

The Naked Bible Podcast 2.0

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“Interview with Fern and Audrey”

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With

**Layman
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Interview with Fern and Audrey

In this episode we take a break from Leviticus to talk to two friends of Mike who use the divine council worldview of biblical theology in a unique way – ministering to deliberately / ritually traumatized people (e.g., victims of human trafficking and satanic ritual abuse). For those who have read Mike’s novel, The Portent, sequel to The Façade, the name “Fern” will be familiar. The “Fern” of this episode’s interview is the real person behind that character, though Fern is not her real name. “Audrey” (also a pseudonym) assists Fern in this ministry.

TS: Welcome to the Naked Bible Podcast, Episode 68, interview with Fern and Audrey. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey Mike, how are you doing?

MSH: Very good. Good to be with you here Trey.

TS: Well good. I'm excited. We got two special guests this week.

MSH: Yes we do. We have two very special guests, and I should sort start off by letting the audience know that this is going to be a little bit different. The Naked Bible Podcast has been and is about biblical studies content. But listeners will remember and recall that I'm gradually introducing people I know that utilize the Divine Council material specifically in some very specific ways in ministry. For those listeners who have not viewed the Divine Council videos that are on the podcast where to start, please make sure you do that. This is going to be another interview where I let my audience know a few people that are important, that are really making an effort to try to use the content.

But this is not going to be so much an academic illustration of using the content like our two previous interviews. Fern and Audrey use my content in a very specific ministry way that actually is going to overlap, does overlap, with my two novels, the Façade and the Portent. And for those people who have read those books, especially the Portent, the name Fern should be familiar. What Fern is involved in in the book, what sort of is her frame of reference, her area of expertise, is just hinted at in the book ministering to a very specific group of people. That's the Fern we're going to talk to today, the person who corresponds to that character. And then Audrey works with Fern to do the same type of ministry.

So some of what you're going to hear is going to be pretty strange to your ear. It's going to involve what we loosely refer to as spiritual warfare but in a way that perhaps you're not going to be accustomed to and have really never heard before. But maybe we'll have some familiarity and Fern and Audrey are going to be the field experts

TS: Well Mike, I'm about 80% excited and 20% scared.

MSH: As you should be. So we can get started. I think the best way to start is just to let people know who are these people being interviewed, so I'm going to ask Fern and Audrey for a self-introduction and we'll start with Fern.

F: I'm Fern and I do exactly what Mike says. Audrey and I work together with a population of people that have undergone severe trauma, human trafficked, if you will. And that term is broad in our definition. It would go from what most people understand and know as being human trafficked in the sex trafficked across the world. But it also includes those who have survived satanic ritual abuse, who have survived governmental experimentation, like the Bourne Identity or MK-Ultra. And that's the clientele we've worked with.

A: And I've come alongside Fern for the last 11 years and it is a greatly needed ministry that we do, and we don't know too many out there that do that.

MSH: So what is it, if you could describe, I'll let either of you sort of choose which one answers this, but what is it that you do? What do you do with clients?

F: Okay, so someone would come to see us, usually they find us through word-of-mouth. We're not on the web, but they'll find us through word-of-mouth. And typically this person is going to be connected with the church in some way, usually. I would say 90%. We do get some that are not connected to the church. But typical therapy is not helping them. Prayer ministry in churches aren't helping them.

They've gone through deliverance ministry. They are the people in the church that just don't ever seem to get functional. And they end up coming to our office and finding out that they have been perpetrated on in the very horrific way. And we start helping them understand that the defense mechanism that they created as a child to survive trauma.

MSH: What is that defense mechanism? Can you talk about that a little bit?

A: yes, a child would build a system to endure the trauma without their heart being harmed in it so that walls are put up inside and they can still maintain through the trauma.

F: They don't remember.

A: Yeah, they don't remember it.

MSH: What do you mean by system?

F: A system is a psychological defense that the child's mind is able to make. All of us live out of defense mechanisms. Defense mechanisms are used typically in a crisis so we can get through a trauma. But the children that are born into trauma, satiric ritual abuse, being used for governmental experimentation like MK-Ultra, or even being born into use in sex trafficking or human trafficking. They have to survive that level of evil. And so the psychological defense mechanism that is created is the system that they live out of. So typically, the child can't tolerate the evil so the first split is a good-bad split

MSH: I was going to say now you've used the words split, so in the novel, specifically in the Portent, it's alluded to a little bit in the Façade, I talk about dissociation, dissociative identity disorder. So just for the sake of our audience, we have that term. We have splits. We have system. So can you explain what it is that someone who was being traumatized, what they actually do, what their brain does, what their mind does to cope with this? In other words, explain these terms.

