

It is important to note that seminar presentations along with related printed materials are continually updated and refined as better understanding and new insights become known.

Therefore, those working with survivors of severe trauma are encouraged to make use of the Restoring Shattered Lives seminar (on DVDs or mp3-CDs) if you would like to have more recent information on issues such as "conflict and denial" and "Primary Identity dynamics" (Core/Original Person/Original Self), spiritual dynamics, etc.

Excerpts from **Restoration Matters**, Summer 2002, Volume 8, Issue 1

- From "President's Letter" (Dr. Tom Hawkins)
- "Education Matters" by Nita Saylor and Diane Hawkins
- "Therapeutic Insights" by Dr. Tom Hawkins

From "President's Letter"

....We trust that you will find this newsletter focusing on the issue of demonization helpful. Our desire is to build bridges with the Christian deliverance community by addressing those dynamics which complicate the removal of demonic "baggage" in the dissociative population. We believe that understanding the principles which are of heightened importance in these cases will enhance the deliverance process with anyone, not just those who are dissociated....

"Therapeutic Insights" builds on the pioneer work of Dr. Neil Anderson, Dr. C. Fred Dickason, Dr. Paul Cox, and many others whose contributions have greatly encouraged me. Please note that while I may argue that certain aspects of our biblical view of the spiritual realm need some refinement, what I suggest is preliminary. Nothing I have said is intended to go beyond the firm biblical foundation upon which Restoration in Christ Ministries is based. Please read, evaluate, and check out the information for yourself. Contact me for additional documentation if you like....

Education Matters

by Nita Saylor and Diane Hawkins

**"Only those who understand the dynamics
of both dissociation and demonization
should attempt doing deliverance with a person
who has symptoms of DID."**

Thanks in part to sensational movies, books, and the imagination, deliverance has acquired a very distorted and negative reputation in the minds of many. Christians often tend to enter the arena of battling darkness with considerable anxiety and dread. This need not be the case, however, if one is adequately prepared and confident in the authority of Jesus Christ over all of Satan's forces.

When deliverance is needed in individuals with DID, the process admittedly becomes more complex, and one does well to tread more carefully into it. In fact, only those who understand the dynamics of both dissociation and demonization should attempt doing deliverance with a person who has symptoms of DID.

Of utmost importance is learning to discern between evil spirits and alter-identities, or "alters" (parts of the person), so that alters are treated with respect and compassion. Treating alters like demons can be extremely traumatic and demoralizing to survivors and

counterproductive to their healing. Even when dealing with true demons, extreme aggression and harshness is unnecessary. Effective deliverance only requires issuing authoritative commands in the name of Jesus Christ. Addressing demons in this fashion will minimize the potential trauma experienced by the alters who are also present, including those who might mistakenly be perceived to be demons.

Sometimes demons are extremely obvious by the way they contort a person's face and body and speak in a taunting, defiant manner, often uttering deep, guttural sounds. This is not always the case, however. Demons can be very deceptive and pose as alters, or even angels, at times.

To further confound matters, ritual abuse survivors may have alters who not only appear demonic but who actually believe that they are demons. (This perception was usually deliberately impressed upon them by a perpetrator, or they protectively adopted this identity themselves to increase their sense of power.) Another confusing dynamic which can occur in DID is that demons attached to alters can rotate quickly between the demon being "out front" and the alter being "out front."

Having someone on the deliverance team who is gifted in discerning of spirits is extremely helpful when working with people having DID. With experience, however, you will pick up subtle differences in the way that demons and alters present and speak. Being true parts of the person, alters are able to make a personal connection with you. They can reason with you and change their thinking and behavior as a result. This is not true of demons. They are unchangeable and have no interest at all in building a relationship with you.

If you are in doubt as to the nature of an entity you are confronting, the best approach is to pause, pray, and proceed cautiously. You might ask if the survivor or presenting identity can "see" the entity. While it is not always the case, lower level demons, especially, are often visualized as grotesque, monster-like beings. Sometimes the survivor may also hear their cackling laughter inside.

The most fundamental difference between demons and alters is that demons must eventually respond to commands given in the name of Jesus while alters do not. This may seem like an undisputable way to discern between them, but it is not always that simple.

For instance, if a demon has legitimate legal grounds for being attached to some part of the person, it does not have to leave until these grounds are renounced. In some cases it may leave but only temporarily. Legal grounds include such things as a vow or covenant made, a sacrifice or ritual participated in, a personal request, a pattern of sinful behavior, or a generational inheritance. Sometimes a demon may have legal grounds in a number of alters, making it necessary for each alter to renounce those grounds.

Demons also exist within a strict hierarchy of authority. Therefore, you will sometimes need to direct your spiritual warfare to the spiritual entity or entities over a particular demon. When dealing with extremely high-ranking cosmic level beings, you may even need to ask God Himself to rebuke them (Eph. 6:12; Jude 8-9; see "Therapeutic Insights"). In this case God will usually do so very readily, and the difference will be profound.

