

Naked Bible Podcast Transcript

Episode 149

Q&A with Fern, Audrey, and Beth

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

Episode Summary

This episode follows episodes 68 and 120. Fern, Audrey, and Beth minister to trauma victims whose trauma has produced DID (Dissociative Identity Disorder) or involved Trauma-based Mind Control (TBMC). If those terms and associated concepts are unfamiliar to you, then episode 68 is an essential precursor to this episode. This episode focuses on addressing listener questions about this ministry. What you'll hear in this episode, however, isn't a model for ministry. As you listen, do not assume you can take what's said today, get the transcript, make a checklist, and do this sort of ministry. The episode discusses in some detail how the ministry of Fern, Audrey, and Beth differs from traditional deliverance ministry and why those differences matter.

Transcript

TS: Welcome to the Naked Bible Podcast, Episode 149: Q&A with Fern, Audrey, and Beth. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey, Mike, how are you doing?

MH: Pretty good. We're having a good week here with Fern, Audrey, and Beth. It's a little bit of a getaway and a little bit of a meeting of the minds and discussion. It's been a good week.

TS: That's good. You're at the beach, right?

MH: Yep, we're at the beach. I can see it...

TS: True or false: you have a bathing suit on.

MH: No.

TS: No. False.

MH: I can see the beach from where I'm sitting but I haven't actually been there yet.

TS: That's about as close as you're going to get to it, right?

MH: Yeah, my wife is kind of insisting that I go out and touch it, so we'll probably do that today.

TS: Get some sun on that skin! When you go out, do you say, "It burns!"

MH: No, I'm not a sun-o-phobe. None of that.

TS: Good. Well, I'm looking forward to being back with Fern, Audrey, and Beth! We always get lots of emails, lots of questions. I'm excited to get updates.

MH: Yeah. I think it's fair to say that this will be kind of like the very first interview was—sort of a benchmark kind of episode. I think this will be the same—related, but also for different reasons. We've been looking forward to it, too.

TS: And listeners, please don't forget. Please go to that GoFundMe page (you can find the link on the episode page for this one) and contribute and support the victims of trauma and spiritual abuse. Mike set up a GoFundMe page to raise money for them. I'm excited to get some updates about that. Hopefully we'll get to talk about what good the listeners have done by raising money.

MH: Absolutely. I think what we're going to do here... We might as well just jump into it. There was a lot of overlap in the questions we received by email. So what the four of us have decided to do... Our strategy is going to be to try to get as much coverage of the questions as we can without being repetitious. Again, there was a lot of overlap here. This is going to be fairly lengthy, so I'm going to read through a summary statement to start off here that will answer some of the questions outright. After I read it (again, it's pretty lengthy), we're going to go back to the beginning of the statement and then Fern, Audrey, and Beth will drill down on some of the points of the statement and use those as sort of launching points to incorporate other questions. So this just seemed like the best way to do it because there was a lot of overlap in what people were asking for, so this is what we think is our best shot at it.

With that being said, here we go. This is the beginning of the summary statement:

This episode is going to focus on the questions we received for Fern, Audrey, and Beth in regard to their ministry to someone who is DID / TBMC [Dissociative Identity Disorder/Trauma Based Mind Control]. Consequently this episode builds upon Episodes 68 and 120. If you don't know what DID / TBMC is, listen to

Episode 68 first before listening to this one. Those who suffered trauma resulting in DID/TBMC are called survivors. Neither episode (68 or 120) really answered how to minister to someone who is DID / TMBC. That's the focus here. What you'll hear in this episode, though, however, isn't a model for ministry. [MH: I want to make that clear. We are not laying out a template that people can listen to, copy, and then do ministry.] As you listen, do not assume you can take what's said today, get the transcript, make a checklist, and do this sort of ministry. You can't, and if you try that, it will be destructive. What Fern, Audrey, and Beth do can't be reduced to a step-by-step process. The purpose today is to focus on the questions received, which predominantly followed two related trajectories:

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1. What is the difference between what Fern, Audrey, and Beth do and deliverance ministry?
2. How is trauma ministry different from spiritual warfare?

We're going to start with a general answer to both that will frame the rest of the responses to the questions.

Fern, Audrey, and Beth address the trauma in a person's life and the lies people believe about themselves as a result of deception. They focus on the heart of a person who has sustained severe trauma... as opposed to focusing on peripheral beings in the unseen realm... They are aware of intelligent evil and its plans but they focus on God's original design for human beings: *being imagers of God*. Intelligent evil deceives people in, during, and after their trauma. It uses their trauma for deception and to hold them in captivity. Consequently, Fern, Audrey, and Beth start with trauma instead of doing what people think of as spiritual warfare. They don't receive a person in a session and try to solicit demons, name them, and cast them out. The DID/TBMC person is not demon possessed. In contrast, intelligent evil and their abusers disrupt normal childhood development and program their victims through a series of lies to interpret deliverance efforts as more abuse. Deliverance approaches actually reinforce the defensive postures traumatized people already have. Fern, Audrey and Beth know this deliverance approach to be counter-productive and have each lived through specific cases and know this to be true. They have also seen traumatized people harmed by the deliverance approach in tragic ways.