A: In a child's mind, the splitting would be that someone inside endures the bad and someone stays good. There has to be a division inside the mind.

MSH: So essentially their mind sort of creates another part, some sort of alternative person or alternative consciousness or whatever it is we want to describe it as. You guys will know the best terminology for that. But their mind essentially goes to a different place so they don't have to be actively enduring whatever the trauma is. Is that correct?

F: I would probably say that that child in an overwhelming situation in her mind creates a way to survive it, whether it maybe she's female, maybe it's a male part. It answers the question how can I get through this. Its problem-solving at a really creative level

MSH: This used to be referred to as multiple personalities disorder, and that sounds pejorative, like there's something wrong. But if I understand both of you correctly and again, how you minister to people, this parting or this splitting isn't really a disorder but it's a response to trauma. Is that correct?

A: That's correct.

MSH: Okay, can you talk a little bit more about why you don't like the multiple personality lingo? Say something about that.

A: I would probably say the biggest problem I would have with the lingo is the sensationalized idea of what that is that's out there in the public, Sybil, or The Three Faces of Eve. It's just not like that for what we see and how the defense mechanism works for the person to survive trauma. To more generalize it, everybody in humanity uses a fraction of that defense mechanism when they say, well, a part of me wants to do this but a part of me want to do that. It's just much more elaborate for someone who's endured severe trauma, so they have to have definite things that are different.

F: The other reason why we look at it as pejorative is because what happens, at least in the church world of inner healing and ministry, there is a divide of who they can help is how they present it. The divide is those who are DID are like, this method won't work for you because it's just too much. It's too overwhelming. It's too unknown, and we really don't look at it that way at all. It is a defense mechanism. The child has to be brilliant in order for the mind to do that kind of splitting and it has to be really hanging on to life and tenacious to build an entire system to say I'm going to do life. I'm going to live. And so really, they're the heroes and heroines of choosing life.

MSH: Does the repetition of offense have anything to do with this? In other words, the number of times a person is traumatized have anything to do with this?

F: Certainly yes, and in fact, when the trauma is being purposefully perpetrated, the perpetrator is trying to build something in the end. They see what the child can do and they see how the child can split and how creative the child is. And so the defense mechanism that God gives that child to survive it, the perpetrator takes that and locks the child in captivity in it.

MSH: So you're saying with some perpetrators, there is actually a very intentional sort of agenda or goal behind the way they're traumatizing their victim.

F: Yes

MSH: I have two questions. Can you just very generally give us some of the goals, some of the things that the person being traumatized are told, and I take it that's where the terminology of programming factors into this. In other words, they're told certain things or to do or to convince themselves that something is true. So what are some of those goals, those end points that you've come across and what does it actually look like in terms of just a person you would meet? In other words, would I be able to sort of visually detect someone who has been traumatized and has responded to it this way?

F: I don't remember your first question.

MSH: What are some of the end point goals of the perpetrator that you you sort of stumbled across as you minister to people?

A: Well, in the human trafficking realm, that would be to create a person who will perform sex acts for people over and over again. They mindlessly will perform that because that's what their mind's been controlled to do.

F: The other piece I would say that is to start the process as a child in order for them to get them into spiritual captivity early would be in like Satanism, they'd have a two or three year old in a ritual kill a baby and they would tell that little child that they just killed baby Jesus. And so Jesus and God has nothing to do with them now. So in that little child's mind, she's toast. Everything else that happens after that in a little 2-3 year old mind, God's not there, God doesn't care. She killed baby Jesus.

A: He turned His back on her.

F: Yes, he turned his back on her so don't even ask. So now this child is left to herself to survive this evil coming at her so she just builds a very strong solar system in her mind, then she can survive anything.

A: I'm on my own. I can do it all by myself. I can't trust anyone.

MSH: One last question as far as the kind of things you encounter, even though I'm sure we'll return to that at some point. How do you detect this stuff? In other words, someone comes to you, what do they tell you, oh, I know I was traumatized at age whatever, or do they sort of have this vague suspicion that something is wrong? How much of this do they know and there's got to be a certain amount they know sort of on the surface themselves. But then how do you get to other information about what's really going on here?

