing truth... See, when I said, "No more, and I've got to get some help to understand what's really going on here," I had beliefs about what all that would mean for me and my family and what we thought we had sacrificed over the years and what we thought that we had tried. We did the best we could. We weren't trying to be disobedient. And if I stepped out of deliverance, that would crumble. And so it's like the truth would defy what I had believed before. But see, at some point I just faced that and I thought, "You know what? I love truth more even if I understand it better now than I do holding on to something that isn't true anymore." It never was true, but I believed it was. I want truth, I want to be in truth in the moment. And if I grow in truth, I grow in truth. The good thing is that when we have a network like with Fern and Audrey and other strong people with strong faith who really love Jesus, we're able to bounce off of each other. When we hit those milestones we're able to say, "Okay, this is different now, but it's going to be okay because we're going to work through it. We're going to understand it." Or like, Mike, when we throw something out and say, "How does this line up?" Because that's what the real Church does! We hold each other to truth. And if we get to a point where we realize we were wrong or say, "Nope, that's not the right thing," then we can say, "Okay, I got it wrong. How can I grow from that? What am I believing about it that's affecting how I'm being or what I'm doing?"

So in answer to your question, the first thing is how I felt. Even now in the difference I feel like when I sat back with Fern and Audrey one time and... Again something that I'll never forget was us sitting in a room with somebody else who was in ministry. Audrey had told her, she said, "That big stuff that's been with you? You don't have to have it anymore." And it was only the person's will that made it move right back. It was nothing else. It's sitting with people in love and understanding and knowing that the true Jesus (the only uncreated one, Jesus) is the strength—the power—he's already done those things. It's how do we align ourselves in love with him next to anybody in life! Whether it's someone who's been through the scopes of things, like a survivor has, or a friend, or a spouse, or somebody we don't like. That's the key. And so now it doesn't matter who I might be working with or who I'm with or if I'm eating dinner with a friend, it can feel the same because we can be aligned with what the real big love of Jesus is when he defines himself as that and we grow into existing with him in that, even in our imperfection. He comes into that and he helps the person.

**F:** Beth, would you be okay if I would just kind of unpack some of the things from my perspective when we had our first call?

**B:** Yes!

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**F:** One of the things that you had mentioned a little bit earlier in our talk today was that place about the fallen angels and stuff... you had kind of mentioned that in the midst of all the supernatural stuff going on with your family. What I'd like to do is to kind of go revisit that and pull a thread of what we have all walked through in using Divine Council understanding in this transition from deliverance to where you minister present-day and where we minister. Would that be okay?

**B:** Yes!

**F:** So when Audrey and I connected with Beth, one of the things that we saw immediately was the bigness of her love for Jesus. And we had the opportunity of meeting her family and knowing her family. This is a family that is rooted and grounded in good theology and understanding the love of Jesus. They get it. What Beth had mentioned earlier was one of the deceptions as they moved into deliverance was that the deception came against their gifting—this ability to love with innocence and their ability to love deeply to serve Jesus no matter what. And in that attack of that gifting was this taunting, or this mandate, if you will, from the angels being manifested... was that the fallen angels wanted to be redeemed. What wonderful demonstration of God's love for this family to be used to demonstrate God's love to the fallen angels and to have them walk into redemption. When Beth talks about the deception that entered, that's what is really highlighted. So when she called us to start journeying with us about how to minister to survivors—folks who were not being helped in the deliverance model... "being harmed," in fact were her words in the very first conversation... She was recognizing already that something was different and something needed to

change. It was not only in her journey and how she ministered and getting a paradigm shift out of deliverance, but with the Divine Council understanding, she knew what Watchers and fallen angels kind of looked like and demonstrated, and she saw the deception almost immediately of how her and her family was deceived. And she immediately began to quickly walk in that paradigm shift and say, "I want to walk further into the love." She saw that the deliverance model that was offered to them, even under the guise of redeeming fallen angels, was the deception that she was under.

**MH:** So do you think that was a manipulative strategy to get them to doubt something about themselves or about the Lord, about what they believed, because they were going to fail there? Do you think that was the point? Or was it more directed toward the people she was trying to help?

**A:** From what we saw with Beth is that it was how you line it out, Mike, with the Divine Council that we displace the sons of God. We're seeing it as the sons of God directly trying to take humans out because they don't know their position in the Divine Council.