The deliverance approach assumes that the problem is a demon. DID/TBMC folks do not need exorcism. They need truth—the truth of Scripture about who they are in Christ. They need to stop believing certain lies and an enduring long-term re-introduction to the love of Christ. People will not be helped by denouncing demons. There is a greater intelligent evil that must be reckoned with (greater than a demon). It should be clear at this point that by “intelligent evil” we do not mean demons. Does intelligent evil mean spiritual beings? Yes. Do fallen spiritual

beings play a role in programming people and keeping them in bondage? Yes. So who are we talking about and what do they do?

This is where a divine council worldview comes into the picture. Deliverance ministry has a simplistic, even cartoonish view of demons. When one reads Scripture in its ancient (original) context, demons are put in their place—which means they are no longer a distraction. [MH: In other words, they're seen to be the low-level things they are and you can move on to the real problems—the more powerful ones.] The real enemies—defeated by the cross as they are—come into focus, along with their destiny.

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Let's unpack that a bit before we jump into the questions. Demons are low level. They are, to quote the Dead Sea Scrolls, "bastard spirits." The biblical text read in its ancient context tells us that demons are the disembodied spirits of dead Nephilim/Rephaim [MH: the giant clan thing]. That means they are, by definition, second generation divine beings. They are not their fathers, the Watchers, the fallen sons of God (although they might get that designation in pseudepigraphal texts like Enoch]. They were produced by the first-generation Watchers—they are lesser in rank and power, though both generations (the originals and these derivatives) are spiritual beings.

To understand this, one needs to get away from traditional Christian demonology. [MH: This is where traditional deliverance ministry lives, in Pentecostal, Charismatic settings. They have a very traditional, simplistic demonology in which every evil spirit gets lumped into one category.] What's needed is the perspective of the Hebrew Bible. Laying this out will correspond to the THREE reasons why the world is the way it is [MH: Podcasts listeners will be familiar with what we often say about the ancient Israelite understanding of why the world is so messed up: the Fall, Genesis 6, and Babel.] —why there is so much suffering and evil (not just one).

1. There is the original rebel of Eden, the one who becomes known as Satan. He has priority of place in the evil hierarchy not because he is inherently greater than the rest, but because he was the first rebel and became lord of the dead—he owns the souls of humankind because humans followed him in rebellion. Defeating him means defeating death, pure and simple. This was accomplished at the cross for all who believe. Resurrection is his defeat. The curse of death is reversed by resurrection. But ultimately this means the work of Christ is about more than paying the penalty for guilt [MH: This makes me think of N.T. Wright's teaching that the cross is about much more than guilt]. It is restoration to God's family as he originally planned in Eden. This is the truth survivors need to embrace if they will be healed. Satan has no legal claim on anyone in Christ at any point for any moment, as they are united to

him—and he is at the right hand of God, a full member of the divine family. [MH: If you're united to him, you're in as God originally wanted it to be. This should be normal. The Fall broke it, and now it's being restored.]

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2. There are the fallen sons of God (Watchers) of Gen 6:1-4 that are different from the original rebel. They were punished by imprisonment in the Abyss until the end of days (the Day of the Lord). They are therefore not the intelligent evil we're talking about. Eschatologically, they will be released to unleash chaos (Revelation 9). Biblical theology (informed by the Mesopotamian backdrop of Gen 6:1-4 and the survival of that material in Enochian texts of the Intertestamental period and in the New Testament) tells us that this particular set of bad guys did two things to disrupt God's plan: (a) raise up a seed to oppose God's people; and (b) help humanity destroy itself—make human depravity more acute [MH: This is the idea that they taught mankind to use certain technologies or their own abilities—seduced themselves with aberrant sexual relationships, all that kind of stuff. They helped humanity in the path of self-destruction]. Defeating them meant, in part, elimination of the bloodlines raised up to be mortal enemies (the giants). This occurred in biblical times. [MH: How do we know that? The Bible! It tells us very intentionally who the remnant of these individuals were. After the conquest, some of them escaped to the Philistine cities. The rest of those guys get wiped out in David's time. If you have Nephilim beyond this point in the Genesis 6 sort of idea, you are making it up. You don't have a biblical basis for it. So in part, this is how it was dealt with.]

The spirits of those dead Nephilim/Rephaim are in the Abyss until the time of the end. [MH: They can still influence people. Apparently, they can be conjured. But they can't be released from their sentence, and they can't be redeemed, either. This is where they are. They are in the realm of the dead/Abyss until the time of the end.] But their defeat means more than their annihilation at the end of days. It means redeeming humanity in a way that transcends the cure for death; it means restoring humanity to Edenic purity. [MH: You can't just cure Genesis 3 and cure what these guys did. It means a redemption of humanity that transcends just getting a new body. Being restored to Edenic purity is an added element to what happens to us at the resurrection and glorification—being made members of the council, etc.] This is what's behind presenting the believer spotless and incorruptible to the Father. Depravity is reversed. This is another truth the survivor needs to embrace because the cross was the catalyst for all of this.