F: Your other question earlier was, could you detect them? And I would say no. That is the other piece to this. When there is purposeful perpetration to have a child split, create a system, and live out of that system, one of the goals of that system to see if it's a good system is to be totally undetectable. There's not going to be any kind of leak through or any kind of anything else, anything other than superhuman, anything other than capable. So when they come to us, usually what we're seeing is the church is frustrated with them. Nothing is working. The deliverance teams can't get the demons out of them.

A: And I would say they come to get help at the church or us is because that system is breaking down, and they're not as undetectable as the system was designed to be. Not all of them know that at all. They just know that I'm not functioning now and I used to do it really well, and that's how it will begin.

F: And some things with like dreams and just like real quick flashbacks, bizarre thoughts, just kind of intrusive thoughts and they're trying to love God and they're trying to serve him. And yet there is an injection of just something defiling and overwhelming.

MSH: Let's transition a little bit. What's your connection to me? Listeners are actually going to wonder well, okay, especially if you read the novel, ok, I'm a little bit familiar with this. I sort of know there's a real person behind, actually, a team behind Fern in the book, but how did we meet? What's the connection, what's the history between you two and me, if you can talk about that.

F: Audrey and I are in the midst of the ministry and we're using the best tools we that have at the time, and they really were the best tools for this kind of ministry. And we were comfortable with saying it's not working, and we've really got tired of doing what wasn't working. And we were listening to the folks coming to see us. And so some of our clients were the ones that said hey, have you heard of Mike Heiser?

In fact, they contacted you first about some things. And so I just kind of checked you out and I invited you here for seminar. And Audrey and I had the seminar in 2010. And we just wanted to hear what you had to say. Didn't quite understand it and that's when you offered to us the teaching of the Divine Council. And it was in those 3 days that it was a game changer for us. It just literally made sense as we listen to those who came to us what they were saying is what you were saying, but they told the captivity of it, and you told us the freedom of it, the truth of what this was.

MSH: So basically the whole notion of there is a supernatural world that's much bigger than Angels and Demons. There are multiple elohim, the gods of the Old Testament, the Biblical world, they believed they were real. They are real. This is what's behind Paul's language principalities and powers, but most of all that the crucifixion was really the central event to reverse what goes on in Genesis 3, to reverse the events of Genesis 6:1-4 and how all that sort of spilled into Old Testament history, and the division of the nations, being put under the sons of God, all of that stuff. What I hear you saying was you were getting snippets of that from the people who actually came to you.

F: They understood the domination of stars over them, of watchers over them. They understand the huberous attitude of that realm. They would tell us the different attributes that they would see. And you explained that some of the iconography, the depictions of these higher-level beings had faces and what the iconography looked like. This is what folks were telling us.

MSH: We've talked about this but if you could share a little bit with it. You've referred to a couple of things in the novels, I think more so the Portent, that actually sort of were kind of bridges or touch points with certain things you've seen. So could you mention a few of those?

F: Like the Sabi thing?

MSH: Yeah, again, for those who haven't read the Portent, that's too bad. You're just going to just have to go back and read it.

F: I don't want to ruin your reader's excitement of this. First of all, I think the first thing important specifically was that when Audrey and I read the Portent, we get Col. Ferguson just because some of our folks come to us and the trauma inflicted on them to create a whole system to live out of, a shattered mind to live out of with a strong system, they were being wounded and traumatized, programed if you will, to no longer have a sense of self so that they would be Col. Ferguson.

MSH: Sort of a, you've used the term walk in and so they could personally be dominated by whatever entity is behind this.

F: Correct, and we even saw that in the Facade when you had the beings kind of throw people, that that language, that conversation is normal in our office. So that was a strong connection that we're like we have these people come to us. The other one was in spiritual warfare, because we have those people come to us, the level of spiritual warfare is just there. And there was this one instance where it was getting tense and all of our charismatic evangelical tools that we knew to do, nothing worked.

And we had just been reading before the Portant was released, we were reading it as you gave us the manuscript and I had just read what Sabi said to Col. Ferguson. And I'm sitting there, it's not going well in the office, and done everything. I have prayed. I've read Scripture. We sang and said Lord do something. Finally I just sat back in my chair and I just said the Lord rebuke you Watcher.

A: And he snarled and stomped and then was gone.