**MH:** That's interesting. If you can, any of you, let's try to reduce it to a couple of sentences. "I used to believe X, now I believe Y." How would you fill in the X and Y there? Just give us a couple of examples. Or, "I used to do X, and now I do Y." In other words, the change in thinking, the change in approach.

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**B:** Okay, if I have someone who comes in and they'll think that they're oppressed, or they'll think that they have darkness in them because of something that happened bad to them, or a feeling that they have. Well, one of the first important things for them to understand is that the key is understanding! If I'm here with them and alongside them, I'm here to walk with them into understanding about it. This isn't about demons being in them or them being bad, but it's about understanding. That's going to begin a journey of walking in truth with that person. What happens when it starts that way is you're helping that person initiate and tap into and progress through their own initiative with their own will and connecting with Jesus and connecting with his truth and they get to feel the reward of them actually walking into that, instead of it being someone who thinks they're a deliverance minister (as if they have to be the one to cast out a demon or they have to be the one to have some kind of a special spiritual anointing). That's just not true! We even work with people who don't yet know Jesus, and even if the person chooses to connect with his or her will to give him a chance, he somehow will show up. It's really his profound way of speaking and ministering to a person in whatever way that person needs in that moment... it's real. It has nothing to do with me.

**MH:** My lay perspective on this... Just recently in the Q&A episode somebody asked a question about what Fern and Audrey do, and my lay perspective... It might sound odd or too simplistic or naive to people in the audience, but when I

look at what Fern and Audrey and Beth... what you guys do, I express it this way: "They get people to think well about theological truth." (laughs) In other words, it's almost like your thought processes about biblical theology—some point or points of biblical theology—need rewiring. And we can't rewire it for you. We can point at an issue or at a problem, but you have to think better about that. You need to think correctly about that and we will help you think correctly about that thing, whatever it is. Again, I realize that might sound totally naive to somebody who's in a... is it right to even coin the phrase "traditional deliverance ministry?" But that's my perception of what it is you all do—at least on the surface, anyway. Is that misguided? Is it too simplistic? How would you correct that or reword it?

**B:** Fern and Audrey, do you all want to touch on that?

**F:** Yeah, Mike, I listened to your Q&A last time, of course, and I thought you did a great job. I think that is exactly what we do. I want to just expound a little bit on the bullet points that you've asked for, Mike. And Beth, you and Audrey and I have talked about this. You've gone to Tanzania and you've taught a deliverance model over there years ago, and then you had the opportunity to go back last year and minister in Tanzania and they saw the quiet, loving difference with the miraculous results without the "manifestations of the Spirit," where there would be... your arm would jerk or something like that. I think that's what... the "before and after"... it would be a really good picture of what it looked like in Tanzania when you taught deliverance model and what that manifestation of the Spirit of God looked like for you to know a discerning of the Spirit, versus last time when it just awed the people and they've asked you to come back and teach.

45:00

**B:** Yeah, you know, that is a really profound level of transitional understanding for me. To back up a little bit, I had gone in 2010 with our mission team. I'd been asked to go, actually, because of my understanding about deliverance. So I'd been asked to go be a part of that because deliverance is actually a culture over there. So I went back into 2011. They had asked me to go back and teach. And what they did was they gathered over 350 pastors and leaders from the surrounding cities in Tanzania. They bused people in and they petitioned the government for a water buffalo to feed the people, and all these people came in and they stayed there at the building. I would go lead a seminar on deliverance to all of these leaders. (laughs) Meanwhile, I came back to the States and my life changed because I was beginning to understand what I was beginning to understand. I didn't go back for a couple of years, but last year I went back and I knew in my heart of hearts that I was going to find out on that trip if what I had understood was going to be culturally relevant there. Because I'm here doing this work a lot, but can I apply it in their culture with their belief system in Tanzania? I didn't even go for that purpose a year and a half ago. I went to fill in for someone who couldn't go and do some of the inner healing work. So in seeing lots of ladies in individual sessions over there, there was a gal that I was seeing and, sure enough, she started manifesting demonic manifestation. I sat back and I looked at the situation for what it was, and I had my translator (who is a pastor

from Kenya) and I had another group of ladies (all Tanzanians except for one other lady from America with me) and I walked that lady through understanding and asking for her own thoughts and for her mind to be her own, and why this was happening, and at what point might she have had the beliefs that she had about this. All of that stopped. After it stopped initially, she then began to praise the Lord and it looked very much culturally like it does over there. And I gave her some time and then I tapped her on the back and I said, "Come, let's talk about this some more." And we talked about it and she left with an understanding. She left with an application. She left with something to do to apply to her children.