3. Third—and this is arguably the most important group of rebels for our discussion—there are the fallen sons of God who were allotted to the nations at Babel (Deut 32:8-9). [MH: These are all different groups, folks: Satan,

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demons (low-level beings who don't even belong in the Big Three), the Watchers of Genesis 6:1-4 (and the whole bloodline issue because that's where demons originate), and the sons of God put over the nations who become corrupt. They're not in the Abyss. There's nothing in Scripture that lumps them in with the previous group. They're three different things, three different groups. There's the original rebel, the Genesis 6 rebel group, and the group at the Babel event. They've got to be kept separate, and they are kept separate in Old Testament thinking. In Christian demonology, this is all foreign—and that's where deliverance ministry lives. So you have this third group—the ones who were allotted to the nations at Babel.] Babel is the third reason why the world is screwed up. The appointed sons of God (distinct from the sons of God of Gen 6) became corrupt (Psa 82) and therefore chose rebellion against Yahweh. Instead of being Yahweh's placeholders, ruling according to the justice of Yahweh until the time when they were brought back into relationship with Yahweh, they abused their charges and seduced them into idolatry. Consequently, the work of Christ had to provide a solution for these fallen beings as well. This, too, was accomplished at the cross. We covered this in episode 95 – the resurrection and the death of the gods (the “already but not yet” demise, death, and destruction of the gods). There is a reason why, when Paul thinks of the resurrection it isn't only about a cure for death (it doesn't just address Genesis 3)—it's linked by Paul to the defeat of the principalities and powers. These gods are the focus of the intelligent evil comment we made earlier. These, not demons, are the real trouble. These lesser elohim were stripped of their ruling authority at the resurrection. They were fired. How do we know? Because Paul (and lots of other NT passages) say so—the gospel demanded that the Gentiles forsake their gods and come back home to Yahweh through Christ, who was Yahweh incarnate.

[MH: They were just run out of town. Their legitimacy—because they had been allotted to the nations by Yahweh but they have become corrupt, Yahweh is now saying, "Look. Because of the cross, because I came, because Yahweh as a man incarnate died on the cross... the whole cross event. Because of this, I'm telling you through the people who are preaching this message (the apostles, Paul, etc.) that it's not only okay to turn away from these gods to whom you were allotted and they were allotted to you. I'm demanding it." Christ is the seed (Genesis 12:3—"through you all the nations of the earth will be blessed, they'll be brought back into believing relationship with the true God. Christ is the seed to accomplish this, and so he is the legal warrant to insist that you come back home if you're a Gentile. You are no longer obligated to this system, to these gods. Because they were fired, because the Gospel demands and legitimizes the idea that the Gentiles can forsake their gods and come back home to the true God—Yahweh—they have lost their authority.] But since they lost their authority because of the cross, all they have left is to blind people to the truths about who they are and

how God perceived them: People, including trauma victims are God's beloved imagers; they belong with God (not just TO God, as a thing to be possessed, but WITH Him); that they are welcome into his family as originally planned through Christ—not by any merit of their own. They belong in the family by birthright—the second (new) birth—not by proving their worth to get back in. This is a truth the survivors needs to embrace.

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On a final note [MH: we agreed to say something about this collectively], we've noticed a peculiar trend in deliverance ministry and online theological talk about fallen supernatural beings. There is an inordinate, erroneous, and even sinister emphasis taking shape on the idea that divine rebels—fallen Watchers/sons of God—can be redeemed. Believe it or not, this sort of talk emerges from survivor programming. The reason is simple, yet profound. Fallen divine beings want redemption because they want to be restored to their natural place, too, just like fallen humans do. But they have been rejected—from the original rebel, to the inhabitants of the Abyss, to the rejected gods of the nations whose final demise will also be at the Day of the Lord (Isa 34, e.g.). Fern, Audrey, and Beth believe that this circumstance explains the nature of the deception they see enslaving survivors. If intelligent evil can't join the family of the redeemed, then they will deceive the redeemed into thinking they are rejected as well. The game plan is to blind the victim to the truth that they were created to be God's imagers—part of his family and participants with him in his plan of restoring Eden—of belonging to his family and reflecting God's love to the lost and using their gifts to accomplish God's mission.

None of this is inherently about demon possession or low level beings such as demons. The bastard spirits are lesser. Focusing on them is to be drawn away from convincing survivors to stop believing lies. The ministry of Fern, Audrey, and Beth is about how intelligent evil beings manipulate their own human pawns to conceal the fact that they no longer have dominion and hold no power—even the power of death—over Yahweh's children. The method of Fern, Audrey, and Beth is to come alongside survivors in very tangible person-to-person ways to help them recover their identity in Christ by exposing the lies. The lies of Intelligent evil must be shown to be smaller than the love of Christ. This can only be done by living life with survivors in consistent love and telling them the truth about who they are in Christ.

That's the end of the summary. It was long, but I'm going to turn it over to Fern (I guess we'll start with Fern). We're going to drill down in places. I'm going to let them guide the rest of the discussion and what, hopefully, some of the specific question items we missed in that statement. Again, the statement was intentionally detailed. Fern, Audrey, and Beth will pick up on it and elaborate. So Fern, where do you want to jump in?

F: Mike, I just want to say that that question about the fallen angels being redeemed came from Aaron. He had made a comment and was asking a question and made the comment that in his life, one of the 4-H mothers who actually led one of the clubs said that a fallen angel would visit her and ask for her prayers, hoping that somehow he could receive redemption. So I wanted to give you an example of what comes into our world and questions that we get. This is really happening. So then, the other question then that I want to raise was from Eric. I'm going to have Audrey kind of answer this one. Eric asks: "Do any of these entities demonstrate unique personalities?" Now remember, we're looking at this level of the fallen sons of God—the third level that you talked about.

A: Yeah. The entities that demonstrate unique personalities, they have an elitist kind of attitude. It's mocking of humanity. It is a "you are a peon" kind of a thing. They distort and have disdain for humanity. Everything about them is against humans and being imagers. That would be the traits and we don't identify individual beings because they don't need to be identified. They don't belong or have authority or power to be here.