F: It wasn't an immediate magical, oh my gosh, it's gone. He did exactly, exactly what Col. Ferguson did. Threw a little fit and then left. And I want you to know, we took a little break there. We just took a little break.

MSH: You probably deserved it. So, for those again who this is totally new turf, and you brought up the deliverance ministry thing, someone would naturally ask what's the difference between this and deliverance ministry? Can you get into that

F: Deliverance ministry is when someone is being oppressed by the demons and maybe it's because grandma sinned and that Demon is there because of grandma or there's just something they've done and maybe they lied or played with a Ouija board. There's a whole list of what deliverance ministers take people through, anything that could've been possibly an open door for demonic oppression.

And so then you just sit there and you go through the renunciation and repentance from any demons that are associated. Some deliverance ministers talk to the demons to get a name and get the lead demon. There's all kinds of creative ways they do this. And it has been part of my history. That is kind of the teaching that I've been in and never really bought it, but when you're dealing with the severely traumatized that have hearts that had to be strong, that had to be accosted, what happens with this group of people is that going into a deliverance ministry for ministry they end up that a part of them comes out and says who do you think you are? You're not touching this.

Well they'll try to cast out a part of the person. And for the deliverance minister, they think this is an obnoxious demon so they get stronger in accosting this thing to get out. You've got to listen to me in the name of Jesus. And so people come to either Audrey or I and they have suffered severe spiritual abuse. And it takes us probably maybe three months to say we're not going to come at you. We really just want you to know you and we're going to help you do that. And in the process, there's going to be spiritual freedom.

MSH: So instead of going through a series of renunciations, either verbally recited or something the deliverance person would have them read or whatever, your approach is what? Instead of renouncing something, what do you want them to do?

A: Have the understanding of the Divine Council. You've given us the information that there is a YHWH, and sons of God, and the angels. And knowing that, we displace the sons of God, and that's why they're venomously angry with humans.

MSH: Right, because the ultimate destiny of believers, the evil, let's just make it general, the evil that's accosting them, that's why they're targeting this person. There's an animosity because this entity knows it's doomed, knows it's going to be displaced by that person. And so they just basically seek to ruin.

A: And so the deliverance model is talking authority and casting them out. We're giving them, the people that see us, the understanding of who they are in Christ. And the displacement of the evil we rightfully set right with YHWH and they can't do anything about it. It's done already at the cross.

MSH: The already, not yet kind of thing that's part of the believer is important.

A: Yes, the belief of them is that they had to sit under this evil and the evil had power over them. It's completely changed with the understanding their power is null.

F: I think that's the biggest part of it. When a survivor understands the Divine Council worldview from just that perspective, they get domination of "small-g" gods over them. They've lived it. They've been attached to it and when they see that in the Divine Council worldview and what the cross has done for them, they know that it's done. The cross has done it. There isn't any deliverance.

There is just an understanding that things move back. There is a change. Now we have that person who gets to think on their own now and so now we help with, do you need a defense mechanism anymore? Let's work on that now. So it's not like dissociation is magically healed. The captivity is moved back, is done. They get it. It's not something that they have to work hard at obtaining it.

Then they can start thinking about who they are, their gifts, and they start their understanding what else is held in captivity, their gifts, mindsets, and other things. They already have the basis of the Divine Council understanding. And they get the reversal thing. They get reversals. You taught us about reversals. They get reversals.

MSH: For listeners, what is being referred to here is, you'll get little snippets of this in Unseen Realm, but what we mean by reversals is how certain biblical events at certain places or how certain statements in scripture, or really even how certain episodes in the Bible are laid out. They're done, they're written, they're crafted very deliberately to reverse specific elements of evil in the Old Testament.

And one of the more common one is how an episode of the New Testament or statement is targeting like the Genesis 6:1-4 sons of God episode, that this story is here specifically because it acts as a reversal of that sin and its effects. So in the Portent, an example of this would be the scene where the characters are discussing the genealogies of Jesus. Why are these four women in the genealogy? And they all have something in their back story that has a hook into the nature of the sin back in Genesis 6.

And so by putting these women in the genealogy of Jesus, the person who will ultimately undo this evil, there's a messaging there, there's a reversal passaging that is sort of encrypted into the genealogy of Jesus. There are other things in the Portent like that. There are other things in the Unseen Realm like that but that's what Fern is talking about, that this has mattered to the people that they minister to or they start learning these things. Frankly, I think you could boil it down to this is just good biblical theology helping people to not believe lies they're told.