It wasn't until the last day in Tanzania where my translator friend, who was my translator during the time I was there (she was actually a pastor from Kenya)... She asked to sit next to me on the bus because it was the last ride. She said, "I have to talk to you." And so she sat there... And I had not mentioned the incident, I had not talked about what had happened, I had not talked about that I expected that to happen and that the Lord had showed me what he had showed me by helping that to be completed while I was there. And she said, "When I do deliverance, I stand over the person and I yell. I say 'get out' and I say what needs to happen. But that woman was manifesting demons and she was free and you were holding her hand. Why?" And I went through from start to finish why that looked the way it did.

And since then, she stays in touch with me. She wants me to go... I am going back, but I'm not going back to Kenya, I'm going to Tanzania. We're just now working on the group of people that I'll be working with and teaching over there. I'm going to go back and teach them a new way. My hope is that part of the beauty about our mission over there is that we really do focus on helping the pastors and the leaders and the leaders in the churches and in the communities take the understanding so that they can apply it. We don't want to go over there and make a drop in the bucket and then leave. It's not about that. It's about how we can share an understanding. So I'm really excited about that. I feel like that's one of the... I told somebody the other day that I keep getting phone calls from people in the past that I've worked with, or whatever, and they're asking me deliverance questions, and I keep having to say, "I don't do deliverance anymore, but this is what I do, and I see how God keeps just bringing them back to me and bringing them back to me, and this is just one big area for me that I'm excited about...to go and speak in truth and hopefully be a small part of giving some understanding that will make a huge difference in their life.

50:00

Because, really, whether it's one-on-one in an office doing deliverance or whether you're living out your life loving Jesus but it's a culture of deliverance, and darkness is showing up and presenting and you've got the culture of witchcraft and all of that that's rooted there... You know, my heart breaks for the group of people that's being directed by darkness in any way. There's nothing merciful about darkness. There's nothing good about... They're going to mix up lies with truth so it's hard to tell up from down. I have a real, new, passionate

heart for people of the Church, people who love Jesus. We think and we believe we're doing the best we can—that's true—but we think and we believe that we're right at the place of ministry or service and how we're helping, yet darkness is somehow involved. We can't trust that. We need to be able to keep thinking and keep talking with one another and keep bouncing off one another, "Is this the right direction?" We need to not get swept up in the manifestation of gifts, either. See, darkness has this huge goal of twisting our giftedness and tapping from our giftedness to somehow—whether it's distract, or mislead, or torque, or use for its advantage... So if we have something at play that we think has some kind of misleading direction, or if somebody says it's demonic, like in Tanzania culturally, there's just a lot of focus on that. We need to understand why we are focusing on that. How can we help the person in a place of healing? Because their healing and their beliefs and standing on truth and standing with them in love—those are the components.

**MH:** What I hear is that the root of the problem in helping people is theological, or maybe an incorrect or unhelpful theological focus. So how would you finish this sentence... again, this is directed at all 3 of you: "The problem is what people believe about (fill in the blank)." In other words, when it comes to helping people and what seems to be effective, as opposed to self-defeating or maybe misguided—whatever the term is. Again, how would you fill in the blank: The problem is what people believe about \_\_\_\_\_.

**A:** That they have to work themselves out of captivity. They have to do something. They're not doing it right. Whatever it is that they're connected to or has them in captivity is their fault and they did something wrong that that's like that.

**MH:** And so that is dealt with by putting what else in the blank? What do they need to believe?

**A:** That it was already done at the Cross. The captivity of the higher level... They want humanity to be deceived that they're held by them, when they can't be held by anything because it's already been done.

**F:** I would also add that whatever the traumatic event was, what does that traumatic event say about me because I survived it?

**MH:** So that's the problem or the solution?

**F:** Addressing that is going to show you what they believe and where they're anchored in captivity. If I had a bad dad and I believe that I'm not lovable—that no one can love me—that is going to give an anchor point to any kind of higher level stuff and to set up a foundation for poor theology to be bred in (hatred, God hates me, and all of that) because of the trauma. If my daddy wouldn't have done this

to me, then that would've meant that I would have been loved—I'm lovable. And the reality of it is, they are lovable. Their daddy was bad.