MH: Right. It covers the gamut. As we've talked (even this week, especially), you guys see this with some regularity—this whole theme about survivors saying, "I heard this entity say this to me..." and this whole redemption thing. I'd like you to elaborate. You don't necessarily have to have specifics, but you do see that with some frequency, correct?

F and A: Yes.

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F: We're going to let Beth answer some of that, as well. Go ahead, Beth.

B: About the whole redemption of the fallen ones, that's something that myself and my family over the last twenty years have been living a continuous process of understanding and coming into beliefs of truth out of our own deception as ministers and as a heart-felt, loving, Christ-loving family. My dad was a prominent Protestant pastor and was very involved in the deliverance ministry. As I was growing up, folks would come to him from all over. At some point in our lives (probably around twenty years ago), there was someone who came to him for help and in that process, voices would speak through that person and our family. In the context of really the New Apostolic Reformation (NAR) context, we got swept up in the sensationalism of the giftedness and of what it looked like, believing that the voice of the Father or the prophetic and the voice of Jesus and the archangels and whoever would speak through another person... to the point where my dad, who had just a beautiful, beautiful mercy heart for God's people came into an agreement with a voice. He believed that he would need to go toe-to-toe with Satan every day of his life in order to minister to and to help and to come alongside this person. We would hear stories of demons that would reach

pinnacles of hell, asking for assistance and wanting redemption and wanting to change their ways. The person would agree, then, to be somewhat of a mediator for the demons.

MH: An intercessor.

B: An intercessor for the fallen angels—the fallen ones. My father, out of his mercy heart, would actually proselytize and speak with the voices through another person to give them another way to make a change in decision and then return to their given state, which was "now we know a full-on representation of deception."

MH: So your father was being instructed by voices to basically evangelize fallen ones?

B: Yes. On the other side of that, the person who was the mediator would then... there would be a period of suffering that would ensue and it was almost as if that person had paid a price for the redemption of the fallen ones. So the voice of the person would continue to instruct our family when it came to things like what was needed and a sacrifice that we would need to pay in order to be a part of this role. Eventually, that included directions for the divorce of my parents and the care of the person. We have just been through what it looks like to be swept up in the giftedness of... really what it ends up looking like in the Church, out of a purity of mercy, wanting to help God's people—but the desire for giftedness led us astray. This is a full-on family with a great love for Jesus. Even though this is a sensitive story for me to share, I feel like it is so important for us to know that the Body of Christ is being misled in a deceptive way, such that our mercy hearts are being abused.

MH: Beth, can you maybe give us some examples of how this worked? In other words, how these entities would instruct your father in this whole situation. What did it look like for the person who was the mediator, who was giving him the instructions, and what did he do in response? What did it look like? What did you experience? If you could just give us some examples.

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B: Typically what that would look like is because the person was the one communicating with the fallen ones and would hear from the fallen ones. She would let him know that there were some fallen ones that were waiting. And then there would be a time where they and maybe another person or two on their "deliverance team" would meet together. My dad would speak to that group of fallen ones and he would say that they've met there together so that they could be available. There would typically be a representation. There might be a manifestation through the person. That might look like contortions or voice-changing or that kind of thing. There would be a voice that would speak through her, and then there would be some communication between that voice and my dad. My dad would ask something along the lines of what its name was, how

many came with it, for what purpose was it there. It's interesting because even when that would happen, I remember for the times that I was present where even the voice would reference his name and say [to my dad], "You're that person." It was as if there was a representation, a familiarization of who he was and what he was there to do. And then he would tell that group of fallen ones basically a redemption story and what was available for them, and there would be a spokesperson. He would instruct them to state that Jesus is Lord. That often looked like a real struggle to get the three words out together. Then it would look like the fallen ones were leaving the person. Then the person (because she had a seeing gift) would talk about the restoration of the form of what had been the fallen one to its original state. Following that would be a period of suffering for that person.

MH: Just so that everybody knows this, if someone were witnessing this just from the outside, they would say, "this is demon possession." And that is not what you're saying, correct?

B: Correct.

MH: This is more like channeling. I'm looking for sort of a contemporary term for it. Maybe you can help. It's not possession, it's _____. What would you call it? Intercession? How would you describe this?

F: We use words like "walk in." This is a high level intelligent evil that is trying to deceive. You have a man who loves God very much and to take his gifts and render him impotent... that is an intelligent evil doing a thing that destroyed a family.

MH: And a whole church.

F: And a whole church—absolutely. It was interesting that this was how many years ago, Beth?

B: The whole thing probably started 17 or 18 years ago.

F: In the ministry times when we're getting questions like Aaron's... This is still going on. This is still one of the beliefs that survivors have, as well. One of the tauntings that come from some higher level intelligent evil when we're in a ministry session is this fact about redeeming the fallen ones. You can see that it's about (and, Mike, this is where I would go to N.T. Wright's interview with you) the deconstruction of humanness—of who we are as imagers. Those two are connected. When we heard Beth's story and saw and walked with her in that devastation so she could process this... The heart of Beth and her family is so huge that intelligent evil wanted that destroyed.

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MH: I've already heard (just in one line of what Beth was relating to me) sufficient proof that this is a deception. Here it is: If they want this so badly, why is it hard to say, "Jesus is Lord?" Why is that a struggle? You would think they'd be like, "We're finally here! We're shouting it from the housetops here." That alone... If I were in the room watching this happen, it would be like, "I've got you pegged. This should not be a struggle. If this is what you want, it's right there in front of you."