A: I was going to say that. That's even in the church where people say I know Jesus is enough but why is this this way? The cross is supposed to be enough. But applying the Divine Council understanding and what they see in Christ in that placement is what's being missed for a lot of those folks too.

MSH: That's actually a good transition to this question. It's a bit of a touchy one but what are some things that people you see have been told either in counseling, in a church setting, or just generally they sort of theology they absorb in certain church settings that actually contributes to there being in bondage. Will you give us an example of that, things that really need to be unlearned, theology that needs to be unlearned to really help move this along?

F: Pray more. Read your Bible more.

A: You must be doing something wrong.

F: Often times they'll be told that they'll have to renew their minds or read these Scriptures over. Put them on your mirror in the bathroom and do this, and to someone who is trauma-based mind controlled, and that's another word for what we've been talking about, trauma-based mind control, they're looking at that as just another way to condition or program their mind. So they already have this captivity of their mind from child on up, and now they're just told to take Scripture and apply that over top. That's so confusing for them because these are people that have never learned how to think or to what to differentiate their own thoughts, to be connected to their body. They have been taught to stay in another realm.

MSH: So it sounds to them like, I'm trying to find a good term for this. It's obviously not producing another part but it just sounds to them like a mind game.

A: Putting a religious word on top of it.

MSH: So instead of addressing the problem, it's just another layer.

F: And what happens, because they're so desperate to understand what's going on with them, in a counseling or a ministry session, when they hit this, that we have to now do Scriptures, they're terrified that they're going to be sent out and if they don't do it, they'll be rejected. And so they'll, if they need to make a part that they'll learn Scripture, they'll make a part to learn Scripture because the fear of abandonment and rejection is more terrifying than just using the dissociation that they know how to do.

MSH: Another question that might pop into a listener's mind. Are you connected to a specific church or tradition? What's your history with that? Are you ordained, are you this or that? I mean, is this an issue of credentialing and church authority? Sort that out for listeners.

F: No, neither Audrey nor I are ordained. We do church five days a week, 40 hours a week. We stay real connected to people that love us and understand what we do. Typically in the church setting there's not a great understanding of this. They kind of would rather not have all these messy people there. So neither I nor Audrey attend church but we do love Jesus Christ very much. It's not about any kind of credentialing or ordination. It really is about letting people an understanding that the cross really has set everyone free, and that there is this realm that people are held in captivity in.

MSH: You've told me before that you had attachments to churches and for lack of a better way of putting it, what you do just didn't jive with that context.

F: Right, churches are afraid of Satanists. They're really terrified to say that they have a Satanist in their church. So when some of our folks started going to the church that I attended, I was really nicely asked to leave. They just didn't understand. But that happened to me twice, and I

just going to hang with these people. I really felt like David at the cave of Adullem. Audrey and I are just at the cave of Adullem, the distressed, and we just hung there with them. These are very gifted people and very mercy-filled loving people. And so rather than having to battle the church and help them get a different perspective on it, it was just really easier to stay connected with those like you Mike, and we have a core group of others that we really just hang with.

MSH: So basically people would come to you and you naturally take them to church, make them part of that but it just freaked people out.

F: Well they would say that this is what the occult sent this person in to destroy the church and I said look, this is, you know, 101. This should be easy. They only sent one. Can you handle one? This is not a big deal. Let's love them and it was terrifying.

MSH: What do you think the best spiritual warfare tool is? We've talked about how you don't do renunciations. You've talked about how doctrine, again biblical theology, has been real affective and biblical theology specifically that is in touch with the supernatural perspectives, Divine Council perspectives, of the original biblical writers. What do you think, if you could give me the shortlist, what's the best tool? What's your go to thing that gives you good results?

F: I think the imagery that you develop in the Portent with Sabi is the best there is. When you are just saturated in an understanding of the good news of the gospel and a love of Jesus Christ and who we are and just be able to sit in that level of love that Sabi had, the way you portray it, they spit on him and all that and he just sat there smiling, and to show the physical weakness of Sabi.

MSH: That was a big goal.

F: That's what it's about. Sitting back and just knowing how much Jesus loves this person with that big thing on them and just going after Jesus to that heart of that person sitting in front of us, there is nothing more powerful than that.

A: Love drives away evil.

MSH: How does this work on a sort of a day-to-day level? That's another way of saying how busy are you guys?

F: Well, we work 40 hours a week doing this.