55:00

**MH:** So what is the disconnect? Because a lot of these people, as you've said repeatedly, are Christians and even people who have, through the course of their lives, are now in a position of Christian leadership. Are they denying the truth that they need to believe, or can't they see it? How do we articulate that? What's the disconnect with them? You would think that they've come across what they ought to be thinking at some point, but yet they don't. Is it just that their experience trumps a good thought process, or what is it?

**F:** What happens is that the trauma is happening to a child. The way a child's perception of doing life is—the way the child is developing emotionally and the brain development of a child—they cannot process with reason. They're processing emotionally. You know, if mom's in a bad mood and mom comes in and... if I get slapped by mom, that means I'm bad because I got slapped. See, a child can't have a bad mommy because that's too dangerous. So she's got to be bad... It's in the construct of a child's thought. The development of good theology... So here's a child developing the defense of posturing about making sense out of her traumatized world. She has to make sense out of it. You can't live in a trauma without having it make sense. And the easiest way to make sense out of it is that, "you don't count, you're not lovable, it's your fault." And in purposeful perpetration, that is what they're gunning for—to take out the identity of that child. So when a 42 year-old comes to us and is just starting their journey—again, they're just finding out that they're a strong Christian, they came to know the Lord, they believe in the Scriptures, but they've got this child structure that knows and says something different. It's the conflict inside that needs to be looked at. It's not as easy as saying, "Hey, have a new thought." There are trauma processes and processing emotions and understanding emotions and not being overwhelmed by emotional flooding. It's a journey to walk with the person as they learn how just to be human again.

**MH:** You can hear... and I think this is helpful for the listeners... because you could have this 42 year-old person sit down in church every week for 10 years and they're going to hear correct things, but what's missing is having someone else to come alongside and basically unpack and be willing to, essentially, go through the unpacking process with them. What's missing—I hate to say it—is the human element.

**F:** That's right... absolutely!

**MH:** There's this distance created by pulpit-to-congregation. And I'm not saying that's intentional, but truth is very much third-person then. It's something you sort of hear in a detached, passive way, as opposed to this one-to-one engagement kind of thing, where there can be interaction as opposed to just passive listening or something like that. That's kind of interesting. What you just said was one of

the more scary things I've ever heard you say! (laughing) This whole thing about the inability to reason. Frankly, our culture is reaching a point of predominance, where people... I call it the "Flight from Reason." It's almost like they either can't or they don't want to. They're no longer interested in thinking well. Whether they've been trained to that—that's another discussion that's related to this. But that's not a real optimistic thing for me to hear! I just run into that all the time. On the surface I'm not thinking this is a life-trauma issue, I'm just thinking, "How in the world can this person just think so poorly?" Things like that. If you can't think well about truth... And part of doing that is being able to evaluate in a coherent sort of way competing truth claims. If you can't do that, then by definition that's going to cater to a truth-less system—something like paganism, which is really entirely based upon experience and things that you observe with your senses and all that kind of stuff. There's no evaluation to be made. It just is. I just think our culture is sort of swirling down the hole there toward that, but again, that's a subject for another time, I guess. Anybody else want to fill in the blank, or do you think the blank was filled in well? The problem is what people believe about... what? Anybody else want to offer another...

**B:** I guess the only other thing I had thought about was when a little girl or a little boy is getting hurt, or when as we're adults we're getting hurt, or we have a traumatizing event, we do come to a place where we believe something about ourselves at that time. It's really important for people to understand that when they hit a current event that feels hurtful or feels scary or takes us down a rabbit-trail and it feels overwhelming, that there's going to be hurt and pain that comes from something very similar way back. Because the thoughts and the things that we may believe about ourselves from a child's perspective or from a place of hopelessness or feeling worthlessness... you know, whatever... we are going to somewhere inside still believe those things into the future as we live out life until we recognize that, "Hey, this feels really similar to me and I want to understand what's true about it and how I was hurt by it, and what did I believe about myself then, but what do I believe now about myself?" That takes some help from people who understand that to get the hang of it, but then you understand, "You know what, that's a pretty good lifestyle to live by." And then what we notice is we end up feeling more free and more healed, and our relationships with people are healthier, and it takes time and it takes hard work, but it's so well worth it. And when you say, Mike, that people don't really want to think about stuff... I get it. The thing is that I kind of think that way a lot about people and their relationships, or people and their pain. I just feel like there's such a lack of understanding about what would be helpful for that to get better for somebody.