Because of the complexity of demonic involvement in highly programmed and dissociated ritual abuse survivors, the following guidelines are particularly important in order to minimize interference and other complications:

- Always begin by claiming the authority and protection of the Son of the true, most High, Holy God—Jesus Christ (Romans 8:34).
- Then in the name of the Lord Jesus Christ proceed to cut off all external interference from the spiritual realm, including any kind of communication system or any connection to an external power source, other dimensions (see “Therapeutic Insights”), or any other beings serving the purposes of darkness.
- Declare that the time and space being used for ministry belongs to, and is under the sole authority of, the Lord Jesus Christ and only what He permits is allowed and that any breech of this directive will result in that entity being directly dealt with by the Lord God Himself (Deut.28:20).
- Command that all evil beings be restricted to do or say only what the Lord Jesus instructs them (Luke 4:35). Forbid any acting out or inappropriate behavior and any hiding behind human alters. Forbid them to cause harm to the individual in any way and at any time, including when they are expelled.
- Command in the name of Jesus Christ that all evil beings belonging to darkness be separated from all that is human and be adequately contained so that the work can proceed (Matt.18:18). Then ask that all that is human be protected and that each part be allowed to come forward at the appropriate time.
- Thank God for His presence and for what He is about to do (Eph.1:19-21).

Therapeutic Insights

by Dr. Tom Hawkins

“Deliverance can be a challenging process when ministering to a ritual abuse survivor.”

Ritual abuse survivors are often deliberately subjected to the most complex forms of spiritual bondage, making deliverance a more challenging process than with the general population. On the positive side, however, the spiritual warfare principles learned in working with these highly complex cases are readily transferred to the less complex.

A complete overview of the biblical doctrine of demonology is beyond the scope of this paper. Therefore, I am choosing to limit my comments to a few specific principles I have found most helpful in working with ritual abuse survivors. I am assuming that the reader has access to the standard theological resources on biblical demonology and angelology. While building on that foundation, I am tentatively concluding that an accurate biblical worldview might include a more complex hierarchy of cosmic beings than is usually assumed.

In July 2001, we had the privilege of gathering a group of astute and highly gifted servants of God experienced in spiritual warfare so we could learn from each other as well as provide

ministry to some particularly complex ritual abuse survivors. During that time our attention was drawn to Jude 8-10 where false teachers are strongly condemned for bringing slanderous accusations against what the NIV refers to as “celestial beings.” (The Greek term “doxa” means “glorious ones.”) In contrast, it illustrates the proper attitude in addressing this level of spiritual beings by citing the occasion when Michael the archangel refused to accuse/slander the devil (one of these “celestial beings”) in a direct manner when disputing over the body of Moses but instead said, “The Lord rebuke you.”

Technically, we may have the authority to deal with these high level entities because of our union with Christ and our position of being seated together with Him (Eph 2:6), who is “far above all rule and authority, power and dominion...” (Eph 1:21; NIV). Nevertheless, we must be very careful that our attitude not be arrogant or prideful in doing so.

Because of their experience in the occult world, survivors often seem to carry a fear-based “respect” for these high-ranking beings which many of us “helpers” have not understood. I have now come to recognize, however, that if we address or command the departure of these higher ranking beings in an arrogant or “slanderous” manner, it can cause severe retaliation or torment to come to the survivor as well as bring curses and other spiritually rooted problems onto ourselves. I have found substantial wisdom in the book by the charismatic writer John Paul Jackson entitled *Needless Casualties of War*. While I don’t necessarily agree with everything he has written, when properly understood, he makes some significant points that may help us avoid unnecessary backlash in the spiritual battle, especially when confronting the higher echelons of supernatural evil beings.

In light of this insight I now begin any therapy session by asking God to deal with the evil celestial beings or other high-ranking evil beings that may have jurisdiction over the particular survivor to whom we are ministering. I have found this to bring a noticeable calm to the individual, eliminating negative backlash and enabling the session to proceed with greater ease and efficiency.

While not intended to be any sort of magical formula, the following example of prayer may be helpful:

Holy, Creator God, in the name of the true Lord Jesus Christ and in accordance with Jude 8-10 (NIV), I ask you to move back all evil celestial beings and forbid them to harass, intimidate or retaliate against _____ or any part of him/her, whether in the body or outside the body. We further petition you to prevent these beings of whatever rank from being allowed to send any level of spiritual evil as retaliation against any of us here or our families, ministries or possessions. We are trusting you, our Sovereign God, to make it safe to work here today in the name of the true Lord Jesus Christ, our Savior.