F: But this is the place, Mike, where the intrigue in the Body of Christ with the unseen realm and then trying to make a map of the unseen realm according to what their deliverance model is...

A: Or what the prophetic people are saying it looks like, or revelation, or anything that looks like...

F: New knowledge. Pulling on all of that kind of definition for the unseen realm and then a model for ministry is a sure script for deception.

MH: I'm not in the Charismatic wing or the Pentecostal wing. I've read enough about the NAR to know that people are sort of tuned in at different levels to that, but it seems very apparent to me that there's the titillation factor here. It's not just the normal signs and wonders stuff where people are thinking, "I want this to happen to me so it's proof that I'm saved or it's proof that God loves me" or something doctrinally aberrant like that. But here you have, "Wow, it's an opportunity to help fallen ones be redeemed" or have some intercessory role with the other side. There's this element of mystery and titillation. What I hear is that is sort of a direct perversion of what the imaging task is meant to be. The imaging task for us is to be God to the world—to image God, which involves evangelism and spreading the Gospel and participating with God to get this thing done. This sort of takes that mission and turns it on its head in a, frankly, useless way because redemption *isn't* offered to these entities and it's a deception. But now they're just sucking all the energy out of the mission that God has—the restoration of Eden, the Edenic vision. It's sucking all the effort and energy that you could put into that and putting it into this over here. It results not only in nothing in terms of redemption, but in destruction. Again, I'm the outsider listening to the conversation, and that seems quite clear to me.

B: Mike, I'd like to say something to that. In the midst of all of this, it seemed so fantastic and we were all so swept away. At the same time, there was so much conflict about what we knew truth to be and yet what we were seeing in front of our eyes. It was very, very confusing. At the same time, there was this grandiose representation of what seemed like spirituality or hyper-spirituality, and that the heavens touching the earth (and what that looks like with the NAR movement) is so intriguing to a heart who loves Jesus and is living out life in this fallen world. We get so intrigued that we want it. We want it all. I remember praying and I would say, "Jesus, I want that kind of giftedness." And I'll tell you what: Our will is

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so honored and so highly revered by God the Father that over the years, even as my heart was pouring out and wanting the bigness of really who he is, I was willing myself on that path of deception that I didn't yet understand. Over the years, I started receiving some of that giftedness. I could sit and have my time with the Lord and have twenty or thirty visions. I could think that my body was perceiving evil or something and my arm would shake or my muscles would twitch or whatever. As I began to know what truth is and walk out my journey with Fern and Audrey and as I finally really felt like I had come home and was in a place where I had some understanding, all of that experientially went away. That was so practically evident for me. I really kind of took a hiatus as a Christian who loves the Lord and I said, "You know what, Jesus? You know my will is in a place where I want everything you have to offer to me, and I have got to take that and lay it down with you so that you know that that's what I want. I want all you have to offer. However, if it comes to dreams or visions or prophecy or whatever you want me to perceive or not to perceive, you are God enough to do that for me because my will is connected. Do it in any way you choose to. I can rest in that." His yoke is easy and his burden is light and I don't have to be trying to further myself in some kind of color-code understanding or dream interpretation (whatever that is) because God is God and he can speak to me because he knows me greater than I know myself. I have found that to be true.

A: So, Beth, what you're saying is if God wants you to know something, he's going to tell you so that someone else out in the Christianity world won't be given information that they have something that no one else has. You're saying he's going to tell *you* if he needs you to know it.

B: When my will is engaged to be in that place, yes. And not only that, but I'm going to know... It's not that in the body of believers that we don't encourage one another and say, "I trust you." Trust is earned. If we trust another believer, that's because we have relationship with that believer. It's not because some random person walked up and said, "Hey, I have a word for you and I'm going to portray it to you and you're to believe that." That's not what trust is. If we have trusting relationship with another believer that we can trust that two-way communication between the two believers to say, "Does this fall in a place of truth?"

MH: I've often wondered, too... Again, this isn't my context, so maybe I wonder things that seem obvious to somebody else. But if God knows your heart, he knows if you're going to be obedient or not because he's God and he should know that, so why does he need to have someone else tell you what to do? That whole approach seems really dumb (laughing). It also seems very contrary to Scripture because we're all in the family and God knows each one. If God wants this one to do that thing, why does God need to do this? Why can't he... Is God afraid to have a personal conversation with them? God knows they aren't afraid to have the conversation, so why not just have the conversation one-on-one? Why do we need these (I hate to put it this way) "authority figures" or controllers

or handlers to dispense the will of God to other people? That just makes no sense to me at all.

F and A: I agree.

MH: Fern, what else do you want to drill down on?

F: I want to just change the direction a little bit because this is a really good place to go back to when we're looking at TBMC and survivors and we're looking at where they're coming from, a lot of them are coming out of the Church (believe it or not) and they've come underneath some of this deliverance ministry, some of this prophetic kind of ministry stuff, and like the word you used—we've been under handlers. That's really what it looks like. But I want to go back. Mike, when Audrey and I met you back in 2010, you taught us something that stayed with us. Remember, we were the ones to love Jesus and we weren't proselytizing the fallen ones, but we were trying to figure out the difference between supernatural entities in a deliverance kind of discernment model. You taught us very simply. You said to keep it simple: there's a divine realm (godly and ungodly there) and there's a terrestrial realm. You said, "Stay in the terrestrial realm—that's where you belong. You don't belong in the divine realm." That was so simple for us. You gave examples in an off-the-grid interview about how there was a reason why you stay out of the divine realm—not because you weren't allowed to go there (that you couldn't go there). It was that you didn't know what you were going to get. And so even in the Old Testament, Yahweh gave certain ways: Urim and Thummim, lots, priests.... This is how you get to Yahweh. So in that place for Audrey and I, we just kind of stayed within the terrestrial wall here and let all of that other stuff go. We pursued the other stuff, trying to understand the unseen realm/supernatural because we thought that was Christian growth and spiritual maturity. We didn't know we'd get in trouble doing it until we met you.