**MH:** As I listen to this... I guess we need to start wrapping up or at least heading toward a conclusion. But I jotted two things down. One relates to your story, Beth. Again, I think if I can sort of encapsulate your own transition (if you want to call it that)... that you reached a point that you were more interested in believing in some point of truth than defending what you used to think was true at that point. Is that correct?

**B:** Yes, and that included whatever cost that would mean.

**MH:** Right, right. You just had to come to grips with that and cross that Rubicon, so to speak.

**B:** But I'll tell you I didn't do that by myself, and it took a year of knowing Fern and Audrey and getting a clue myself that they had a clue enough to help me with it. (laughs) So that speaks to even the folks we're working with. It takes some time to say... I want to say, "I have paved that road myself with Fern and Audrey and what I shared and how they helped me with truth and understanding." And so that's another piece of it, that when people want to get their healing or feel freer or more healthy in life, it's important to find someone that they trust and that they work off of truth.

**MH:** That resonates with me because my context is totally different, but I had to make that same decision. That inkling had to germinate in my head and I had to just reach that point where... The way I've expressed it often in interviews is that I had to decide I was going to value the text (this thing we call the Bible) more than what someone says about it. I knew that was going to hurt. (laughs) Because when you sort of realize it for what it is and what it means, it's like , "Yeah, that's gonna hurt. That's gonna be uncomfortable." And you can sort of imagine the ways it's going hurt. But are you going to land there or are you going to land somewhere else? You just have to decide that.

1:05:00

**B:** I understand that.

**MH:** The second thing I wrote down—and this goes back to what you just said a moment ago about getting people to understand good theology in such a way that it helps them think correctly about the Lord and about themselves— It seems to me, again as you guys have tried to relate how you use the Divine Council content stuff, is that the key is really good theology as far as getting people to grasp, "This is how God looks at you in this framework" (what we'll call the "Divine Council framework"). And that is your status and your destiny. In other words, to be able to show people, "This is how God really looks at you," and you get the concept of imaging, you get the concept of family, you get the concept of belonging with purpose—the whole Edenic model and the restoration of that—all that stuff. There's a lot to unpack there, but this is how God actually looks at you and here's what God plans to do with you because of the way he looks at you. Another way to say it would be to consider the dark powers—this is *their* destiny. And now let's look at *your* destiny.

**F:** Exactly.

**MH:** Who's the winner in this scenario? But the reason that, despite all this stuff that's happened to you and now you're sort of trapped because of the thoughts

you're thinking as a result and all this other stuff we're talking about... That never changed the way God looked at you. He still looks at you this way and has this destiny planned for you. And you're actually going to displace them. They're going to be judged by you. They ought to fear *you* because of your status. You're in Christ and all these theological axioms and biblical statements that go with it. But *they* ought to fear *you*, and if push comes to shove they probably do! But you're vulnerable in so many ways and so you become a target. I didn't write all that down (laughing)... I wrote the first sentence down, but it's just sort of what goes through my head.

**F:** I would add one more piece to that. For every survivor that is coming out of trauma-based mind control with an understanding, the biggest understanding is: the perpetrators used the gifts and the calling that Yahweh gave you and they have vampirized your gifting and calling. They use it and they didn't want you to know that it's really yours. And for Kingdom purposes to walk out the Kingdom of Heaven right here, this is yours to do and they never wanted you to know that. That ignites the survivor to say, "Oh my word, you mean this is mine? I thought they developed it in me!" No—the gifting is yours. They have vampirized it for their use.

**TS:** So I have a question for everybody, and Beth, if you can give some advice or truth to people out there practicing deliverance ministry... What would you say to them that are helping people that are listening to this trying to find new ways or get new information like you were a year or so before you met Fern and Audrey? So, do you all have any advice for the people out there who are actively helping people?