After asking God to move aside the influence of all high-ranking, evil celestial beings in the manner illustrated above, I take authority in the name of Jesus Christ to command every lower-level demonic being to be separated from every human part of the person so we can work without interference. Again, the following is a pattern I usually use:

In addition, I exercise delegated authority from the Risen Lord Jesus Christ over all the lower levels of evil spirits and demons who have been assigned to _____ (person’s name) by any of the higher evil cosmic beings. All such spiritual beings are to be bound

and separated from every human part of the person, whether perceived to be in or out of the body. They are not to transfer power to any other spirits or call for reinforcements and are to remain bound until dismissed. I forbid them to torment, harass, intimidate or retaliate against _____ (name). I do these things in the name and authority of the true, living Jesus Christ of Nazareth, rejoicing that my name is written in the Lamb's book of life.

(Please contact us for further information on understanding both the biblical foundations and the experiential basis for such a prayer. My seminar lecture entitled "Spiritual Dynamics" also contains additional information on this subject.)

Another important issue to address in minimizing needless pain to survivors concerns the volume or tone of voice used in speaking to demons when they manifest. Speaking loudly or harshly does not increase one's authority. Therefore, try to maintain a low, but firm, tone so the human parts of the person don't feel verbally attacked or abused in the process.

As a general rule, I have found that conversing with demons is a trap, and trying to do therapy or provide ministry on the basis of information learned from demons is very dangerous. I always assume that part of the person is giving permission for any demonic manifestation and therefore is not far away. Thus, when a demon "emerges," I simply command it to be moved aside and ask to speak to the human part behind it.

Before commanding a demon to be removed from the person, the legal foothold or ground for its attachment must usually be identified and renounced. While Paul indicates that the devil can gain a "foothold" through unresolved anger (Eph 4:27), many other potential footholds exist. Some of those we have encountered in our work with survivors include:

- Generational inheritances and/or a family history of experience in the occult or false religions (Exodus 20:3-5; Luke 11:50-51; Rom 5:12-15)
- Evil prenatal influences
- Parental/caregiver permission given on behalf of a minor for demonic attachment
- A personal request for demonic attachment
- Participation in rituals and sacrifices to Satan
- Participation in occult, magical, spiritual, or mystical activities, including Masonic rites
- Participation in other unholy activities (e.g. unholy, lustful sex)
- Deeply established patterns of sin
- Careless words spoken, making vows or covenants with Satan (Matt. 12:36-37)
- Laying on of hands by persons with evil intent
- An ungodly reaction to trauma, abuse or emotional pressure

Unfortunately, in ritual abuse survivors the perpetrators often hide these crucial grounds in dissociated “parts” so they cannot be easily found. While addressing generational inheritances can usually be readily accomplished early in therapy, releasing other demonic attachments is contingent upon reaching the parts of the person holding the legal grounds. Our experience has been, however, that finding the primary parts of the person (as opposed to the alter-identities formed to fill a role) accelerates this process. When dealing with the primary parts, the alters seem to be readily accessible to reveal whatever grounds they know from a given trauma situation.

Sometimes one or more of these “primary” parts may not be accessible because they are perceived to have “died” or made a vow not to stay “in” the body. This may necessitate a “search and rescue” operation from what some (from a New Age or Masonic perspective) call the “astral plane” or (from a scientific perspective) the “dimensions.” These concepts need to be considered in light of what Ephesians calls “the heavenlies” (KJV) or “heavenly realms” (NIV). These parts are usually held there by conflicts and/or vows derived from their trauma experience. When these are resolved, they can “return to the body” to take up their rightful places of authority and address whatever demonic footholds are necessary.

When the legal grounds for demonization are not adequately identified and renounced, demons may be commanded out but later return—sometimes in greater strength and number (Matt. 12:43-45). In dissociated individuals one part may renounce the grounds and send the demons away only to have another part invite them back. Therefore, we recommend using the binding prayer mentioned earlier until the legal ground is adequately removed by all parts involved. This is not an absolute rule but rather a general principle to follow unless God clearly leads otherwise. When the demons have left, we also recommend, in agreement with most deliverance ministries, that the Holy Spirit be invited to take up the void left by the vacating spirits.

Another potential problem when working with ritual abuse survivors is a common practice of sending demons to “the pit” when expelling them. Our work with these individuals has revealed that cultists often establish the imagery of an internal “pit” so that demons commanded to go to the “pit” can “obey” without truly leaving the person. Because of this we recommend commanding them to go to the feet of the true Lord Jesus Christ of Nazareth and obey His instructions.

Having given these suggestions, I ask that you please take this information as tentative. I do not perceive it as being in final form or the last word on this subject. Nevertheless, I trust that these comments will be enlightening and provide a starting point for both greater understanding and dialogue between those Christians working with Dissociative Identity Disorder and those doing deliverance primarily with non-dissociated individuals in the general population. May God grant that in the days ahead it can no longer be said that the Christian community is as fragmented as the survivors we are trying to help.