50:00

MH: I think Beth is a good illustration that even without me in the picture... Her story (and she's not unique here)... the destruction that results. You would have learned the same lesson, but probably learned the hard way.

F: It was survivors that Audrey and I ministered to that kept on saying, "You don't go there!" and they said, "You need to connect with Michael Heiser's stuff." And you were really not known at the time.

A: Yeah, it was just "You don't go there." We'd been there our whole life and it's not somewhere that you want to be. I think this is where it comes into that...

MH: Survivors told you that?

A: Oh yeah. This is that place where what you had from N.T. Wright—the deconstruction. A person in a powerless place doesn't want to feel the powerlessness so they want something powerful to be in that place and they do

not know that what they're reaching for is intelligent evil. The deception of the intelligent evil will never let on that they are the intelligent evil. That is how intelligent evil does the deconstruction of an imager.

MH: Fern, since you referenced N.T. Wright, I'm going to read a paragraph here that will help people understand what it is you're talking about or what it is you're referencing. This is from an interview—not my interview with him, even though we touched on some of the same things—but this is from a different interview of Wright about his book on the atonement. He says:

Humans are called, not just to keep certain moral standards in the present and to enjoy God's presence here and hereafter, but to celebrate, worship, procreate, and take responsibility within the rich, vivid, developing life of creation. According to Genesis, that is what humans were made for. The diagnosis of the human plight is, then, not simply that humans have broken God's moral law—offending and insulting the Creator whose image they bear. Though that is true, as well, this lawbreaking is a symptom of a much more serious disease. Morality is important, but it isn't the whole story. Called to responsibility and authority within and over the creation, humans have turned their vocation upside down, giving worship and allegiance to forces and powers within creation itself. The name for this is idolatry. The result is slavery, and finally death. It isn't just that humans do wrong things and so incur punishment. This is one element of the larger problem, which isn't so much about a punishment that might seem almost arbitrary, or perhaps even draconian. It is, rather, about direct consequences. When we worship and serve forces within the creation—the creation for which we're supposed to be responsible—we hand over our power to other forces only too happy to usurp our position. We humans have thus, by abrogating our own vocation, handed our power and authority to non-divine and non-human forces, which have then run rampant, spoiling human lives, ravaging the beautiful creation, and doing their best to turn God's word into a hell.

55:00 If you think about this in the framework of imaging, what does it mean to be God's imager? It means you're part of the family. You belong there by definition. It's a birthright, not something earned or merited by either works to get saved or doing spectacular spiritual power things so that God is sort of convinced that you belong here. It is none of that. This is a birthright and it's broken by the Fall. We have to be redeemed. But it's being part of the family and then, since you are part of the family, you participate in the mission and after the Fall. A big part of that mission is taking the truth of the cross and the resurrection to the lost. In Paul's context—the Gentile thing—that involves reiterating and continually making the point that because of the resurrection (for the Gentile, especially), the gods that were installed over you who became corrupt... You now need to abandon them. They are powerless. They have been stripped of authority. They have been fired. Come back home and participate with God to get more of that

task done. Like Wright says, when you start handing that responsibility (or redefining it or changing it into an allegiance—a partnership with an intelligent evil), you've become an idolater.

F: Mike, what happens is when we read this and we've handed our power over to forces and abrogated our vocation—handed our power and authority to non-divine and non-human forces, listen to that. Those of us who have loved Jesus and are mature in Christ, have been deceived. They have used our will and we have unknowingly come into alignment with intelligent evil. Now, for those of us who work with survivors of TBMC, this happened at a child's level. The child never had a vote to even walk in a place of imaging Yahweh. They were right out of the womb, just about, perpetrated on so that their gifting, their calling, their authority, their power... any opportunity to image Christ has been undermined by intelligent evil and they are in captivity at that level. That's why I'm saying this. We had many, many questions by folks who said, "We want to help. Can you use us? We'd like to be trained. What are the resources? Where's the training?" It's in this place that I want to speak to them and say that we look at a child... Beth, Audrey, and I have been in that place of being deceived by intelligent evil and we get it now because of divine council teaching and sitting under good theological truth with you, Mike. But now we're standing with these adults now, who as children... their gifting, their imaging of Christ was vampirized before they even knew they had a will. Age 18 months, two years... What it takes is to come along an adult and recognized that childhood development never happened for them. Brain pathways were chosen for them. Relational attachment, processing emotions never happened for them. That's the journey of helping a survivor.

MH: You've talked before about the attachment and the detachment sort of thing. Just to add one thought here (you can tell me if this is correct or not), but it seems to me that you have a lot of situations where people are traumatized and then they're basically taught (if that's the right word) to align themselves against God, against the one who they're supposed to be imaging, because he is cast as the enemy. "This is happening to you because God doesn't love you. This is happening to you because Jesus hates you." All this sort of stuff. It breaks that family bond, that sense of birthright belongingness. So you tear away that and now you're sort of deflected away from not only imaging God, but even having a sense or any realization that this is what you're supposed to do. You are an alien and this is your enemy. Is that on the right path there?