1:10:00

**B:** That's a good question because I thought about that before we came on today. I had to do quite a search just to find some help that knew some truth to help me, and that's been a big investment on their time and mine. But the first things that were spoken to me by more than just Fern and Audrey (because there was another ministry that connected me to them and they lovingly told me the same thing: please consider not using the deliverance model with these folks. It can really be re-traumatizing). My first point would be that, really it doesn't have to look like that. Darkness wants to do anything to torment and mislead and make something worse or mock or make fun of. This kind of work can be done without the spiritual aspect of that—twisting the body and tormenting the person and all of that. For the deliverance minister or the person who really is—I think and I would hope in most cases—lovingly coming alongside people with very real spiritual issues, the first thing to realize is it's not going to take *you* to help take care of that darkness. Jesus loves that person enough to help them with understanding so that the darkness will fall back. Just like Fern just referenced the empowerment of the survivor when they understand that that's theirs to hold to, well... when I sit with someone and they come in with a sense of shame because they think they have demons... If I go in as a deliverance minister and I say, "Well, I'm the one that can help you with this," and it's really a feeling like a

position of dominance over that person. If the person that I'm working with happens to be a survivor, that feels very much like the perpetrators that they've dealt with from the very beginning. So we really need to realize that we're coming alongside a person in love.

One of the first things—another thing that I never forgot—Fern saying the first time I met her in person. She looked at me and at everybody in the room and said, "You know what? We're on equal couches here." And I think when we walk into a room with someone who's hurting and who needs help and they're scared and they didn't know where they could find help, the first thing you're there to do is to love them. Those are some of my first words, too. "Look, I'm here to be with you on your journey. I'm alongside you. I know you're going to have questions, and I'll help you with some understanding about that." First of all to help them understand that they're loved and you're with them, and when you don't have the answers you'll do your best to help find them. In the ups and the downs, you're with them. But not to be there to cast out demons or to... I mean, if they persist, I say, "I don't do that!"

So it's hard on a short broadcast like this—we can't really go through all the steps of what it looks like to do it differently completely—but it will be different to first understand that it's not necessary to get wonderful progress alongside somebody and love while doing deliverance, and that deliverance can be harmful, and usually is in some way. You're dealing neck and neck with darkness, who by nature is deceiving. So why are we doing that? We need to ask ourselves that. Truth and the person understanding their beliefs and asserting their will is enough in that situation for the darkness to fall back. And then it's our responsibility to not forget the importance of the healing journey on the other side of that for that person. Because there will be very real pain and there will be very real experience that they went through alone and never thought they could get help with. So once that process of getting out from under darkness is done, we need to remember that that's not the end, it's just the beginning of a new phase of healing for that person.

**F:** And Trey, I would just answer that question by saying that one of the most exciting things for us was to be able to see the perspective from the Divine Council and to see the bigness of who Jesus is—to understand his sovereignty and providence and to approach this with a worldview from that perspective, rather than trying to figure out a demonic hierarchy and to try to undo it from that way. So it is really easy, we just go to the One who is in charge of it all. It's just simple. It's a different viewpoint.

**A:** Yeah, and I would say in the deliverance model, the thing that they're trying to cast out... It is really the parts of the people that are in torment. So darkness will pull back and they're harming humanity because of the trauma that the person has survived. And darkness will always pull back and let humanity take the barrage of deliverance being done to them.

**MH:** That's really interesting to hear all of that, but in particular the whole hierarchy thing. Again, since I'm not a practitioner but I get asked questions about hierarchy a lot... that helps me understand why people are asking me and why there is such an interest in this. Well, if your model—either in whole or in part—needs to discern some sort of hierarchy so that you can do X, Y, or Z, okay I can understand now why you want to know. And it's kind of interesting... Isn't it interesting in Scripture that we're told very little of that? Again, I'm going to be daring here and say that might suggest that the information isn't needed. In other words, if God wanted us to know that there was some reason in the mind of God that, "Oh down the road they're going to need to know this hierarchy with a high degree of specificity, so let's give that to them," and he would prompt a writer to include that. But he doesn't do that! So I'm bold enough to suggest that if it's not there, it's probably something that's not essential.

**F:** Mike, that teaching that you gave us in 2010 about that information was key. That's what really helped us. Because we were, in fact, taught that there was a hierarchy and these are the ones mentioned, and it was absolutely work and labor-intensive to learn a different gospel.