MSH: Year-round? Do you take any time off?

F: We take vacations but we squeeze vacations in. We're busy and we don't have a website. We don't market at all. It's through word of mouth. We have people come from all over the United States, some Europe, Canada, Australia. They find us. We're busy.

MSH: That probably surprises listeners that, and I can just imagine someone sitting there listening to this thinking, do you mean to say that there are so many of these people not just sort of out there but that actually find you, that this is literally a full-time job for two people? That would probably astonish listeners. So give us an idea based on your experience how many people do you turn away? How many do you not have time for? How big of a problem is this?

F: I think it's huge. I don't know numbers. Somewhere I read one time one in ten. I don't really know what the stats are. How would you know? They're totally undetectable.

MSH: How would you answer this question? Outside of what you do, which a lot of people are going to parse as, right or wrong, and sometimes it's going to be right, sometimes it's going to be wrong, but what you do is sort of work with demonization, some sort of intelligent evil behind the trauma committed. If people aren't involved in that kind of ministry, what value would you say that Divine Councils thinking in the way you've been able to apply it, how can the average person benefit from that? In other words, what good is this for them?

F: I think first of all recognize that our culture is a spiritual culture. It's not a godly spiritual culture but it is a spiritual culture. I don't personally have television but my understanding is on tv there is more spiritual kind of paranormal things out there. I think the church has to have an answer and it has to be good one. It has to be the right one. And the Divine Council worldview, understanding just what is in our Bible, is just so solid and it really makes the gospel really good news.

The gospel was really good news before I understood the Divine Council but this is really good news. And so for the church, if we're going to be the ones instead of pack our reasons and head to the hills, if we're going to be the ones to stay here and make a difference, the light get lighter and the dark gets darker, we really need to understand what the love of Christ does for us. And the Divine Council worldview that we are presented before the cloud of witnesses, this is it. The kingdom of heaven and the people we meet, this makes the difference for me.

A: I would agree. The understanding for the everyday person, it would unlock things in their heart that they would not have had unlocked because they'll understand just how much Jesus loved everyone.

F: And Audrey, you always say they're already in a battle. Explain that.

A: We all are in spiritual warfare every day. It's a battle that evil wants to take humans out. And most people walk around and don't realize it. It's happening every day.

F: And it doesn't have to be the mindset there's a demon behind everything. There's a Divine Council mindset about it all.

TS: That brings up a point I wanted to ask. And I certainly appreciate Fern and Audrey on the frontlines of this spiritual war. But how much of it is a coping mechanism for people who have suffered trauma, whether mental or physical, and then compare it to how much is an actual demon evil possession?

F: Trey, that's a really good question. It's a layering and I think that the child's response in a coping mechanism is a reaction that God gave. It's just a loving thing that God gave the child and every person dissociates. It's just to what level, what degree. Mowing your yard and buzzing out, and oh, it's done already, that's dissociation. Driving down the road and say there's the exit already, that's dissociation.

So the defense mechanism is happening Trey. What happens is we're talking about purposeful perpetration of trauma on the child so it's so overwhelming that because they want the child to grasp the unseen realm entity to make it. And they want to put the program and the ideology on the child that God doesn't want them. They're unredeemable. And I was talking to Mike the other day, I think that's Revelation 18, the captivity of the bodies and souls of men.

MSH: The driving phase is how I first learned to sort of understand this because I've had plenty of episodes on road trips where my body just basically goes on autopilot, and your mind is literally somewhere else and all of the sudden it's like oh, I'm here. I don't really remember how I got here but I got here safe. I must've known what I was doing here. Otherwise, I would have crashed.

But my mind was just somewhere else, and what took an hour seemed like three or four minutes. It's just that sort of thing. So you're saying that this is sort of a God-given ability that we all have. But when someone's deliberately traumatized, this is how it's coped with. But depending upon why there being traumatized, there's going to be something really sinister on a spiritual level involved.

A: I think that evil's goal would be to render the kingdom of God useless in those humans. They're not usable in the kingdom of God in a mind control program state.

MSH: Right, the programming idea of here's a litany or maybe even one really big lie about you, about God to believe, and then they become entrapped by this, and really enslaved by it. The more it just continues, the deeper it can be, the more bizarre it can be. But they're just rendered, like you said, useless, really just nonfunctional in any sort of spiritual sense as a Christian. I have to ask, what sort of criticism do you get?