1:00:00

F: I think that's on the right path. That's fair to say. It is purposeful to destroy that "I belong to anybody." The child is on their own, and that's why Audrey says they reach for something to be with them, and the child has no idea they're reaching for intelligent evil.

A: Yeah. And it's done in a powerless place so they don't feel that powerlessness. They reach for power from somewhere—intelligent evil—and in that place of reaching for that, they're choosing life. This is to survive. They're

choosing life, which is Christ. Their will is choosing to live. Their will chose Christ, it didn't choose intelligent evil. That's really important.

MH: They don't knowingly do that.

F: But the deception of it is intelligent evil will say, "You chose this. This was your will choice." But a little kid was just saying, "I want to survive." They had no understanding that this was intelligent evil, this was captivity, this was my soul. My gifting, my calling, my understanding of living is going to be skewed by a malevolent hatred against me with this intelligent evil connection.

MH: So do you want to add anything more about any specific questions?

A: Okay, yeah. We have Brian asking: "In what realms of society are the victimizers usually found, and have any been held accountable for their crimes against Fern and Audrey's clients?"

To answer that, the perpetrators and victimizers are everywhere. This is all over the world and we do not go after them for any kind of charges being placed. The reason for that is we need to help the person to get their mind and their life back. What happens is that if you go after a perpetrator, the intelligent evil on that perpetrator is really just going to go to someone else to continue what they want to do with humanity.

F: I think one of the things, too, that we could direct folks to regarding Bryan's question was the fact that Dr. Colin Ross wrote an article online called "Project Bluebird." What he showed was that there was a deliberate creation of multiple personalities by psychiatrists and Ivy League researchers and scientists early on under Project Bluebird, which is a governmental project. I can send that to you, Trey, so you can add that. This level is not backyard "I want to hurt someone and make their life miserable." This is a Luciferian (which would be more elitist, brilliant people) effort to almost try to push humans past being just normal human beings, having emotions, etc., to have them be super-humans. You see it in our science fields. You see it in our psychology fields. You see it in the research of the genetics of transhumanism—genetic splicing, which is always to make us more than human and god-like in a Gnostic view. The other resource I would add to this would be Mike's video on Gnosticism. This is really at the heart of the level of perpetrators. I don't know if they have that on their little project notebook thing, but that is what we can see in the making.

MH: I think a good way to wrap up is to re-reference something that Fern said a few minutes ago about the number of questions we got that were from people who want to help. There was one I'll just address by way of illustration. One of the questioners was someone named Rita who is a retired police officer and has some experience in the seedier side of life and dealing with lots of abused children. She has a heart for being part of the solution there. She basically asks if

they are interested in somebody like her and can she help. We got a lot of questions. I would say for at least half of the questions, that was the question. So, Fern, why don't you reiterate some thoughts on that and where we might be going from here.

F: There were offers for help from Wanda in East Africa, Grant from Australia, and then Emily, Marty, and Don all just saying, "What are resources? What do we need to know so that we could start a process?" And so, I just want to say that I spoke briefly with Beth and Audrey and one of our heart cries is how we can duplicate ourselves. Where is the pool of people that have a heart to hang in there with a person and not be mesmerized or intrigued with being drawn into an unseen realm and to the chaos and the intrigue of this kind of work? We looked at this, and what we're going to do (we'll talk more about this—we're just at the beginning stages of all of this) is to pull in not only the folks that sent in questions here that said, "How can we help?" but even the ones that we've gotten out of the last year and a half since we did the first Fern & Audrey interview. We want to pull these together and in some way maybe do a webinar or just a get-to-know you and get-to-know-us, to hear our heart about the ministry. A model, a notebook of "this is how you do it" isn't going to work. It's going to be something that is done in relationship. We know that we need to duplicate ourselves and we wanted to start with these folks coming in through the Naked Bible Podcast who are saying, "We're interested. We want to help. Let's roll up our sleeves and stand by you." We're blessed by that, and so we're going to move forward on that.

MH: So you're going to be contacting people that contacted us and you'll start that ball rolling. If you need the podcast (or me) to do anything there, you'll just let me know. We had one question that we should mention that was sort of a special one. One person wrote in who has an autistic child, and Fern, Audrey, or Beth (I'll leave it up to whichever one wants to do this) will be corresponding with that person specifically by email because the question was pretty long and had some specific elements in it. But we can say something in regard to the autistic context for that question here. So Beth, I think you wanted to take this one.