**MH:** Yeah, that's interesting. Well, does anyone have anything to add? Anything you feel needs to be put into the conversation? At this point, I think for the sake of our listeners, I think the key points are about emphasizing, "How committed to truth am I?" And truth for our purposes really needs to be rooted in the text of Scripture—not an experience and not a tradition. That doesn't mean those other two things are always hopelessly wrong. Of course they're not. That would be a tremendous overstatement. But when push comes to shove, where is our locus of authority when it comes to these things? How are we trying to root what we think—and what we do on the basis of what we think—into the text? So that, I think, is a real important element. And then, again, just to see the value in the big picture. All of you have mentioned the big picture at some point—just how God looks at us. How God looks at the world. What the end-game is, what the game-plan is, what the strategy is. We don't want to unpack different facets of that. But I think it's really hit home to me how important it is to go from, "Oh, God loves you" (which is certainly true!) to, "When God looks at you, here are the thoughts that he thinks." (laughs) And just to unpack that and see where it's situated in the lay of the theological land... God's plan with greater totality seems to be real helpful.

**B:** Mike, can I comment on that just real quick?

**MH:** Sure

**B:** I was actually sitting here just thinking about the aspect of Christians and how we... The churches, they'll give out spiritual gift assessments. You can test yourself. You can claim a gift. It's clearly in the Bible. Scripture talks about the

giftedness of the Church. The thing we forget is he really does say, "The greatest of these is love." And I never really understood that until I was walking in ministry this way. I forgot about this until just now, but my dad even sat me down the summer after my freshman year of college and told me about my gift of love and how that was so important in my life. And now to understand that really all of those gifts that I thought that I had, or that I needed to have, or that I prayed for aren't even necessarily... He will bring what he needs in the moment that he needs, because the giftedness is actually the love, and that's what he is! So it's just existing in him. Whatever gift he is in the moment is what our anointing is. And it's him. That's it. And we don't need to be distracted by, "What is your anointing," or, "You're so anointed," or "What are your gifts" and that kind of thing. It's really about walking in love.

**MH:** Do you see how well that fits with imaging?

**B:** Yes

**MH:** You are to be what God is at any given point. Again, these are things that you could sit around in a classroom and talk about, but these are examples where you see the practicality of it—and not only the practicality of it, and I'm not saying it's easy—but the achievableness of it. Again, that doesn't mean it's easy. You guys would be the first to tell us all, but this is pretty hard. (laughs) But it's not impossible. Hard and impossible are two different things.

Well, thanks to everybody for sharing part of their day to do this. I don't have to hope that it will be valuable to listeners. I'm sure there will be people out there who saw themselves somewhere in the conversation, and I know it will be valuable. If you're interested in the ministry that Fern and Audrey and, of course, Beth have... We're trying to help them financially. You could look that up on my website. You could either search for "Fern and Audrey" in the search field or go to the podcast episode that sort of started that all off—which I think, Trey (correct me if I'm wrong) was number 68, correct?

**TS:** Correct.

**MH:** That's the episode, so you could go back and listen to that episode as well. But if you search for it on my website you will find links to where we're taking tax-deductible donations for Fern and Audrey's clients and also, again, Beth's as well. If we need to send money in that direction we'll certainly do that. So if you saw yourself in here, or you saw somebody else, and you want to find out more information, please by all means do those things. So thanks everybody for doing this again.

**F, A, B:** Thanks, Mike and Trey!

**TS:** I appreciate everything y'all are doing, so thank ya'll!

**F, A, B:** Thank you, guys!

**MH:** Yep... see you guys soon!

**TS:** Okay, Mike! Another good show. I think people will be interested to hear that. I think the more we talk about that, the more understanding people will have of what they're doing and what we're doing, and I really walked away with... that darkness will pull back and let the person take the brunt of deliverance when you try to do deliverance ministry. So that spoke to me. And empowering the person to take charge of their healing rather than having to go through this whole torment of deliverance. I'm starting to understand a little bit better of what's involved in what they do. So that's great!

**MH:** Yeah, it took me 3 or 4 sessions with them. I go out every year to spend time with Fern and Audrey, and we talk and do some teaching. So it took 3 or 4 of those times to really kind of understand what it was they were doing.

**TS:** I certain can see that. And again—if you're interested in getting in touch with Fern and Audrey and Beth, please email me at [treysticklin@gmail.com](mailto:treysticklin@gmail.com). You can get that email on [nakedbiblepodcast.com](http://nakedbiblepodcast.com). Well, next week we're back into Ezekiel, correct?

**MH:** Right. Two more chapters.

**TS:** All righty. Good. I'll look forward to it. We certainly appreciate Fern and Audrey and Beth coming on and talking about what they do. Just want to thank everybody else for listening to the Naked Bible Podcast! God bless.