My impression is, and really since I've known you both for four years or so, is that not a lot of people know that this is what you do. But I have to think that you have a circle of contacts of people doing similar things, and there's some disagreement or some criticism that might just be out there. So if you can share one or two sort of things you have to address, you have to correct, misperception or criticism about this, what would it be?

F: First of all that this population is too messy to deal with. I think these are people that have strong giftsets for the body of Christ. So typically, what we find in meeting people in churches or even people we come in contact socially and they ask what do we do, we typically just tell them we work with folks of human traffic because that's kind of become the vogue ministry to support right now. And in a sense, those who have dealt with and survived trauma-based mind control, purposeful perpetrated trauma to split the person's mind, to make someone who is able to be controlled by the mind, people don't even understand so we just can't stay away from that and

we just tell people that we work with folks who have been human trafficked because I can't do the battle on the frontline and try to do the battle to try to help people understand.

MSH: Right, it would just be a resource drain or a time drain

F: And I know that what Audrey and I do kind of is right there at the front of the conspiracy theory bucket. And so it's exhausting to do that. It would be a resource that's exhausting.

TS: Where does exorcism come in? Is there a point you get to that something like that needs to be applied as treatment?

F: Trey, that's kind of what we're talking about when we were talking about deliverance ministry. The kind of antique view would be an exorcism. That would be the word probably. Exorcism does not look like that at all. We really, it looks more like what's in the Portant, we just rest in God's love. We kind of really connect with the person's heart where that entity is oppressing the person and we just stay connected to the person's heart and we really just very quietly, not yelling, there's no flailing, there is no objects flying in the room, no holy water. We just say the Lord rebuke you Watcher.

TS: Does the entity ever come up and have a conversation with you during treatment?

F: I don't typically involve conversation but yes they will try to have us cross out of love, whether it be they try. It'll look like the person is being, like a part is being antagonistic towards me. They'll swear and we understand the person's heart so then we'll just kind of rest back. If you kind of draw out and go towards that line, you've lost. So you just stay back in love and you stay connected to that person's heart, where the Spirit of God dwells in that person and you just continue exactly what Sabi did, just addressed what YHWH wants done in that moment and it will, it leaves.

MSH: What you're describing we've all either seen it on Youtube or you hear about exorcisms, typically with a Catholic priest or in some deliverance context, and it's always a lot of shouting. It's always of some sort of renunciation. It's always say this or that thing, and you're saying we don't do any of that.

A: That's when the understanding of the Divine Council comes in. When the person understands their authority, then they can make a choice of their own and those entities, they don't have power.

F: It goes back to whom do you serve? Right at that moment, they're choosing whom they're going to serve because they have their mind. See, when you have a typical exorcism kind of thing going on and you've got someone that has a full-blown perpetrated system and they are living out of all these different people, now you're your saying God renounces, and all the flailing is that person's system under siege trying to get away. It's not demonic.

MSH: You're attacking their defense mechanisms. You're attacking their coping mechanisms. So basically, it's the wrong target.

F: Exactly. But that person comes away feeling spiritually abused.

MSH: Yeah that certainly isn't going to help. Do you have any other questions Trey?

TS: So many yet so little time. I don't even know where to start. I think that last part helps clear it up because the majority of people, including myself, we have this preconceived notion of what the treatment entails, like you said, a typical exorcism or whatnot. So articulating how you're doing it I think is bringing light to how it should be done or what you're doing. And so going into it, I didn't know it and now I do. So I think we've accomplished something major there. For me personally, and I know some listeners will absolutely walk away knowing that, but I don't know Mike. Let me collect my thoughts. I think I'm now 90% excited, 10% scared.

MSH: I should add before we wrap up, my goal in all this sort of thing is starting back in my first days when Audrey invited me to come out to where they have their ministry. We'll have some teaching time, some Q&A. We'll work through topics. It's more or less sort of a what else can we learn and how could this be useful. And trying to work at questions that may or may not be apparent or transparent, but it is sort of a collective let's put out heads together. How do we think well theologically about this or that perspective about the spiritual world and the unseen realm and what you guys do.

TS: Yeah, and I'll ask Fern and Audrey both, is there something you want our listeners to walk away from this conversation with, whether it be for being afflicted with DID or what we can do going forward? What do you want us to take away from this conversation?

F: There is hope and there is help and you had a lot to teach us.

A: And I would say their heart's always been protected and they don't need to fear their own self.