B: Yes. The question was in regard to autism and some of the effects of autism and how it plays out in a child's life and in a parent's life and the heartbreak that comes with that. I'll tell you that my profession is a pediatric occupational therapist. I haven't worked as one in probably ten years so that I can do what I'm doing now with this work, but in working with autistic children, I would say that it's really important to understand that the neurological diagnosis and issue is actually there and that needs to not be ignored. I think that when we think about darkness and what the character of overall darkness is, it's to take advantage of innocents. It's to keep humanity in torment. It's to keep us in a state of chaos or uncertainty or on a chase that brings no peace, that kind of thing. When we get questions about things like autism or other diagnoses and how this darkness will weave in with that or intertwine with that and how do we separate that out, I

would say that if I think of myself as a parent and if I were to have a child with autism, I would have that child in the best medical care possible and I would continue that path. I would pray for that child in a similar way as I would pray for my other children because I don't want any of my children and their weaknesses to be taken advantage of by darkness. That's going to be the same for any human being. For whatever capacity that child would have to comprehend and process and be able to learn and know truth, I would want to continue to add to their understanding so that the child can connect with his or her will and connect in his or her will with truth so that as that child develops, their understanding of truth can continue to grow, whether that child has autism or not. If a child is in any kind of a state of torment, then I want to pay attention to that. But what we need to understand is that because the price was paid and because of the cross and that it's taken care of, the actual disconnection of any kind of darkness is actually pretty simple. And so helping a person to understand how to engage his or her will to just say, "I don't want it there. Where is this going back to? How is this taking advantage of me in my life?" and that kind of thing. I think that process would look similar in working with a child with or without a medical diagnosis. It's just based on whatever their level of understanding and comprehension is.

1:10:00

MH: Well, before we wrap up completely, I think listeners are going to want to know what's going on with the GoFundMe campaign that Trey mentioned at the beginning. We've tried here in the podcast to raise money for survivors so they have their expenses met, either in whole or in part, to get out to Fern or Audrey or Beth and spend time with them. It's travel, lodging, etc. So can you three give us an update on what's been happening as a result of that?

A: Yes. We are so appreciative of the giving that's happened. We have used those funds for exactly that—for people to get here, for them to have a place to stay in their journey to us. It's worked out very well. There are no funds left at this time, so that is a resource that we have pulled on quite a bit over the last nine or ten months that it's been (almost a year now, I believe). We are very thankful for everyone who has given and we are asking to continue that because it has helped so many of the survivors that would have never been able to get to us had those funds not been there.

MH: How many people would you say have come to visit you as a result of the podcast—that this was their connection to you?

F: I think there were 17 people that made trips to us in which partial payment was made. We used the funds to come alongside their funds—to subsidize their funds.

A: In the 17 that have come from quite a distance... there have also been some that weren't quite so far away who have needed funds, as well. I would say probably between 25 to 30 that we've tried to...

MH: Put into the schedule.

A: Yeah, put it in the schedule and kind of be equitable about it for those who need it and stretch it as far as we can to help as many people as we can with the funds that were there.

MH: That's good. All we can do is encourage people to keep contributing to that. The link is going to be on the page for this episode. If you contribute directly to the GoFundMe campaign through that link, that's where the money goes. It doesn't go to my non-profit. So if you want to contribute to Fern, Audrey, and Beth and what they do, you need to use the GoFundMe link so we can keep track of that and make sure they get that. Is there any last thing any of you want to say? Any last thought to leave the listener with?

F: I just want to say that when I see the amount of questions that came in and the variety of the heart-felt expressions, from "help me" to "I want to help you" to just the question of really good theology... "How can we use what you guys and Mike are working on together?" I just see there's a lot of folks that are out there that are like-minded, and it's an honor to be part of the bigger Body of Christ.

A: I agree. The responses that we had for the Q&A... It was so overwhelming to see so many people want to know truth, so many people want to help others to know truth. It blessed us so much. For all the questions—those who want help and those who want to help.

1:15:00

B: And I second and third that. I just find it a real honor to be on a quest for truth with the ones that we're serving with here and with all of those who have an interest and who follow. We just look forward to what we have in store!

MH: Yeah. It'll become what it's supposed to be (laughs). That's a thought that we have pretty consistently here.

F: And, of course, we love Trey and Mike. (laughter)

TS: Well, we love y'all, too. All right, Mike. Another good show with Fern, Audrey, and Beth. It still amazes me to see their love and compassion to help these people that, honestly, the majority of us out there have no idea exist. These horrific abuses are happening every day and I applaud them for bringing this to light for the rest of us.

MH: Yeah, it's actually getting more attention because of (without mentioning specifics) media, Hollywood, that sort of thing. That's the kind of thing they run into.

TS: Personally, to see it first hand and hopefully by having these podcasts talking about it and getting into the some of the details, it makes it real. It changes your

life. It's one thing to see it in Hollywood and the movies, like you referenced, but to see it happen and know that it happens in real life... This isn't a movie. This is reality. This is the truth and it's scary and it's sad and in a way, for me personally, it gives me power knowing what I can and can't do. It gives me hope in the sense that there is hope and help and we're in control. They're not in control—the elohim are not in control. Humans are in control. To help victims understand that brings a clarity to me that if I ever run into something like that, at least I can point them in the direction that they need to go.

MH: Mmhm. Like I said, it will become what it's supposed to be, and you do what you can at this point.

TS: Absolutely. So hopefully some great things will evolve from here—and again, we really ask you to go visit the GoFundMe page. I'll put a link to that on our episode page on our website. Okay, Mike, next week we're back into Ezekiel, correct?

MH: That's correct. I believe it will be 35 and 36.

TS: Good deal. Well, Mike, try to at least make it to the beach, will ya?

MH: (laughing) Yeah. We'll give it our best shot here.

TS: At least just do a long walk on the beach. I mean, promise me you'll do that.

MH: Okay, I'll do that. It depends on what you mean by "long," but I'll do that.

TS: That sounds good. All right, Mike, well again, we appreciate everything that you do to help Fern, Audrey, and Beth and the survivors, and I want to thank everybody out there who has contributed to this cause. And I just want to thank everybody for listening to the Naked Bible Podcast! God bless.